

4.2.2 MARRIAGES EXPERIENCING DIFFICULTY

- a. Stable, enduring marriages are important to the mission of the diaconate. The diaconate community stands ready in every way practical to assist those who are experiencing marital difficulty.
- b. When a married deacon/spouse begins to sense that their marriage is experiencing difficulties such that routine responsibilities to ministry, family, or occupation are affected, the following applies:
 - i. The Director for the Diaconate will appoint a deacon as confidant to serve as first point of contact for those seeking assistance.
 - ii. The deacon/spouse is expected to contact the confidant as soon as possible for assistance and or guidance. Where it is appropriate, the confidant may refer the deacon/spouse to more advanced professional counseling.
 - iii. All discussions with the confidant/counselor will be treated confidentially. If, however, it becomes evident that the marriage difficulties could have serious repercussions on the parish/agency where the deacon is assigned, the Diocese, or the Universal Church, the deacon and the confidant/counselor will contact the Director for the Diaconate.
 - iv. When the pastor/supervisor of the parish/agency where the deacon is assigned becomes aware of marriage difficulties, he/she is to notify the Director for the Diaconate. The Director will promptly initiate discussion with the individual deacon.
 - v. If a situation threatening the parish/agency, Diocese, or the Church cannot be resolved in a reasonable amount of time, the Director for the Diaconate may recommend to the Bishop a course of action that will allow the married deacon and his spouse to focus exclusively on the resolution of this problem. This may result in an Administrative Leave of Absence, curtailment of major ministerial activities, or Inactive Status.
 - vi. During such a leave, curtailment of ministry or Inactive Status, the deacon will provide the Director for the Diaconate with periodic updates as to the status of his situation.
 - vii. Should the situation deteriorate to the point of actual scandal or embarrassment to the parish/agency, Diocese, or Universal Church or if causal responsibility on the part of the deacon for the marital difficulties is judged to be severely grave (due to abuse, infidelity, criminality, pathology, etc.), the Director for the Diaconate will confer with the Bishop to determine appropriate action.

4.2.3 SEPARATION / CIVIL DIVORCE

If a marital separation/civil divorce occur the following policies apply:

- a. The deacon will make the Director for the Diaconate and the deacon's pastor/supervisor aware of any changes in marital status as soon as possible, but not more than five (5) working days from the status change.
- b. The Director for the Diaconate will meet with the deacon and his pastor/supervisor to determine to what extent the deacon should continue in active ministry.
- c. Ordinarily, deacons involved in civil divorce actions will be terminated from his assignment and will not be considered for another assignment for 1 year.
- d. Should the deacon, after consultation with the Director for the Diaconate and approval by the Bishop, return to ministry, he may be reassigned to a different parish/agency.
- e. The deacon will fulfill all paternal and financial responsibilities as required by the civil courts.

4.2.4 REMARRIAGE

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

All marriage dispensations from the impediment of disparity of cult, as well as permission for mixed marriage involving a member of the parish, are reserved to the pastor where the wedding is celebrated or, in the absence of a pastor, the parish administrator.

4.3 DEACON REMUNERATION

For general information concerning remuneration, refer to the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. For the Diocese of Tucson, the following specific policies apply:

1. A deacon may not charge for any service he is empowered to provide by virtue of his ordination or which adheres to him as a privilege of his pastoral assignment by the Bishop of Tucson. More specifically, a deacon may not charge a fee or demand fiscal compensation or ask for a gift for any Sacrament, sacramental, or diaconal service. In particular, he may not stipulate that such a gift or fee is required as a condition of, preparation for, or reception of a Sacrament, for a sacramental, for service as a prayer leader, or for assisting at a liturgy.

2. As per the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (96-2), a deacon should be reimbursed for his direct and indirect expenses, such as mileage, cost of worship aids, and meals. “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 by his parish.”
3. Although this Policy is clear that stole fees belong to the parish, a pastor may elect to grant a stipend or honorarium to a deacon beyond reimbursement for expenses for pastoral reasons. This arrangement should be noted in writing for the deacon’s parish file and a copy provided to the Director for the Diaconate in order to avoid any misunderstanding. Deacons who receive regular compensation must follow the diocesan financial compensation guidelines.
4. A deacon may accept a cash gift freely given in appreciation, from parishioners at Christmas, for Baptisms, home blessings, funeral vigils, marriages and so forth. However, he must make it clear to the person offering the gift that it is not necessary. Also, this gift from the parishioner must clearly be intended personally for the deacon (e.g. check written to the deacon, cash in a thank you card addressed to the deacon, the parishioner states this is for the deacon personally), which is beyond any established fees or usual stipend intended for the parish. In case of doubt, the deacon is to follow the guidelines of his pastor.
5. Deacons employed by a parish in a staff position are entitled to pay commensurate with the position.

4.4 DIACONATE COMMUNICATION LIST

a. Introduction

The Office of the Diaconate maintains an e-mail list and postal mail database, the latter which can generate mailing labels to communicate with the deacons and deacon candidates of the Diocese of Tucson. This postal database and e-mail list have a very limited use and are not for public use. The purpose of them is to:

- i. Notify the diaconal community when someone is ill.
- ii. Notify the diaconal community when someone has died.
- iii. Notify the diaconal community when someone is in need of prayers.
- iv. Notify the diaconal community of up-coming liturgies, continuing education, formation, and other calendar items.
- v. Distribute newsletters, flyers, letters, conference announcements, and other official communications from and/or sanctioned by the Diocese of Tucson.
- vi. Information marked “Confidential: Do Not Share” shall not be forwarded to anyone without the permission of the Bishop of Tucson or the Director for the Diaconate.
- vii. Request volunteers to assist at diocesan liturgies and events. (e.g. Chrism Mass, Rite of Election, Bishop’s Convocation, Couples Retreat)
- viii. Share with the diaconal community a message from the Bishop or his delegate

- ix. Notify the diaconal community of other news items and announcements related to ministry. Here are some example notifications for which the e-mail list has been used in the past: *change of address/phone, transfers, new appointments of clergy, a parish fire, and official communications from the chancery.* Items in this category clearly identify the chancery as the sender.
- e. E-mail List Not for General Use:
The Office of the Diaconate does not use this e-mail list to broadcast personal position papers, solicitations of any type, apologetics, political purposes, or for lobbying activities. It is not used to broadcast poetry, jokes, recipes, articles, etc.
- c. Mailing Labels Restricted to Official Use:
The database mailing list is capable of generating a set of mailing labels addressed to the diaconate community of Tucson. These labels are used for mailings from the Office of the Diaconate and for other mailings from the Diocesan Pastoral Center such as from the Office of the Bishop, Office of Worship and Vicariate of Christian Formation. Sets of labels are restricted in the same manner as the e-mail list and are therefore, not for individual use.
- d. Special Requests for E-mail and Use of Mailing Labels:
Requests for use of the mailing labels should be submitted to the Director for the Diaconate or Associate Director of the Office of the Diaconate. The diocesan Office of Communications may be consulted by the Office of the Diaconate for advice on use of the e-mail and database labels.
- e. Authorized Users Only:
The Office for the Diaconate will not release the e-mail list or postal mail database to any individual or agency unless authorized by the Director for the Diaconate or Associate Directors. Deacons are instructed not to copy the e-mail addresses of other deacons from e-mail messages they receive from the Office of the Diaconate. Furthermore, it is a common courtesy for individuals broadcasting e-mail of any type from their personal address book to obtain the permission of the recipients before placing them on their private list.
- f. Unwanted Broadcast E-Mail:
It should be pointed out that senders may obtain a deacon's e-mail address or home address from a source other than through the official release of the list from the Office of the Diaconate. Therefore, any deacon receiving unwanted broadcast or other e-mail should notify the sender.

4.5 COMPLAINTS AGAINST DEACONS

There are three general types of complaints that may be received.

1. The first will have to do with the effectiveness of the deacon's performance in ministry. These complaints will most commonly bear on pastoral manner, conformity to the rites and Catholic teaching or the ability to carry out the ministry assigned.
2. The second will have to do with particular misconduct. These complaints will most commonly bear on sexual, ethical or financial issues. The varieties of sexual misconduct are outlined in the *Guidelines for the Prevention of and Response to Sexual Misconduct* and the *Code of Conduct*, both publications of the Diocese of Tucson.

3. The third will have to do with issues of disobedience or lack of respect to the Bishop or his delegates or failure to live a life consistent with the standards expected of a Catholic cleric.

4.5.1 GUIDELINES

Complaints regarding the effectiveness of the deacon's performance in ministry will be directed to the Director for the Diaconate.

- a. The Director for the Diaconate will collect information bearing on the complaint to include a fuller statement of the initial complaint and information that may corroborate or discredit the initial complaint.
- b. When the complaint directly concerns activity in a deacon's particular ministry the pastor (or the ministry supervisor in a ministry outside the parish) may be asked to review the complaint and recommend an appropriate response.
- c. The information collected will be presented to the Bishop for his review and direction.
- d. The deacon about whom the complaint has been made will be afforded the opportunity to respond to the complaint and any stage of data collection, as is appropriate.
- e. The results of the investigation and the final disposition will be entered into the deacon's permanent record.

4.5.2. COMPLAINT MANAGEMENT

Complaints regarding misconduct will be directed to the Office of Child, Adolescent and Adult protection. (OCAAP)

- a. These complaints will be handled according to the policies of the Safe Environment Program as outlined in the *Guidelines for the Prevention of and Response to Sexual Misconduct* and according to procedures developed by OCAAP.
- b. Every complaint will be investigated to the extent possible. When there is reasonable suspicion that a minor or elder may have been abused or exploited, a report will be made to law enforcement and the internal investigation will follow the lead of those agencies.
- c. In the case of allegations of sexual misconduct with a minor, the accused deacon will be informed of the allegation and placed on leave and prohibited acting or otherwise presenting himself as a deacon pending conclusion of the investigation.
- d. The results of any investigation bearing on an allegation of sexual misconduct will be presented to the Sexual Misconduct Review Board, which will provide consultation to the bishop, who will then offer direction.
- e. The accused deacon will be afforded the right to canonical council and psychological and spiritual support.
- f. The results of the investigation and final disposition will be entered into the deacons' permanent record.

4.5.3 OBEDIENCE and RESPECT to the ORDINARY

The deacon promises obedience and respect to the Bishop and his successors. He is expected, therefore, to demonstrate fidelity and respect also to his pastor or other ministerial supervisor.

- a. Those in authority over the deacon will exert that authority in dialogue and a spirit of mutual respect; however, failure by the deacon to demonstrate fidelity and respect or refusal to fulfill the responsibilities to which he has been assigned may lead to a disciplinary process.
- b. The deacon will be supported in his efforts to live a Christian life; however, willful failure to live in a manner consistent with Catholic teaching and the standards expected of a Catholic cleric may lead to a disciplinary action.
- c. The discipline associated with infractions of these types will be applied in a graduated fashion (to include discussion and written notification of areas in need of correction) but may include removal of faculties to minister in the Diocese of Tucson until the problematic issues are resolved.

4.5.4 RECONCILIATION WITH THE CHURCH AND OTHERS

- a. Whether the complaint is substantiated or not, a goal of complaint management is the restoration of broken relationships, particularly between those involved in the complaint.
- b. As noted in article 4.5.1.e, the management of complaints against deacons is guided by the well-founded possibility of facilitating reconciliation with the Church. Reconciliation is particular to the specific circumstances of the deacon and the complaint.
- c. In the event of disciplinary actions, the details of a program targeting reconciliation with the Church are to be worked out between the deacon and the Director, and the program may involve various counselors and/or advisors.
- d. The objective of any disciplinary actions which result from a complaint against a deacon is to sufficiently repair the scandal, restore justice and reform the offender. (cf. *Canon* 1341). Reconciliation is primarily sought through fraternal correction or rebuke or other means. However, it should be noted that, in some cases, the reparation of scandal and restoration of justice may preclude restoring the deacon's diaconate ministry.

4.6 RETIREMENT

4.6.1. INTRODUCTION

This Retirement Policy in no way is meant to imply that retiring deacons are unable to exercise their ministry. On the contrary, the purpose is to facilitate the retired deacons' ministry according to their choice, in consultation with the Director for the Diaconate.

The normal retirement age for a deacon incardinated in the Diocese of Tucson is 75 years of age. At age 75, the permanent deacon shall either

- (a) request retirement from active, assigned ministry in the Diocese of Tucson, or
- (b) request that he be allowed to continue in all or part of his assigned ministry.

In either case, the request shall be made in writing to the Bishop. If the deacon requests that he be allowed to continue in ministry, the letter must state the ministries he wishes to continue to perform and is to remain in compliance with the directives of the diocesan Safe Environment Program.

4.6.2. POLICIES

- a. If the request for retirement is granted by the Bishop, the deacon will be relieved of his ministerial assignment. The *Decree of Appointment 7.7*, entered into by the deacon with his pastor and/or supervisor, will become void at that time.
- b. Depending on individual circumstances, earlier retirement may be considered by the Bishop if the deacon's own health problems (or those of his spouse, if married) become an issue.
- c. The Bishop of Tucson may request that a deacon retire for whatever reasons he deems necessary. The Director for the Diaconate will inform the deacon of the Bishop's wishes.
- d. Unless otherwise stated, a deacon who is retired will retain the diocesan faculties as long as he continues to live within the Diocese. These faculties will be exercised with the consent of the local pastor/supervisor where the ministerial faculties are to be exercised. The Office of the Diaconate must be kept informed on an annual basis about the ministerial involvement of retired deacons. Deacons in this state must continue to keep their safety awareness status up to date.
- e. The retired deacon will continue to be informed of all diocesan activities within the diaconate community through the publications of the Office of the Diaconate and will be invited to continue his participation in the diaconate community retreats and social events.
- f. Although the retired deacon will continue to be incardinated in the Diocese of Tucson, he will cease to have the faculties of the Diocese when he leaves the territory of the Diocese on a permanent basis.
- g. Deacons who are salaried employees of the Diocese or a parish will receive their retirement benefits as stated by the diocesan policies and Guidelines for Diocesan Lay Employees.

4.7 DEATH OF A DEACON

4.7.1 INTRODUCTION

Since the deacon is an ordained cleric of the Catholic Church, procedures for the funeral of a deacon are necessarily different than those for the laity. The death of a deacon is a significant event, not only in the life of his family, but also in the community of deacons, the Diocese, and his parish. His life, by its very nature, assumes a public dimension, and both personal and community considerations must be made part of the planning of his funeral.

It is the policy of the Diocese of Tucson to give the highest priority to the wishes of the family of the deceased deacon within the boundaries set by liturgical norms. For those configured to Christ's ministry of diaconal service through the Sacrament of Holy Orders, the funeral rite demonstrates the respect and honor for the servant in the image of Christ.

This Policy attempts to provide guidance to the family and to the parish regarding the death and funeral of a deacon.

4.7.2 FUNERAL PLANNING

Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Catholic-Christian burial. To recognize death not as a tragic finality, but the proclamation of the fullness of life – this is our participation in the victory of Christ. The professional staff of Catholic Cemeteries is available to assist the deacon and his family with pre-planning and to support the family at the time of the deacon's death.

All deacons (and candidates) are required to complete the *Funeral Planning Form* (see Appendix 7.6). The Funeral Planning Form is not a formal Last Will and Testament, but rather an informal document that contains such items as the names of the preferred presider at the vigil, presiding celebrant for the funeral Mass, concelebrants, deacons to assist at the Mass, pall bearers, readings to be proclaimed, reader(s), homilist, etc.

Extern deacons are required to complete the Funeral Planning Form within four (4) months after entering service in the Diocese of Tucson. Each deacon will keep this Funeral Planning Form current with the Office of the Diaconate.

4.7.3 DEATH NOTIFICATION

In the event of a deacon's death, a member of the family should notify the Director for the Diaconate, as well as the pastor of the parish the deacon was assigned to.

The Director for the Diaconate will ensure the Bishop, Vicar General and/or Moderator of the Curia, and all members of the clergy of the Diocese are notified of the death of a deacon.

The Director for the Diaconate or his delegate will work with the family and the parish pastor to see that the Funeral Planning Form is executed as the deacon wished.

The role of the Office of the Diaconate and the diaconal community is to be one of prayer, support, and assistance.

The Office of the Diaconate is responsible for providing the Chancery Office with the pertinent details of the funeral for the deacon.

4.7.4 VESTING THE DECEASED

- a. The deceased deacon is ordinarily vested in the white alb and deacon stole, along with a dalmatic (if the deacon owned one).
- b. The pastor and/or the Director for the Diaconate shall advise the family and funeral director of this tradition of the Church. (Secular clothes are not recommended but are allowable at the specific request of the family.)

4.7.5 THE VIGIL

- a. The vigil (wake) service should be celebrated for a deceased deacon. It is recommended that this be led by other deacons from the parish or the surrounding area.
- b. The vigil service for a deacon is celebrated in the parish church unless custom or family preferences indicate otherwise. The Director for the Diaconate ordinarily participates in the vigil and briefly addresses the assembly in the name of the Diaconate community.
- c. The Office of the Dead is the prayer that is appropriate for deacons and it may be followed by a rosary as part of the vigil service.
- d. Deacons attending the vigil service should vest in white alb and white stole and are seated as a group in front pews. Wives of the deacons' present are provided with reserved space immediately behind the deacons.

4.7.6 THE FUNERAL MASS

a. Presider and Deacons:

1. The deceased's pastor is ordinarily the Presider and homilist at the Funeral Mass unless otherwise stated on the *Funeral Planning Form* (see Appendix 7.10) or by family request. However, there are times when another priest or deacon might be more appropriate as the homilist, depending on his relationship to the deceased and in accord with the wishes of the family.
2. A Deacon of the Word and a Deacon of the Altar assist the Presider. These deacons are typically deacons of the parish or are members of the deceased deacon's ordination cohort.
3. The Director for the Diaconate, as a representative of the diaconate community, usually assists the Bishop, or he may serve as the Deacon of the Word or Deacon of the Altar, as requested by the family.
4. The Bishop ordinarily presides at the Final Commendation.

b. Entrance Procession:

The Pascal Candle may be placed beforehand near the position the casket will occupy at the conclusion of the procession. The priest and assisting ministers precede the casket and mourners in to the church. During the procession, a psalm, song, or responsorial is sung.

The Order of Procession will be:

Thurifer
Cross Bearer
Candle Bearers
Deacon of the Word (with book of the Gospels)
Acolytes (if any instituted are present)
Vested Deacons
Priests
Deacon of the Altar

Presider
Bishop
Casket
Pall Bearers
Family Mourners

c. Assisting Deacons' Responsibilities:

1. The Deacon of the Word reads the Intercessions. Deacons are used as ministers of the Precious Blood. The Deacon of the Altar takes the Body of Christ to the vested deacons. Deacons receive the Precious Blood from the chalice on the altar.
2. Music, liturgy, altar servers, choir, seating, etc. is the responsibility of the pastor, who is asked to consult with the Director or Associate Directors for the Diaconate before finalizing the arrangements.

d. Sign of Farewell:

It is a tradition that deacons form an honor guard of farewell at the recessional that extends to the funeral hearse. The deacons (and priests) form two lines outside the church door as the casket is carried between them. Two bowls of holy water are passed for the deacons and priests to sprinkle the body as it is brought to the hearse. The Deacon of the Altar ensures these are prepared beforehand.

e. Recessional:

The order of the recessional will be:

Thurifer
Cross Bearer
Candle Bearers
Acolytes (if any instituted present)
Vested Deacons
Priests
Deacon of the Word
Deacon of the Altar
Presider
Bishop
Casket
Pall Bearers
Family Mourners

f. Cemetery Rites:

The Bishop ordinarily does not go to the cemetery, therefore the pastor and/or a deacon is responsible for conducting the rites at the gravesite

4.7.7 POST BURIAL

The Office of the Diaconate will arrange for the Mass of Recommitment with the Bishop held at the annual convocation to have as the intention all deacons who are deceased since the prior convocation.

The diaconate community is urged to pray for its deceased members.

5.0 Liturgical Principles for Diaconal Ministry

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

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

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

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

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

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

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

5.1 The Deacon at Mass

General principles.

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

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

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

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

Duties of the deacon at Mass.

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

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

- a. At the beginning of the singing of the Alleluia, the deacon approaches the presider and whispers his request for the presider's blessing. The deacon bows profoundly to the presider during this blessing.
- b. The deacon approaches the Altar, lifts the Gospel book, and carries it aloft in procession to the ambo.

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

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

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

The Eucharistic Prayer.

- a. The deacon stands behind and to the right of the presider. When concelebrants are present, the deacon should avoid standing between them and the altar.
- b. As the presider begins the Eucharistic Prayer and invites the faithful to “...lift up your hearts,” **the deacon does not lift his hands and arms in a ministerial gesture, but rather keeps them close to his chest in a prayerful position.**
- c. The deacon kneels from the epiclesis until the priest shows the chalice. **If physical limitations exist, then the deacon should remain standing.**
- d. At the Doxology, the deacon stands to the right of the presider and raises the chalice when the presider raises the Host. The deacon does not recite the Doxology with the presider but participates with the congregation with the Great Amen.

The deacon should be turned slightly toward the presider and the chalice should be elevated so that the center of the chalice is level with the Host.

Communion Rite

After the “Deliver us, O Lord...” and the concluding prayer that follows the Our Father, the presider greets the people with, “The Peace of the Lord be with you always.” After they have responded, the deacon invites the assembly to exchange the Sign of Peace. He faces the people and, **with hands joined, says, “Let us offer each other the sign of peace.”** This is the only word formula to be used; no elaborations are permitted.

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

Concluding Rite.

- a. If a solemn blessing is used, after the presider says, “The Lord be with you,” and the assembly responds, the deacon says, **“Bow down for the blessing.”**
- b. After the blessing, the deacon dismisses the people, using one of the options provided in the Missal.
- c. The Book of the Gospels is not carried out in the procession at the end of Mass.
- d. Unless the aisle is too narrow, the deacon processes out on the right side of the presider.
- e. The deacon fulfills the liturgical duties of lay ministers if they are not present and suitable replacements are unavailable.

5.2 The Sacrament of Marriage

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

As the Church’s witness of the sacrament, the deacon follows the norms and liturgical requirements of the *Roman Ritual: The Order of Celebrating Matrimony*.

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

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

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

5.3 The Sacrament of Baptism

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

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

5.4 The Sacrament of Confirmation

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

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

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

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

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

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

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

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

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

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

5.5 Christian Funerals

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

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

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

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

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

5.6 Celebrations with the Blessed Sacrament

Communion Services

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

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

5.7 Exposition/Benediction.

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

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

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

- a. The deacon puts on the humeral veil and brings the sacrament from the place of reservation. He may be accompanied by servers or by the faithful with lighted candles if a procession is appropriate.
- b. A Eucharistic Hymn is sung for the entrance.
- c. The deacon exposes the Blessed Sacrament by placing the luna containing the Blessed Sacrament into the monstrance, which is then placed in a position to be seen by the faithful.
- d. The deacon kneels before the monstrance and incenses the Blessed Sacrament.

- e. A period of Adoration follows with readings, hymns, psalms, and silence according to local custom.
- f. A Eucharistic Hymn is sung.
- g. The deacon kneels before the monstrance and incenses the Blessed Sacrament.
- h. The deacon, kneeling, recites or chants a prayer.
- i. The deacon, after the prayer, puts on the humeral veil, genuflects, and takes the monstrance or ciborium. In silence, he makes the Sign of the Cross over the people with the monstrance or ciborium and replaces it upon the altar.
- j. The deacon reposes the Blessed Sacrament in the tabernacle, while the assembly sings a Eucharistic Hymn.
- k. The deacon leaves the sanctuary.

5.8 Ministry to the Sick.

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

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

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

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

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

The *Sunday Celebrations in the Absence of a Priest* may be celebrated on Sundays in a nursing home or other care facility in the Diocese of Tucson only with the expressed permission of the Bishop. If the Bishop requests a deacon to preside at such a celebration, contact the Diaconate Office for details.

5.9 Other Community Celebrations

1. Liturgy of the Hours
The celebration of the Liturgy of the Hours, especially morning prayer and evening prayer, may be used in parish communities. These celebrations are especially appropriate during Advent, Lent, Easter, and on the great feasts.
2. The deacon may preside at the Liturgy of the Hours and may lead the people in daily prayer. Either civilian attire or the alb and stole may be used.
3. Ash Wednesday Service.
If directed by the pastor, the deacon may preside at the Liturgy of the Word with distribution of ashes on Ash Wednesday. The proper vesture is the Alb and violet stole.
4. The ordinary minister for the blessing of the ashes is the priest or deacon. The ordinary ministers for imposition of ashes at parishes are the priest and deacon. Others (e.g., extraordinary ministers of holy communion) may assist where there is genuine need, especially for the sick and shut-ins.
5. Stations of the Cross.
If directed by the pastor, the deacon may preside at Stations of the Cross. The proper vesture is the Alb and violet stole. A cope of appropriate color may be worn.
6. Quinceañera Celebrations.
If directed by the pastor, the deacon may preside or assist at the Quinceañera Celebration using the *Order for the Blessing on the Fifteenth Birthday* (English or Spanish), USCCB, 2008.

6.0 DEFINITIONS

1. ACTIVE
A deacon who is functioning within the parish, agency, or institution to which he is assigned and is fulfilling liturgical, ministerial, and staff functions.
2. ADMINISTRATIVE LEAVE OF ABSENCE
A deacon who has been relieved of all responsibility, by the Ordinary or his representative, for any ecclesiastical office or function, as well as from participating in active ministry is on Administrative Leave. He may not function as or represent himself as a deacon while this status is in effect. This is usually a temporary withdrawal from ministry without seeking laicization. Faculties are revoked or cease pending resolution of the reason(s) for the leave of absence. The Chancery will notify the deacon of this status.
3. FACULTIES
A faculty is a grant by a higher authority enabling a person to act in a way that the recipient would not otherwise be empowered or authorized to act (see Appendix 7.4). Upon Diaconate ordination or incardination into the Diocese, the Bishop will grant diaconal faculties. At the recommendation of the Director for the Diaconate, the Chancery issues the letter granting the faculties of the Diocese. Faculties normally are granted to those who are in "active" ministry or retired.

4. HONORARIUM

The fees received by clergy from the laity when discharging any function for them, e.g. at marriages, Baptisms, funerals, etc. It is also termed stipend or stole-fee.

5. INACTIVE

A deacon who through his own action/inaction or through mutual agreement is not functioning in an assigned diaconal role is inactive. Faculties as a deacon are revoked or cease when the period of inactivity is determined. The Chancery will notify the Deacon of this status.

6. LAICIZED

A laicized deacon is one who is returned to the lay state by the Holy Father in accordance with the precepts of canon law. **Such a former deacon is no longer recognized as a cleric in the Catholic Church and loses the right and responsibilities associated with the clerical state.**

7. RETIRED

A deacon is one who, because of age or infirmity, has withdrawn from active ministry. He may still minister in whatever manner he is able.

8. SUSPENDED

A suspended deacon is one who may not function as a deacon in any parish, agency, or institution of the Diocese. The Chancery will issue a letter notifying the deacon of his suspension.

9. TEMPORARY LEAVE OF ABSENCE

A deacon who, at his own request, has been granted authorization by the Bishop to withdraw from active diaconal ministry for a fixed period of time is on temporary leave of absence. Faculties cease during this time. The Chancery will notify the deacon of this status.

7.0 APPENDICES

7.1 DEACON JOB DESCRIPTION

1. IDENTIFICATION

Title:	Deacon
Class:	Clergy
Supervisors:	Bishop, Pastor, Director for the Diaconate
Regarding:	Full-time Residents of the Diocese of Tucson

2. THE PERMANENT DIACONATE

In the United States, the permanent Diaconate has been restored for "married and unmarried men of mature years." In practice, this means men must be 35 years or older at the time of ordination. Unmarried deacons and married deacons who become widowers after their ordination will be required to observe the rule of celibacy; that is, they will not be able to marry.

Ordination to the Diaconate involves a permanent office. This does not mean, however, that all deacons would become engaged in full-time ministry. As a matter of general practice, it is expected that deacons will support themselves from their earnings in their everyday occupations. They will perform their specifically ministerial duties on weekends, at night or on special occasions. It is envisioned that by working in secular jobs, deacons will help to establish a visible link between the Church and the secular society.

3. CHARACTER EXPECTATIONS

Deacons are reminded that during the Prayer of Consecration at their Ordination, with his hands extended over the candidates, the Bishop says:

*May he excel in every virtue:
In love that is sincere,
In concern for the sick and the poor,
In unassuming authority,
And in holiness of life.
May his conduct exemplify your commandments
And lead your people to imitate his purity of life.
May he remain strong and steadfast in Christ,
Giving to the world the witness of a pure conscience.
May he in this life imitate your Son,
Who came, not to be served but to serve,
And one day reign with Him in heaven.*

The Church's prayer for every deacon sets the standard to which all deacons are called.

4. DUTIES OF A DEACON

On June 18, 1967, Pope Paul VI outlined 11 specific tasks that a bishop can assign to a deacon. They are as follows:

- a. To assist the bishop and priest during liturgical services;
- b. To administer baptism solemnly;
- c. To reserve the Eucharist and to give Communion to others —to bring Viaticum to the dying;
- d. To assist at marriages in the name of the church, and with the pastor's delegation, to impart the nuptial blessing;
- e. To preside at funerals and burial rites;
- f. To read the Books of Scripture to the faithful, to instruct and exhort the congregation;
- g. To preside at prayer services;
- h. To lead celebrations of the Word;
- i. To perform charitable and administrative duties and works of social welfare "in the name of the hierarchy";

- j. To administer scattered communities of Christians in the name of the parish priest and the bishop;
- k. To encourage and promote the lay ministry.

5. RESPONSIBILITIES AND OBLIGATIONS TO THE BISHOP

The deacon's primary responsibilities are to the bishop and to serve the needs of the diocese as determined by the bishop.

These include, but are not limited to the following expectations:

- a. To be respectful and obedient to the Bishop;
- b. To dedicate oneself to a simple and exemplary life of service which shall bear witness to the life of Christ;
- c. To be faithful and to commit oneself to live out the profession of faith and oath of fidelity integral to ordination;
- d. To accept the diocesan and parochial assignments decreed by the Bishop;
- e. To fulfill the duties and obligations of the Decree of Appointment;
- f. To engage to some significant extent in a high priority diocesan level ministry including:
 - i. Prison ministry
 - ii. Hospital and care ministry
 - iii. Sanctity of life ministry
 - iv. Hispanic and migration ministry
 - v. Ministry to the poor
- g. For married deacons, to be a faithful witness to the sacrament of marriage, and for those who are called to celibacy to witness their life in Christ;
- h. To be aware of, study and become competent in the liturgical understandings and skills required of an effective deacon;
- i. To remain active in diaconal ministry unless granted a leave, retired by the Bishop, or otherwise placed in inactive status by the Bishop;
- j. To remain active in the parish or agency assignment according to the terms stated in the Decree of Appointment unless otherwise allowed by the Bishop or his designee;
- k. To petition the Bishop in writing regarding any requests for changes in the decree of appointment including termination or transfer of the assignment;
- l. To maintain a residence and presence in the Diocese of Tucson unless otherwise granted an approval to be absent by the Bishop;

- m. To maintain ongoing spiritual direction which shall be instituted with the appointment by the Bishop of a spiritual director upon the mutual agreement of the deacon and the designated spiritual director who shall be a priest. Changes in spiritual directors shall be made by petition to the Bishop;
- n. To request approval of the Bishop when one wishes to serve as a deacon on a special occasion in another diocese.
Common examples are occasions at which a deacon wishes to baptize an infant grandchild, preside at a wedding of a niece, preside or assist at a funeral or to serve in another diocese when traveling;
- o. To comply with a directive from this Bishop or his designee to confer and/or communicate in a timely and appropriate manner regarding issues concerning one's diaconal life or ministry;
- p. To conform to the diocesan policies for diaconal vesture;
- q. Comply with the Called to Protect Policies

6. OBLIGATIONS TO THE OFFICE OF THE DIACONATE

- a. To maintain accurate directory information with the Diocese including current address, phone, cellular, email, and the currently assigned parish;
- b. To maintain a current ministry record;
- c. To submit an annual review of ministry including a conference with one's pastor or another supervisor;
- d. To inform the Office of the Diaconate of any significant changes or difficulties in one's life and/or ministry including issues of health, employment, family and marriage, parish ministry, interpersonal relationships and conflicts at the parish or diocesan level associated with the decree of appointment;
- e. To file a Funeral Planning Form (see 7.6) with the Diocese of Tucson and updating the plan as needed

7. OBLIGATIONS FOR ONGOING FORMATION

- a. To make an annual retreat which shall be reported to the Office of the Diaconate and which shall include participation in the Deacon Community Retreat every year unless otherwise excused by the Bishop;
- b. To participate in the annual Bishop's Convocation of Deacons or equivalent gathering called by the Bishop unless otherwise excused by the Bishop or his designee;
- c. To fulfill the obligations of continuing post-ordination formation and maintaining a current record with the Diaconate Office

8. PARISH RESPONSIBILITIES AND OBLIGATIONS

The majority of deacons in the Diocese of Tucson hold a primary assignment in a parish. In parish matters, the deacon is under the direct supervision of the pastor. In the parish, the deacon:

- a. Supports his pastor and is an active member of the parish community to which he is appointed
- b. Offers spiritual and pastoral leadership through the proclamation of the Word, the liturgical celebrations of baptisms, weddings, funerals, and specially by assisting at the celebration of the Eucharist, following the directives of the diocesan Liturgical Policy
- c. Provides pastoral presence in the parish; is present to other parish ministers when appropriate in terms of time and talents; attends parish events; assists in ministries needing pastoral assistance as determined by dialogue with the pastor
- d. Actively fosters parish development in order for the parish to become a community of faith, sacrament, and service
- e. Participates as a collaborative member of the pastoral team/parish staff; participates in the decision-making process among staff members; attends meeting, and contributes to the development of the team; provides and participates in mutual support of members
- f. Promotes good public relations within and beyond the parish; participates in appropriate diocesan organizations; participates in deanery meetings; attends workshops, meetings, and conferences to increase personal skills
- g. Performs other job-related duties as deemed necessary and/or assigned by the pastor, keeping in mind the marital status of most of the deacons

9. PERFORMANCE REQUIREMENTS

- a. Responsibility:
Is able to work within a collaborative style of leadership; determines direction of ministry based on the priority of needs of the people as understood through consultation with the pastor and other designated leadership bodies; has the awareness and ability to respond to the actual needs present in the parish or agency; has a commitment to pursue growth in personal spiritual life and to share that life with others; fulfills tasks in a pastoral and professional manner; keeps abreast of trends in the field of theology, ecclesiology, liturgy, and other related fields
- b. Job knowledge:
Must be knowledgeable regarding appropriate diocesan and Diaconate policies and procedures
- c. Mental application:
Must be able to work under pressure; must initiate, be creative and anticipate solutions; be sensitive to the needs of people under emotionally stressful conditions; must be able to work within a collaborative environment as a member of pastoral team; must be able to work independently with little direct supervision

- d. Dexterity and accuracy:
Must keep accurate records of the Holy Sacrament administered and the sacramental preparation while working with people; must be able to pay attention to detail
- e. Physical demands:
Willing to interact with individuals and groups of varying personalities
- f. Working conditions:
Space and material to be provided based on needs
- g. Education:
Must meet Diocese of Tucson Diaconate requirements in continuing education
- h. Training and experience:
Familiarity with current pastoral practices

7.2 ANNUAL DEACON EVALUATION FORM

OFFICE OF THE DIACONATE

ROMAN CATHOLIC DIOCESE OF TUCSON

2018 Annual Evaluation

Due by April 30, 2019

PLEASE PRINT OR TYPE. *After this form is completed, make copies as necessary and mail the original to the office.*
DIRECTIONS: *Sections I-IV are to be completed by the deacon. The pastor/supervisor completes Section V. Section VI is completed by the deacon and pastor together over the course of a discussion regarding the ministry of the past year. Those who have been on leave or a sabbatical, please confer with the Director.*

I: ASSIGNMENT, OCCUPATION, MINISTRY, CHANGE OF ADDRESS

Deacon's Name: _____ Contact Phone: _____
Main Ministry: _____ Secondary Ministry: _____
Parish/Agency: _____ Pastor/Supervisor: _____ Yrs at Parish/Agency? _____

1. Are you employed in a civilian occupation? NO YES Retired from occupation? NO YES
If still employed: Indicate: Part-time Full-time Occupation Title: _____
2. Are you employed by the Church (i.e. Diocesan, parish, agency level)? NO YES
If yes: Name of parish/agency: _____ Part-time Full-time
3. Have you been compensated (excluding stipends & mileage reimbursement) by a parish/agency as reported on forms W-2 or 1099? NO YES: explain: _____
4. **Have you had a change of address, telephone, e-mail, cellular, or parish in last 6 months?**
 NO YES
If yes, please list the current information: _____

II. ANNUAL REVIEW BY THE DEACON

1. Describe your parish ministry, as well as any ministry outside your parish:

 2. From your perspective, how many hours do you devote each week to parish ministry? _____
 3. From your perspective, how many hours do you devote each week to extra-parochial (other) ministry? _____
 4. How would you rate your satisfaction with your assignment or leave over the past year?
 Excellent Very Good Good Satisfactory Unsatisfactory
 5. What areas of your assignment/leave have been **most satisfactory** over the past year?

 6. Have there been any recent major events in your family, health, ministry, or professional life? NO YES
Please list:

- Do you want to discuss any of these matters with the Director for the Diaconate? NO YES

7. Do you want to make any changes in your assignment or to request a specific placement if you are approaching the end of your leave? NO YES

Please list:

8. Is there anything else you would like to add? NO YES

III. CONTINUING EDUCATION REPORT

1. I met the continuing education requirements established by the Diocese of Tucson this year.

YES NO

Excerpt from Policy 4.1.6.f – Post Ordination Supervised Ministry and Formation

- a. All permanent deacons given faculties and active with the Diocese of Tucson are required to successfully complete and document a minimum of thirty-six (36) hours (Continuing Education Units or CEUs) each calendar year. Retired permanent deacons are encouraged to fulfill this requirement to the best of their ability.
- b. Eighteen (18) of the requisite 30 CEU credits are awarded through documented attendance at the following mandatory events / trainings:
 - Annual Deacon Retreat– 7 CEU
 - Annual Convocation of Deacons – 7 CEU
 - Call to Protect update – 2 CEU
 - Annual Deanery Deacon Meeting – 2 CEU

2. Please list the workshops, courses, etc. that are part of this year’s report.

Description	Instructor and Location	[1] Human Dimensions [2] Spiritual Dimensions [3] Intellectual Dimensions [4] Pastoral Dimensions	Date	CEU’s <i>(Award based on actual hours of class time)</i>

¹ The National Directory for the Formation, Ministry and Life of the Permanent Deacons in the United States – Chapter Three

- **Human Dimension:** Enables the Deacon to establish interrelationships with other people that enhance the closeness of the people of God to bring about solution to personal and social problems in the light of the Gospel.
- **Spiritual Dimension:** Participate in educational opportunities to establish and nourish attitudes, habits and practices that will set the foundation of your ministry for a lifetime of ongoing spiritual discipline.
- **Intellectual Dimension:** Designed to enhance the ability of the Deacon to communicate the knowledge of the faith and church tradition to the people of God.
- **Pastoral Dimension:** An integral dimension that relates to the human, spiritual and intellectual practices that focuses ministry within the elements of charity of Christ through education.

- If the requirements have been completed, please complete questions 3 and 4.
- If the requirements have not been completed, please complete questions 5 and 6.

3. Could you have completed additional hours?

YES NO

4. What additional hours would have been useful?

5. What kept you from completing the requirements?

6. What would assist you in meeting the requirements?

IV. MYSTOLOGICAL REFLECTION

Please offer a short reflection on how you benefited in your personal or ministerial life through these ongoing education and formation experiences.

(Text may be submitted on a separate sheet.)

V. ANNUAL EVALUATION/REVIEW BY PASTOR/SUPERVISOR *(Omit this section if you have been on leave/sabbatical)*

1. Please describe the deacon's Parish and Extra-Parochial Ministry from your viewpoint:

2. What is your perception of this Deacon's Ministry weekly presence in your parish?

- 1-3 hrs 4-6 hrs 7-9 hrs 10-12 hrs 13+ hours

3. How do you rate this Deacon's Ministry **overall** this past year?

- Excellent Very Good Good Satisfactory Unsatisfactory

4. How do you rate this Deacon's **preaching skills**? Does not apply

- Excellent Very Good Good Satisfactory Unsatisfactory

5. How do you rate this Deacon's **liturgical skills**? Does not apply

- Excellent Very Good Good Satisfactory Unsatisfactory

6. How do you rate this Deacon's **inter-personal skills**?

- Excellent Very Good Good Satisfactory Unsatisfactory

7. How do you rate this Deacon's **skills and commitment to the sick, poor, imprisoned, etc.**?

- Excellent Very Good Good Unsatisfactory Does Not Apply

8. In what areas does he show **special strengths**?

9. Are there problems, issues, or any areas in which you may have concerns that you need to discuss with the deacon? (e.g. ministry, marriage, family, collaboration, spiritual, financial, personal health) NO YES:
If yes, **please explain.**

10. Are there any issues you want to discuss with the Director for the Diaconate? NO YES

VI. PASTOR/SUPERVISOR AND DEACON CONFERENCE

*This section is completed at the time of the Pastor-Deacon conference. **Both must sign below.** The signatures attest that both have met and conferred to review the past year of diaconal ministry and that each party has had an opportunity to respond to the other's comments. **If you have been on leave or a sabbatical, please make an appointment with the Director for this conference.***

Pastor/Supervisor comments:

Signature of Pastor/Supervisor:

Date:

Deacon Comments:

Signature of Deacon:

Date:

Director for the Diaconate Comments:

Signature of the Director for the Diaconate:

Date:

7.3 DEACON REQUEST FOR REASSIGNMENT

Deacon Request for Reassignment (Date)

DEACON'S NAME: _____

PRESENT ASSIGNMENT: _____

1. When did you begin your present assignment? _____

2. Please note any personal factors (health, family, etc.) that need to be considered in your present or future assignments:

3. Openings for deacons at the time of this mailing (*Please refer to the diaconate web site for the most current openings*):

4. Preferences/Intentions: Check those statements that reflect your current desire.

a. _____ I am happy in my present assignment and do not want to be considered for a new assignment.

b. _____ While happy in my present assignment and not requesting a new assignment, I am willing to consider a new assignment based on diocesan needs.

c. _____ I am willing to be considered for a transfer to one of the openings listed above in item 3. Please list which one or which ones in order of priority:

d. _____ I would like to be transferred from this assignment because

5. **Complete only if you have ANY Spanish communication skills.** Which items best describe your Spanish speaking skills

_____ I can "read" the responses to the Mass.

_____ I can prepare and deliver a homily.

_____ I can comprehend everyday conversation.

_____ I can converse and do counseling.

6. Please indicate any special need/circumstance that you would like the Deacon Placement Board to be aware of in its considerations:

Please share any other comments on the back.

I give my permission to share the above information with the Deacon Placement Board.

Signature

Date

Please complete and return this form to the Director for the Diaconate
by _____

SAMPLE COVER LETTER TO DIRECTOR FOR THE DIACONATE

Director for the Diaconate
Diocese of Tucson
P.O. Box 31
Tucson, AZ 85702

Dear Director,

I am formally requesting a reassignment. Attached you will find my completed reassignment request form. The reason(s) I am requesting this transfer are... (Please indicate your reasons for reassignment.

Respectfully submitted
Full Name

Cc: Chancellor file

7.4 PASTOR REQUEST FOR PARISH DEACON

Petition for the Assignment of a Parish Deacon

Please complete and return by (Date) 2 _____ only if you need an additional deacon

Name of Pastor: _____

Name of Parish: _____

If you would like your parish to be considered for the placement of an additional deacon, please complete this form, and return it as soon as possible, but no later than 2 February _____. The timing is important because the Deacon Placement Committee will prepare its recommendations for the Bishop in April, so he can announce the transfers in May in time to become effective 1 July _____.

1. Check **one** of the following that best describes the need for a deacon in your parish:

- Very critical
- Somewhat critical
- Significant but not critical
- No need for a deacon (if checked, you do not need to fill out rest of survey)

2. Check **one** of the following that best describes the immediacy of your need:

- As soon as possible
- Can wait until July 1ST
- Can wait until a deacon becomes available
- If no deacon is available, a deacon candidate is acceptable.**

3. Rate your bilingual needs.

- Must be fluent (read/speak/write) in Spanish.
- Good conversational skills in Spanish
- The deacon need not be bilingual.

4. Rate each of the following ministries in which **the deacon would serve the parish.**

5 = very important :: 1 = not very important.

5 4 3 2 1 Sacramental Preparation (e.g. Baptism, RCIA, Marriage Prep)

5 4 3 2 1 Annulments

5 4 3 2 1 Liturgies (presiding at baptisms, funeral rites, marriages, etc.)

5 4 3 2 1 Serve at the altar on Sunday (Read the Gospel)

5 4 3 2 1 Preach at Sunday Eucharist

5 4 3 2 1 Pro-Life Ministry

5 4 3 2 1 Hispanic Ministry

5 4 3 2 1 Native American Ministry

5 4 3 2 1 Ministry to the Poor (e.g. SVDP)

5 4 3 2 1 Jail or Prison Ministry

- 5 4 3 2 1 Ministry of Care (Hospitalized, sick, elderly, etc.)
- 5 4 3 2 1 Religious Education
- 5 4 3 2 1 Adult Education
- 5 4 3 2 1 Other: _____

Describe your particular needs. (This description will be used in the advertisement of the opening to the diaconate community):

Person completing the form (Print):

Signature:

Date:

7.5 PASTOR RETENTION OR TRANSFER FORM

OFFICE OF THE DIACONATE

ROMAN CATHOLIC DIOCESE OF TUCSON

Pastor Retention or Transfer Form

Due (Date) 2, _____

Name of Deacon: _____

Parish: _____

Pastor: _____

Directions: Please check one of the options below and add your comments where necessary.
Thank you.

- I have a very strong preference to retain this deacon at my parish.
HE IS INDISPENSIBLE BECAUSE:

- Although I prefer to retain this deacon in our parish, I am open to his transfer to another parish should the Bishop ask me to consider such a change.

- I have a strong preference to have this deacon transferred to another parish.
EXPLANATION

- Other preference: _____

Please feel free to make any comments here about the retention or transfer of this deacon:

Pastor's signature

Date

Please mail to: Director for the Diaconate, Diocese of Tucson, P. O Box 31, Tucson, Arizona 85702

**Funeral Planner for Deacons
of
The Roman Catholic Diocese of Tucson**

(PLEASE PRINT)

General Information

This information requested of all deacons will make it easier for the Diocese to carry out your wishes in case of an emergency. You may make changes at any time by sending updated information. It is suggested that copies be made for your family, your pastor, and other persons that should be informed as to your funeral instructions.

Deacon Name: _____

Wife: _____

Children: Name: _____ *Phone:* _____

Name: _____ *Phone:* _____

Name: _____ *Phone:* _____

SPECIAL FUNERAL INSTRUCTIONS

Parish for the Funeral Vigil/Mass: _____

Cremation: Yes _____ No _____

VIGIL SERVICE:

Deacon Presider: _____

First Reading: _____ *Second Reading:* _____

Gospel: _____

Homilist: _____

Music: _____

Special Requests: _____

FUNERAL MASS:

Celebrant: _____ *MC:* _____

Concelebrant: _____

Deacon of the Altar: _____

Deacon of the Word: _____

Alternate(s): _____

First Reading: _____ *Second Reading:* _____

Gospel: _____

Homilist (Bishop or Pastor): _____

Music: _____

Pall Bearers (if requesting deacons) _____

Special requests: _____

Burial to take place at: _____

Send this completed form to:
Diocese of Tucson, Office of the Diaconate, P. O Box 31, Tucson, AZ 85702
(Please retain a copy for your records)

DEACON SIGNATURE _____ Date _____

SPOUSE SIGNATURE _____ Date _____

7.7 DEACON FACULTIES PAGELLA

Preaching

1. Deacons, with at least the presumed consent of the pastor of the church, have the faculty in The Code of Canon Law to preach everywhere, unless this faculty has been restricted or removed by the competent ordinary, or unless particular law requires express permission. (can. 764).

Baptism

1. The ordinary minister of baptism is a bishop, a presbyter, or a deacon, without prejudice to the prescript of can. 530, n.1. (which lists those functions that, while no longer reserved to the pastor, are considered as especially entrusted to him.) (can. 861)
2. Except in as case of necessity, no one is permitted to confer baptism in the territory of another without the required permission, not even upon his own subjects. (can. 862)
3. (Restriction) The baptism of adults, at least of those who have completed their fourteenth year, is to be deferred to the diocesan bishop so that he himself administers it if he has judged it expedient. (can. 863)

Marriage

1. Permission of the proper pastor should be obtained for marriages outside the parish to which the deacon is assigned.
2. Deacons with a parochial assignment have the delegation to grant the dispensation from the impediment of disparity of cult and the permission for mixed marriages involving a member of the parish.

Christian Burial

1. Permission is granted to all deacons in the diocese to lead, without recourse to the bishop, The Rite of Christian Burial for a child not yet baptized but whose parents had intended to have the child baptized (can. 1183, §2).
2. Permission is granted to all deacons in the diocese to lead without recourse to the bishop, ecclesiastical funeral rites, in the presence of the cremated remains of the body of a deceased person, (Indult, Congregation for Divine Worship and the Discipline of the Sacraments, Prot. N. 1589/96/L) with due respect for can. 1184.

Miscellaneous

1. The provisions of The Code of Canon Law state that deacons are:
 - a. ordinary ministers of the Sacrament of Baptism (can. 861, §1);
 - b. ordinary ministers for the distribution of Holy Communion (can. 910, §1);
 - c. ordinary ministers for exposition of the Blessed Sacrament and the Eucharistic blessing (can. 943);

- d. administrators of only those blessings which are expressly permitted to them by law (can. 1169 §3).
2. As noted in the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (USCCB, 2005), “The deacon can preside at the liturgies of the word and communion services in the absence of a priest. He may officiate at celebrations of the Liturgy of the Hours and at exposition and benediction of the Blessed Sacrament. He can conduct public rites of blessing, offer prayer services for the sick and dying, and administer the Church’s sacramentals, as designated in the *Book of Blessings*.” These blessings would include, but are not limited to, blessings of a married couple, the parents after a miscarriage, those gathered at a meeting, a new home, an office, animals, and seeds at planting time, religious articles, an Advent wreath, or a Nativity scene.
3. In accord with the provisions of the Rite of Ordination, deacons in the diocese have the permission of the bishop to preside over public prayers, to give viaticum (Holy Communion) to the dying, and to lead the Rites of Christian Burial, all in accord with the appropriate liturgical norms and canons of the church.

7.8 DECREE OF SEASONAL APPOINTMENT FORM

Deacon Decree of Seasonal Appointment

Roman Catholic Diocese of Tucson

Deacon _____ **(name)** _____ is hereby formally appointed to diaconal ministry at _____ **(parish)** _____ effective _____ **(date)** _____. This decree hereby grants faculties for an interim period of not more than six (6) months annually as approved by the Bishop of Tucson.

Deacon as Minister

Deacon _____ **(name)** _____ has been granted diaconal faculties, which are derived by Ordination and detailed in 7.7 “*Faculties Pagellae*”. Liturgical duties and responsibilities are defined in the “*General Instruction of the Roman Missal, April 2003*” and further duties are promulgated in the *Diocesan Policies, Permanent Diaconate, the Directories Pro Ministerio et Vita Diaconorum Permanentium, and the National Director, USCCB*. The deacon is obligated to support the mission statements of the Diocese of Tucson and the parish where he is assigned. The deacon is expected to become familiar with and follow the guidelines given in these documents.

Deacons will typically spend 6 to 10 hours a week in service to the parish which often will include presiding at Baptisms, assisting at Mass, teaching classes, leading studies of Holy Scripture, serving on committees, and otherwise being fully active in the parish. The deacon makes a commitment to support and assist his pastor and to fully participate in the life of the parish. The pastor will assign his specific duties. Although his diaconal assignment is primarily parochial, he will serve the wider community and Diocese of Tucson as a whole by assisting the Bishop with his diocesan ministry and engaging in such extra-parochial ministries as visiting the imprisoned, caring for the sick, and serving the poor as time permits.

Continuing Formation, Life and Ministry

The Director of the Office of the Diaconate is his diocesan supervisor who shall conduct periodic performance evaluations and assessments of the appropriateness of his placement that shall be reported to the ordinary. The deacon is obligated to complete and report on 30 hours of continuing education credit each year as part of the deacon extern program. He commits to make an annual retreat, which at least for the next three years must be the diaconal community retreat. He is expected to participate in any liturgy or Church related event mandated by the Bishop of Tucson. More specifically, he will attend the Bishop’s annual Convocation of Deacons unless his written request to be absent is approved by the Director of the Office of the Diaconate. Deacons are expected to attend at least one meeting of their deanery annually and to otherwise participate in deanery activities. Deacons collectively are expected to assist with preparation, provide hospitality, attend and be part of Diocesan liturgies and events. These events include, but are not limited to, celebrations such as the Rite of Election, Chrism Mass, and Ordinations. The deacon will notify his pastor and the Director for the Diaconate of serious marital difficulties, interpersonal problems, parish related or other issues in his life, which may significantly impact his ministry. He will schedule an annual performance evaluation of his ministry with his pastor and submit a copy of the Deacon

Annual Evaluation form to the Office of the Diaconate. He is obligated to conduct himself at all times in an ethical and professional manner and to comply with the Diocese's *Directory of Policies and procedures for Deacons* (including the prevention of sexual misconduct and conditions of a safe environment) or otherwise officially promulgated to the college of deacons. The deacon is responsible for annually notifying the Bishop of Tucson in writing detailing the dates that he will be active in ministry within the Diocese of Tucson.

Pastor as Supervisor

The pastor is the parish supervisor of the deacon who is considered an unsalaried staff member and should be accorded all the rights and privileges of the ordained clergy. The pastor will provide the deacon with opportunities to serve the needs of the parish and Diocese in keeping with his gifts. The deacon will be included in the liturgical and sacramental life of the parish and will assist at the Sunday celebration of Eucharist including the proclamation of the Holy Gospel and the opportunity to preach from time-to-time as provided in the *GIRM*, and to exercise his ministry as provided in the *Directorium Pro Ministerio et Vita Diaconorum Permanentium*, and the *National Directory*. The pastor shall maintain regular communications with the deacon, meet and confer with the deacon annually for the purposes of an annual evaluation of his ministry, and report the results of this evaluation to the Office of the Diaconate. The pastor will relieve the deacon of parish duties for those times the deacon is expected to participate in diocesan activities and training. The pastor will have the parish reimburse the deacon for his out-of-pocket expenses incurred in his service to the parish, he will provide the deacon with items needed to carry out his ministry and direct the parish to pay the annual assessment for the support of the diaconate in the Diocese of Tucson. The parish will provide some financial support to the deacon for at least one annual in-service event relative to diaconal life and ministry. The pastor should make every effort to provide office and conference space for the deacon. Should the pastor become aware of significant issues, which may impact the ministry and life of the deacon such as marriage or family problems, performance, health, interpersonal difficulties, or inappropriate behavior, he will notify the Director of the Office of the Diaconate. The Director will provide appropriate supervisory and support services to the deacon and will confer with the parties when there is a need for conflict resolution.

This *Deacon Decree of Seasonal Appointment* is duly proclaimed with prayers for a fruitful ministry by:

Most Rev. Edward Weisenburger
Bishop of Tucson

Date

7.9 SUPERVISED DEACON MINISTRY AND FORMATION PLAN FORM

OFFICE OF THE DIACONATE

ROMAN CATHOLIC DIOCESE OF TUCSON

Supervised Deacon Ministry & Formation Plan

NAME OF DEACON: _____ DATE: _____

PARISH: _____

NAME OF PASTOR: _____

NAME OF MENTOR: _____

NAME OF SPIRITUAL DIRECTOR: _____

The newly ordained deacon is expected to complete this form in collaboration with his pastor. The purpose is to design a reasonable plan for ministry activities and ongoing formation/education. There are two parts to this planning document: a plan for parish and extra-parochial ministry and a plan for required and elective formation. This plan is due in the diaconate office by December 31 of the year of ordination. The deacon is strongly encouraged to keep a copy for his files.

PART ONE: MINISTRY PLAN

Directions: The Ministry Plan shall include, but not necessarily be limited to:

1. The ministry(ies) assigned by the pastor, the expectations associated with the ministerial assignment, and the criterion used to evaluate his ministry
2. The actions to be taken to keep the expectations and responsibilities of his ministry, work, family, and prayer life in proportion and balance so his life is integrated in holiness rather than splintered in functionalism
3. The manner in which the deacon will meet his obligations for direct service of his bishop and the diocese at-large
4. The ways he will serve the poor, oppressed, sick, bereaved and other needy at the parish and extra-parochial environs.

ASSIGNED PRIMARY MINISTRY

<i>MINISTRY TITLE & DESCRIPTION</i>	<i>DUTIES/EXPECTATIONS</i>	<i>HOURS ANTICIPATED</i>	<i>EVALUATION CRITERIA</i>

ASSIGNED SECONDARY MINISTRY

<i>MINISTRY TITLE & DESCRIPTION</i>	<i>DUTIES/EXPECTATIONS</i>	<i>HOURS ANTICIPATED</i>	<i>EVALUATION CRITERIA</i>

BALANCE & INTEGRATION OF MINISTRY, WORK, FAMILY, PRAYER LIFE

The actions to be taken to keep the expectations and responsibilities of his ministry, work, family, and prayer life in proportion and balance so his life is integrated in holiness rather than splintered in functionalism.

<i>GOAL(S)</i>	<i>METHODS AND ACTIVITIES</i>	<i>EVALUATION CRITERIA</i>

DIRECT SERVICE TO BISHOP AND EXTRA-PAROCHIAL MINISTRY

The manner in which the deacon will meet his obligations for direct service of his bishop and the diocese at-large.

<i>MINISTRY TITLE & DESCRIPTION</i>	<i>DUTIES/EXPECTATIONS</i>	<i>HOURS ANTICIPATED</i>	<i>EVALUATION CRITERIA</i>

MINISTRY TO THE POOR, SICK, BEREAVED, OPPRESSED, NEDDY (JUSTICE & CHARITY)

Ways he will serve the poor, oppressed, sick, bereaved and other needy at the parish and extra-parochial environs.

<i>MINISTRY TITLE & DESCRIPTION</i>	<i>DUTIES/EXPECTATIONS</i>	<i>HOURS ANTICIPATED</i>	<i>EVALUATION CRITERIA</i>

OTHER ELECTIVE MINISTRIES

<i>OTHER ROLE(S)</i>	<i>DUTIES/EXPECTATIONS</i>	<i>HOURS ANTICIPATED</i>	<i>EVALUATION CRITERIA</i>

PART TWO – ONGOING FORMATION

The on-going formation plan shall include attendance at one of the Deacon Community Annual Canonical Retreats, Bishop’s Convocation of Deacons, and four (4) post-ordination formation workshops for the newly ordained, which are scheduled through the Office of the Diaconate. The newly ordained shall complete a minimum of 30 clock hours of post-ordination formation, which shall include the Congress, Convocation, the workshops, the “Call to Protect” up-dates, and the annual Deanery meeting. Additional elective classes should be planned in order to allow the newly ordained deacon to pursue formation which fits the particular needs of his life and ministry.

COHORT SCHEDULE

Mandatory Formation Events	Date(s):
Annual Canonical Retreat (10 hours)	
Bishop’s Annual Convocation of Deacons (7 hours)	
Post-Ordination Formation Workshops (4 times per year: 16 hours)	
Workshop #1 -	
Workshop #2 -	
Workshop #3 -	
Workshop #4 -	
Safety Awareness (2 hours)	

GOALS AND PLANNING

Diaconal formation is a life-long proposition; it does not end with ordination and it does not just consist of taking classes. Each deacon must continue to grow in the following dimensions: intellectually, spiritually, pastorally and as a human person. As part of your plan for on-going formation, develop a goal for each of those areas. Next, write how you plan to fulfill that goal. Finally, describe the criteria you will use to evaluate how you met your goal.

DIMENSION	GOAL	ACTION PLAN	EVALUATION
1. Intellectual (The academic dimensions, required.)			
2. Spiritual (The discipline to continue discernment and spiritual direction.)			

3. Pastoral (The effectiveness of the deacon's ministry.)			
4. Human (Interrelationships with others, the deepening of human qualities.)			

Signed by:

Deacon: _____ Date: / /

Pastor: _____ Date: / /

Director for the Diaconate (or designee): _____ Date: / /