

Handbook for Permanent Deacons



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ARCHDIOCESAN DIACONAL VISION

The Sacrament of Holy Orders marks deacons “with an imprint (‘character’) which cannot be removed and which configures them to Christ, who made himself the ‘deacon’ or servant of all.” For this level of Holy Orders, Christ calls and the Church asks the bishop to ordain deacons to be consecrated witnesses to service. In his post-synodal exhortation *The Church in America*, Pope John Paul II makes his own the words of the bishops of that gathering: “We see with joy how deacons ‘sustained by the grace of the Sacrament, in the ministry (diakonia) of the liturgy, of the word and of charity are at the service of the People of God, in communion with the Bishop and his priests.’”¹

Ordination confers an outpouring of the Holy Spirit. It configures the deacon to Christ’s consecration and mission. It constitutes the deacon as “a sacred minister and a member of the hierarchy,” with a distinct identity and integrity in the Church that marks him as neither a lay person nor a priest; rather, the deacon is a cleric who is ordained to diakonia, namely, a service to God’s People in communion with the bishop and his body of priests. “The principal function of the deacon, therefore, is to collaborate with the bishop and the priests in the exercise of a ministry which is not of their own wisdom but of the Word of God, calling all to conversion and holiness.”

*Like those once chosen by the Apostles for the ministry of charity, you should be men of good reputation, filled with wisdom and the Holy Spirit. Firmly rooted and grounded in faith, you are to show yourselves chaste and beyond reproach before God and man, as is proper for the ministers of Christ and the stewards of God’s mysteries. Never allow yourselves to be turned away from the hope offered by the Gospel. Now you are not only hearers of this Gospel but also its ministers. Holding the mystery of faith with a clear conscience, express by your actions the Word of God which your lips proclaim, so that the Christian people, brought to life by the Spirit, may be a pure offering accepted by God. Then on the last day, when you go out to meet the Lord you will be able to hear him say, “Well done, good and faithful servant, enter into the joy of your Lord.”*²

¹ Sacrament of Service, McCaslin and Lawler, 1986, pp. 62-63, 1998

² Roman Pontifical, Ordination of Deacons, no 199 in *Rites of Ordination of a Bishop, of Priests, and of Deacons* (Washington, D.C.:USCCB, 2003);cf.Mt.25:21



Archdiocese of Newark

OFFICE OF THE ARCHBISHOP

August 14, 2006

My dear Brothers in Christ,

With this publication of the Handbook for Permanent Deacons, I want to take the opportunity to express my gratitude to you, your wives and family members. As I have said many times before in my addresses to you, I am proud to be associated with such a fine diaconate as is found in this great Archdiocese of Newark.

This Handbook for Permanent Deacons, which is being made available to all deacons of the Archdiocese of Newark, replaces all prior policies regarding deacon personnel.

Together we continue in the mutual service of our people, the 1.3+ million Roman Catholics of the four counties of Bergen, Essex, Hudson and Union that make up our Archdiocese. These are indeed challenging days for deacons, priests and bishops alike, but it is the work of the Lord that we are about, and His generosity will never be outdone.

Please know that you have my fraternal support and prayers in your diaconal ministry.

With kindest personal regards, I am

Sincerely in the Lord,

✠ Most Reverend John J. Myers
Archbishop of Newark

Archdiocese of Newark

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THE ROLE OF THE PERMANENT DEACON

In a parish, the Permanent Deacon's ministry is one of service and charity, of witness and proclaiming the Good News, and of leadership in prayer and liturgy. The Permanent Deacon is committed to the Archbishop and to the Archdiocese through ordination to this permanent and public office of service. This ministry reflects the ministry of Christ so that, strengthened and enlightened by the Holy Spirit, he is actively involved in the faith community and enables others to serve.

As a married or single person, the Permanent Deacon believes that his sharing in the lifestyle of the faithful gives him a special charism for bringing the living Word to people. Implementing the mission of the parish, he is open and responsive to a wide variety of needs in keeping with his talents. Because he frequently provides continuity on a parish staff, the Permanent Deacon's service uniquely complements and supports other ministries, both ordained and non-ordained.

TASKS/RESPONSIBILITIES OF THE PERMANENT DEACON:

Ministry of Administration

The Permanent Deacon:

- 1) Collaborates with the Pastor, under his supervision, and with other members of the parish staff, integrating his own area of responsibility, and serves as an integral member of that staff.
- 2) Provides continuity for the parish staff.
- 3) Provides service and support for parish associations.
- 4) May coordinate parish programs such as Evangelization, RCIA, Social Concerns, etc.

Ministry of Worship

The Permanent Deacon:

- 1) Presides at baptisms, weddings, funerals, and wake services when designated to do so by his Pastor.
- 2) Preaches the homily at Eucharist and on other occasions, as authorized.
- 3) Conducts communion services.
- 4) Provides baptismal and marriage preparation.

Ministry of Education

The Permanent Deacon:

- 1) Informs and educates parishioners about social concerns within the parish.
- 2) May provide educational services, Rite of Christian Initiation of Adults (RCIA), catechist training, scripture study, etc.

Ministry of Pastoral Services

The Permanent Deacon:

- 1) Ministers to one or more of the following: families, divorced and separated, sick, elderly, bereaved, homebound, homeless, prisoners, youth, workers in the workplace, etc.
- 2) Promotes good public relations both within and beyond the parish, and is involved in ecumenical, area, Deanery, and Archdiocesan networks of professional peers.
- 3) May provide counseling and spiritual direction.
- 4) May coordinate social services such as directing a shelter or distributing food and clothing.

COMPETENCIES/SKILLS AND TRAINING OF THE PERMANENT DEACON:

In addition to the competencies and skills needed by all pastoral ministers, there are several which are particularly important for the effective exercise of the role of Permanent Deacon.

Knowledge

The Permanent Deacon:

- 1) Has basic knowledge of Church teaching as well as of universal and local Church law.
- 2) Understands the relationship between faith and culture.
- 3) Has knowledge of Catholic social teaching

Interpersonal and Relational Skills

The Permanent Deacon:

- 1) Has public speaking skills, including preaching skills.
- 2) Has leadership skills.
- 3) Has community-organizing skills.
- 4) Is able to lead prayer effectively.
- 5) Has skill in exercising his liturgical role.



Archdiocese of Newark
Office of Human Resources

Entering the
Third Millennium,
proclaiming in faith and love
the mission of
Christ the Redeemer!

MEMORANDUM

To: All Deacons
From: Deacon John McKenna
Date: May 8, 2013
Re: **Procedure for Ministering Outside of the Archdiocese**

When a deacon is asked to **officiate at a marriage**, to **administer the Sacrament of Baptism**, to **officiate** at a funeral outside of Mass or to **minister** in any other capacity as deacon in another diocese, the deacon must receive permission from the Archbishop.

The deacon should write to the Archbishop and state the **nature of his ministry**, the date, time, and **place where it will occur**, and provide the local Bishop's name and address. A copy of the letter should be sent to your pastor and the Director of Deacon Personnel.

If permission is granted by the Archbishop, a **Letter of Good Standing** will be sent to the Diocese where the ministry will occur with a copy of the letter sent to the deacon and his pastor.

As ordained ministers, deacons are part of the Church's public ministry and monitoring is necessary. Deacons are responsible to the Archbishop **who** coordinates and guides deacons who **minister** in his name.

Thank you in advance for your compliance.

cc: Pastor

DEFINITIONS OF DIACONAL STATUS

ACTIVE

A deacon who has a Ministry Agreement with the parish, agency or institution to which he is assigned, and is fulfilling the terms of the Agreement, including liturgical functions and staff participation.

SPECIAL MINISTRY:

Category One – Those working full-time in other than parish ministry.

Category Two – Not assigned at this time to parish/agency ministry. Active in some other aspect of ministry according to Diaconate Office determination.

PROBATIONARY:

A deacon who has moved into a new assignment. He will serve in a probationary status for six months, at which time a performance evaluation will be made. The Director of Deacon Personnel will then make a recommendation about future ministry. His faculties are operative for the length of his probationary assignment.

UNASSIGNED:

A deacon who presently is between assignments. His faculties are inoperative as he works with the Director of Deacon Personnel in seeking placement. A deacon should not remain in this status for a period beyond six months. If still without a probationary assignment, he will be required to take a temporary leave or to move into an inactive status.

RETIRED:

A deacon who because of age or infirmity has withdrawn from active ministry. He may still minister in whatever manner is acceptable to him and his pastor/supervisor.

ACTIVE OUTSIDE ARCHDIOCESE:

A deacon who remains incardinated here, but has been granted the faculties to minister in the diocese in which he presently resides.

INACTIVE:

A deacon who has no base of operation and is not functioning as a minister at this time. Faculties as deacon are revoked or cease while inactive.

TEMPORARY LEAVE OF ABSENCE:

A deacon who at his own request has been granted authorization by the Archbishop to withdraw from active ministry for a fixed period of time. Faculties cease during this time, but may be granted on an ad hoc basis with the consent of the Archbishop.

ADMINISTRATIVE LEAVE OF ABSENCE:

A deacon who is relieved of all responsibility for any ecclesiastical office or function, as well as participation in active ministry. He may not function or represent himself as a deacon while this 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.

LAICIZED:

A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the Ordinary.

ORDINATION - through to the reception of the Sacrament of Holy Orders a deacon is ordained and commissioned to act as a public minister in the service of the Liturgy, the Gospel, and works of Charity. Ordination identifies the diocese to which a deacon belongs, into which he is incardinated.

ASSIGNMENT - an official appointment by the Archbishop to whom the deacon has made a promise of obedience. It designates the community, parish, agency, hospital, or other special work in which the deacon is expected to minister in the name of the Archbishop.

FACULTIES - the authorization given to a deacon to minister within a diocese. Faculties are attached to a definite assignment. Ordained ministry is not permitted without such faculties which are not granted without a specific assignment or permission of competent authority. Faculties do not follow the deacon wherever he goes.

Many deacons operate on the assumption that since they have been ordained, they may minister wherever they choose and at their own discretion, this is not so.

Ordination bestows upon the deacon the Sacrament of Orders at the call of the community and affirms public ministry. But it does not give him the right to ministry. That comes only from the Archbishop. It is granted by an assignment to which various faculties are attached: without assignment, no faculties; without faculties, no official ministry.

Deacons cannot move from one parish to another at will. A new assignment must first be sought and obtained from the Archbishop. Leaving an assignment negates the faculties given and, therefore, the authorization to present himself publicly as a deacon of the Archdiocese. There is no such thing as a “free lance” deacon.

An example will help to clarify this point. A man completes medical school. He may not practice medicine even though he has a certificate to prove that he has completed his training and done what is required and is, for all practical purposes, a doctor.

Only after passing the State Boards is someone licensed to practice medicine, and this can be done only within a given state. Should the licensed doctor move to another state, he must reapply to practice; the license to practice medicine does not follow him even though he always remains a doctor.

An assignment from the Archbishop is the approval for ministry; without it a deacon does not minister on behalf of the Archdiocese of Newark. The faculties granted at the time of assignment are the deacons license to minister. Official and public ministry cannot be performed

in the name of the Church without such license. If a deacon does not have an assignment, he does not have approval for public ministry. If he does not have such approval, he does not have faculties or the necessary license to present himself publicly as a Permanent Deacon of the Archdiocese of Newark.

Diaconal assignment ceases when he no longer fulfills the expectations involved that are spelled out in his Ministry Agreement. Faculties do not follow him unconditionally wherever he goes. Faculties remain in effect only to the extent that he is in good standing in an approved assignment.

Deacons must have an assignment. Deacons cannot minister without some accountability, supervision, and evaluation. If problems arise in the parish or agency of assignment, the deacon cannot simply move on to some other place and take up where they left off. Such concerns must be dealt with by the Director of Deacon Personnel for the sake of good order and for the proper continuance of ordained Diaconal ministry in the Archdiocese.

Deacons who move to other dioceses must not presume that they will be able to continue their ministry in the new location just because they are ordained. Faculties must be obtained from their new bishop. By incardination the deacon is still a deacon of the Archdiocese of Newark. Should the new diocese incardinate the deacon after he has been “excardinated” (released) by the Archbishop of Newark, he will then be attached to that diocese officially. Otherwise he remains incardinated in the Archdiocese of Newark, working off of Archdiocesan faculties, with permission granted by the Archbishop of Newark to minister in another diocese. In such cases, deacons must submit a yearly report on his ministry and an evaluation by his local supervisor just as if he were still ministering within the Archdiocese of Newark. The reason for this procedure is that Newark still bears the responsibility for such a deacon.

If a deacon is without an official assignment or if he has difficulties with the one he has, if he is considering moving or retiring and leaving the Archdiocese, he should contact the Director of Deacon Personnel. Every assistance will be given for the deacon to continue his ministry along proper canonical lines.

As ordained ministers, deacons are part of the Church’s public ministry and monitoring is necessary. Deacons are responsible to the Archbishop, and he coordinates and guides deacons who work in his name.

POLICY REGARDING MINISTERIAL EXPECTATIONS

Guidelines for Minimum Expectations for Diaconal Ministry:

Each deacon must have an approved Ministry Agreement with a parish, agency, or institution.

Each deacon must fulfill the liturgical and/or administrative functions defined under his contract with his parish.

Each deacon must meet with the ministry staff-supervisor on a scheduled basis.

Each deacon must invest a minimum of ten (10) hours per month in public ministry, excluding liturgical functions.

Each deacon must participate in spiritual formation opportunities in accord with expectations of the Diaconate Office.

Each deacon must fulfill his obligations for continuing education and annual retreat.

Ministry Evaluation:

An evaluation of the deacon's ministry defined above will be performed annually by the co-signer of the deacon's Ministry Agreement, or by special review at any time by the Director of Deacon Personnel as recommended by the Deacon Council or other responsible parties.

If married, the deacon's wife will be encouraged to participate in the evaluation, as appropriate.

Administrative Policy for Deacons Not Fulfilling Minimums:

If a determination has been made by the Director of Deacon Personnel that a deacon has not fulfilled minimum expectation for diaconal service as defined above, the deacon, the deacon's wife and the Director of Deacon Personnel or the Director's representative will develop an action plan to restore the deacon to at least minimum performance within a time frame acceptable to the Director or his representative.

If an action plan acceptable to the Director cannot be agreed upon, or if the action plan fails to bring the deacon's ministry to acceptable levels of performance, the Director of Deacon Personnel, in consultation with the Archbishop, Vicar General and the Deacon Council, will place the deacon on administrative leave pending further determination to place the deacon in inactive status.

POLICY REGARDING MINISTRY AGREEMENT

Every deacon ministering in the Archdiocese of Newark must have a current Ministry Agreement in effect.

This agreement (See Appendix I) must be effected with the parish or agency to which the deacon is assigned, with a copy sent to the Director of Deacon Personnel, or other appropriate supervisor designated by the Director.

When a new pastor, agency director, or administrator is named, a new Ministerial Agreement should be entered into with the deacon.

Deacons who do not have a current Ministry Agreement will have their ministerial situation reviewed by the Director of Deacon Personnel.

Normally, difficulties should be handled by the Director of Deacon Personnel or his designated representative.

Should a situation dictate a change of ministry, Director of Deacon Personnel will be notified. A representative of the Deacon Council will then be assigned by the Director of Deacon Personnel to be the contact person with the deacon. The recommendation of the Council and the Director of Deacon Personnel will guide the Archbishop as to the course of action.

Should the above steps fail to resolve the issue, the deacon will be placed in the “Inactive” status until such time as a Ministry Agreement can be arranged with some parish or agency.

While the deacon is in the “Inactive” status, he will not function in any ministerial capacity. Faculties as deacon are revoked or cease while inactive.

Should the deacon so choose, the Director of Deacon Personnel will place his name on a list of deacons available for ministerial assignment and assist him according to their guidelines.

The deacon may return to active status at any time when he, with the assistance of the Director of Deacon Personnel, is able to attain a ministerial assignment in keeping with our guidelines.

POLICY FOR ASSIGNMENT AND TENURE OF DEACONS

At the time of ordination, deacons make a promise of obedience to the Archbishop and his successors. “The principle function of the deacon, therefore, is to collaborate with the Archbishop and the priests in the exercise of a ministry which is not of their own wisdom but of the word of God, calling to conversion and holiness.”³

The promise of obedience made by a deacon at ordination recognizes that the deacon’s ministry is not of his own choosing but rather in cooperation with the ministry of the Bishop. The Bishop is to show concern for all the Christian faithful.⁴ During the ordination, each candidate is asked: “Are you resolved to discharge the office of deacon with humility and love in order to assist the bishop and the priests and to serve the people of Christ?” Each candidate answers, “I am”.

This promise proclaims that each deacon is committed to more than a local faith community or parish, but rather is called to “serve the people of Christ” wherever they may be throughout the entire Archdiocese.

As the Archdiocese of Newark seeks to respond to specific local needs within our Vicariates and Deaneries, we must utilize the wealth of talent and experience our deacons share with us. While they may initially serve in their community of origin, they also will be asked to serve in other communities. We believe that the great generosity and flexibility of our deacons will provide still another example of diakonia within the context of these new avenues of service to our people.

To ensure that the ministry of the Archbishop is carried out throughout the Archdiocese, the following policies for assigning and transferring deacons are promulgated.

INITIAL ASSIGNMENT OF DEACONS

Assignment and Term

Deacons, having been called from specific parishes and supported by them spiritually and financially, shall upon ordination normally be assigned to the parishes from which they come for an initial assignment of six (6) years.

Deacons with a primary assignment to an agency of the Archdiocese, or another institution, shall be assigned additionally to a parish for liturgical ministry and ministry of the Word.

Deacons should have one weekend each month free of any parish responsibilities, including liturgical service. This weekend should be utilized in a Sabbath manner: worship with one’s family, attending to family relationships and activities, rest and recreation.

³ Directory for the Ministry and Life of Permanent Deacons, #23 United States Catholic Conference

⁴ Canon 383

If deacons are assigned to a parish other than that in which their family worships, they are encouraged to share in that worship with their family when not scheduled at the parish of assignment. They should not, however, be engaged in the liturgical ministry of that parish except for special occasions or by individual invitation.

Request for Transfer During Any Term of Service

Upon the request of the deacon, or in light of extraordinary needs of the Archdiocese as determined by the Archbishop or Vicar General, an alternate assignment may be made sooner or before the completion of a deacon's term of service.

Deacons may request reassignment from their parish or agency if:

- a. Deacon's residence becomes too distant from the parish/agency location.
- b. Deacon and Pastor/Director are in agreement that a change in assignment is in the best interest of the deacon and of the parish/agency.

Deacons are expected to solicit the assistance of the Director of Deacon Personnel in securing placement at another parish or agency. All reassignment requests must be processed through the Director of Deacon Personnel. Individual deacons are not to make their own arrangements, either because of personal choice or relocation. The needs of the Archdiocese take precedence and the Director of Deacon Personnel will determine the appropriate assignment.

Requests for reassignment should be in writing to the Director of Deacon Personnel and shall include:

- a. A written agreement from the current Pastor/Administrator to terminate or not renew the current Ministry Agreement.
- b. Any written ministry performance evaluation the Pastor/Administrator wishes to submit.
- c. A written statement by the deacon as to the reason(s) for seeking reassignment.

The Director of Deacon Personnel shall maintain a list of parishes/agencies that have indicated an interest in having a deacon assigned to them including the ministry activities the deacon would be expected to perform. Open listing of such opportunities will be made available to all deacons periodically.

The Director of Deacon Personnel shall serve as a resource for the deacon requesting reassignment and shall facilitate an interview process between the interested Pastor/Administrator and the deacon.

Upon agreement of Pastor/Administrator and deacon to ministerial expectations, an Agreement, executed by both parties for a probationary period of six months shall be submitted to the Director of Deacon Personnel.

If the parties request a permanent assignment at the end of the probationary period and upon submission of a favorable evaluation by the pastor to the Director of Deacon Personnel, the Director of Deacon Personnel shall advise the Archbishop so that such permanent assignment may be approved.

A Ministry Agreement for a period not to exceed six (6) years from the date of probationary assignment shall be filed with the Director of Deacon Personnel before notice of assignment is published.

Only the Archbishop assigns, removes, or reassigns deacons of the Archdiocese.

- a. Deacons may request that the Director of Deacon Personnel consider a change of assignment. Deacons may not resign from an assignment.
- b. Pastors may also request that the Director of Deacon Personnel initiate a change of assignment.

REASSIGNMENT OF DEACONS

Deacons presently assigned to a parish for a continuous period of twelve (12) or more years may be reassigned upon completion of their present Ministry Agreement unless the Director of Deacon Personnel in conjunction with the Deacon Council determines they meet the criteria delineated below. Ministry Agreements which exceed the year tenure limit should not be entered into and will not be honored; the tenure limit shall always take precedence.

The Director of Deacon Personnel shall notify the deacon and pastor/agency director six months prior to the completion of the deacon's agreement when his term of tenure will be completed.

The Director of Deacon Personnel shall also inform the Director of Clergy Personnel of this action.

Deacons reaching their seventieth (70) birthday before June 30 of the year in which they reach their limit of tenure (twelve years) shall not ordinarily be reassigned. However, the needs of the Archdiocese shall always take precedence and they may be asked to take a new assignment. The deacon always may request another assignment.

Any deacon for whom reassignment would cause grave hardship or who finds himself in special circumstances should discuss his situation with the Director of Deacon Personnel. Such a request must be based on serious circumstances and exceptions should be rare. The Director, should he approve the request, shall present the deacon's request to the Archbishop for final consideration.

The Director of Deacon Personnel may give consideration to, but not be limited by:

- Health, family and employment concerns.
- Special parish, cultural or linguistic needs.
- Full-time employment in the parish.
- Reassignment that would create a lack of diaconal ministry, thus undermining the Archdiocesan goal of a deacon serving in each of our parishes.

Should a request for exemption or extension be denied, a deacon may request that the Director review his request within thirty (30) days of the initial response. This request must be submitted in writing, and should be submitted only if it includes additional information not originally shared.

A list of parishes seeking assignment of a deacon shall be made available to deacons being considered for reassignment. Deacons shall be asked to determine three parishes in which they would choose to serve, in order of priority. An interview with the pastor, and possibly the parish staff, is recommended.

The Director of Deacon Personnel shall consider all requests, realizing the needs of the Archdiocese take precedence and not all personal choices may be met.

Distance and time shall be considered in reassignment. (Reimbursement shall be given on a monthly basis for accrued mileage according to Archdiocesan norms by the new parish if the distance exceeds five (5) miles. This applies only to assignments made as a result of this policy).

Assignments, in accord with the established procedure for probationary assignments, shall be made for a six-month probationary period before being finalized. During that period a mutually acceptable Ministry Agreement shall be fashioned between the deacon and the pastor. An evaluation by the pastor shall be required for the deacon when the probationary period ends. If the evaluation is positive, a permanent assignment shall be recommended to the Archbishop.

A list of all deacons being considered for reassignment shall be made available to pastors seeking a deacon.

- a. Pastors and pastoral staffs are encouraged to meet with the deacon, and his wife when applicable, to discuss the possible melding of needs with experience.
- b. Pastors who interview deacons shall also be asked to submit their first three choices. Observations of pastors and pastoral staffs will be appreciated and carefully considered.

If the probationary process is not successful, another assignment shall be made. Ordinarily the deacon will not return to this original assignment.

If the wife of a deacon is involved in collaborative ministry with him, it is hoped she will continue this ministry with him in his new assignment. If she is engaged in an individual

ministry she may continue that ministry where presently involved, or in her husband's new parish as circumstances permit.

The final recommendation shall be forwarded to the Archbishop for his review and approval.

When two or more, deacons serving in the same parish are eligible for reassignment at the same time, only one shall be reassigned at that time. The other(s) shall be extended for a time to be reached in dialog with Director of Deacon Personnel. The determination regarding which deacon will be reassigned will consider age, years of service, and individual skills and experience.

Upon appointment of a new pastor to a parish, the deacon's current Ministry Agreement remains viable. During the first six months of the new pastor's tenure, an evaluation of the deacon's ministry is to be made with consideration for continuation of the deacon in his present assignment.

This evaluation is to be undertaken in dialog with the pastor, the deacon and his wife (if appropriate) and the Director for Deacon Personnel. If the evaluation is positive, a new Ministry Agreement may be completed between the deacon and the pastor (the tenure limit being observed.)

While the preceding procedures shall be the normal process for reassignment, upon the termination of any Agreement if there are Archdiocesan needs, or if a special situation arises at any time, a deacon may be asked to consider a new assignment. Every effort shall be made to continue diaconal ministry in parishes where deacons are assigned.

The final recommendation shall be forwarded to the Archbishop for his review and approval.

POLICY REGARDING SABBATICAL

After six years of diaconal ministry, each deacon is encouraged to participate in a sabbatical from active ministry for a period of three months to a year for rest and renewal. The deacon and his wife, if applicable, are encouraged to pursue academic and spiritual formation during this time. Funding will be subject to availability and any terms or conditions that may be established by the Diaconate Office.

POLICY REGARDING LEAVE OF ABSENCE

There are two types of leaves presently granted:

- a. Temporary – for a designated period
- b. Administrative – unlimited, with return to ministry dependent on deacon’s request, his suitability for ministry and the availability of assignment.

Temporary Leave

A leave of absence may be granted to a deacon when formally requested in writing to the Director of Deacon Personnel. After a personal meeting with the Director, a leave may be granted for reasons of health, study, personal problems, family commitments, change of occupation or parish situation, or temporary dislocation from the Archdiocese.

Such leave will be granted for a period agreed upon by the Director of Deacon Personnel and the deacon. The situation will be reviewed upon termination of set period, and may be extended if both parties deem this necessary and suitable. A deacon may request return to active ministry before the expiration date agreed upon.

A deacon on temporary leave still possesses “good standing” within the Archdiocese. He is encouraged to participate in all activities of the diaconal community (social, spiritual, educational). However, faculties cease during this leave and the deacon may not function in any ministerial capacity.

Administrative Leave

A deacon who is placed on administrative leave is relieved of all responsibility for any ecclesiastical office or function, as well as participation in active ministry. He may not function or represent himself as a deacon while this is in effect.

This is usually a temporary withdrawal from ministry. Faculties are revoked or cease, pending resolution of the reason(s) for the leave of absence. If the matter is resolved favorably, the deacon will be returned to the “active” status. Lacking a favorable resolution, the deacon will either be placed on “inactive” status indefinitely or even “suspended” if warranted canonically.

**PROCEDURE FOR REQUESTING FACULTIES AND ASSIGNMENT
UPON TAKING UP RESIDENCE WITHIN NEWARK ARCHDIOCESE**

Permanent Deacons who move into our Archdiocese and wish to minister within it, must obtain the required canonical faculties.

When the decision has been made to move into the Archdiocese, the deacon will inform the Director of Deacon Personnel of the impending move. The deacon will be instructed to write to the Archbishop to inform him of his impending arrival. (See Appendix II Sample Letter #1)

The deacon will then request, from his current Director of Deacon Personnel to forward a letter to the Archbishop from the current bishop providing information regarding the move together with appropriate letters of recommendation and evaluation. (See Appendix III Sample Letter #2)

Upon arrival to the Archdiocese, the deacon should then request a personal interview with the Director of Deacon Personnel. In addition to the letter mentioned above, the deacon must present: a letter of recommendation from the director of the diaconate in the diocese from which he came; copies of all his official documents, faculties received, an overview of the training he received and evaluations while in training, as well as any other evaluations of his ministry after ordination; a letter of recommendation and evaluation of his ministry from his previous pastor; and a resume of his ministry and some reflection on it prepared by the deacon himself.

If the deacon is married, his wife is also expected to be present for this dialogue with the Director.

If the deacon has been unable to elicit a letter of request from his new local parish, the Director of Deacon Personnel will endeavor to place him.

Upon completion of these steps, the Director may request from the Archbishop, that the faculties of the Archdiocese be extended to the deacon. He will then be assigned for a temporary period of six (6) months. After this probationary assignment, if the deacon, pastor and pastoral staff are favorable, a permanent assignment will be made through the execution of a Ministry Agreement. Until such time as the deacon completes the excardination/incardination process according to the norms of the Code of Canon Law and Archdiocesan Guidelines, he remains attached to the diocese in which he is incardinated.

PROCEDURE FOR INCARDINATION

After a period of no less than three years of ministering, should a deacon wish to seek incardination in the Archdiocese of Newark, he must request a personal interview with the Director of Deacon Personnel.

The deacon should present to the Director: a statement in writing of his desire to be incardinated and his reasons for this request; a letter of recommendation and evaluation of his present ministry from the pastor of the parish in which he presently serves.

The Director and the deacon (and his wife) will review his (their) years of ministry in the Archdiocese. Particular attention will be given to the fulfillment of all Archdiocesan expectations for diaconal ministry as delineated in our Deacon's Handbook (Policies and Procedures). A reasonable assurance of the deacon's continued presence in the Archdiocese is expected.

The Director of Deacon Personnel may then prepare a letter requesting excardination. This letter, together with a personal petition by the deacon, will be forwarded to the bishop of the diocese from which excardination is being sought.

Upon reception of the appropriate document of excardination, the recommendations of the Director and present pastor will be forwarded to the Archbishop requesting incardination into the Archdiocese of Newark.

**PROCEDURE FOR REQUESTING FACULTIES AND
ASSIGNMENT IN ANOTHER DIOCESE**

When the decision has been made to move from the Archdiocese, the deacon will inform the Director of Deacon Personnel of the impending move. The deacon will be instructed on how to write to the new bishop to inform him of his impending arrival.

The Director of Deacon Personnel will forward a letter from the Archbishop to the current bishop providing information regarding the move together with appropriate letters of recommendation and evaluation.

If faculties are granted, the deacon may exercise his diaconal ministry. He remains incardinated in the Archdiocese of Newark and a yearly evaluation of his ministry will be required, as with all of our deacons.

PROCEDURE FOR EXCARDINATION

Should residence in another diocese be permanent, the deacon, after fulfilling the requirements established by the local diocese, should begin the excardination/incardination process.

A request, accompanied by a letter of support from that diocese's diaconate director and the local pastor, should be sent to the bishop of the diocese in which he seeks incardination.

Should the bishop be willing to incardinate the deacon, he will then forward the necessary document requesting excardination to the Archbishop of Newark. The deacon himself should put this request in writing and forward it to the Director of Deacon Personnel for the Archdiocese of Newark.

Upon the recommendation of our Director of Personnel, with the Archbishop's approval, an instruction of excardination from Newark may be granted.

Upon receipt of the instruction of excardination, the diocese in which the deacon now ministers may incardinate him.

POLICY REGARDING DIVORCED/SEPARATED DEACONS AND CANDIDATES

The revised guidelines for Permanent Deacons which were issued in 1984 by the National Council of Catholic Bishops emphasize the primary importance of a stable and solid marriage to the successful and effective diaconal ministry of the deacon. "A stable marriage and loving family life are positive attributes contributing to this new ministry...the married deacon must never lose sight of a practical order of priorities: the sacrament of matrimony preceded the sacrament of orders and this established a practical priority in the deacon's life...the marriage bond should be enriched by the sacrament of orders, just as public ministry is enriched by married ordained ministers of the Gospel." (Chapter IV, para. 107).

Deacons and their spouses, however, are not immune to the stresses, problems and temptations that affect married couples. Yet, by the very nature of the deacon's ordination, he assumes a public role and is expected to witness in a special way the meaning of Christian marriage to those whom he serves in the larger family of the parish. While his gifts, talents and generosity can become a source of inspiration, his problems, mistakes and judgments can be a source for scandal and diminish his effectiveness in preaching the Gospel of Jesus Christ.

Because of the delicate balance between ordination and marriage and between private life and public ministry, there is need of guidelines for deacons facing marriage difficulties, separation, and/or divorce. Guidelines generalize; however, every case is different. Consequently each deacon or wife will be treated with careful dignity and uniqueness. These guidelines are an attempt to balance the compassion and gentleness of Christ with the needs and the good name of the Church which deacons serve.

Problem Marriage

When a deacon or wife begins to sense that their marriage is experiencing difficulty, or when tensions and problems become such that routine responsibilities to family, occupation and ministry are affected, the following procedures are to be followed:

The permanent deacon has the responsibility to notify the Director of Deacon Personnel to discuss the matter. The wife of the deacon who recognizes that a serious problem exists should exercise her right to bring the matter to the attention of the Director. The pastor, team or supervisor where the deacon is assigned should notify the Director of Deacon Personnel when they become aware of a marriage problem. In light of the above, the Director will initiate discussion with the individual deacon.

Following a meeting with the Director, a determination will be made whether the deacon should continue in active ministry at this time. Counseling will be made available.

After approximately 60 days, further determination will be made regarding the situation.

If the situation cannot be resolved, the Director of Deacon Personnel may recommend a course of action that will allow the couple to focus exclusively on the resolution of this problem. This may result in a leave of absence, curtailment of major ministerial activities, or inactive status.

Should the situation deteriorate to the point of scandal or embarrassment or that causal responsibility on the part of the deacon for the marital difficulties is judged to be severely grave because of abuse, infidelity, criminality, pathology, etc., the Director will recommend one of the following courses of action; curtailment of pastoral duties, leave of absence, inactive status, suspension or laicization.

Separation

When a separation occurs the following procedures will be followed:

The permanent deacon must notify the Director of Deacon Personnel. The wife has the right and is encouraged to bring this situation to the attention of the Director.

The Director will make sure that each is informed.

The Director will initiate a meeting with the deacon, a determination will then be made to what extent he should continue in active ministry. Resources for counseling will be made available for husband, wife or children.

After approximately sixty days a further determination will be made regarding the status of the situation.

During this time of separation, the deacon is reminded that behavior appropriate to his marital and diaconal vows is required.

In the event that the deacon is adjudged as responsible for severely grave marital problems such as abuse, infidelity, criminality, pathology, etc., the Director will recommend one of the following courses of action; curtailment of pastoral duties, leave of absence, inactive status, suspension or laicization.

Divorce

When a divorce occurs the following procedures will be followed:

The deacon must contact the Director of Deacon Personnel. The wife has the right and is encouraged to notify the Director.

The Director will make certain that all responsible parties are informed.

Resources for counseling will be made available to the deacon, wife or children.

Ordinarily, a six-month leave of absence will be required and the deacon is strongly urged to pursue an ecclesiastical annulment.

Should the deacon, after consultation with the Director, return to ministry, reassignment to a different parish or institutional ministry should be expected.

In the event that the deacon is judged as responsible for severely grave marital difficulties such as abuse, infidelity, pathology, criminality, etc., and/or if scandal has been caused, the Director will recommend inactive status or laicization.

The deacon must fulfill all financial and paternal responsibilities as required by the civil court, and must live a life in accordance with his sacramental vows to marriage and the diaconate.

POLICY FOR DISPENSATION FROM THE OBLIGATION OF CELIBACY FOR DEACON-WIDOWERS WHO WISH TO REMARRY

As the primary shepherd who seeks the well being of all ministers of the Archdiocese, the Archbishop presents to the Holy See requests for dispensation from the obligation of celibacy for deacons whose wives die and who wish to re-marry.

Principles

Canon Law requires that a permanent deacon whose wife dies is to thereafter be celibate, c.f. Canon 1087: “Persons who are in holy orders invalidly attempt marriage.” The canon does not elaborate. However, it is to be recalled that the deacon was not in holy orders when he and his wife entered the marriage state.

A permanent deacon who becomes widowed may seek a dispensation from the obligation of celibacy in order to re-marry; the dispensation can be granted only by the Holy See.

After his wife’s death, a deacon is expected to live faithfully as a celibate, taking care to avoid associations that may be inconsistent with that practice.

A dispensation from the obligation of celibacy for a deacon who wishes to remarry is granted primarily for the good of the local Church when the obligation might require the deacon to withdraw from active ministry.

Out of respect for the Church’s law, and especially in consideration of the woman he wishes to marry, a deacon who has applied for a dispensation should not make serious plans for re-marriage until he receives an official notice that a dispensation has been granted. Eventual plans for the marriage should envision a simple and discreet ceremony. Great care should be taken to avoid any suggestion that a precedent has been set and that it may apply to any other deacon in similar circumstances.

It is expected that a deacon’s plans for re-marriage would be consistent with applicable provisions of the Common Policy on marriage preparation approved by New Jersey’s bishops.

A leave of absence from his ministry is suggested for a permanent deacon who has applied for a dispensation; the leave might take effect at the time the application is filed and continue for a reasonable period after he receives official notice of its disposition. If a deacon receives a dispensation and remarries, the leave might extend up to a year after the marriage so that ministerial duties will not interfere with the start of the couple’s new life together.

Procedures

A permanent deacon whose wife dies and who feels called to remarry makes his desire known to the Director of Deacon Personnel. In discussions with the deacon, the Director shall emphasize the Church’s expectation of celibacy for a widowed deacon and caution against presuming the Holy See’s approval of his request for a dispensation.

The deacon initiates the process by writing a letter concerning his intentions to the Archbishop.

The Director may refer the matter to the Archdiocesan Judicial Vicar who assists in drafting a petition for the Archbishop's consideration.

Following the prescribed format, the Archbishop presents to the Holy See on behalf of the permanent deacon a petition for dispensation from the obligation of celibacy.

POLICY FOR RETIREMENT OF DEACONS

The Archdiocese of Newark has established a Retirement Policy for Deacons. There are deacons who, when they reach a certain age, would like to be relieved of the responsibilities of their ministry or continue their ministry on a limited basis. Ill health or long-term ill health of a spouse may also be reasons for requesting retirement.

Conditions of Retirement

At age seventy-five (75), the deacon shall request retirement status in writing. He may request earlier retirement for reasons of health.

For reasons such as health and personal circumstances; e.g., non-involvement in ministry, the Archbishop may require the deacon to retire before age 75.

Process

Before he reaches his 75th birthday, the deacon will submit a letter of retirement to the Archbishop through the Director of Deacon Personnel.

The Archbishop, through the Office of Deacon Personnel, will respond in writing indicating his acceptance or rejection of the retirement.

Status of Retired Deacons

Unless otherwise stated a deacon who is retired will retain faculties as long as he continues to live within the Archdiocese. The exercise of faculties are subject to permission from the Archbishop, Director of Deacon Personnel and the local pastor where ministry is to be performed.

Retired status limits the deacon to functioning at weekend Liturgies and to offer occasional, not regularly scheduled, ministry as he is able and as requested.

The retired deacon will continue to be informed of all Archdiocesan activities within the Diaconate Community. He will be invited to participate in every Archdiocesan Diaconate event.

The wives of retired deacons will also be invited to continue their participation within the Diaconate Community for retreats, continuing education, social events and any other activity in which they would like to participate in with the members of the Diaconate Community.



Archdiocese of Newark

Office of Human Resources

Entering the
Third Millennium,
proclaiming in faith and love
the mission of
Christ the Redeemer!

MEMORANDUM

To: All Deacons

From: Deacon John McKenna

Date: May 11, 2009

Re: Clerical Attire

Archbishop Myers has conducted an in depth review of our diocesan practice concerning clerical attire for permanent deacons in the Archdiocese of Newark based upon an extensive survey conducted by this office of all the Dioceses and Archdiocese in the United States. The result of this review is a new policy for permanent deacons in the Archdiocese. This new policy, which takes effect immediately, takes into consideration the needs of the church and the needs of the permanent deacon and his ministry.

Canon law (canon 284) requires all clergy wear “suitable ecclesiastical attire” “according to the norms issued by the conference of bishops and according to legitimate local customs.” However, Canon 288 includes this canon in a list of things that “do not bind permanent deacons unless particular law establishes otherwise.” Therefore among all of the clergy only permanent deacons are relieved of the *obligation* to wear clerical attire under *universal law*. The diocesan bishop or the national conference of bishops may establish *particular law* governing the use of clerical attire.

The United States Conference of Catholic Bishops has chosen not to establish a *particular law* on this matter for the Archdioceses of the United States. The bishops prefer that each diocesan bishop be free to determine what the best pastoral practice might be for his Archdiocese.

Archbishop Myers, after studying the survey conducted by this office and after consultation with, the Presbyteral Council, and myself, has established this *particular law* for the Archdiocese of Newark. The Archbishop has taken into consideration that deacons are concerned that without some sort of easily recognizable attire that identifies them as clerics, people will not know they are deacons and available to serve. In some ecumenical settings deacons sometimes have trouble identifying themselves as members of the clergy.

The Archbishop has therefore developed this policy in which the clerical collar for the deacon becomes a means for identification and a sign of his ordination. I appreciate the Archbishop’s guidance in this issue and ask for your support and compliance with this policy as a ministerial tool for your ministry. ***Please make yourself familiar with this policy and do not abuse the privilege given to the permanent deacons in this Archdiocese. Also remember that while it is your right to wear clerical attire under certain circumstances, that right comes with heavy responsibilities.*** You may **not** wear clerical attire until I receive the acknowledgement form that follows. If you have questions regarding this policy please contact me at MCKENNJO@rcan.org.



Most Reverend John Joseph Myers
By the Grace of God and the Favor of the Apostolic See
Archbishop of Newark

DECREE

In consultation with the Presbyteral Council, I hereby establish the policy of **Clerical attire for Permanent Deacons**. While the wearing of clerical attire is optional, it is granted in order to facilitate entry into correctional facilities, hospitals and other institutions; to present a clear public sign that a Permanent Deacon is an ordained minister of the Catholic Church; to serve as a witness that may prompt other men to speak to a Permanent Deacon about the diaconate or the Priesthood; to remind the Permanent Deacon of his Christ-centered life in service of the Gospel

Therefore, all Permanent Deacons in the Archdiocese are authorized to wear clerical attire when ministering to people in correctional facilities; visiting hospitals, nursing homes and the homebound; attending or presiding at wake services and funeral rites (or an alb and stole may be worn); giving an invocation or addressing a secular group (e.g., Town Council) as a representative of the parish or the Archdiocese of Newark.

The above ministries are the only times when Permanent Deacons are permitted to wear clerical attire.

The clerical attire of Permanent Deacons in the Archdiocese of Newark consists of a black clerical shirt and white clerical collar; black dress pants; black dress suit coat (when appropriate); black dress shoes.

This policy shall remain in effect until such time that they may be amended by the Archbishop of Newark. I also decree that this policy be distributed to all Permanent Deacons, all Pastors and Priests, and communicated to the faithful in the parishes.

Given at the Chancery on April 27, 2019.

SEAL

John J. Myers

Rev. Michael A. Andreano

Reverend Michael A. Andreano, KHS
Vice-Chancellor/Ecclesiastical Notary

FUNERAL OF A DEACON
Guidelines for the Archdiocese of Newark
Office of Divine Worship – September, 2010

The funeral rites for a deacon, an ordained minister of the Church, should be celebrated with the decorum and propriety befitting a member of the clergy. This is to be done with sensitivity to the wishes of the family as well as of the deceased.

Upon the death of a deacon, a member of the family or the funeral director should call the Office of the Permanent Diaconate and provide details for the notification of the clergy. (973.497.4125 or 4225 or 4135)

The three services outlined in the *Order of Christian Funerals* (Vigil Service, Funeral Mass and Committal Service), should be meticulously observed.

Viewing

A deceased deacon may be vested in liturgical vestments: alb (cincture), white stole and white dalmatic. A knowledgeable person should assist the family and funeral director to insure correct vesting.

The date of the deacon's ordination should be included on the memorial card.

It is customary that clergy be waked in the church the evening before the funeral Mass.

Vigil

The *Vigil for the Deceased* (OCF, 69 ff) may take place in the funeral home or in the church and it may be repeated. A vigil service may take the form of Evening Prayer for the Deceased (OCF, 385 ff).

Transfer of the Body to the Church

If the deceased is to be waked in the church, the body is received according to the Vigil for the Deceased with Reception at the Church (OCF, 82). If the casket is to be opened, the placing of the pall (and Christian symbols) is omitted.

It is customary to view the body of the deceased from the position which the person occupied in the liturgical assembly, namely, the faithful facing the altar and sacred ministers facing the people.

Funeral Mass

If the viewing takes place in the church, the casket is **not** removed prior to the funeral Mass. The casket is closed and the pall is placed without ceremony **before** the funeral Mass begins. If a Christian symbol is used (OCF, 163), it may be placed on the casket after it is covered with the

pall (Cf. OCF, 400). Ordinarily only one symbol should be used. If the viewing takes place in the church, the Mass begins in the usual way (entrance procession, sign of the cross, greeting, penitential rite, opening prayer).

If the viewing did not take place in the church, the Mass begins with the reception of the body (OCF, 158 ff).

Rite of Committal

The Rite of Committal is taken from the *Order of Christian Funerals*, 204 ff.

Participation of Deacons

The liturgical functions of the deacon should be carried out to the fullest extent at funeral services for a deceased deacon. The diaconal ministries may be divided accordingly when several deacons are present. A deacon may preside at the *Vigil for the Deceased* and the *Rite of Committal* in the absence of a priest.

Vigil for the Deceased (OCF, 69 ff – OCF 82, ff)

Proclaim the Gospel
(Homily)
Intercessions
(Dismissal)

Funeral Mass (OCF, 154, ff)

(Penitential Rite)
Gospel
(Homily)
Intercessions
Liturgy of the Eucharist
Invitation to the Place of Committal

Rite of Committal (OCF, 216, ff)

Intercessions
Conclusion

The roles of reader and other lay ministers should not be assumed by ordained deacons.

Deacons should not function at the funeral of a deacon in ways that would exclude members of the family by assuming the roles that are not ordinarily theirs.

Attending Deacons at funeral services may do the following as appropriate: vest, process and recess, and assist as needed with the distribution of Communion, especially the cup.

THE ROLE OF THE DEACON AT MASS

Before Mass

The deacon should arrive at least 15 minutes before Mass begins.

The deacon should inform the other ministers of the Mass of his presence. The scheduling of the ministers of Communion should take into account the presence of the deacon. The deacon ministers a cup.

The deacon should see that his chair is prepared beside the presidential chair preferably on the right. According to the design of the sanctuary, it may go on the left or another appropriate place. (Mass servers should **not** sit on either side of the priest or deacon.)

The deacon should review the penitential rite and the petitions of the general intercessions. Ideally, he should have these parts earlier and prepare them by saying them aloud. He should be acquainted with the liturgy of the day.

The deacon should see that the Gospel reading is properly marked and prepare the proclamation of the Gospel before coming to the liturgy. The *Book of the Gospels* should be used especially on Sundays.

A deacon who is assisting at Mass must be present for the entire celebration. He cannot, for example, leave after the homily or enter only for the Communion rite.

In the Archdiocese of Newark, deacons are not permitted to wear clerical attire such as the Roman collar, but dark shoes and pants should be worn beneath the alb when serving. The vesture for the deacon when serving at liturgy is a plain, white alb and a deacon stole which is worn over the left shoulder. A deacon may also wear a dalmatic, particularly on festive occasions. The color of the stole and dalmatic is in accord with the liturgical season or day.

During liturgy everything, including jewelry, takes on symbolic meaning, especially among the ordained ministers. The bishop's ring, for example, is a sign of authority. Items worn by other vested ministers can be distracting to members of the assembly. Therefore, all watches and excessive jewelry including bracelets, earrings, visible necklaces, etc. should never be worn by the deacon when serving at any liturgies of the Church. The only exception to this would be the wedding ring if the deacon is married.

The vocation of marriage is not abrogated with ordination. The deacon need not serve every time he attends Mass and should regularly attend with his wife and family.

Introductory Rite

In the entrance procession the deacon walks next to the priest on his right side. If the deacon is carrying in the *Book of the Gospels*, he walks before the priest. If there are concelebrants the deacon walks before them carrying the *Book of the Gospels*.

If not carrying the *Book of the Gospels*, the deacon carries a hymnal or other worship aid being used for music and joins in song.

If the tabernacle is in the center of the sanctuary, the deacon genuflects with the priest. Genuflecting to the tabernacle is only done when entering the sanctuary at the beginning of Mass and when leaving the sanctuary at the end of Mass. Throughout the rest of the liturgy, a bow is made only to the altar when passing in front of or behind it. Now bow or sign of reverence is made to the priest of the tabernacle during the Mass.

The deacon reverences and kisses the altar with the priest.

If the deacon is carrying the *Book of the Gospels* he does **not** bow or genuflect before the altar. He places the book **flat** on the altar (not standing it up) and waits to kiss the altar with the priest.

If incense is used, the deacon assists the priest in incensing the altar and cross. If there is a cross on or beside the altar, the priest incenses it before he incenses the altar. If the cross is behind the altar, he incenses it when he passes in front of it. He uses a series of single swings.

If there is a penitential rite, the deacon should recite the invocations of penitential rite “C.” If the *Confiteor* is said, the deacon may lead the *Kyrie*, which follows it. (If it is sung, it may also be done by the cantor.)

If there is a rite of sprinkling, the deacon may hold the container of water and accompany the priest while he sprinkles the people.

Liturgy of the Word

The deacon sits beside the priest during the first and second readings. He joins in singing the responsorial psalm.

If incense is used, the deacon assists the priest in preparing the censer during the Gospel acclamation. He then asks the blessing of the priest.

At the Gospel acclamation, the deacon stands before the priest and asks his blessing. The deacon does so in a low voice. The deacon signs himself as the priest says the blessing and then replies “Amen.”

If the *Book of the Gospels* is on the altar, the deacon bows to the altar and then takes the book and carries it reverently to the ambo. The *Book of the Gospels* should be held high and carried with dignity.

Adapted to local circumstances, the Gospel procession follows this format:

The music begins for the Gospel acclamation.
(If incense is used, the server brings it to the priest at this time).
The deacon stands and asks for the priest's blessing.
The cantor sings the first alleluia.
The deacon moves to the altar and bows.
As the **assembly** begins singing the alleluia, the deacon elevates the Gospel book.
When the cantor begins singing the verse, the deacon processes with the elevated Gospel book to the ambo without stopping.
All sing the alleluia after the verse.
As soon as the acclamation ends, the deacon greets the people from the ambo without making any gesture: "The Lord be with you."
He then says "A reading from the holy Gospel according to N."
He makes the sign of the cross on the book, then on his forehead, lips and breast.
(If there is incense, the deacon takes the thurible from the server now and incenses the Gospel book with a series of swings).
He concludes the Gospel with, "The Gospel of the Lord."
He kisses the Gospel unless there is a bishop presiding.

If the *Book of the Gospels* is not on the altar, the deacon walks to the ambo. If he passes before the altar, he bows before it.

The deacon proclaims the Gospel. This is properly his function, and should not be done by a priest when a deacon is present. He should be ready to proclaim the Gospel as soon as the Gospel acclamation ends.

When the deacon greets the people with "The Lord be with you," before the Gospel, he does **not** use a gesture; his hands are joined. The deacon should proclaim the Gospel exactly as it appears in the Gospel book, including the introduction and conclusion.

The deacon may incense the *Book of the Gospels* before proclaiming the passage. The deacon incenses the book after he greets the people and announces the reading.

The reading ends with "The Gospel of the Lord." The deacon then kisses the book and says INAUDIBLY, "May the words of the Gospel wipe away our sins."

If a bishop is presiding, the deacon brings the Gospel book to him to kiss. Therefore, the deacon does **not** kiss the book.

The deacon may preach, but this is more properly a presidential role. "The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon..." (GIRM, 66) Planning should be done ahead of time with the pastor to arrange a preaching schedule.

The priest or deacon may dismiss the catechumens, if any are present.

The deacon stands next to the priest for the profession of faith.

The deacon may announce the petitions of the general intercessions. This can be done from where the deacon is standing at the chair or at the ambo.

Preparation of the Gifts

The deacon and assisting ministers prepare the altar, including the chalice, Sacramentary, communion cups and necessary linens. The deacon should not take over the role of the altar servers but should allow them to assist him in preparing the altar.

The deacon assists the priest who receives the gifts.

At the altar, the deacon or server may hand the bowl of hosts to the priest. The vessel with the hosts should not be placed on the altar by the deacon or server. The priest places the bowl with the hosts upon the altar after saying the appropriate prayer.

The deacon pours a drop of water into the wine saying, “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.” This prayer is said INAUDIBLY. Next, the deacon pours the wine into the chalice and the communion cups. The deacon then hands the chalice to the priest, who says the appropriate prayer and then places it upon the altar.

If incense is used, the deacon assists the priest in incensing the altar, gifts and cross. If there is a cross on or beside the altar, the priest incenses it before he incenses the altar. If the cross is behind the altar, he incenses it when he passes in front of it. He uses a series of single swings.

The deacon may incense the priest, other ministers and people. This may also be done by another minister.

The deacon steps aside for the washing of the hands.

Eucharistic Prayer

The deacon stands on the right of the priest and behind him, so that the deacon does not interfere with the priest extending his hands in prayer. He assists the priest with the book and the vessels at the altar.

During the Eucharistic Prayer, the deacon joins the assembly in singing the three acclamations (holy, holy, holy; memorial acclamation; great amen).

The deacon may, according to personal ability and arrangement of the sanctuary, kneel for the Eucharistic Prayer after the *sanctus* is sung. If he remains standing, he should bow when the priest genuflects during the words of institution.

The deacon does **not** ever read any part of the Eucharistic Prayer. That is reserved entirely to the priest. The deacon does **not** sing or say, “Let us proclaim the mystery of faith.” That is the role of the priest.

At the doxology the deacon moves next to the priest and elevates the chalice. He does not sing or say the doxology, but he joins in the “Amen.”

Communion Rite

The deacon invites the people to share the sign of peace. He exchanges the sign of peace with the priest and others around him, but he does not leave the altar area.

According to all liturgical documents, people should receive hosts consecrated at the Mass at which they participate. Sufficient hosts for the communion of the faithful should be consecrated at each Mass. Hosts are not brought from the tabernacle to distribute to people at Mass. If hosts are needed during Communion, a minister may retrieve them from the tabernacle.

The deacon may assist the priest in separating the consecrated hosts into the communion plates.

At the invitation to communion, the deacon shows the chalice as the priest shows the host. Only the priest says, “This is the Lamb of God...”

The priest ministers the host and chalice to the deacon. The deacon **never** self-communicates either the body or blood of Christ. The deacon assists the priest in distributing Communion. The deacon may assist the priest in handing the vessels to the ministers of Communion. When Communion is given under both kinds, the deacon always ministers the blood of Christ.

Only deacons and extraordinary ministers of Communion who are present in the sanctuary or the assembly for the entire Mass should assist in the distribution of Communion. Ordinarily, a deacon should not enter the Mass just to distribute Communion.

The deacon is the proper minister of the precious blood, so he always ministers the chalice or Communion cup. He should NOT minister the host, unless Communion is only offered under one form.

After Communion, the deacon or another minister may return any remaining hosts to the tabernacle. If only a few hosts remain they could be consumed, rather than being taken to the tabernacle. The consecrated wine is always consumed. It is never stored in the tabernacle.

The deacon then takes his place beside the presidential chair.

Vessels are ordinarily purified after Mass, not after Communion.

Concluding Rite

Following the prayer after Communion, the priest, deacon or another minister may make any necessary announcements.

If there is a solemn blessing or prayer over the people after the announcements, the priest begins by saying to the assembly: “The Lord be with you.” The deacon then invites the people to “Bow your heads and pray for God’s blessing.”

After the blessing by the priest, the deacon dismisses the people.

The deacon follows the lead of the priest in reverencing the altar.

At the recessional the deacon walks on the right of the priest. The *Book of the Gospels* is not carried out in procession.

After Mass

The deacon should assist in the purification of the vessels.

The precious blood is always consumed. It is NEVER poured into the *sacrarium*, nor is the consecrated wine reserved in the tabernacle.

Plates and cups should be washed after they are purified.

Vesture Note:

A deacon may wear an alb, a deacon stole and a cope when presiding at such liturgies as Weddings and Funerals outside of Mass and when leading the rites accompanied with the exposition of the Eucharist. Just as a cope is never worn over a chasuble, a cope is never worn over a dalmatic.

APPENDICES

Appendix I

Archdiocese of Newark

PERMANENT DIACONATE MINISTRY AGREEMENT

The undersigned acknowledge that the Permanent Deacon is an ordained minister of the Roman Catholic Church who has received the Sacrament of Holy Orders. He is thus empowered by the grace of the Sacrament to carry out all aspects of Diaconal ministry.

This **MINISTRY AGREEMENT** addresses specifically the ministry of Deacon _____ during this assignment to _____

(Name and address of Parish or Archdiocesan Office/Agency)

This **MINISTRY AGREEMENT** becomes effective upon approval by the Archbishop of Newark. It will be reviewed by the deacon and the pastor or administrator at least annually, or under any of the following circumstances:

- The assignment of a new pastor or administrator
- Change in family or job circumstances which would prevent the deacon from fulfilling the agreement or
- Upon request of any of the parties involved

The deacon will function in all Sacramental and Pastoral areas appropriate to his ministry.
Specific assignments are:

(Continue on reverse, if necessary.)

(Pastor or Administrator)

(Date)

(Deacon)

(Deacon's wife, if married)

Reviewed and found acceptable: _____

(Director of Deacon Personnel)

(Date)

Approved: _____

(Archbishop of Newark)

(Date)

A new pastor may revise this agreement within 6 months.

Appendix II

Letter 1

Letter from Deacon to New Bishop
of Diocese to Which He is Moving

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

I am a deacon of the Diocese of Oldminster in good standing. By reason of employment for reasons of health and on the recommendation of my doctor, I shall be relocating into your diocese after the beginning of September.

Following my arrival in the Diocese of Newminster, I shall call your office to request an appointment to call on you or your designated representative. I have requested of my bishop that a letter of introduction be sent to you.

Sincerely yours,

Deacon Stephen Diaconos

cc: Vicar for Clergy
Director for Deacon Personnel

Appendix III

Letter 2

Letter of Recommendation and Evaluation
From Deacon's Ordinary to Receiving Bishop

Most Reverend Chanute Vicarius
Bishop of Newminster

Your Excellency:

Deacon Stephen Diaconos, a deacon in good standing in his diocese, by reason of transfer in employment (or for reasons of health and on the recommendation of his doctor) will be relocating into your diocese after the beginning of September.

Enclosed is a resume of Deacon Diaconos's personal history, a written record of his academic, spiritual and pastoral formation, and an evaluation of his ministry.

It is requested that favorable consideration be given to providing Deacon Diaconos with a suitable ministerial assignment.

Sincerely yours,

Christian Romanus
Bishop of Oldminster

AGREEMENT TO COMPLY WITH THE CLERICAL ATTIRE POLICY
FOR PERMANENT DEACONS IN THE ARCHDIOCESE OF NEWARK

I, Deacon _____, have read and understood the policy concerning my wearing of clerical attire.

I realize that I may only wear it on the following occasions, *and at no other times*:

- ministering to people in correctional facilities
- visiting hospitals, nursing homes and the homebound
- attending or presiding at wake services and funeral rites (an alb and stole may also be worn)
- giving an invocation or addressing a secular group (i.e. Town Council) as a representative of my parish or the Archdiocese of Newark.

I accept the fact that my clerical attire will consist of:

- a black clerical shirt and white clerical collar
- black dress pants
- black dress suit coat (when appropriate)
- black dress shoes

I also realize that this is the only form of clerical attire that will be accepted and that wearing clerical attire at any time not mentioned above will not be tolerated. I realize that by doing so I will be denied the right of further wearing of clerical attire.

Signed: _____

Date: _____



Archdiocese of Newark
Office of Human Resources

Entering the
Third Millennium,
proclaiming in faith and love
the mission of
Christ the Redeemer!

MEMORANDUM

To: All Deacons
From: Deacon John McKenna
Date: May 8, 2013
Re: **Procedure for Ministering Outside of the Archdiocese**

When a deacon is asked to **officiate at a marriage**, to **administer the Sacrament of Baptism**, to **officiate** at a funeral outside of Mass or to **minister** in any other capacity as deacon in another diocese, the deacon must receive permission from the Archbishop.

The deacon should write to the Archbishop and state the **nature of his ministry**, the date, time, and **place where it will occur**, and provide the local Bishop's name and address. A copy of the letter should be sent to your pastor and the Director of Deacon Personnel.

If permission is granted by the Archbishop, a **Letter of Good Standing** will be sent to the Diocese where the ministry will occur with a copy of the letter sent to the deacon and his pastor.

As ordained ministers, deacons are part of the Church's public ministry and monitoring is necessary. Deacons are responsible to the Archbishop **who** coordinates and guides deacons who **minister** in his name.

Thank you in advance for your compliance.

cc: Pastor