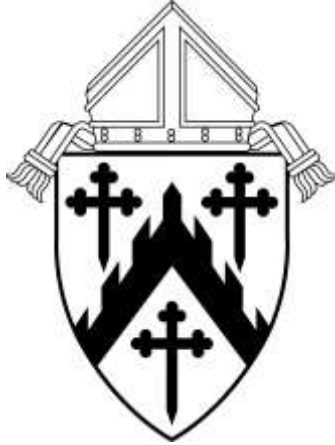


DIOCESE OF DAVENPORT



Policies Relating to The Liturgical Ministry of the Deacon

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Policy promulgated at the Pastoral Center of the Diocese of Davenport—effective February 2, 2007

The Feast of the Presentation of the Lord

Revised November 27, 2011

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Feast of the Nativity of the Blessed Virgin Mary

Revised October 2, 2017

Most Reverend Thomas Zinkula., JD, JCL

Bishop of Davenport

TABLE OF CONTENTS

§IV-220 INTRODUCTION	1
§IV-221 GENERAL POLICIES	
§IV-221.1 The Particular Ministry of the Deacon in the Liturgy	2
§IV-221.2 Duty to Assist at Sunday Mass	2
§IV-221.3 The Order of Deacons	3
§IV-221.4 Vestments	3
§IV-222 THE DEACON AT MASS	
§IV-222.1 Preparations Before Mass	4
§IV-222.2 The Deacon at Mass with a Presbyter Presiding	4
§IV-222.3 The Deacon at Mass with the Bishop Presiding	7
§IV-222.3 The Deacon at Mass: Weddings and Baptisms	12
APPENDIX A: A Note on the Use of Incense	13
APPENDIX B: Preparing the Act of Penitence and the Prayer of the Faithful	14

§IV-220 POLICIES RELATING TO THE LITURGICAL MINISTRY OF THE DEACON

Introduction

The deacon is ordained for service in word, worship, and charity. Everything that the deacon is and all that he does should communicate the presence of Christ—who came to serve and not be served. The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States offers these important points:

33. “For the deacon, as for all members of the Church, the liturgy is “the summit toward which the activity of the Church is directed; at the same time it is the fount from which all the Church’s power flows” (SC #10). For the Church gathered at worship, moreover, the ministry of the deacon is a visible, grace-filled sign of the integral connection between sharing at the Lord’s Eucharistic table and serving the many hungers felt so keenly by all God’s children. In the deacon’s liturgical ministry, as in a mirror, the Church sees a reflection of her own diaconal character and is reminded of her mission to serve as Jesus did.”

34. “In the context of the Church’s public worship, because of its centrality in the life of the believing community, the ministry of the deacon in the threefold diakonia of the word, of the liturgy, and of charity is uniquely concentrated and integrated. “The diaconate is conferred through a special outpouring of the Spirit (*ordination*), which brings about in the one who receives it a specific conformation to Christ, Lord and servant of all” (BNFPD #5). “Strengthened by sacramental grace, they are dedicated to the people of God, in conjunction with the bishop and his body of priests, in a service of the liturgy, of the word, and of charity” (LG # 29).”

Abbreviations Used:

BNFPD	<i>Basic Norms for the Formation of Permanent Deacons (Ratio Fundamentalis Institutionis Diaconorum Permanentium)</i>
CB	<i>Ceremonial of Bishops</i>
GIRM	<i>General Instruction of the Roman Missal</i> (third typical edition; retranslated in 2011)
IOM	<i>Introduction to the Order of Mass</i> (USCCB)
LG	<i>Lumen gentium</i>
NDD	<i>National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States</i>
OCM	<i>Order of Celebrating Matrimony</i> , 2 nd edition
RS	<i>Redemptionis sacramentum</i>
SC	<i>Sacrosanctum concilium</i>

§IV-221 GENERAL POLICIES

§IV-221.1 The Particular Ministry of the Deacon in the Liturgy

As part of his sign of service, the deacon is responsible for the order of the eucharistic liturgy. This is seen in his invitations to the assembly, in his participation on the preparation of the gifts and the distribution of communion, and in the assistance he provides to the presiding minister (See IOM #13).

IV-221.1 Policy

The deacon is to do all, but only, what is proper for him to do at the liturgy. (SC #28) In the presence of more than one deacon, the duties falling to the deacon are divided between them. In general, the following ministries are properly the deacon's (GIRM #94, 171; NDD 35):

- a) Assisting the priest and remaining at his side
- b) Ministering the chalice and the book at the altar
- c) Proclaiming the gospel
- d) At the request of the priest celebrant, preaching the homily
- e) Giving timely directions to the faithful
- f) Announcing the intentions in the Universal Prayer (Prayer of the Faithful)
- g) Assisting the priest celebrant in distributing Communion (especially as minister of the Precious Blood)
- h) Purifying and arranging the sacred vessels
- i) Performing the offices of other ministers when they are not present

Procedures

Deacons are to be familiar with their role in the eucharistic liturgy, as detailed in Part II of this document. All should be aware that when others assume some of the diaconal roles when a deacon is not present they do so, not as parts of their own ministry, but as necessary in the deacon's absence.

§IV-221.2 Duty to Assist at Sunday Mass

A Mass without a deacon's assistance, while certainly valid, is lacking the full sacramental witness available to the assembly.

IV-221.2.1 Policy

Whenever possible, a deacon should assist at every Sunday eucharistic liturgy.

Procedures

Just as priests are asked to preside at more than one Mass per weekend, so too should deacons be willing to assist as necessary in order to provide the fullest possible sign value to the Mass. While the deacon and his family, if he is married, may wish to celebrate the Mass together as a family, they are encouraged to do so in addition to the Mass(es) at which he serves as Deacon of the Mass.

IV0221.2.2 Policy

While not possible in every instance, when a deacon is present at the eucharist, he is encouraged to vest and exercise his ministry (see GIRM #171).

Procedures

Just as priests are asked to vest and concelebrate when at the liturgy, so too should deacons be willing and invited to vest and assist when present.

§IV-221.3 The Order of Deacons

As diocesan clergy, deacons will on occasion assemble as a community for various liturgical celebrations—such as ordinations, funerals of clergy, and the Chrism Mass.

IV-221.3 Policy

When the deacons of the diocese gather as a community for liturgy, they will vest in alb and stole (of the appropriate color for the celebration), sit together, and process in and out of the liturgy as a group.

The local arrangement of diaconal seating and the sanctuary will affect the way the processions are arranged. Usually, the deacons will reverence the altar as part of the entrance procession. The reverence takes the form of a profound bow to the altar; if the tabernacle is in the sanctuary, then a genuflection to the tabernacle is made instead. During the recession, they will follow the pattern of concelebrating priests, that is:

1. If there are few deacons or if they are in the sanctuary: They recess in the same manner as they processed in, except they do not venerate (kiss) the altar. Rather, they simply bow (or genuflect, if the tabernacle is present) and recess.
2. For a large number of deacons and concelebrants seated in the nave (as at Sacred Heart Cathedral): As the procession begins, they bow together to the altar *from their seats*. They then process to the front of the church and down the main aisle—without again bowing to the altar.

When gathered as a community for liturgy in this manner (“in choir”), deacons will take the postures of the congregation and not the postures of those ministering in the sanctuary.

Procedures

The Office of the Diaconate and the Office of Liturgy will collaborate to inform the deacons of the diocese that their presence as a community is requested for a particular liturgy and relay to them any particular instructions for that liturgy.

§IV-221.4 Vestments

The vestments proper to the deacon are the alb (with cincture and amice, as appropriate), the diaconal stole (worn diagonally from the left shoulder to the right hip), and the dalmatic.

IV-221.4 Policy

Liturgical norms are to be followed regarding the vesture of deacons at Mass. The deacon should vest with care, and in a way that does not distract from the liturgy (GIRM #119, 336, 338).

Procedures

At the eucharistic liturgy, the alb and diaconal stole (of the appropriate color) must be worn. The dalmatic (also of the appropriate color) is worn over the alb and stole. It is permissible to omit the dalmatic on the occasion of lesser solemnity if necessary (see RS #125). The deacon’s vestments should match (or at least complement) those of the presiding minister. If an appropriate dalmatic is available, it is the deacon (in consultation with the priest celebrant) who makes the decision as to whether or not it is worn. The dalmatic should be worn in liturgies with the bishop.

The only jewelry that a deacon may wear visibly during the liturgy is his wedding ring. All other rings, watches, etc. that are visible are to be removed so as not to cause a distraction.

§IV-222 THE DEACON AT MASS

§IV-222.1 Preparations Before Mass

The time spent before the liturgy in preparation is crucial for the role that the deacon will take in the celebration that follows. The ease and comfort with which he ministers in the liturgy will depend to a great degree on the thoroughness of this preparation. It is most important for the deacon to be able to take ownership and responsibility for those parts of the liturgy in which he has a key ministerial role. Good preparation will enable him to be not only an effective but also a prayerful minister.

IV-222.1 Policy

The deacon is responsible for preparing himself to serve appropriately in the liturgy. He is to be aware of his parts and to be able to perform the liturgical actions required of him with grace. He is to be familiar with any liturgical objects that he will be asked to use (e.g., thurible, monstrance).

Procedures

- a) The deacon should arrive in sufficient time to meet with the Master of Ceremonies (if applicable) and familiarize himself with the church building and its arrangement. If others have prepared the liturgy, the deacon should meet with them.
- b) The deacon should become familiar with the books and other liturgical objects that he will be using, as well as the processional routes that he will be taking.
- c) The deacon should be skilled at public proclamation of the scriptures and should practice the reading(s) and prayers assigned to him with due diligence.
- d) The deacon should make sure that the items needed for preparing the altar are available and check that the ribbons of the liturgical books are in the appropriate places.
- e) The deacon should familiarize himself with any texts that he will be proclaiming (e.g., gospel reading, intercessions).
- f) The deacon should introduce himself to the servers and, with the Master of Ceremonies if one is to serve, rehearse or review any of the liturgical actions as necessary.

§IV-222.2 The Deacon at Mass with a Presbyter Presiding

The role of the deacon in the introductory rites is primarily to assist the priest. If the Book of the Gospels is being carried in procession, it is the deacon's role to carry it. Alternatively, the Book of the Gospels may be placed on the altar before the beginning of Mass (GIRM #172-4). The lectionary is not carried in procession (GIRM 120). The deacon is properly a minister of the word, and he exercises that ministry primarily by proclaiming the gospel and, on occasion, preaching. The proclamation of the intentions during the Prayer of the Faithful is also properly diaconal as it reflects the deacon's ministry of charity. He makes visible—sacraments—the duty of the entire church to care for those in need. It is therefore his task to bring the needs of the world to the altar in the name of the Church (GIRM 175-7; NDD 37). The deacon has primary responsibility for preparing the altar and for the care of the sacred vessels. In these tasks, he is assisted by the altar servers (or instituted acolytes). The deacon's particular role during the eucharistic prayer is to assist the priest with the book and the chalice. The deacon is an ordinary minister of communion, and should normally distribute the Precious Blood (GIRM 178-83). The deacon's role in the concluding rites is primarily to dismiss the assembly or give other necessary instructions (GIRM 184-6).

IV-222.2 Policy

The deacon at Mass ministers to both the people and the priest-celebrant. The role of the deacon in the eucharistic liturgy is specified in the *General Instruction of the Roman Missal*.

Procedures

The following norms apply for the Introductory Rites:

1. Procession
 - a. If carrying the Book of the Gospels (slightly elevated, about face-level), the deacon precedes the priest celebrant (and other ordained ministers). On reaching the sanctuary, the reverence (bow; or genuflection if the tabernacle is present) is omitted and he places the Book on the altar. He then waits to venerate the altar with the priest.
 - b. If not carrying the Book of the Gospels, he processes at the right of the priest celebrant. They reverence (bow) and then venerate (kiss) the altar together.
2. As needed, the deacon assists the priest with the incensation, if applicable.
3. After the incensation the deacon goes to the chair with the priest, sits next to him (usually to the right), and assists him as needed.
4. Act of Penitence
 - a. If the Act of Penitence Form C is used, the deacon may announce the invocations after the priest's invitation and a moment of silence. If the deacon composes his own, he is to recall that these are not to be a listing of sins but Christological titles or remembrances of Christ's deeds on our behalf; see Appendix B.
 - b. Another suitable minister, such as the cantor, may announce the invocations.
5. Sprinkling Rite
 - a. If the sprinkling rite is used the deacon usually holds the bowl/bucket for the priest and accompanies him as he sprinkles the assembly.
 - b. Alternatively, in a large assembly, the priest may ask the deacon to assist in the sprinkling.
 - c. "If the greeting and blessing take place at the door, the priest may sprinkle the people during the entrance procession" (IOM #74).

The Following Norms Apply for the Liturgy of the Word:

1. The deacon listens attentively to the readings, takes part in the silences, and actively participates in the responses. If no qualified reader is available the deacon proclaims the other readings, in addition to the gospel.
2. Gospel Procession
 - a. The gospel acclamation begins and all stand.
 - b. The deacon assists the priest with the incense (if being used)
 - c. The deacon bows before the priest celebrant and asks in a low voice: *Your blessing, Father*.
 - d. The priest responds, making the sign of the cross: *May the Lord be in your heart and on your lips that you may proclaim his Gospel worthily and well, in the name of the Father, and of the Son, and of the Holy Spirit* (at which time the deacon makes the sign of the cross and responds, *Amen*).
 - e. The deacon then follows the thurifer and candle bearers (if present) to the altar, bows, picks up the Book of the Gospel, and proceeds to the ambo.
 - f. Keeping his hands together and maintaining good eye contact, the deacon greets the assembly: *The Lord be with you*. He then announces the reading (*A reading from the holy Gospel according to...*) as he makes the Sign of the Cross on the Book with his thumb. He then signs himself with the three crosses (forehead, lips, breast) in like manner.
 - g. If incense is being used, he is handed the censer, bows, incenses the Book of the Gospels – using three “double” swings of the censer – bows again, hands the censer back to the thurifer, and then proclaims the gospel.

- h. At the conclusion, he makes eye contact with the assembly and announces, *The Gospel of the Lord*, without elevating the Book. He should maintain eye contact during the assembly's response and then kiss the Book, saying inaudibly: *Through the words of the Gospel may our sins be wiped away.*
3. The deacon may, on occasion, preach the homily (GIRM #66, 136).
4. After the priest introduces the Prayer of the Faithful, the deacon announces the intentions from the ambo or another suitable place. If sung, he may defer to the cantor if necessary (GIRM #71, 177). See Appendix B.

The Following Norms Apply for the Preparation of the Gifts and Altar:

1. The deacon prepares the altar while the priest remains at the chair.
 - a. The deacon ensures that the necessary linens, vessels, and other necessary items are placed and properly arranged on the altar. While assisted by servers/acolytes, the care of the sacred vessels belongs to the deacon.
 - b. The deacon should check with the priest celebrant beforehand as to where he wants the Roman Missal placed and to what page he wants it turned. In addition, he should know where the vessels ought to be placed (to minimize unnecessary rearranging) and whether or not the priest wants him to turn the pages of the Missal for him.
2. The deacon then assists the priest in receiving the gifts.
3. At the altar, or at the credence table, the deacon prepares the chalice(s) by pouring the wine into it/them.
4. Water may be added to the flagon prior to pouring or just to the main chalice. When adding the water, the deacon (not the priest), says inaudibly: *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.* He then hands the (main) chalice to the priest celebrant.
5. The empty flagon is handed to one of the servers; if necessary, the deacon may take it to the credence table.
6. If incense is used, the deacon assists the priest-celebrant. The deacon may incense him, the other ministers, and the assembly. Alternatively, this incensation may be done by another minister instead of the deacon.

The Following Norms Apply for the Eucharistic Prayer:

1. The priest-celebrant and deacon should discuss the deacon's location and particular tasks before the liturgy in order to avoid unnecessary communication and awkward movement.
 - a. The deacon should find out which eucharistic prayer will be used and watch for the epicletic gesture in order to time when he kneels.
 - b. The deacon's location is determined by what the priest needs him to do. While usually positioned to the priest's right and slightly behind him, if the deacon is asked to turn the pages of the Missal he may need to position himself to the priest-celebrant's left.
2. From the epiclesis through the elevation of the chalice, the deacon kneels if he is able. If not, he remains standing and makes a profound bow as the priest genuflects after each elevation. Otherwise, the deacon stands for the eucharistic prayer.
3. The priest-celebrant, not the deacon, announces the memorial acclamation.
4. At the final doxology, the deacon stands next to the priest and elevates the (main) chalice while the priest elevates the paten and intones the doxology. No other vessels are elevated—by either concelebrants or other deacons.
5. The deacon does not intone the doxology. After joining the assembly in the *Amen*, the deacon hands the chalice back to the priest-celebrant or returns it to the altar.

The Following Norms Apply for the Communion Rite:

1. During the Lord's Prayer, the deacon prays with his hands joined (CB 159).
2. The invitation to share the sign of peace is made with the hands joined; the words are: *Let us offer each other the sign of peace.* Ordinarily, the deacon should not leave the sanctuary to exchange the sign of peace.

3. During the Fraction Rite, the deacon brings any additional patens to the altar (or receives them from the servers) and may assist in the fraction and in distributing hosts among the patens.
4. After the priest's communion, the deacon receives under both kinds from the priest himself and then assists in giving communion to the Extraordinary Ministers of Holy Communion and then to the assembly. The deacon does not receive communion in the manner of a concelebrating priest (i.e., receiving a host before the invitation to communion and self-communing; see §IV-230 *Policies Relating to Concelebration of the Eucharistic Liturgy*).
5. The deacon should normally minister the chalice if communion is offered under both species.
6. The deacon should be familiar with the usual communion practices of the community where he is serving: the location of the communion stations, the path of the communion procession, the way the priest celebrant prefers the vessels arranged on the altar, the manner in which Extraordinary Ministers receive communion and their vessels, how the choir and those unable to be part of the communion procession are to receive, etc.
7. When the distribution is completed, the deacon consumes whatever Precious Blood remains (assisted, as needed, by other ministers), collects any remaining hosts, and transfers them to the tabernacle.
8. The deacon moves any vessels to the side (credence) table, where he purifies them immediately; or, he may leave them there, suitably covered and on a corporal, for purification after Mass.
9. Once the communion vessels have been cared for and the altar cleared, the deacon returns to his chair and participates in the period of silence or hymn after communion.

The Following Norms Apply for the Concluding Rites:

1. *Following* the Prayer after Communion the deacon may make the brief announcements. The announcements are not made from the ambo.
2. If a solemn blessing or prayer over the people is used, after the priest's greeting the deacon says: *Bow down for the blessing.*
3. After the priest's blessing, the deacon (with hands joined) dismisses the assembly using only one of the formulas in the Roman Missal:
 - a. *Go forth, the Mass is ended.*
 - b. *Go and announce the Gospel of the Lord.*
 - c. *Go in peace, glorifying the Lord by your life.*
 - d. *Go in peace.*
4. Together with the priest-celebrant, the deacon venerates (kisses) the altar, makes the proper reverence (bows or genuflects), and leaves in the manner described for the entrance procession.
5. The Book of the Gospels is not carried in the procession.

§IV-222.3 The Deacon at Mass with the Bishop Presiding

The deacon is properly the minister to the bishop; therefore, he should be near the bishop during the entire liturgy. In this sense, the deacon's role has precedence to that of any of the concelebrants, even though they may have special positions or roles in the parish, diocese, or other institution.

IV-222.3 Policy

The following procedures supplement what is listed in section IV-222.2, specifying what is different when Bishop Zinkula presides at a more solemn eucharistic liturgy, such as a stational Mass.

Usually, two deacons will serve when the bishop presides at such celebrations: The Deacon of the Word and the Deacon of the Altar. If only a single deacon is present, as in a less solemn liturgy, he would take on the duties of both.

Procedures

The Introductory Rites

1. Processional Order (any honor guard, e.g. Knights of Columbus, precedes the liturgical procession)
 - a. Thurifer
 - b. Candlebearer – Cross – Candlebearer
 - c. Any other servers not otherwise listed (2x2)
 - d. Lectors/Readers (2x2)
 - e. Non-concelebrating priests (in choir; 2x2)
 - f. Deacon with the Book of the Gospels
 - g. Vested deacons (2x2)
 - h. Concelebrating priests (2x2)
 - i. Concelebrating bishops
 - j. Master of Ceremonies (in front and to the left of the bishop)
 - k. Bishop
 - l. Deacon of the Altar (behind and to the right of the bishop)
 - m. Crosier-bearer (left) and Miter-bearer (right)
 - n. Book-bearer
2. The instructions found in the GIRM suggest that each minister in turn makes the reverence and continues to his or her place—without “lining up” and waiting for the presiding celebrant.
3. If incense is used during the introductory rites, it is added to the censer before the procession begins. If necessary, more incense may be added by the thurifer upon reaching the sanctuary.
4. The Deacon of the Word
 - a. The deacon carries the Book of the Gospels in procession, preceding the vested deacons and concelebrating priests.
 - b. On arriving at the sanctuary, he does not bow but proceeds directly to the altar and places the Book upon it. He then steps back (in order to allow room for any concelebrants) and awaits the arrival of the bishop and second deacon; he should position himself so he is on the bishop’s left.
 - c. He venerates the altar with the bishop and the other deacon.
 - d. If incense is used, the deacon does not go to the chair immediately, but steps away from the altar and waits for the bishop to complete the incensation. He does not accompany the bishop.
 - e. The deacon then accompanies the bishop to the cathedra and sits on the bishop’s left.
 - f. If option “C” of the Act of Penitence is to be used, the Deacon of the Word announces the invocations (CB #132). If composed, they must follow liturgical norms.
 - g. If the Book of the Gospels is already enshrined on the altar, the Deacon of the Word walks slightly behind and to the left of the bishop and reverences/venerates the altar as described above.
5. The Deacon of the Altar
 - a. The deacon processes slightly behind and to the right of the bishop.
 - b. He reverences and then venerates the altar with the bishop, to the bishop’s right.
 - c. If incense is used, the deacon does not go to the chair immediately, but steps away from the altar and waits for the bishop to complete the incensation. He does not accompany the bishop.
 - d. The deacon then accompanies the bishop to the cathedra and sits on the bishop’s right.
 - e. If the Sprinkling Rite is chosen, he assists the bishop by holding the vessel as the bishop sprinkles the assembly (CB #133).

The Liturgy of the Word

1. Gospel Procession (with incense):
 - a. The Gospel Acclamation begins; all but the bishop stand (CB #140).
 - b. The thurifer hands the boat of incense to the Deacon of the Altar, opens the censer, and presents it to the bishop.

- c. The deacon holds the book open as the bishop adds the incense. The thurifer receives the book back from the deacon and steps aside.
 - d. The Bishop then stands.
 - e. The Deacon of the Word then steps in front of the bishop and asks in a low voice: *Your blessing, Father.*
 - f. The bishop, responds while making the sign of the cross: *May the Lord be in your heart and on your lips that you may proclaim his Gospel worthily and well, in the name of the Father, and of the Son, and of the Holy Spirit* (at which time the deacon makes the sign of the cross and responds, *Amen*).
 - g. The Deacon of the Word then follows the thurifer and the two candlebearers to the altar, where he retrieves the Book of the Gospels.
 - h. The procession then makes its way to the ambo as follows:
 - i. Thurifer
 - ii. 2 candlebearers
 - iii. Deacon carrying the Book of the Gospels, slightly elevated (the Book about face level) and with the cover facing forward
 - i. After the blessing, the bishop removes his miter, handing it to the Master of Ceremonies, who hands it to the server and receives the crosier.
 - i. If incense is being used, the MC hands the crosier to the bishop after the greeting.
 - ii. If incense is not being used, the MC hands the crosier to the bishop immediately—in order to avoid any distracting movements as the gospel is being proclaimed.
 - j. After arriving at the ambo, the deacon keeps the Book elevated until the acclamation ends.
 - k. Then, keeping his hands together and maintaining good eye contact, the deacon greets the assembly: *The Lord be with you.* He then announces the reading (*A reading from the holy Gospel according to...*) as he makes the Sign of the Cross on the Book with his thumb. He then signs himself with the three crosses (forehead, lips, breast) in like manner. The hand should be held with palm open, rather than as a fist.
 - l. He then receives the censer from the thurifer (if right-handed: top of the chain in his left hand; lower chain held in the right), bows, incenses the Book of the Gospels – using three “double” swings of the censer – bows again, returns the censer to the thurifer, and then proclaims the reading.
 - m. At the conclusion, he makes eye contact with the assembly and announces, *The Gospel of the Lord*, without elevating the Book. Eye contact is maintained during the assembly’s response.
 - n. At the conclusion of the proclamation, the deacon venerates the Book himself. The Book is then taken to its designated place.
 - o. The bishop then hands the crosier to the Master of Ceremonies, who hands it to the server.
2. Prayer of the Faithful
- a. Ordinarily, the intercessions are announced by the deacon—unless sung, and then, if needed, he is replaced by the cantor.
 - b. The Deacon of the Word makes his way to the ambo after the Profession of Faith (or, if omitted, after the silence which follows the homily).
 - c. The bishop introduces and closes the prayer.
 - d. The deacon announces the intercessions and remains at the ambo until the bishop closes the prayer.
 - e. The Deacon of the Word then joins the Deacon of the Altar in preparing the altar.

The Preparation of the Gifts and Altar

1. Preparing the Altar
 - a. The preparation of the altar is primarily the responsibility of the Deacon of the Altar.
 - b. The servers first bring him the main chalice (with purificator and corporals) and the Missal.
 - i. The main corporal is then unfolded (without lifting it in the air or turning it over) and placed in the center of the altar; only the main chalice and paten will eventually go on this central corporal.
 - ii. The Missal is placed in the center, low, opened to the Liturgy of the Eucharist.
 - iii. The second corporal is opened on the right, and the chalice is placed on it.
 - c. The Deacon of the Word and the servers then bring any additional corporals, purificators, and vessels that might be needed. The chalices may be pre-filled if necessary. The servers hand their items to the deacons

- for placement on the altar.
- i. If there are additional chalices, they are placed to one side (usually the right) on the second corporal.
 - ii. If there are additional patens and/or ciboria with hosts, they are placed to one side (usually the left) on another corporal.
 - iii. Any extra vessels are to be placed far enough from the main chalice and paten to avoid obscuring the central action.
2. Receiving the Gifts
 - a. The bishop, the two deacons, and two servers receive the gifts in front of the altar.
 - b. The bishop receives the gifts and distributes them as follows:
 - i. The monetary (and similar) gifts, if they are presented, are brought in procession first. The bishop receives these, hands them to the Deacon of the Altar (to the bishop's right), who then hands them to the server to be taken to a suitable place.
 - ii. The bishop next receives the bread, which he gives to the Deacon of the Word, to the bishop's left.
 - iii. The bishop finally receives the flagon of wine, which he gives to the Deacon of the Altar, to the bishop's right.
 3. Preparation of the Gifts
 - a. At the altar, the Deacon of the Word hands the paten with bread to the bishop.
 - b. The Deacon of the Altar pours the wine into the main chalice and then adds the water; he hands the chalice to the bishop.
 - c. Water is not added to the flagon or to other chalices. He then pours the wine into the other chalices if necessary.
 - d. The Deacon of the Altar hands the empty flagon back to the server.
 4. If incense is used:
 - a. The thurifer hands the boat to the Deacon of the Altar; he holds it for the bishop who adds incense to the censer.
 - b. The thurifer then receives the boat from the deacon and hands the censer to the bishop.
 - c. The bishop then incenses the gifts, altar, and cross. The deacons step away from the altar to allow the bishop to pass; they do not accompany the bishop.
 - d. The bishop then hands the censer to the Deacon of the Altar, who incenses the bishop as follows:
 - i. Profound bow.
 - ii. Three "double" swings of the censer towards the bishop. It is helpful to stand at least six to eight feet from the bishop when doing so; the chain should be held so it has a length of about 8 inches.
 - iii. Repeat the bow.
 - e. The deacon then incenses the concelebrants seated in the sanctuary, the other priests, the deacons, and the faithful in similar manner. The deacon may need to indicate to those being incensed that they are to stand.
 5. The bishop washes his hands as the people are incensed.

The Eucharistic Prayer

1. During the Eucharistic Prayer, the Deacon of the Altar's place is immediately behind and to the right of the bishop. A second deacon (of the Word) stands behind and to the left. They should not stand between any concelebrants and the altar (CB #153).
2. The bishop will hand his zucchetto to the Deacon of the Altar after the Prayer over the Gifts. The MC will retrieve it from him; if there is no MC, he takes the zucchetto to the bishop's chair.
3. The deacons should kneel from the epiclesis through the elevation of the chalice. If one deacon cannot kneel then both remain standing.
4. The bishop will proclaim the Eucharistic Prayer himself; concelebrants will not have individual parts.
5. The Deacon of the Altar, on the bishop's right, elevates the chalice at the doxology. The bishop will hand him the chalice and he hands it back to the bishop at the conclusion of the elevation.

The Communion Rite

1. Preparation for Communion
 - a. Because concelebrants extend their hands during the Lord's Prayer (though not during the embolism and doxology), the deacons are asked not to extend their hands.
 - b. The Deacon of the Word announces the invitation to share the sign of peace.
2. Fraction Rite
 - a. The Deacon of the Altar may assist the bishop in distributing hosts to other patens if needed.
 - b. Usually, the bishop will give the Deacon of the Word a paten to take to the concelebrants in the sanctuary for them to take a host. The formula, *The Body of Christ*, is not said.
3. Communion
 - a. The deacons receive communion under both species from the bishop.
 - b. The priest concelebrants commune from the chalice(s) and then retrieve their assigned vessels from the altar. The deacons may assist with distributing vessels to Extraordinary Ministers of Holy Communion (if present).
 - c. The Deacon of the Altar ministers the chalice next to the bishop, and should ensure that the servers have been able to receive communion if desired.
 - d. The Deacon of the Word will usually minister a chalice as well, or he may be asked to wait by the altar to receive and consolidate the fragments.

The Concluding Rites

1. The Deacon of the Word says the *Bow down for the blessing* (if applicable) and announces the dismissal.
2. The two deacons accompany the bishop in venerating and reverencing the altar.
3. The two deacons follow behind the bishop in the procession out.

§IV-222.4 The Deacon at Mass: Weddings and Baptisms (see Policy §IV-400.1.2)

§IV-222.4 Policy

As a general rule, priests preside and deacons assist. The Book of Blessings (#18) puts it this way: "...But whenever a priest is present, it is more fitting that the office of presiding be assigned to him and that the deacon assist..." This norm is in keeping with the identity of the deacon: his ministry is to be of service to the assembly and the preside, not preside himself (except in cases of necessity – the priest is absent or impaired). In addition, it is good to keep in mind another general principle: the office of presiding should not usually be divided. One aspect of being the presider is to serve as a point of unity in the rite (a sacramental, rather than functional, perspective). This aspect of the ministry may be diminished if the deacon "presides" over the baptism or wedding. So, in terms of appropriateness, the presiding priest should be the one to witness the marriage (or baptize the infant) in the context of Mass.

According to the law of the Church (*Sacrum Diaconatus Ordinem* [Paul VI] #21.4; *Directory for the Ministry and Life of Permanent Deacons* [DMLPD; Congregation for the Clergy] #33), a Deacon may preside over the rite of marriage only in the absence of a Priest. If a Priest is present, whether within or outside of Mass, the priest should preside and the deacon should exercise his particular office, which is to assist. He may preach with the presiding priest's permission. However, this restriction is not absolute. There may be occasions when it would be more appropriate for the Deacon to serve as the Church's official witness even within Mass.

If one of the partners belongs to an Eastern Catholic Church, or to an Orthodox or Eastern Oriental Church, a Deacon may not preside at the marriage whether within or outside of Mass. Respecting the norms of the Eastern Churches, a Deacon from an Eastern Catholic Church would not (without a dispensation from the Bishop) preside at a wedding involving a Latin (Roman Rite) Catholic.

The Code of Canon Law highlights that baptism (and witnessing marriages) is one of the primary duties of the pastor (c.530). The Rite of Baptism of Children speaks of other priests or deacons conferring the sacrament with the invitation/consent of the pastor. The intention seems to be that someone other than the pastor baptizing should be the exception rather than the rule. However, there is not—as in the case of marriage—a law that limits the deacon to celebrating the rite outside of Mass.

Procedures:

1. In the Diocese of Davenport, if there is just cause, the Pastor may request that the Bishop dispense from the law and allow the Deacon to preside over the marriage rite even if a Priest is present.
 - a. The request for such a dispensation is to be made in writing and sent to the Director of Liturgy. Examples of a just cause include:
 - i. the deacon having a special relationship with one or both members of the couple, such as being a family member or being the one who prepared the couple for marriage; and
 - ii. situations where cultural or language issues make it more appropriate for the deacon to exercise this ministry.
 - iii. In other words, the dispensation must be for a serious reason, not just for the convenience of the Priest or to give the Deacon something to do.
 - b. This dispensation cannot be granted if the marriage involves a member of an Eastern Church.
 - c. If the dispensation is granted, the Priest-presider is still to be the one to invoke the Nuptial Blessing: it is more in keeping with his role as presider and it is less of an interruption in the flow of the liturgy.
2. Since there is no similar restriction regarding infant baptism either in the Rite or in the DMLPD, the pastor may give permission for the deacon to baptize infants at Mass – without requiring a dispensation from the law.
 - a. Deacons, as a rule, do not baptize adults (outside of the danger of death). The priest must baptize if he is going to confirm because the law grants him the faculty to confirm only those whom he has baptized.

APPENDIX A: A NOTE ON THE USE OF INCENSE

The key to the graceful use of the censer is practice. Becoming familiar with both the censer (they come in many varieties) and the action of incensation outside of the liturgy will help the liturgical actions go smoothly and gracefully.

Carrying the Thurible in Procession

If you are in a procession, the thurible chain is held in the right hand, with the bowl swinging freely and fully at your right side. Your left hand (with or without the boat in it) is kept against the breast.

If you are taking the thurible to someone (e.g., priest or bishop) who will add incense, carry the chain in your left hand and the boat in your right. That way, once you hand the boat off, you can open the thurible with your free right hand. If your left hand is dominant, this can be reversed.

Assisting the Priest

There are a number of times that the GIRM speaks of “assisting” the priest-celebrant with an incensation. The pattern outlined in liturgies with the bishop (§IV-222.3), or the alternative pattern given here, may be used:

1. The thurifer hands the boat to the deacon and opens the censer
2. The deacon holds the boat open while the priest adds incense to the coals
3. The deacon hands the boat back to the thurifer and receives the censer; it is helpful to hold the top of the chain instead of the ring
4. The deacon then hands the chain (ring) to the priest – who takes the top of the chain with his left hand
5. The deacon then accompanies the priest around the altar
6. At the end of the incensation he receives the censer back from the priest and (unless he is then to incense the priest and people) hands it back to the thurifer

Alternatively, especially if the server is inexperienced, the deacon may take and hold open the censer while the server holds the boat (or hands the boat to the priest)—and then hand the censer to the priest.

Incensation

Hold the top of the chain (ring) in your left hand, against your breast.

Hold the chain between the index and middle fingers of your right hand; the thumb secures the chain. (Hold your hand palm inward and extend your middle finger. The chain passes between the finger and the front of your body and then in front of and over the index finger. The fingers are brought together, with the thumb pressing the chain between the two fingers.) The length of the chain between the fingers and the bowl should be about 8 inches or so.

Bow to the person or object before and after the incensation. The only exception is when the priest incenses the gifts and altar at the preparation.

Basically, everything and everybody (e.g., Book of the Gospels, people, images of the Lord, Blessed Sacrament) receives three “double” swings. Relics and images of Our Lady and the Saints are revered with two double swings; the altar with single swings.

Each “swing” begins with your right hand at the level of your breast. You then bring your right hand up to eye level, and swing the bowl back and forth—using your wrist, not your whole arm or body. “Double” swings mean that the bowl is moved back and forth twice; the second movement is often slightly smaller than the first. At the end of each swing, the bowl is lowered back to breast-level. At the end of the incensation, the bowl is lowered back to your side.

APPENDIX B: PREPARING THE ACT OF PENITENCE AND THE PRAYER OF THE FAITHFUL

Act of Penitence

It is recommended that all texts that will be used in the liturgy be written out. This practice prevents last-minute preparations, poor word choice, and inadvertent error in doctrine.

If Form C of the Act of Penitence is chosen, it is currently permissible for new invocations to be composed—following the pattern of the seven models given in the Roman Missal. If you are going to exercise that option, please be aware that they are to be Christocentric in nature. Therefore:

1. The invocations are all directed to Christ. They are not directed to the Three Persons of the Trinity, or to the Father or Holy Spirit.
2. The invocations are based on a Christological title, or on what Christ has done for us. They are not to be a listing of our sins or failings.

Images, titles, and events are suitably drawn from the readings of the day or from the feast or season being celebrated.

Prayer of the Faithful

In the composition of the Prayer of the Faithful, the following points should be kept in mind:

1. “The series of intentions is usually to be” (GIRM #70) for:
 - a. The needs of the Church
 - b. Public authorities and the salvation of the whole world
 - c. People burdened by any kind of difficulty
 - d. The local community
2. In addition, Bishop Amos asks that the final petition be for the dead. This signals to him that the intercessions have come to an end.
3. The petitions are not prayers themselves; we are naming groups for the assembly to pray for; therefore, one of the following patterns is usually used:
 - a. For...that... (announcing who and what to pray for)
 - b. That... (announcing what to pray for)
 - c. For... (announcing who to pray for)
 - d. After the petition, the deacon should pause and make eye contact with the assembly and then say, “We pray to the Lord” (or the equivalent). Eye contact should be maintained as the people respond, in keeping with the dialogic nature of the prayer.
4. Please note that these are “general” intercessions
 - a. They ought to be petitions that the assembly can, by and large, agree on.
 - b. They ought not become a “mini-homily” or a place to make a particular point.
 - c. They ought not single out individuals, but may include individuals as part of a group. Likewise a particular group—such as those newly confirmed—ought to be specifically mentioned at that Mass.
 - d. They should not be secret (“For a special intention”); otherwise the assembly cannot rightly give its assent. Likewise, the assembly should not be invited to add intercessions.
5. They are petitions, not prayers of thanksgiving; the great prayer of thanksgiving follows shortly.
6. The response by the people should be a general prayer that God would hear the invocation (e.g., Lord, hear our prayer; Lord, have mercy)—not a separate petition or other statement. If the people are not familiar with the response, it should be announced before the intercessions and/or be included in a participation aid.