

DIOCESE OF LONDON



POLICIES and PROCEDURES for **PERMANENT DEACONS**

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Bishop of London
on the recommendation of the Episcopal Council
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The RELATIONSHIP between the PERMANENT DEACON and the BISHOP

POLICY

The Diocese of London recognizes that “the (permanent) deacon exercises his ministry within a specific pastoral context – the communion and mission of a diocesan Church. He is in direct relationship with the diocesan bishop with whom he is in communion and under whose authority he exercises his ministry ... The diocesan bishop also enters into a relationship with the (permanent) deacon since the deacon is his collaborator in the service of God’s People.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, 41*)

REGULATIONS and PROCEDURES

1. Every permanent deacon of the Diocese is subject to the Bishop and is ultimately responsible to him in all matters of ministry.
2. Each permanent deacon of the Diocese is to be considered, primarily, in relation to the Diocese rather than in relation to a parish or faith community.
 - a. The appointment and assignment of a permanent deacon of the Diocese will be determined *firstly*, by the needs of the Diocese, *secondly*, by the needs of a Deanery and, *thirdly*, by the needs of a parish.
3. In certain situations, where the Bishop deems it necessary, he may limit or suspend the exercise of one or more of a permanent deacon’s ministries or faculties.
 - a. Such a limitation or suspension will be communicated to the permanent deacon in writing by the Bishop, with copies to the Director of Permanent Deacons, the permanent deacon’s pastor and, if applicable, his ministry of Charity supervisor.

FACULTIES

POLICY

A faculty is either a power of governance or an authorization, of ecclesiastical origin, not of divine origin, to perform an act of some kind. The act to be performed cannot lawfully be done without the faculty. With the faculty, the act is performed lawfully and the minister acts in the name of the Church, not solely in virtue of being baptized and in full communion with the Catholic Church.

The Diocese of London recognizes that the mere fact of ordination does not entitle a particular permanent deacon to enjoy and exercise those faculties generally granted to deacons. The permanent deacon's right to faculties is a contingent right dependent upon the decision of his bishop, or his delegate. (*Directory for the Ministry and Life of Permanent Deacons, 8*)

REGULATIONS and PROCEDURES

1. By their ordination, deacons possess the faculty “of preaching everywhere; this faculty is to be exercised with at least the presumed consent of the rector of the church, unless the competent ordinary has restricted or taken away the faculty or particular law requires express permission”. (*Can. 764*)
2. The Bishop will normally grant the following faculties to a permanent deacon upon the occasion of the deacon's ordination, including express permission to preach (*cf Can. 764*)
 - a. to proclaim the Gospel of the Lord and to read the Scriptures to the faithful and to teach and preach to the people
 - b. to attend to the following:
 - i. to assist the bishop and the priest during the liturgical actions in all things which the rituals attribute to him;
 - ii. to administer baptism solemnly outside Mass and to supply the ceremonies that have been omitted at baptism in the case of an infant or adult;
 - iii. to have custody of the Eucharist, to distribute it to himself and to others and to impart Benediction of the blessed Sacrament to the people;
 - iv. to administer sacramentals and to preside at funeral and burial rites;
 - v. to preside over the Offices of religious worship and prayer services when there is no priest present;
 - c. to conduct the rite of the administration of Viaticum (except the Apostolic pardon) and to assist dying persons and those with them by reciting the prayer of commendation and the prayers after death if no priest is present
 - d. *Within the limits of the parish to which he is assigned, to witness the vows at marriages outside Mass. (Italics indicate conditions required for the validity of the act)*

3. These faculties lapse with loss of domicile in the Diocese of London, unless otherwise provided for.
4. In certain situations, where the Bishop deems it necessary, he may limit or suspend the exercise of one or more of a permanent deacon's faculties.
 - a. Such a limitation or suspension will be communicated to the permanent deacon in writing by the Bishop, with copies to the Director of Permanent Deacons, the permanent deacon's pastor and, if applicable, his ministry of Charity supervisor.
 - b. Where applicable, in the event of the limitation or suspension of one or more of a permanent deacon's faculties, the Bishop and the Director of Permanent Deacons will develop a program of remediation, which will be communicated in writing to the permanent deacon, the permanent deacon's pastor and, if applicable, his ministry of Charity supervisor.
 - c. The Director of Permanent Deacons will oversee this program of remediation and, at the conclusion of the designated time, will recommend to the Bishop:
 - i. that he restore the faculty or faculties to the permanent deacon
 - ii. that he extend the permanent deacon's program of remediation
 - iii. that he continue to limit or suspend the permanent deacon's faculty or faculties

DIACONATE APPOINTMENTS and ASSIGNMENTS

POLICY

The Diocese of London recognizes that “(t)he Second Vatican Council synthesized the ministry of deacons in the threefold ‘diaconia of the liturgy, the word and of charity’”. (*Lumen Gentium*, 29)

REGULATIONS and PROCEDURES

1. Every permanent deacon of the Diocese is to be considered, primarily, in relation to the Diocese rather than in relation to a parish or faith community.
 - a. The appointment and assignment of a permanent deacon of the Diocese will be determined *firstly*, by the needs of the Diocese, *secondly*, by the needs of a Deanery and, *thirdly*, by the needs of a parish.
 - b. A permanent deacon is not necessarily assigned to his own parish.
2. Every permanent deacon of the Diocese receives, upon ordination, a dual placement from the Bishop.
 - a. The Bishop appoints each permanent deacon to the exercise of one or more specific ministries of Charity.
 - b. The Bishop assigns each permanent deacon to a parish or faith community for the exercise of his ministry of Word and ministry of Sacrament.
2. From time to time, the Bishop may reappoint a permanent deacon to another ministry of Charity or reassign him to another parish or faith community in order to better serve the needs of the Diocese, a Deanery or a parish.
3. A permanent deacon may also petition for a change in his ministry of Charity appointment or his parish assignment.
 - a. The permanent deacon should consult with his Spiritual Director before such a petition is made.
 - b. The permanent deacon wishing a pastoral change will, ordinarily, petition the Bishop, through the Director of Permanent Deacons.
 - a. The petition of the permanent deacon will be referred to the Bishop by the Director of Permanent Deacons, with a recommendation regarding the petition.
5. Once a year, permanent deacons will be asked to respond to a questionnaire, prepared by the Director of Permanent Deacons, about their ministry of Charity appointment and parish assignment.

COVENANT for DIACONAL SERVICE

POLICY

The Diocese of London recognizes that “(T)he bishop appoints the deacon to a specific assignment normally by means of an official letter of appointment. The principal criteria for the assignment are the pastoral needs of the diocesan Church and the personal qualifications of the deacon ... also acknowledging the deacon’s family and occupational responsibilities.” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, 42). Whatever his appointment and assignment, the permanent deacon is expected to engage in team ministry. In order that the permanent deacon’s duties be made known and understood by all involved, the Diocese requires that, upon ordination and whenever else is appropriate, each permanent deacon complete a *Covenant for Diaconal Service*.

REGULATIONS and PROCEDURES

1. Each permanent deacon who has received an appointment to a ministry of Charity and an assignment to a parish for the exercise of his ministries of Word and Sacrament must take part in the development of a *Covenant for Diaconal Service*, which will list the responsibilities and specify the details of his ministries.
2. The specific details of the *Covenant for Diaconal Service* will be determined at a meeting chaired by the Director of Permanent Deacons and will include the permanent deacon, his pastor, the pastoral team of the parish, as appropriate, the ministry of Charity supervisor, if applicable, as well as the wife of the permanent deacon, as appropriate.
3. The *Covenant for Diaconal Service* is to be completed and signed by the permanent deacon, his pastor, the Director of Permanent Deacons and the permanent deacon’s wife, as appropriate, within three months of the appointment and assignment by the Bishop.
4. The *Covenant for Diaconal Service* will be reviewed and revised as necessary by the permanent deacon, his pastor, the Director of Permanent Deacons, the pastoral team of the parish, as appropriate, the ministry of Charity supervisor, if applicable, as well as the wife of the permanent deacon, as appropriate.
5. In the event of a change of pastor or if the permanent deacon changes his ministry of Charity appointment or parish assignment, the permanent deacon, his pastor, the pastoral team of the parish, as appropriate, the ministry of Charity supervisor, if applicable, as well as the wife of the permanent deacon, as appropriate, and the Director of Permanent Deacons, as appropriate, will meet to review and, where necessary, revise the *Covenant for Diaconal Service*.
6. Every permanent deacon is entitled to a sufficient period of vacation time each year. Normally each permanent deacon is permitted to configure his vacation time to match the vacation periods established for his secular work or profession or to meet his family's needs.



**Diocese of London
Permanent Diaconate**



Covenant for Diaconal Service

Name _____

Effective from _____ to _____

Ministry of Charity

Ministry (1) _____

Institution or Service Agency _____

Supervisor _____

Ministry (2) _____

Institution or Service Agency _____

Supervisor _____

Hours of Service per month _____

Ministry of Word

Parish or Faith Community _____

Pastor or Administrator _____

Sunday Preaching

- *the expectation is that the deacon will preach one weekend per month. If the actual preaching schedule will differ from this, please provide details:*

Weekday Preaching (*days per week*)

Other Preaching (*please provide details*)

Ministry of Sacrament

Sunday Eucharist

- *the expectation is that the deacon will assist at one Mass per weekend, when available. If the actual schedule will differ from this, please provide details:*

Weekday Eucharist

Baptisms

Weddings

Vigil Services & Funerals

Other

Hours of Service per month _____

Signed:

_____ Date: _____
Deacon

_____ Date: _____
Pastor

_____ Date: _____
Director of Permanent Deacons

As appropriate:

_____ Date: _____
Deacon's Wife

COMPENSATION

POLICY

The Diocese of London recognizes that permanent deacons who “receive remuneration by reason of a civil profession which they exercise or have exercised, however, are to take care of the needs of themselves and their families from the income derived from it.” (*CIC, can.281.3*)

The Diocese also acknowledges that “it is entirely legitimate that those who devote themselves fully to the service of God in the discharge of ecclesiastical office be equitably remunerated, since ‘the labourer is deserving of his wage’ (*Lk 10.7*) ...” (*Directory for the Life and Ministry of Permanent Deacons, 15*) The Diocese interprets this provision to apply to those who are appointed to Diocesan administrative positions involving responsibility and commitment of time beyond what is normally expected for diaconal ministry in the Diocese.

REGULATIONS and PROCEDURES

Salaries

A salary is a fixed regular payment made by an employer to an employee.

1. Permanent deacons will not receive a salary for their ministerial services.
2. A permanent deacon who assumes the position of Director of the Permanent Diaconate Formation & Study Program, Director of Permanent Deacons or other administrative position designated by the Diocese will *either* designate that position to be his diaconal ministry of Charity and will receive no salary *or* he will designate that position to be a gainful relationship and will engage in other appropriate ministerial opportunities in order to fulfill his commitment to his diaconal ministry of Charity.
3. Permanent deacons may not become pastoral ministers in the Diocese, in any parish or faith community within the Diocese or in any institution or organization that falls under the jurisdiction of the Diocese.
4. A man who is a pastoral minister in the Diocese, in any parish or faith community within the Diocese or in any institution or organization that falls under the jurisdiction of the Diocese may not continue such paid employment upon ordination to the permanent diaconate.

Stipends

A stipend is a fixed, regular sum paid as a salary or as expenses.

5. Permanent deacons will not receive a stipend for their ministerial services.

Offerings for Parochial Functions

An offering is a thing or sum of money given freely as a gift or contribution.

6. Parishes or faith communities may request a parish *fee for services* provided at the time of weddings or funerals. Permanent deacons providing these ministerial services will convey any such fees to the parish or faith community.
7. Additional special gifts offered to the permanent deacon on the occasion of baptisms, weddings and funerals may be accepted out of respect for the intention of the donor.
8. Gifts offered to the permanent deacon at Christmas or to commemorate other special occasions may be accepted out of respect for the intention of the donor.

Honoraria

An honorarium is a payment for services that are rendered nominally without charge.

9. Permanent deacons will not accept honoraria for preaching or for other ministerial services.

Expenses

An expense is a cost incurred in the performance of a job or task.

10. Permanent deacons are not remunerated for their services to the diocese. Because they are not considered to be employees of the diocese, they cannot claim ministry-related expenses as income tax deductions. It is, therefore, a matter of social justice that they be compensated for “out of pocket” expenses incurred in their diaconal ministry.
11. Permanent deacons will not receive any monthly stipend, honorarium or other regular payment of any sort to cover mileage, automobile-related expenses or other personal expenses.
12. Permanent deacons will be reimbursed for mileage or automobile-related expenses, at the current diocesan rate, if their ministry of Charity or their parish diaconal ministry requires travel within a parish, among the parishes within a cluster, among the parishes or institutions within a deanery or among the parishes and institutions throughout the diocese.
 - a. Reimbursement will be the responsibility of the appropriate pastor or administrator, ministry supervisor, Episcopal Vicar or Vicar General.
13. Permanent deacons will be reimbursed for the costs of their continuing formation as follows:
 - a. up to \$500 annually for continuing formation
 - b. up to \$600 annually for an approved retreat
 - c. the costs of diaconal and Diocesan study days in keeping with guidelines established by the Diocese of London.

14. Reimbursement for expenses related to continuing formation and to the approved retreat will be provided by the parish or faith community to which each permanent deacon is assigned for his preaching and liturgical ministries.
 - a. If this assignment is to minister to the needs of a cluster of parishes, reimbursement will be by the principal parish or faith community and prorated amounts will be conveyed to the principal parish by the secondary parishes.
 - b. If this assignment is to minister to the needs of a deanery, reimbursement will be by the Episcopal Vicar of that deanery.
 - c. If this assignment is to minister to the needs of the diocese, reimbursement will be by the diocesan Vicar General.
15. Receipts must be provided and the appropriate forms completed prior to any reimbursement.
16. Permanent deacons are responsible for their personal income tax returns and should seek advice regarding whether any monies or other gifts received in the course of their official public diaconal ministry are taxable.

Liability Coverage

17. The Diocese will provide general liability coverage to permanent deacons. The Diocesan general liability coverage will protect the permanent deacons for bodily injury or property damage claims made by third parties. General liability coverage is provided to permanent deacons when they perform their duties of official public ministry and only for general liability claims when the Diocese is legally liable for the damages that arise from duties of official public ministry. The same policies that govern general liability for priests in the Diocese will apply to permanent deacons. General liability coverage does not protect the permanent deacons for any claim made by a third party that alleges an incident of sexual misconduct.
18. A claim made by a third party that alleges an incident of sexual misconduct will be dealt with according to the protocol contained in the Diocesan *Safe Environment Policy*.
19. It is the responsibility of each permanent deacon to ensure that there is clarity as to when his service constitutes official public diaconal ministry.

**PARTICULAR LAW GOVERNING the PERMANENT DEACON
in the DIOCESE of LONDON**

POLICY

The Diocese of London recognizes that “(T)he rite of ordination includes a promise of obedience to the bishop: ‘Do you promise respect and obedience to me and to my successors?’ In making this promise to his bishop the deacon takes Christ obedient par excellence (cf. *Phil 2.5-11*), as his model.” (*Directory for Ministry and Life of Permanent Deacons*, 8)

While many of the rights and obligations of permanent deacons are determined by the *Code of Canon Law* and by the various liturgical norms, the particulars of certain of these norms may be determined but the competent Ordinary, in this case, the Bishop of the Diocese of London.

REGULATIONS and PROCEDURES

1. Attire of Deacons in the Diocese of London
 - a. Permanent deacons are not bound by the prescriptions of clerical attire (*Can. 288*).
 - i. Normal dress for permanent deacons in the Diocese of London is appropriate secular attire, such as shirt and tie.
 - ii. Clerical attire is not expected at parish events, such as Sunday or weekday Masses or other liturgies, for RCIA sessions or sacramental preparation courses or parish meetings.
 - iii. A permanent deacon may wear clerical attire when it is deemed to be helpful for the performance of his ministry of Charity, such as hospital or prison ministry.
2. Title of Permanent Deacons in the Diocese of London
 - a. Permanent deacons in the Diocese of London are to be referred to as “Deacon ...”, e.g., “Deacon John Smith”; “Deacon and Mrs. John Smith”, “Deacon John and Mrs. Mary Smith”.
 - b. Correspondence to permanent deacons in the Diocese of London is to be addressed to “Deacon ...”, e.g., “Deacon John Smith”; “Deacon and Mrs. John Smith”, “Deacon John and Mrs. Mary Smith”.
3. The Holding of Public Office
 - a. Permanent deacons are not bound by the prescriptions on occupations foreign to the clerical state such as public office, administration of property belonging to the laity, positions requiring accountability, business and trade, participation in partisan politics and acting as officials in labour unions. (*Can. 288*)
 - b. However, before seeking or accepting public office, a permanent deacon in the Diocese of London must receive express written permission from the Bishop of the Diocese of London.
4. Identification Cards
 - a. All permanent deacons with faculties in the Diocese of London are required to have identification cards confirming their clerical status.
 - b. Identification cards will be renewed and updated on a regular basis as decided by the Diocese.

The PERMANENT DEACON at LITURGY

POLICY

The Diocese of London recognizes that “(A)s an ordained participant in the Church’s ministry of liturgy, the deacon confirms his identity as servant of the Body of Christ. In the celebration of the sacraments, whether he serves as a presider or assists the presider, ‘let him remember that, when lived with faith and reverence, these actions of the Church contribute much to growth in the spiritual life and to the increase of the Christian community.’” (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, 82)

REGULATIONS and PROCEDURES

1. The liturgical responsibilities of each permanent deacon in his parish of assignment are to be identified in his *Covenant for Diaconal Service*.
2. Vesture at Mass
 - a. The ordinary vesture of the permanent deacon at Mass is the alb, stole and dalmatic.
 - i. At the minimum, the deacon is to be vested in alb and stole.
 - ii. While not every parish or faith community will have the financial resources to provide the appropriate vesture for a deacon assigned there, it is something which should be made a priority, in the same manner as the provision of vesture for a presbyter.
3. Vesture at Other Liturgical Celebrations
 - a. When a permanent deacon presides at Solemn Exposition of the Holy Eucharist or the Liturgy of the Hours or when he presides at a funeral outside Mass or witnesses the marriage vows outside Mass, he may wear a cope over the alb and stole.
4. Exercise of Ministry of Sacrament at Mass
 - a. Every permanent deacon is expected to exercise his ministerial role at Mass in accordance with the prescriptions of Canon Law and the appropriate liturgical guidelines. The permanent deacon’s role at Mass is to include (*GIRM*, 171):
 - i. assisting the priest and walking at his side
 - ii. ministering at the altar, both as regards the chalice and the book
 - iii. proclaiming the Gospel and, at the direction of the priest celebrant, giving the Homily
 - iv. guiding the faithful people by giving appropriate instructions, and announcing the intentions of the Universal Prayer
 - v. assisting the priest celebrant in distributing Communion, and purifying and arranging the sacred vessels
 - vi. carrying out the duties of other ministers himself, if necessary, when none of them is present
 - b. A permanent deacon is not, ordinarily, to serve as deacon at more than one Mass per day, unless he is preaching, unless otherwise stipulated in his *Covenant for Diaconal Service*.
 - c. A permanent deacon is to receive the Eucharist when he acts as deacon of the Mass.

5. Exercise of Ministry of Word at Mass
 - a. After receiving his faculty to preach from the Bishop of the Diocese of London, a permanent deacon may preach anywhere within the Diocese.
 - b. A permanent deacon not given this general faculty may be permitted, on occasion, to preach within a specific parish, at the discretion of the pastor, in consultation with the Bishop.
 - c. Except under exceptional circumstances, a permanent deacon is to be the deacon of each Mass at which he preaches.

6. For specific liturgical protocols, please refer to
 - a. *The Role of the Deacon in the Celebration of the Eucharist* (Appendix A)
 - b. *The Role of the Deacon when the Bishop Celebrates the Eucharist* (Appendix B)

The SPIRITUAL LIFE of the PERMANENT DEACON

POLICY

The Diocese of London recognizes that “(t)he (permanent) deacon, mindful that the diaconia of Christ surpasses all natural capacities, should continually commit himself in conscience and freedom to His invitation: ‘Remain in me and I in you. As the branch cannot bear fruit unless it remains in the vine, so also with you unless you remain in me.’

Following Christ in the diaconate is an attractive but difficult undertaking ... In order to live this ministry to the full, deacons must know Christ intimately so that He may shoulder the burdens of their ministry. They must give priority to the spiritual life and live their diaconia with generosity.” (*Directory for the Life and Ministry of Permanent Deacons*, 50)

REGULATIONS and PROCEDURES

1. Each permanent deacon is to cultivate his spiritual life in a responsible manner, for it is from this life that springs up the love which sustains his ministry and makes it fruitful.
2. Each permanent deacon is to have a Spiritual Director, who is not his pastor, with whom he meets on a regular basis.
3. Each permanent deacon is to include as part of his daily prayer, at least, Morning and Evening Prayer of the *Liturgy of the Hours*.
4. Each permanent deacon is to take part in an annual retreat. This is to be either a retreat planned specifically for permanent deacons or a personal retreat consistent with diaconate spirituality.
5. If there is any question as to whether a retreat format fulfills the requirements for the permanent deacon’s annual retreat, the Director of Permanent Deacons is to be consulted.

ONGOING HUMAN, SPIRITUAL, INTELLECTUAL and PASTORAL FORMATION

POLICY

The Diocese of London recognizes that “(t)he continuing need to provide and receive adequate, integral formation is an indispensable obligation of both bishops and deacons.

The continuing formation of deacons is a human necessity which must be seen in continuity with the divine call to serve the Church in the ministry and with the initial formation given to deacons, to the extent that these are considered two initial moments in a single, living, process of Christian and diaconal life.” (*Directory for the Life and Ministry of Permanent Deacons, 63*)

REGULATIONS and PROCEDURES

1. Ongoing formation for the permanent deacon is intended to enhance the spiritual, human, intellectual and pastoral knowledge and skills, as manifested in the *Benchmarks* of the Permanent Diaconate Formation & Study Program, that will enable each permanent deacon to live to the fullest the ministerial gifts with which he has been entrusted.
3. Ongoing formation may include:
 - a. Workshops and Study Days for permanent deacons, developed by the Director of Permanent Deacons, the Director of Permanent Diaconate Formation & Study and St Peter’s Institute for Ongoing Formation
 - b. Diocesan Pastoral (Study) Days and Clergy Study Days
 - c. independent formation initiatives, such as:
 - i. classroom or online courses
 - ii. other courses or programs approved by the Director of Permanent Deacons
4. Each permanent deacon is expected to complete at least **20 hours** of ongoing formation per year.
 - a. This will include the *Deacons’ Day with the Bishop (8 hours credit)*.
 - b. This will not include the permanent deacon’s annual retreat.
 - c. By the end of each calendar year, each permanent deacon will submit, to the Director of Permanent Deacons, an indication of his ongoing formation activities for that year.
5. Each permanent deacon will be reimbursed by the parish to which he is assigned for his ministries of Word and Sacrament, for the costs of his ongoing formation, following completion of the appropriate forms and provision of relevant receipts, as follows:
 - a. up to \$500.00 annually for continuing formation including, but not limited to, approved courses, books and periodicals
 - b. up to \$600 annually for an approved retreat
 - c. the costs of diaconate and Diocesan study days in keeping with guidelines established by the Diocese of London.

6. Ongoing formation is optional for a permanent deacon who is inactive or retired and is tailored to the needs and capabilities of a permanent deacon on a leave of absence. A permanent deacon in these categories who chooses to take part in ongoing formation activities may apply to the Diocese for reimbursement in keeping with #5 above.
7. A permanent deacon may request a six to twelve month sabbatical for spiritual renewal, continuing formation and prayerful assessment of the future direction of his vocation.
 - a. A permanent deacon planning such a request will define his objectives, goals, and plans for study, prayer and reflection well in advance so as to obtain the maximum benefit from his sabbatical.
 - b. This preparation may include consultation with his pastor, ministry of Charity supervisor, Spiritual Director and the Director of Permanent Deacons.
 - c. The permanent deacon's application for a sabbatical will be referred to the Bishop by the Director of Permanent Deacons, with a recommendation regarding the application.
 - d. The costs involved with a sabbatical will, normally, be the responsibility of the permanent deacon, himself.

DIACONATE ADVISORY COMMITTEE and REGIONAL GROUPS

POLICY

The Diocese of London recognizes that “(B)y virtue of their ordination, deacons are united to each other by sacramental fraternity ... Each deacon should have a sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to their bishop, ministerial zeal and collaboration ... It would be opportune for deacons periodically to meet to discuss their ministry, exchange experiences, advance formation and encourage each other in fidelity.” (*Directory for the Life and Ministry of Permanent Deacons*, 6)

REGULATIONS and PROCEDURES

1. The *Diaconate Advisory Committee (DAC)*, and the Regional Groups of permanent deacons and their wives that support it, play an integral part in the governance of the deacons of the Diocese and, also, contribute to the ongoing spiritual, human, intellectual and pastoral formation of, not only the deacons, but also their wives.
2. The Terms of Reference of the *DAC* direct the Committee to
 - a. advance all aspects of diaconate life and to encourage balance in the lives of all deacons
 - b. promote integration of diaconal ministry into the ministerial initiatives and the Pastoral Plan of the Diocese
 - c. assist the Bishop and the Director of Permanent Deacons by offering advice on all matters pertaining to diaconal ministry.
 - d. assist the Bishop and the Director of the Permanent Diaconate Formation & Study Program by offering advice on matters pertaining to diaconal formation.
3. Specific details of *DAC* membership, terms of office and frequency of meetings may be found in *Terms of Reference: Diaconate Advisory Committee* (Appendix C).
4. It is critical for each permanent deacon and his wife to have an opportunity to come together to pray and to socialize with their fellow deacons and wives. Regional Groups are intended to be this forum, within which, spiritual and human needs of the deacon and his wife can be met and which can offer, as well, the potential for meeting some of the deacon’s intellectual and pastoral needs, depending on the structure of the Group.
5. Recognizing that the primary supports for the permanent deacon is his wife, family and friends, Regional Groups are not intended, primarily, to be support groups.
6. Regional Groups are to meet at least three times per year, although they might meet more frequently should the members of the group choose to do so.
7. The coordinator and facilitator for the Regional Group meeting will, normally, be the Regional Representative to the *DAC*.
 - a. These responsibilities may be shared or delegated.

8. Regional Group meetings should include time for
 - a. prayer
 - b. sharing
 - c. socialization
 - d. reception of issues raised by the *DAC*
 - e. provision of input to the *DAC*

9. Specific details with regard to the Regional Groups may be found in *Diaconate Advisory Committee: Regional Groups* (Appendix D).

PERMANENT DEACON TRANSFERS

POLICY

The Diocese of London recognizes that personal circumstances, such as a work reassignment or a desire to be closer to children and grandchildren, may result in a permanent deacon relocating temporarily or permanently to the Diocese of London, while desiring to remain incardinated in his own diocese. Following written agreement with the bishop of the diocese of incardination, the Bishop of the Diocese of London will normally grant faculties to allow the exercise of ministry by the permanent deacon. (*cf Can 271*)

REGULATIONS and PROCEDURES

1. A permanent deacon transferring to the Diocese of London and seeking faculties will submit a letter to the Bishop indicating that he has taken up residence in the Diocese and setting out the reasons for the request.
2. Such a letter will be referred to the Director of Permanent Deacons, who will consider the merits of the request on behalf of the Bishop.
3. The Director of Permanent Deacons will oversee the collection of information regarding the permanent deacon's previous ministry. This will include:
 - a. a summary of his service as a permanent deacon, including a list of the ministries that he has exercised and the faculties that he was granted
 - b. letters of recommendation from the bishop of his diocese of incardination, from his most recent pastor and, if applicable, from his most recent ministry of Charity supervisor
 - c. his Certificate of Ordination and other appropriate canonical documents
 - d. an outline of his program of formation
 - e. a current *Vulnerable Persons Police Records Check*
 - f. a current psychological assessment
4. The Director of Permanent Deacons will submit the results of his assessment to the Bishop.
5. If the Bishop agrees to accept the permanent deacon into ministry in the Diocese of London, the permanent deacon will serve a probationary period of at least one year.
6. During the probationary period, the Bishop will grant temporary faculties to the permanent deacon, will appoint him to one or more ministries of Charity under the direction of a ministry supervisor and will assign him to a parish under the direct supervision of a pastor. The permanent deacon will complete a *Covenant for Diaconal Service* in conjunction with the ministry of Charity supervisor, the parish pastor, the Director of Permanent Deacons and the permanent deacon's wife, as appropriate. The Bishop will also assign the permanent deacon to a permanent deacon incardinated into the Diocese who will be responsible for facilitating the probationary deacon's integration into the Diocese..

7. At the end of the probationary period, the Director of Permanent Deacons will receive an evaluation from the ministry of Charity supervisor and the parish pastor and will recommend one of the following courses of action to the Bishop:
 - a. that he grant permanent faculties to the permanent deacon
 - b. that he extend the permanent deacon's probationary period
 - c. that he deny faculties to the permanent deacon

INCARDINATION and EXCARDINATION

POLICY

The Diocese of London appreciates that “(e)very cleric must be incardinated either in a particular church or personal prelature, or in an institute of consecrated life or society endowed with this faculty, in such a way that unattached or transient clerics are not allowed at all.” (*CIC, can.265*)

The Bishop of the Diocese of London will ordinarily permit permanent deacons from other dioceses who move to the Diocese of London and are granted faculties to minister in the Diocese, to petition for incardination.

The Bishop of the Diocese of London will ordinarily permit permanent deacons who move to other dioceses, and are granted faculties to minister in those dioceses, to petition for excardination.

REGULATIONS and PROCEDURES

1. A permanent deacon who is incardinated in another diocese and has successfully completed a probationary period in the Diocese of London may seek incardination into the Diocese by submitting a letter of petition for incardination to the Bishop, indicating his intent to reside permanently in the Diocese and setting out the reasons for the request.
2. The permanent deacon must include a copy of his letter of petition for excardination submitted to the bishop of the diocese in which he is currently incardinated.
3. The letter of petition will be referred to the Director of Permanent Deacons who will consider the merits of the request for incardination on behalf of the Bishop and will make a recommendation to the Bishop.
4. When the Bishop has accepted a recommendation for incardination from the Director of Permanent Deacons, and when he has received a letter of excardination from the excardinating bishop, he will submit a letter of incardination to the permanent deacon and to the excardinating bishop.
5. A permanent deacon seeking excardination from the Diocese of London will submit a letter of petition for excardination to the Bishop, setting out the reasons for the request.
6. The letter of petition will be referred to the Director of Permanent Deacons who will consider the merits of the request for excardination on behalf of the Bishop and will make a recommendation to the Bishop.
7. When the Bishop has accepted a recommendation for excardination from the Director of Permanent Deacons, he will submit a letter of excardination to the permanent deacon and to the incardinating bishop. Excardination takes effect when a letter of incardination is submitted to the permanent deacon and the Bishop by the incardinating bishop.

MISCONDUCT

POLICY

The Diocese of London expects its bishops, priests, deacons, lay personnel and volunteers to live chaste and moral lives, respecting in every way the integrity of the other. Inappropriate sexual activity abuses the power and authority of the pastoral role of all who work for the People of God and serve them. (*A Safe Environment Policy for the Diocese of London, p3*)

REGULATIONS and PROCEDURES

1. The primary document governing any issues concerning sexual or other misconduct is “*A Safe Environment Policy for the Diocese of London*”.
2. **There is a legal obligation to report a suspicion of abuse of a minor who is less than 16 years of age to the Children’s Aid society.**
3. Clergy, lay employees or volunteers involved in any Diocesan activity will report to the Bishop’s Delegate all allegations of misconduct.
4. Personal discretion is not to be exercised in fulfilling these reporting obligations.
5. When alleged misconduct involves a minor or vulnerable person, the accused permanent deacon will be immediately suspended from the exercise of any ministerial faculty.
6. When the alleged misconduct does not involve a minor or vulnerable person, whether the accused permanent deacon is suspended from any or all ministerial faculties will be dependent upon the circumstances of the allegation.
7. Oversight with regard to the investigation of an allegation of misconduct is the responsibility of the Bishop’s Delegate.
 - a. The role of the Director of Permanent Deacons or the Director of Permanent Diaconate Formation & Study (for those in formation for the permanent diaconate) when there has been an allegation of misconduct is, solely, to offer support to the accused individual.
8. St Peter’s Seminary is responsible for developing and administering psychological and other screening processes for candidates for the permanent diaconate.
9. The Director of Permanent Deacons is responsible for overseeing the development and administration of psychological and other screening processes for permanent deacons ordained outside the Diocese who
 - a. apply to minister in the Diocese of London
 - b. apply to transfer to the Diocese of London
 - c. apply for incardination in the Diocese of London

COMPLAINTS AGAINST the PERMANENT DEACON

POLICY

The Diocese of London recognizes that “(I)ncardination does not represent something which is more or less accidental, but is characteristically a constant bond of service to a concrete portion of the People of God”. (*Directory for the Life and Ministry of Permanent Deacons*, 8) From time to time, questions unrelated to sexual misconduct may be raised with regard to some aspect of the ministries exercised by the permanent deacon.

Such complaints will be investigated and managed taking into consideration a fundamental respect for the human person, the right of each person to a good name and reputation and the common good of the Church and the People of God.

REGULATIONS and PROCEDURES

1. An anonymous complaint against a permanent deacon will be noted in his personnel file but will not be investigated.
2. A signed complaint against a permanent deacon, which is received by the Bishop of the Diocese of London or by another Diocesan office, will be forwarded to the Director of Permanent Deacons.
3. A permanent deacon will be notified by the Director of Permanent Deacons about any signed complaint against him, upon receipt of the complaint.
4. Any signed complaint against a permanent deacon will be investigated by the Director of Permanent Deacons or his delegate.
5. The *principle of subsidiarity* is to be followed in the management of any signed complaints against a permanent deacon.
 - a. Management of complaints concerning a permanent deacon’s parish ministry will involve the pastor or administrator of the parish to which his is assigned.
 - b. Management of complaints concerning a permanent deacon’s ministry of Charity will involve his ministry of Charity supervisor.
 - c. Management of any other complaints concerning a permanent deacon will be facilitated by the Director of Permanent Deacons or his delegate.
6. If an investigation of a signed complaint against a permanent deacon exonerates the deacon, the deacon will be notified by the Director of Permanent Deacon and this exoneration will be noted in his personnel file along with appropriate documentation of the complaint, itself, and the investigation.
7. If an investigation of a signed complaint against a permanent deacon finds the deacon to be at fault, the deacon will be notified by the Director of Permanent Deacon and this determination, including any recommended plan for remediation or for disciplinary action, will be noted in his personnel file along with appropriate documentation of the complaint, itself, and the investigation.
8. Any such plan for remediation or for disciplinary action will be the responsibility of the Bishop of the Diocese of London, following consultation with the Director of Permanent Deacons.

SEPARATION and DIVORCE

POLICY

The Diocese of London recognizes that marital strife between a deacon and his wife, potentially leading to separation and, even, divorce, can happen. In this situation, suitable pastoral care should be offered to the deacon, his wife and their children. This pastoral care ... should include ample time for re-balance, adjustment and grieving caused by the discord.

(cf National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, 76)

REGULATIONS and PROCEDURES

Marriage Difficulties

1. When the marriage of a permanent deacon and his wife is experiencing difficulty to the degree that the deacon's routine responsibilities to family, career and ministry are affected:
 - a. the permanent deacon has the responsibility to notify the Director of Permanent Deacons
 - b. the wife of the permanent deacon is encouraged to exercise her right to notify the Director of Permanent Deacons
 - c. the pastor of the parish to which the permanent deacon is assigned or his ministry of Charity supervisor has the responsibility to notify the Director of Permanent Deacons.
2. Following a meeting with the permanent deacon, his wife, if possible, and the Director of Permanent Deacons, the Bishop of the Diocese of London, in consultation with the Director of Permanent Deacons, will determine whether in order to allow the couple to focus most effectively on the resolution of the marital problem, the permanent deacon should
 - a. remain in active ministry
 - b. take a leave of absence
 - c. be reassigned to inactive status
3. The progress of resolution of the marriage difficulties will be monitored quarterly by the Director of Permanent Deacons, who will make a report to the Bishop, indicating any recommended changes in the ministry status of the permanent deacon.
4. If there is public scandal or if the responsibility on the part of the permanent deacon for the marital difficulties is judged severely grave because of abuse, infidelity, criminality, pathology, etc. the Bishop of the Diocese of London, in consultation with the Director of Permanent Deacons, will determine appropriate action.

Separation

5. If a separation occurs, the permanent deacon must notify the Director of Permanent Deacons.
6. The Director of Permanent Deacons will notify the Bishop and the pastor of the parish to which the permanent deacon is assigned and his ministry of Charity supervisor, as applicable.

7. Following a meeting with the permanent deacon, his wife, if possible, and the Director of Permanent Deacons, the Bishop of the Diocese of London in consultation with the Director of Permanent Deacons, will determine whether, in order to allow the couple to focus most effectively on the resolution of the marital problem, the permanent deacon should
 - a. take a leave of absence
 - b. be reassigned to inactive status
8. The progress of resolution of the marriage difficulties will be monitored quarterly by the Director of Permanent Deacons, who will make a report to the Bishop, indicating any recommended changes in the ministry status of the permanent deacon.
9. In the event of public scandal or if the responsibility on the part of the permanent deacon for the marital difficulties be judged severely grave because of abuse, infidelity, criminality, pathology, etc. the Bishop of the Diocese of London, in consultation with the Director of Permanent Deacons, will determine appropriate action.
10. During the time of separation, the permanent deacon is reminded of his obligation to remain faithful to his marriage vows and to his ordination commitments.

Divorce

11. In the event that a period of separation on the part of a permanent deacon and his wife leads to a civil divorce:
 - a. It will be the responsibility of the permanent deacon to notify the Bishop of the Diocese of London, through the Director of Permanent Deacons.
12. The permanent deacon will, normally, be required to take a leave of absence of at least one (1) year.
13. If, following this leave of absence, the Bishop of the Diocese of London, in consultation with the Director of Permanent Deacons, determines that the permanent deacon should return to active ministry, the permanent deacon will, normally, receive a new Appointment to a ministry of charity and a new parish Assignment.
14. In the event of public scandal or if the responsibility on the part of the permanent deacon for the marital difficulties be judged severely grave because of abuse, infidelity, criminality, pathology, etc. the Bishop of the Diocese of London, in consultation with the Director of Permanent Deacons, will determine appropriate action.
15. The permanent deacon will be expected to fulfill all paternal and financial responsibilities as required by the civil courts.
16. Any divorced or widowed permanent deacon attempting to remarry, even if only civilly, without permission of the Holy See, incurs a *latae sententiae* suspension and is subject to dismissal from the clerical state (CC1345.1).

LEAVE of ABSENCE

POLICY

The Diocese of London understands that “(b)y facing in a spirit of faith the challenges of married life and the demands of daily living ... (the permanent deacon and his wife) show how the obligations of family life, work and ministry can be harmonized in the service of the Church’s mission”. (*National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, 67*) The Diocese also appreciates the distinctive contribution provided by the celibate deacon’s total and undivided consecration to Christ.

The Diocese recognizes that, from time to time, situations may arise in the life of a permanent deacon that make it necessary for him to request an extraordinary leave from his ministry of Charity and from his ministries of Word and Sacrament because of health, family or employment reasons.

REGULATIONS and PROCEDURES

1. A permanent deacon may request an extraordinary leave from his ministry of Charity and from his ministries of Word and Sacrament because of health, family or employment reasons.
 - a. The permanent deacon is to consult with his Spiritual Director before making such a request.
 - b. The request of the permanent deacon will be referred to the Bishop by the Director of Permanent Deacons, with a recommendation regarding the request.
2. During a leave of absence, the permanent deacon will be assigned to “inactive” status. He will, ordinarily, be relieved of his faculties and his ministry responsibilities, including those pertaining to:
 - a. his ministry of Charity
 - b. his ministry of Word
 - c. his ministry of Sacrament
3. During a leave of absence, as his health and circumstances permit, the permanent deacon is expected to continue:
 - a. to include as part of his daily prayer, at least, Morning and Evening Prayer of the *Liturgy of the Hours*
 - b. to meet with his Spiritual Director
 - c. to make his annual retreat
 - d. to take part in continuing formation activities

RETIREMENT

POLICY

The Diocese of London recognizes that “when a pastor has completed seventy-five years of age, he is requested to submit his resignation from office to the diocesan Bishop who is to decide to accept it or defer it after he has considered all the circumstances of the person and place”. (*Canon 538.3*)

Particular law for the Diocese of London stipulates that at the age of *seventy* a priest of the Diocese of London offers his resignation to the Bishop for his consideration.

In order to promote consistency of practice, upon his seventieth birthday, each permanent deacon of the Diocese of London will offer his resignation to the Bishop for his consideration.

REGULATIONS AND PROCEDURES

1. Sacred ordination, once validly received, can never be rendered null. Loss of the clerical state can occur only by a judicial sentence or administrative decree, by a penalty of dismissal or by rescript of the Apostolic See.
 - a. Therefore, resignation for the purpose of retirement involves only relief from specific appointments, assignments, duties and responsibilities and not resignation or retirement from the clerical state.
2. Upon his seventieth birthday, a permanent deacon will write a letter to the Bishop, through the Director of Permanent Deacons, offering his resignation and requesting one of the following:
 - a. active ministry status
 - b. “senior” status
 - c. retirement status
3. After considering the good of the permanent deacon as well as that of the Diocese and the parish to which the permanent deacon is assigned, the Bishop, in consultation with the Director of Permanent Deacons, will grant or deny his request.
4. A permanent deacon who is granted *active ministry* status:
 - a. will continue to have an appointment to a ministry or ministries of Charity and an assignment to a parish for the exercise of his ministries of Word and Sacrament
 - b. will continue to be responsible for fulfilling the yearly requirements with regard to continuing formation and an annual retreat
 - c. will communicate annually with the Director of Permanent Deacons and his pastor, if necessary, to review his ministry status

5. A permanent deacon who is granted “*senior*” status:
 - a. will *not* have an appointment to a specific ministry of Charity
 - i. the exercise of his ministry of Charity will be agreed upon with the Bishop, through the Director of Permanent Deacons and his pastor, as applicable
 - b. will have an assignment to a parish
 - i. the exercise of his ministries of Word and Sacrament will be agreed upon with his pastor and the Bishop, through the Director of Permanent Deacons
 - c. will *not* be responsible for fulfilling the yearly requirements with regard to continuing formation
 - d. will be responsible for fulfilling the requirements with regard to an annual retreat
 - e. will communicate annually with the Director of Permanent Deacons and his pastor, if necessary, to review his ministry status
6. A permanent deacon who is granted *retirement* status:
 - a. will *not* have an appointment to a ministry of Charity or an assignment to a parish.
 - i. He may continue to assist at Mass in his home parish or in the parish where he was last assigned.
 - ii. Any other exercise of his ministries of Word and Sacrament will be agreed upon with his pastor and the Bishop, through the Director of Permanent Deacons.
7. A permanent deacon who is retired will continue to receive Diocesan and diaconate communications and will be invited to continue his participation in the diaconate community at liturgies and social events.
8. A permanent deacon who is retired will lose any remaining Diocesan faculties upon relocation outside the Diocese.
9. The Bishop of the Diocese of London may at any time, for whatever reasons he deems necessary, require that a permanent deacon retire.
10. A permanent deacon may, also, request retirement status at any time because of ill health or for another good reason.

FUNERAL of a PERMANENT DEACON

POLICY

The Diocese of London appreciates that at the time of the death of a permanent deacon, the wishes of his family are to take priority over Diocesan protocol with regard to his funeral arrangements.

At the same time, the Diocese recognizes that the permanent deacon is entitled to the celebration of a funeral attended by the full honour afforded to a cleric of his rank.

To avoid conflict with the family, during their time of grief, over the conduct of the permanent deacon's funeral, the Diocese expects that permanent deacons and their families will pre-plan their funerals, utilizing the resources of the Diocesan Director of Liturgy as required.

REGULATIONS AND PROCEDURES

1. Each permanent deacon, in collaboration with his family members and utilizing the resources of the Diocesan Director of Liturgy, when necessary, will pre-plan the specific details of his funeral.
2. Details of the permanent deacon's funeral plan will comply with the guidelines of the *Rite of Christian Burial* and will include: the funeral home of choice, the type of casket, the nature and venue of the visitation, the format of the Vigil Service, the Readings for the funeral Mass, the preacher for the funeral Mass and, as appropriate, the music for the funeral Mass.
 - a. If an open casket is chosen for the period of visitation, it is proper that a "full couch" casket be chosen and that the permanent deacon's body be vested in alb and stole and, if appropriate, dalmatic.
 - b. Visitation may take place at a funeral home, at the parish church to which the deacon was assigned or at another appropriate location.
 - c. If a eulogy or eulogies are deemed appropriate, these should be offered at the time of the Vigil service.
 - d. If cremation is selected, this should be carried out, whenever possible, following the funeral Mass.
3. A copy of this plan will be filed with the Diocese through the Director of Permanent Deacons, and will be kept in the permanent deacon's Personnel File.
 - a. This plan is not irrevocable and may be modified at any time by the permanent deacon or his family.
4. For the funeral Mass, the permanent deacon's body is to be oriented with his feet toward the entrance of the church, reflecting the fact that he is an ordained cleric of the Church and, even in his funeral, he remains in position facing the People of God whom he has served.
5. The presider at the funeral Mass of a permanent deacon will, ordinarily be the Bishop.
 - a. The Bishop will be assisted by two deacons.
 - b. Other deacons may be assigned roles during the funeral liturgy.
 - c. Permanent deacons attending the funeral will vest in alb and stole and will be seated, as a college, in an appropriate place, behind any vested, concelebrating priests.

**AMENDMENTS and ADDITIONS to
POLICIES & PROCEDURES for PERMANENT DEACONS**

POLICY

The Diocese of London recognizes that the *Policies and Procedures for Permanent Deacons* were developed by the Permanent Diaconate Steering Committee with input from the Offices of Ministry and Personnel and the Diocesan Council of Priests before receiving approval from the Bishop.

The Diocese also recognizes that, from time to time, amendments and additions to these Policies & Procedures will be required. Any amendments and additions must be endorsed by the appropriate Diocesan bodies prior to being submitted to the Bishop for his approval.

REGULATIONS and PROCEDURES

1. Any and all requests for amendments or additions to the *Policies and Procedures for Permanent Deacons* will be initiated through the Director of Permanent Deacons.
2. The Director of Permanent Deacons will consult with the Diocesan Director of Personnel with regard to the proposed amendment(s) or addition(s).
3. Following any necessary revisions, the proposed amendment(s) or addition(s) will be submitted to the Diaconate Advisory Committee and, then, to the Diocesan Personnel Team for recommendations.
2. Input from the diaconate community and any other potentially affected parties will also be solicited.
3. After any further revisions or modifications have been made, the proposed amendment(s) or addition(s) will be submitted to the Bishop for approval.

APPENDIX “A”



Diocese of London
PERMANENT DIACONATE



The Role of the Deacon in the Celebration of the Eucharist

Introduction

The Eucharistic celebration is the action of Christ and the Church, namely the holy people united and ordered under the Bishop. It therefore pertains to the whole Body of the Church, manifests it and has its effect on it. Indeed, it also affects the individual members of the Church in a different way, according to their different orders, offices and actual participation. In this way, the Christian people, “a chosen race, a royal priesthood, a holy nation, a people for his own possession”, demonstrates its cohesion and its hierarchical ordering. Therefore, all, whether they are ordained ministers or lay Christian faithful, in fulfilling their function or their duty, should carry out solely but totally that which pertains to them. (*GIRM, 91*)

The royal priesthood of the faithful ... this people is the People of God, purchased by Christ’s Blood, gathered together by the Lord, nourished by his word, the people called to present to God the prayers of the entire human family, a people that gives thanks in Christ for the mystery of salvation by offering his Sacrifice, a people, finally, that is brought together in unity by Communion in the body and blood of Christ. This people, though holy in its origin, nevertheless grows constantly in holiness by conscious, active and fruitful participation in the mystery of the Eucharist. (*GIRM 5*)

After the Priest, the Deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the celebration of the Eucharist. For the sacred Order of the diaconate has been held in high honour in the Church even from the early time of the Apostles. At Mass the Deacon has his own part in proclaiming the Gospel, from time to time in preaching God’s word, in announcing the intentions of the Universal Prayer, in ministering to the Priest, in preparing the altar and in serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and from time to time in giving instructions regarding the people’s gestures and posture. (*GIRM, 94*)

These sections from the *GIRM* serve to introduce the role of the deacon in the Eucharistic celebration. It is important to emphasize that “all...should do all and only those parts that belong to them”; therefore, the deacon is to have a meaningful role, which is properly his, in the celebration of Mass. However, it is equally important to recognize that diaconal participation in the Eucharistic liturgy is not meant to diminish or to dismiss the involvement of the laity, particularly the Lectors, the Extraordinary Ministers of Holy Communion and the altar servers, whose liturgical roles have attained the substance of custom and even tradition in the faith communities of our diocese.

Therefore, the introduction of the deacon into the Eucharistic liturgy of the various diocesan parishes is an ongoing process. More and more parishes are receiving deacons into their liturgical life for the first time and the “re-ordering” those parts of the liturgy that properly belong to the deacon, but which have, until now, been carried out by lay ministers, *must* be pursued sensitively, in the context of sufficient and appropriate catechesis for the parish community.

Mass with a Deacon

The following sections are drawn from and are representative of the *GIRM (171-186)*.

- **(171) When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry, wearing sacred vestments. In fact, the Deacon**
 - assists the Priest and walks at his side;
 - ministers at the altar, both as regards the chalice and the book;
 - proclaims the Gospel and may, at the direction of the Priest Celebrant,
 - give the homily (cf. no. 66);
 - guides the faithful people by giving appropriate introductions, and
 - announces the intentions of the Universal Prayer;
 - assists the Priest Celebrant in distributing Communion, and purifies and
 - arranges the sacred vessels;
 - carries out the duties of other ministers himself, if necessary, when none of them is present.

Introductory Rites

- **(172) Carrying the *Book of Gospels* slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest’s side.**
 - *As the Canadian Conference of Catholic Bishops has not yet published a Book of Gospels, the Lectionary is our text for the entire Liturgy of the Word. Therefore, until such time as the Book of the Gospels is available to us, the Lectionary may be processed.*
 - *In the absence of a deacon, a lay person may process carrying the Book of Gospels or the Lectionary.*
 - *If he is not processing with the Book of Gospels the deacon normally processes (and recesses) at the right hand of the priest.*

- **(173) When he reaches the altar, if he is carrying the *Book of Gospels*, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the *Book of Gospels* on the altar, after which, together with the Priest, he venerates the altar with a kiss.**

If, however, he is not carrying the *Book of Gospels*, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss.

- *If the tabernacle is in the sanctuary, behind the altar, the priest and deacon should genuflect, rather than bow, before they venerate the altar.*

Lastly, if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar.

- *In the Diocese of London, the deacon does not assist the priest as he incenses the cross and altar.*

- (174) Once the altar has been incensed, the Deacon goes to the chair together with the priest and there stands at the Priest's side and assists him as necessary.

- *Since the deacon will announce the intentions of the Universal Prayer, depending on the configuration of the sanctuary, he should sit on whichever side of the priest will allow him easier direct access to the ambo.*

The Priest invites the faithful to make the Penitential Act ... A brief pause for silence follows. The Priest, or a Deacon, or another minister, then says the following or other invocations with *Kyrie, eleison (Lord, have mercy)* ... The absolution by the Priest follows. (*Roman Missal, pp 492-493*)

- *This option applies only to the 3rd form of the Penitential Act.*

Liturgy of the Word

- (175) During the singing of the *Alleluia* or other chant, if incense is being used, the Deacon ministers to the Priest as he puts incense into the thurible.

Then, bowing profoundly before the Priest, he asks for the blessing, saying in a low voice, *Your blessing, Father*. The Priest blesses him, saying, *The Lord be in your heart* The deacon signs himself with the Sign of the Cross and replies, *Amen*.

- *It may be considered more polite to say, "Father, may I have your blessing, please?" However, the declarative statement is to be used.*

Having bowed to the altar, he then takes up the *Book of Gospels* which was placed on it and proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer carrying a smoking thurible and by ministers with lighted candles.

- *If the Book of Gospels or the Lectionary is not carried in procession and laid on the altar, the deacon, after receiving the blessing, simply bows to the altar and proceeds to the ambo.*
- *Incense will probably be used only on rare occasions outside of diocesan celebrations or celebrations associated with the Octave of Christmas or the Season of Easter.*

At the ambo, the Deacon greets the people, with hands joined, saying, *The Lord be with you*. After this, at the words, *A reading from the Holy Gospel ...*, he signs with his thumb the book and then himself on his forehead, mouth, and breast. He incenses the book and proclaims the Gospel reading. When this is done, he acclaim, *The Gospel of the Lord*, and all reply, *Praise to you, Lord Jesus Christ*.

He then venerates the book with a kiss, saying quietly the formula, *Per evangelica dicta ...*, (*Through the words of the Gospel may our sins be wiped away*) and returns to the Priest's side.

- *The greeting is given with hands joined.*
- *The signing of the book, etc. should be deliberate and plainly visible so as to maximize the symbolism.*
- *When the thurifer passes the thurible to the Deacon, the Deacon bows to the Lectionary before incensing and again after incensing before he passes the thurible back to the thurifer.*

When the deacon is assisting the Bishop, he carries the book to him to be kissed, or else kisses it himself, saying quietly the formula, *Per evangelica dicta ...*, (*Through the words of the Gospel may our sins be wiped away*). In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the *Book of Gospels*.

Lastly, the Deacon may carry the *Book of Gospels* to the credence table or to another suitable and dignified place.

- (176) Moreover, if there is no other suitable reader present, the Deacon should proclaim the other readings as well.
- The Deacon may preach the homily [cf (66)]
- (177) After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo.
 - *In most parishes, this has traditionally been done by a Lector or Commentator. Transitioning this to a diaconal role will require sensitivity and catechesis.*

Liturgy of the Eucharist

- (178) After the Universal Prayer, while the Priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon's place to take care of the sacred vessels himself.
 - *The altar servers will typically bring the vessels and the Roman Missal to the altar. The Deacon will then come forward and arrange them.*

He also assists the Priest in receiving the people's gifts.

After this, he hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, *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*, and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table.

- *The prayer is said inaudibly*

If incense is being used, the Deacon assists the Priest during the incensation of the offerings, the cross, and the altar; and after this the Deacon himself or the acolyte incenses the Priest and the people.

- *The Deacon typically incenses the Priest and the people.*
 - *He bows before and after incensing the priest and the congregation.*
 - *The Deacon is never incensed by the thurifer.*

- **(179) During the Eucharistic Prayer, the Deacon stands near the Priest, but slightly behind him, so that when necessary he may assist the Priest with the chalice or the Missal.**

From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling.

- *If the deacon assists the priest with the chalice:*
 - he stands to the priest's right;
 - he removes the pall (if used) from the chalice, prior to kneeling at the epiclesis.
 - he replaces the pall (if used) as he stands following the consecration of the chalice;
 - he removes the pall (if used) from the chalice, prior to the final doxology;
 - he replaces the pall (if used) following the final doxology.
- *If the deacon assists the priest with the Missal:*
 - he stands to the priest's left, after he has prepared the chalice;
 - during the preparation of the gifts, he turns to:
 - the prayers for the preparation of the gifts (as required by the priest)
 - the *Prayer Over the Gifts*
 - the *Preface*
 - the appropriate *Eucharistic Prayer*
 - during the *Eucharistic Prayer*,
 - he turns the pages as required.
 - he kneels at the epiclesis.
 - he turns the page as he stands following the consecration of the chalice.

If several Deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and the chalice at the elevation.

- *It is not a custom in our Diocese for a deacon to incense the host and chalice as they are shown to the people.*

- **(180) At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, *Amen*.**

- *The Priest is expected to hand the chalice to the Deacon.*
 - *As a rule, the Deacon does not "help himself" from the altar but waits for the Priest to give him the chalice.*
- *The Deacon does not speak the words of the final doxology, either aloud or inaudibly.*

- (181) After the Priest has said the prayer for the Rite of Peace and the greeting, *The peace of the Lord be with you always*, and the people have replied, *And with your spirit*, the Deacon, if appropriate, says the invitation to the Sign of Peace. With hands joined, he faces the people and says, *Let us offer each other the sign of peace*. Then he himself receives the Sign of Peace from the priest and may offer it to those other ministers who are nearest to him.
 - *The invitation is offered with hands joined.*
- *Following the Fractioning Rite, if there are concelebrating priests, the Deacon receives the paten from the Priest celebrant and, **silently**, offers the Body of Christ to the concelebrants.*
- (182) After the Priest's Communion, the Deacon receives Communion under both kinds from the Priest himself and then assists the Priest in distributing Communion to the people. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants; and, when the distribution is over, standing at the altar, he immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests.
 - *The Priest is expected to offer both kinds to the Deacon. Because of an older tradition in the Diocese, some priests expect that the Deacon will minister the chalice to himself and then minister the chalice to the faithful. Again, some gentle catechesis may be necessary!*
 - *The Deacon does not absolutely necessarily have to be a minister of the chalice every time, if communion is offered under both kinds, but will ordinarily be a minister of the chalice, in keeping with diaconal tradition.*
 - *See below (183), with regard to the protocol for purification.*
- (183) When the distribution of Communion is over, the Deacon returns to the altar with the Priest, collects the fragments, should any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them as usual, while the Priest returns to the chair. Nevertheless, it is also permitted to leave vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass, following the Dismissal of the people.
 - *If the purification is carried out at this time, the Deacon is responsible for doing this, assisted by other Deacons or Priests, as necessary.*
 - *The purification is best carried out at the credence table. If the Deacon is asked to purify the sacred vessels at the altar, he is to do this at the side of the altar, not at the centre of the altar, where the Priest normally stands.*

Concluding Rite

- (184) Once the prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself.
- (185) If a Prayer over the People or a formula of Solemn Blessing is used, the deacon says, ***Bow down for the blessing.***
 - *This is said after the priest says, "The Lord be with you."*

After the priest's blessing, the deacon, with hands joined and facing the people, dismisses the people, saying, *Ite, Missa est (Go forth, the Mass is ended)*.

- *The dismissal is given with hands joined.*
- *It is not appropriate to say "Let us go forth, the Mass is ended". The dismissal is an exhortation rather than an invitation.*

- *Other formulary options include:*
 - ***Go and announce the Gospel of the Lord.***
 - ***Go in peace, glorifying the Lord by your life.***
 - ***Go in peace.***

- **(186) Then, together with the Priest, the Deacon venerates the altar with a kiss, makes a profound bow, and withdraws in a manner similar to the Entrance Procession.**
 - *If the deacon processes at the right hand of the priest, he also withdraws at the priest's right hand.*

Revised, December 5, 2012

Deacon John Vallely

Director of Permanent Diaconate Formation & Study

Director of Permanent Deacons

APPENDIX “B”



Diocese of London

PERMANENT DIACONATE



The Role of the Deacon when the Bishop Celebrates the Eucharist

Introduction

The bishop is the teacher, sanctifier and pastor of his Church. These roles are most apparent in any liturgy that he celebrates with his people. When the bishop presides at liturgy, these celebrations are, to be sure, not merely a matter of ceremony. Any liturgical celebration at which the bishop presides “manifests the mystery of the Church as that mystery involves Christ’s presence.”

Any liturgical rite is to be marked by a “noble simplicity”, and this applies, as well, to a liturgy at which the bishop presides. Nevertheless, the respect and reverence owed to the bishop by virtue of his office must always be kept in mind.

In addition, a liturgy at which the bishop presides typically involves the participation of those holding the different orders of the Church. In this way, the mystery of the Church is made more clearly visible to the entire assembly.

The local Church is most clearly manifested when the bishop celebrates the Eucharist, assisted by his priests, deacons and other ministers and with the full, conscious and active participation of all God’s holy people. While this expression of Church may be most fully experienced in the *Stational Mass* of the bishop, celebrated in his diocesan Cathedral, the celebration of the Eucharist by the bishop in any parish church or chapel remains a powerful articulation of the unity of the local Church and of the diversity of the ministries that are exercised, not only around the bishop but also around the Eucharistic celebration itself.

It is at such parish liturgies that most deacons are most likely to find themselves called to participation and are, even, expected to function, formally or informally, as Masters of Ceremonies, in order to facilitate the orderly progression of the celebration.

Mass Celebrated by the Bishop

The following sections are drawn from and are substantially representative of the *Ceremonial of Bishops (1989) 119-170*.

These excerpts are not intended to detail all the normal roles and responsibilities of the deacon at Mass, a description of which is provided in *The Role of the Deacon in the Celebration of the Eucharist*. Where appropriate, sections from the *GIRM* have been interposed.

What do we mean by “local custom”?

Ideally, all liturgical practices would follow the norms of worship at the diocesan Cathedral. However, multiple factors, including the physical design of the church or chapel, the available resources, and the size and nature of the assembly, inevitably contribute to the realization of any liturgical celebration. Therefore, “local custom” simply refers to the usual practice followed by a parish or faith community with regard to its liturgical protocols.

However, in order to foster the link between the bishop’s celebration of Mass in our diocesan cathedral and his celebration of the Eucharist in our parish churches, and to promote consistency of practice throughout the diocese, protocols for the deacon’s assistance at Mass celebrated by the bishop will conform, whenever possible, to those employed during diocesan liturgies

What about the bishop’s mitre and his pastoral staff?

A constant concern for all those assisting the bishop at Mass has to do with when he takes and gives off the mitre and the pastoral staff. For this reason, these actions are highlighted in the following sections.

The deacon should ensure, if at all possible, that another minister, such as the parish pastor, another priest or deacon or even a knowledgeable altar server takes responsibility for managing the bishop’s mitre and pastoral staff. This is not the role of a deacon of the Mass and attempts to combine these responsibilities are, at best, awkward and, at worst, confusional!

Introductory Rites

- **(128) As the entrance song is being sung, the procession moves from the vesting room to the sanctuary in the following order;**
 - censer bearer carrying a censer with burning incense;
 - an acolyte carrying the cross, with the image to the front, walks between (two) other acolytes, carrying candlesticks with lighted candles;
 - the deacon carrying the *Book of Gospels*;
 - deacons, if present, two by two;
 - presbyters, two by two;
 - concelebrating presbyters, two by two;
 - the bishop, walking alone, wearing the mitre, carrying the pastoral staff in his left hand and blessing with his right;
 - a little in front of the bishop, the two deacons assisting him;
 - finally, the ministers who assist with the book, the mitre and the pastoral staff.

There is neither a stop nor a genuflection if the procession passes in front of the blessed sacrament chapel.

- *This section refers primarily to the bishop’s Stational Mass in the Cathedral. For the usual Masses that would be celebrated in a parish church, or even in the Cathedral, the expectation is that there would be one or, perhaps, two deacons.*
 - *If there is one deacon, he would, according to our current Diocesan custom, either carry the Book of Gospels or, if the Book is not carried, process immediately behind the bishop.*
 - *If there are two deacons, one deacon would carry the Book of Gospels while the other deacon would process immediately behind the bishop or both deacons would process, two by two, immediately behind the bishop.*

**While the Ceremonial of Bishops assumes the presence of two deacons, for the purposes of the following sections, assume the presence of one deacon as normative for the typical parish liturgy.*

- (130) On entering the sanctuary, all make a deep bow to the altar, two by two. Deacons and concelebrating presbyters go up to the altar, kiss it, then go to their places.

- (131) When he reaches the front of the altar, the bishop hands the staff to a minister and takes off the mitre. Together with the deacons and other ministers accompanying him, the bishop makes a deep bow to the altar, then goes up to the altar and, together with the two deacons assisting him, kisses it.
 - *The bishop always holds the pastoral staff with its curved head facing away from him. Any minister in charge of the pastoral staff always holds it with its curved head facing toward him.*

If necessary, fresh incense is placed in the censer by an acolyte, and the bishop, accompanied by the two deacons assisting him, incenses the altar and the cross.

- *It is the custom in our Diocese that the Bishop places the incense in the censer (thurible).*
- *Incense may or may not be used, according to local custom.*
- *It is the custom in our Diocese that the deacon does not accompany the bishop as he incenses the altar.*

When the altar has been incensed, the bishop takes the most direct way to the chair. The two deacons stand on either side near the chair, ready to assist the bishop.

- *The deacon is seated, but always immediately beside the bishop.*

- (132) ... When the third form of the Penitential Act is used, the invocations are said by the bishop, by a deacon, or by another suitable minister.
 - *It is the responsibility of the deacon to confirm with the bishop before Mass which form of the Rite will be used and who is to invoke it.*

- (133) On Sunday, it is commendable that the rite of blessing and sprinkling water replace the usual Penitential Act.

... Receiving the sprinkler from the deacon ... he may go through the church, accompanied by the deacons.

- (136) Next, with hands joined, the bishop invites the people to pray [the Collect]. ... At the end the people reply with the acclamation, *Amen*.

The bishop then sits and receives the mitre...

Liturgy of the Word

- (140) The *Alleluia* or some other song follows, depending on the liturgical season. When the *Alleluia* begins, everyone but the bishop stands.

During the singing of the *Alleluia* or other chant, if incense is being used, the deacon ministers to the bishop as he puts incense into the thurible.

Then, bowing profoundly before the bishop, he asks for the blessing, saying in a low voice, *Your blessing, Father*. The bishop blesses him, saying, *The Lord be in your heart* The deacon signs himself with the Sign of the Cross and replies, *Amen*.

- *It may seem more respectful to say, "Bishop, may I have your blessing, please?" However, the declarative statement, as found in the Roman Missal, is to be used.*

Then the bishop takes off his mitre and stands.

- *Bishop Fabbro's custom is to receive the pastoral staff as he gives off the mitre.*

Having bowed to the altar, the deacon then takes up the *Book of Gospels* which was placed on it and proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer, carrying a smoking thurible, and by ministers with lighted candles.

- *If the Book of Gospels or the Lectionary is not carried in procession and laid on the altar, the deacon, after receiving the blessing, simply bows to the altar and proceeds to the ambo, with ministers with lighted candles, according to local custom.*
- *Incense will probably be used only on rare occasions outside of diocesan celebrations or celebrations associated with the Octave of Christmas or the Season of Easter.*

- (141) At the ambo, the deacon, greets the people the people, with hands joined, saying, *The Lord be with you*. After this, at the words, *A reading from the Holy Gospel ...*, he signs with his thumb the book and then himself on his forehead, mouth, and breast. At this point, **the bishop takes the pastoral staff**. The deacon incenses the book and proclaims the Gospel reading.

- *The greeting is given with hands joined.*
- *The signing of the book, etc. should be deliberate and plainly visible so as to maximize the symbolism.*
- *When the thurifer passes the thurible to the deacon, the deacon bows to the Book of Gospels or Lectionary before incensing and again after incensing before he passes the thurible back to the thurifer.*

When this is done, he acclaims, *The Gospel of the Lord*, and all reply, *Praise to you, Lord Jesus Christ*. He carries the book to the bishop to be kissed, or else kisses it himself, saying quietly saying quietly the formula, *Per evangelica dicta ...*, (*Through the words of the Gospel may our sins be wiped away*). In more solemn celebrations, if appropriate, the bishop may impart a blessing to the people with the *Book of Gospels*.

- *The deacon carries the Book of Gospels to the bishop, open and facing toward the bishop unless the Gospel is contained in a binder or similar "non-liturgical" book*

Lastly, the deacon may carry the *Book of Gospels* to the credence table or to another suitable and dignified place and then returns to his place.

- *Bishop Fabbro's custom is to put aside the pastoral staff prior to giving the homily.*

- (143) [A period of silence may be observed after the homily.] Unless the celebration of a sacrament or a consecration or a blessing is to take place at this point ... the bishop puts aside the mitre and the pastoral staff and stands. All present stand and ... sing or recite the profession of faith.

Liturgy of the Eucharist

- (145) At the end of the Universal Prayer, the bishop sits and puts on the mitre. The deacons and acolytes arrange the corporal, purificator, chalice and *The Roman Missal* on the altar.

The gifts are then brought forward. ... The deacons or the bishop receive the gifts of the faithful at a convenient place. The bread and wine are brought by the deacons to the altar.

- (146) The bishop goes to the altar, lays aside the mitre, receives the paten with the bread from the deacon ...
- (147) Meanwhile, the deacon pours wine and a little water into the chalice, saying inaudibly, *By the mystery ...* He then hands the chalice to the bishop ...
- (149) Next, the censer bearer goes to the bishop. As a deacon holds the incense boat, the bishop puts incense in the censer and blesses it. The bishop receives the censer from the deacon and, in the same way as at the beginning of Mass and accompanied by a deacon, incenses the gifts, as well as the altar and the cross. After this, all rise, and a deacon, standing at the side of the altar, incenses the bishop, who stands without the mitre, then the concelebrants, then the people.
 - *It is the custom in our Diocese that the deacon does not accompany the bishop as he incenses the altar.*
- (153) [After the prayer over the gifts ...] a deacon then removes the bishop's skullcap and hands it to a minister.
 - *The bishop will usually remove his own zucchetto; the deacon should be prepared to receive it from him and to place it, or arrange to have it placed, on the bishop's chair.*

The concelebrants come near the altar and stand around it in such a way that they do not interfere with the actions of the rite and the people have a clear view.

The deacons stand behind the concelebrants, but in such a way that one of them may assist at the chalice and the *Roman Missal* as needed. But no one should stand between the bishop and the concelebrants or between the concelebrants and the altar.

- (155) The bishop continues the Eucharistic Prayer ...

If the chalice and ciborium are covered, a deacon uncovers them before the epiclesis.

One of the deacons puts incense into the censer and incenses the host and the chalice at each elevation.

- *Incensation of the host and chalice, if done, is typically carried out by an altar server.*

The deacons kneel from the epiclesis to the elevation of the chalice.

- *... as long as the deacons are physically able to kneel and to rise from a kneeling position without undue difficulty.*

After the consecration, the deacon may cover the chalice and the ciborium.

- (158) At the final doxology of the Eucharistic Prayer the deacon, standing beside the bishop, holds up the chalice while the bishop holds up the paten ...

- *If the bishop does not spontaneously hand the cup to the deacon, the deacon may take it on his own.*

- (161) After this, facing the people [the bishop] proclaims the greeting of peace, saying, *The peace of the Lord ...* One of the deacons may give the invitation to an exchange of the sign of peace by facing the people and saying, *Let us offer each other the sign of peace.*

- (163) After saying inaudibly the prayer before communion, the bishop genuflects and takes the paten. One by one the concelebrants approach the bishop, genuflect, and reverently receive from him the Body of Christ ... The concelebrants, however, may remain in their places and there receive the Body of Christ.

- *Once the host is fragmented onto the paten, the deacon takes the paten and offers the fragments to the concelebrants but does not say, 'The Body of Christ.'*

- *A deacon does not accept a host from the paten in this way but, rather, waits to be offered the Body of Christ by the bishop.*

- (164) When the bishop has received the Blood of the Lord, he hands the chalice to one of the deacons and gives communion to the deacons and the faithful.

The concelebrants go up to the altar and receive the Blood of the Lord from a deacon, who presents the chalice and wipes it with a purificator after the communion of each concelebrant.

- *The concelebrants will typically self-communicate from the chalice. Occasionally, the deacon may be asked to present the chalice to concelebrants who are disabled or who are too far removed from the main altar to reasonably come forward. In such cases, the deacon does not say, 'The Blood of Christ.'*

- *The deacon does not absolutely necessarily have to be a minister of the chalice every time, if communion is offered under both kinds, but will ordinarily be a minister of the chalice, in keeping with diaconate tradition.*

- (165) When the giving of communion is over, one of the deacons consumes the blood that remains, takes the chalice to a side table, and there purifies it and arranges it, or he may do so after Mass. Another deacon or one of the concelebrants takes any remaining consecrated particles to the tabernacle, then at a side table cleanses the paten or ciborium over the chalice before the chalice is cleansed.

Concluding Rite

- (169) Finally, the bishop receives the mitre and, with hands outstretched, he greets the people, saying, *The Lord be with you ...* One of the deacons may give the invitation, *Bow down for the blessing*. The bishop gives the solemn blessing ... As he recites the invocations or prayer of the solemn blessing, the bishop holds his hands outstretched over the people. All reply, *Amen*. Then he takes the pastoral staff and says, *May almighty God bless you, the Father and the Son and the Holy Spirit*.
 - *The invitation is given only if the bishop is giving a solemn blessing.*
 - *The invitation is given after the bishop says, The Lord be with you.*
- (170) After the blessing, one of the deacons dismisses the people, saying, *Go and announce the Gospel*, or one of the other formulas.
 - *It is not appropriate to say “Let us go forth, the Mass is ended”. The dismissal is an exhortation rather than an invitation.*

Then, as a rule, the bishop kisses the altar and makes the due reverence to it. All in the sanctuary reverence the altar, as at the beginning of Mass, and return to the vesting room in procession, following the order in which they entered.

- *If a deacon has processed with the Book of the Gospels, then that deacon recesses side by side with the other assisting deacon (if any), immediately behind the bishop.*

August 17, 2012

Deacon John Vallely

Director of Permanent Diaconate Formation & Study
Director of Permanent Deacons

Rev. Murray Sample

Diocesan Master of Ceremonies

APPENDIX “C”



Diaconate Advisory Committee

TERMS OF REFERENCE



Membership

Committee membership will include

- the Director of Permanent Deacons, who will normally be the Committee Chair, and his wife (as applicable)
- the Director of the Permanent Diaconate Formation & Study Program or his designate, and his wife (as applicable)
- six (6) elected deacons and their wives (as applicable)
 - one (1) from each of
 - Windsor Deanery
 - Essex Deanery
 - Kent Deanery
 - Sarnia Deanery
 - Ingersoll Deanery
 - Huron-Perth/London Deaneries

To be eligible for election, deacons must be incardinated and in active ministry in the Diocese. Elected members will serve a term of three years, renewable by re-election, to a maximum consecutive service of six years. The electorate of each Deanery will be made up of those deacons eligible for election.

The terms of membership may be amended from time to time depending on the distribution of deacons ministering in the various deaneries.

Meetings

Meetings will normally be held three times per year. Additional meetings may be called at the discretion of the Chair.

A majority of Committee members shall constitute a quorum. Each Committee member (deacon and deacon's wife) is entitled to vote on any motion. Formal advisory submissions to the Bishop require majority approval by a quorum of the Committee.

Every member of the diaconate community, including deacons, deacons' wives and deacons' children, has the right to be heard by the Committee.

Subcommittees

Either *ad hoc* or *standing* subcommittees may be established from time to time as need arises. Membership may be drawn from the Diaconal Advisory Committee or from the diaconate community at large.

Responsibilities

The responsibilities of this Committee are determined by the Bishop of the Diocese of London and are subject to further definition by the Director of Permanent Deacons.

These responsibilities are directed toward the advancement of all aspects of diaconal life, the promotion of balance in the lives of all deacons and the furthering of co-operation between the diaconate community and the priestly and lay communities.

1. To advance all aspects of diaconate life and to encourage balance in the lives of all deacons.
 - a. by modelling integration of family, career and ministry in their own lives and by promoting this balance to all those in the diaconate community
 - b. by promoting communication among all members of the diaconate community
 - c. by ensuring communication between the diaconate community of this Diocese and the diaconate communities of the national and international Church
 - d. by monitoring, in general terms, the physical, emotional and spiritual health of the diaconate community and by offering advice and recommendations for corrective or preventative actions as required
 - e. by offering support and encouragement upon the serious illness of a deacon or a member of his immediate family
 - f. by offering comfort and support upon the death of a deacon or a member of his immediate family and by offering assistance with regard to funeral liturgy planning and coordination
 - g. by offering recommendations for topics, presenters and formats for continuing formation and by coordinating continuing formation sessions
 - h. by offering proposals for diaconate retreats, days of prayer and reflection and other opportunities for spiritual growth and development
2. To promote integration of diaconal ministry into the ministerial initiatives and the Pastoral Plan of the Diocese.
 - a. by promoting communication between the diaconate community and the various offices and ministries of the Diocese
 - b. by coordinating initiatives to raise the level of consciousness within the Diocese concerning diaconal identity and the roles and ministries of the deacon
 - c. by considering and by offering advice, upon request, with regard to the conformity of all aspects of diaconal ministry to the Diocesan Pastoral Plan
3. To assist the Bishop and the Director of Permanent Deacons by offering advice on all matters pertaining to diaconal ministry.
 - a. by receiving and considering recommendations, suggestions or requests from members of the diaconal community
 - b. by considering and by offering advice with regard to issues regarding diaconate appointments and assignments or the exercise of diaconal ministries, as requested by an individual deacon or by the Director of Permanent Deacons
 - c. by being sensitive to areas of need within the Diocese and by offering suggestions as to possible areas of growth and diversification for diaconal ministry
4. To assist the Bishop and the Director of the Permanent Diaconate Formation & Study Program by offering advice on matters pertaining to diaconal formation.
 - a. by offering, when requested, advice with regard to diaconal formation and by coordinating any requested diaconate involvement in the formation process.

Appendix A

Terms for Current Elected Representatives

1. In order to allow for continuity of the membership of the DAC and, in consideration of the duration of the term of the elected members and the existing limitation of two (2) consecutive terms for any elected member, the following schedule will apply:

The terms of office for current DAC members will conclude as of the June DAC meeting of the following years:

Ingersoll Deanery – 2017

Essex Deanery – 2017

Windsor Deanery – 2017

London/Huron-Perth Deanery – 2018

Kent Deanery – 2018

Sarnia Deanery – 2019

APPENDIX “D”



Diaconate Advisory Committee REGIONAL GROUPS



Introduction

The *Diaconate Advisory Committee (DAC)*, and the Regional Groups of deacons and their wives that support it, play an integral part in the governance of the permanent deacons of the Diocese and, also, contribute to the ongoing spiritual, human, intellectual and pastoral formation of, not only the deacons, but also their wives.

The Terms of Reference of the *DAC* direct the Committee to

- advance all aspects of diaconate life and to encourage balance in the lives of all deacons
- promote integration of diaconal ministry into the ministerial initiatives and the Pastoral Plan of the Diocese
- assist the Bishop and the Director of Permanent Deacons by offering advice on all matters pertaining to diaconal ministry.
- assist the Bishop and the Director of the Permanent Diaconate Formation & Study Program by offering advice on matters pertaining to diaconal formation.

This mandate speaks clearly to several aspects of Goal VI of the *Diocesan Pastoral Plan*, which states that:

Imitating Christ the servant-leader, we will employ and model governance practices at all levels that seek to

- *meet the needs of God's people*
- support the Church's mission
- *ensure appropriate participation in decision making by the laity, religious and ordained*
- uphold Gospel stewardship
- *promote accountability and transparency*

"... meet the needs of God's people ..."

It is easy for those in public ministry in the Church to forget that they, too, are *God's people*, that they have as much of a right to have their needs met as do those to whom they minister and as much of an obligation to ensure that this takes place. Permanent deacons are no exception. Deacons are uniquely challenged to balance the demands of family, career and ministry. While they, typically, experience good general support from their families and circles of friends, deacons, more than priests or lay ecclesial ministers, may perceive themselves to be ministering in isolation, with not enough time for prayer and no one with whom to share their joys and struggles. Deacons' wives may feel even more isolated because of their husbands' ministries and the hours these take away from their time together.

For these reasons, it is critical for permanent deacons to have an opportunity to come together to pray and to socialize with their fellow deacons, an occasion that their wives can share, as well. The Regional Groups are intended to be this forum, within which spiritual and human needs of the deacons and their wives can be met, and which can offer, as well, the

potential for meeting some of the deacons' intellectual and pastoral needs, should the Group members choose to structure their gatherings to accommodate this.

The Regional Groups are not intended, primarily, to be support groups. Support groups, prayer groups and other "special interest" groups, typically, meet monthly or more frequently and have a specific focus. The Regional Groups are expected to meet **three times per year**, although they might meet more frequently should the members of the Group wish to do so. Group meetings should contain time for **prayer**, such as *Evening Prayer*, although *Lectio Divina* is also to be commended, either as a regular or alternative practice. Meetings should contain time for **sharing** about the joys and challenges of ministry, the social issues of the day and even personal struggles, according to the will of Group members. There should, of course, be adequate time for **relaxation and socialization**.

"...ensure appropriate participation in decision making by the ... ordained ..."

The term "governance" is, sometimes, looked upon negatively, in the sense of undue regulation of individual activities. Governance is, however, foundational to the establishment and maintenance of order in a community or organization. For the permanent deacons of the Diocese, effective and proactive participation in governance will facilitate the ongoing integration of their ministries into the life of the Diocese and will be of immeasurable assistance in confirming the Order of Deacon as a "full and equal Order" in the Diocesan structure.

So, at Regional Group meetings, there should also be an opportunity for the Regional Representative to put forth issues raised by the *DAC* and to receive input from group members to bring back to the Committee. This is critical to participatory governance of the permanent deacons. In the Diocesan administrative structure, the voice of the deacons is the Director of Permanent Deacons. He is a member of the *Parish Leadership Team* and *Chancery Leadership* but also, accesses the Bishop directly with regard to the ministry and life of the deacons. Especially as the number of permanent deacons increases, the Director will be less able to engage in ongoing one to one conversations with each deacon. He will become more reliant upon the members of the *DAC* to speak the "will" of the diaconate community through their input and feedback. This, in turn, will allow him to continue to make himself available to respond to the needs of any deacon, deacon's wife or deacon's family member.

As a result, the role of the Regional Representative, who is responsible for **attending and actively participating** in the meetings of the *DAC*, **three times yearly**, and for **co-ordinating** the Regional Group meetings, is of great importance. The Regional Representative is elected, by the incardinated deacons in his Region, to a **three year term**, which may be renewable to a **total of six years**. A deacon assuming this role should not consider it to be just another administrative burden, but rather an opportunity to take a more active part in the governance of the deacons as the **voice of the deacons in his Region**.

"... promote accountability and transparency ..."

A significant element of the mistrust that surrounds governance, whether in secular or in ecclesiastical institutions, is the perception that decisions are made arbitrarily, without consultation and without regard for the needs of those who will be affected. Building trust through greater transparency of the decision making process and greater accountability on the part of those in authority for the impact of the decisions that they make, is a key pillar in the

Diocese's evolving *Personnel Plan*. Active participation, on the part of the permanent deacons, in governance, through their involvement in the Regional Groups that report to the *DAC* , will ensure adherence to the principles of accountability and transparency, not only by the *DAC* and by the Director of Permanent Deacons but, also, by all those within the Diocesan administrative structure.

November 1, 2010.

Deacon John Vallely
Director of Permanent Deacons