

Proclaiming Jesus Christ



Directory **for Permanent Deacons** **of the Archdiocese of Dubuque**

Part I:
Directory
for the
Life and Ministry
of
Permanent Deacons
of the
Archdiocese of Dubuque

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archdiocese dubuque

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Dear Friends in Christ,

As the Archdiocese of Dubuque celebrates its 175th anniversary, it is fitting that this *Directory for Permanent Deacons* be developed and approved. More than five years ago, members of the diaconal community raised some interesting questions. Since that time, several educational events were held as we grappled with the issues and strove to deepen our understanding of the theology and ministry of the permanent deacons. Earlier this year I appointed a Task Force to review and develop appropriate policies.

The resulting document, in a first section, provides a basic doctrinal understanding of the Order of Deacons and comprehensive guidance and information for the ministry and life of permanent deacons. In a second section, it presents fully the diaconate formation process for the Archdiocese of Dubuque.

Thus, I am pleased to approve and promulgate the *Directory for Permanent Deacons* and the *Directory for the Formation of Permanent Deacons*. My gratitude goes out to all who worked on developing this document. Even more, I give thanks for the permanent deacons in our Archdiocese who, together with their wives, have been and continue to be a significant and powerful sign of Jesus' loving service in our midst.

Sincerely yours in Christ,

Most Rev. Jerome Hanus, O.S.B.
Archbishop of Dubuque

Promulgated on August 10, 2012
Feast of St. Lawrence, Deacon and Martyr

Chancellor

ii. Preface

The Lord Jesus, on the night He was betrayed, established the sacramental and communal Church in the breaking and sharing of bread. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men as “deacons” who could free the Apostles of their more secular and temporal duties. According to historical testimony, as the diaconate quickly became a recognized and important office in the Church, the deacon at all times had a special link with the bishop.

In the generations that followed, the Church has continued to grow under the guidance of the Holy Spirit. The Holy Spirit inspired the Fathers of the Second Vatican Council to restore the diaconate as a permanent order and as an active and stable ministry in the Church. The Archdiocese of Dubuque followed the lead of the Council and the Bishops of the United States. In a letter dated May 12, 1975, Archbishop James J. Byrne stated, “In answer to the recommendation of the Senate of Priests, I have indicated that the Diaconate Program will be established in the Archdiocese.” Diaconate formation classes began and the fifteen men in the first class were ordained on November 5, 1978.

The deacon, by virtue of the sacrament of Holy Orders, is constituted as a sacred minister of the Church, serving under the direction of the Archbishop and in cooperation with the presbyterate of the Archdiocese. As such, the permanent deacon is a sign of the Lord, configured to Christ the Servant who came, “not to be served, but to serve.” Every deacon, by virtue of his ordination, and in union with the Archbishop and the presbyters, is called to a ministry of service to Liturgy, Word and Charity. As a public person of the Church who has promised obedience to the Archbishop, the deacon must exercise his ministry responsibly, and in accordance with the mind of the Church and the Archbishop. Because he has received the sacrament of Holy Orders, and because he has promised obedience to the Archbishop, the question for the deacon is no longer, “will I serve,” but rather, “how will I be called upon to serve.”

In 1998, the Congregation for Catholic Education published the *Basic Norms for the Formation of Permanent Deacons*, and the Congregation for the Clergy published the *Directory for the Ministry and Life of Permanent Deacons*. These documents include a call for local conferences of bishops to draw up their own national directories based on the Roman documents. As a result, the United States Conference of Catholic Bishops promulgated its own *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* on December 26, 2004.

Using these and other documents as resources, the following *Directory for Permanent Deacons of the Archdiocese of Dubuque* has been compiled and drafted. It reflects many hours of prayer, discussion, study, and collaboration among many people within the deacon community and the priest community. This Directory is a living document to be revised as the diaconate continues to evolve in the Archdiocese of Dubuque and as it continues to strengthen the ministerial life of the Universal Church.

1.0 General Introduction

1.1 Purpose of Directory

This *Directory for Permanent Deacons of the Archdiocese of Dubuque* has been prepared as a step toward a more complete and accurate understanding of the deacon and the diaconate in the Archdiocese of Dubuque. This Directory seeks to be a ready reference for the permanent deacons in the Archdiocese of Dubuque, but it does not replace either the Vatican or the USCCB documents on the diaconate.

While this document is prepared primarily for permanent deacons and those with whom they work, it also is a catechetical resource for all clergy and laity of the Archdiocese. It is intended to help everyone in the Church gain a better understanding of the ministry of the deacon and those called to the vocation of this sacred order.

This Directory is intended to be normative for the Archdiocese of Dubuque and is meant to:

- facilitate the deacon's call to service
- support the diaconate community
- ensure each deacon's proper integration into the overall ministry of the Archdiocese

1.2 Mission Statement for the Permanent Diaconate of the Archdiocese of Dubuque

The Permanent Diaconate of the Archdiocese of Dubuque
is an ordained sacramental presence
in the church and the world
that embodies Christ the Servant
through the ministries of
Liturgy, Word, and Charity.

1.3 Vision Statement for the Permanent Diaconate of the Archdiocese of Dubuque

The Permanent Diaconate of the Archdiocese of Dubuque
is made up of men ordained by the Church

- to give witness to Christ the Servant in lives of holiness, prayer and humble service
- to collaborate with the archbishop and priests as well as religious and laity in fulfilling the Church's mission
- to respond to the needs of all through the practice of corporal and spiritual works of mercy
- to summon and encourage the faithful to live out their baptismal call
- to visibly connect the social justice ministry of the Church with public prayer and liturgy

Through all of this, may glory be given to God.

1.4 Goals of the Archdiocese of Dubuque with regard to the Permanent Diaconate

Goal 1: To communicate to the clergy, religious, and laity the nature of the permanent diaconate.

Goal 2: To call forth from all cultures men who have demonstrated a commitment to growth in prayer, service and ongoing formation.

Goal 3: To foster an ever-increasing commitment among permanent deacons to serve as ministers of charity.

Goal 4: To form and support deacons in their liturgical and preaching ministries.

Goal 5: To form deacons to empower and animate the faithful to live out their baptismal call.

Goal 6: To encourage collaboration between permanent deacons and other ministers.

Goal 7: To support deacons and their wives as witnesses to the Church's vision of sacramental marriage.

Goal 8: To foster a strong diaconal community to support deacons and their wives.

Goal 9: To equip deacons to publicly and liturgically witness to the social justice ministry of the Church.

1.5 References

Hereinafter:

References to the "bishop" will mean the "diocesan bishop" as that term is used in the Code of Canon Law. References to the "deacon" will mean "permanent deacon." References to the "Director" will mean the "Director of the Office of the Permanent Diaconate of the Archdiocese of Dubuque." References to the "Council" will mean the "Diaconal Community Council of the Archdiocese of Dubuque."

References to the "National Directory" or "(NDFML)" are to the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, promulgated by the United States Conference of Catholic Bishops on December 26, 2004.

The *National Directory for the Formation, Ministry and Life of Permanent Deacons* is based upon the 1998 joint documents of the Congregation for Catholic Education, *Basic Norms for the Formation of Permanent Deacons* (BNF), and the

Congregation for the Clergy, *Directory for the Ministry and Life of Permanent Deacons* (DML).

Quotations used in this directory will be taken directly from the source. If a particular quote from the source contains a quote from another document, it will be incumbent upon the reader to seek those quotes from the source.

2.0 Doctrinal Understanding of the Diaconate

2.1 Sacrament of Holy Orders

The Sacrament of Holy Orders marks deacons ‘with an *imprint* (‘character’) which cannot be removed and which configures them to Christ, who made himself the ‘deacon’ or servant of all.’ For this level of Holy Orders, Christ calls and the Church asks the bishop to ordain deacons to be consecrated witnesses to service. (NDFML #28)

2.2 In Service to Communion

2.2.1 Ordination

Ordination confers an outpouring of the Holy Spirit. It configures the deacon to Christ’s consecration and mission. It constitutes the deacon as ‘a sacred minister and a member of the hierarchy,’ with a distinct identity and integrity in the Church that marks him as neither a lay person nor a priest; rather, the deacon is a cleric who is ordained to *diakonia*, namely, a service to God’s People in communion with the bishop and his body of priests. ‘The principal function of the deacon, therefore, is to collaborate with the bishop and the priests in the exercise of a ministry, which is not of their own wisdom but of the Word of God, calling all to conversion and holiness.’ (NDFML #29)

2.2.2 Sacramental Character

The sacramental character . . . is the source of the deacon’s functions. Ordination is a dynamic and fundamental event, from which the diaconal duties proceed as a specific representation of the service that Christ renders to his Church – the Head to the Body. Thus *Lumen gentium* derives the duties of the deacon, which cannot be listed here exhaustively, from the sacramental grace through which the deacons ‘are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and of works of charity’ (LG 29). (Gerhard Müller, *Priesthood and Diaconate*, Ignatius Press, San Francisco, p. 224)

2.2.3 Omnium in Mentem

On 26 October 2009, Pope Benedict XVI promulgated the Apostolic Letter given *motu proprio*, *Omnium in mentem*, by which he made changes in the 1983 Code of Canon Law so that the canonical norm that touches on the sacrament of Holy Orders might suitably reflect *Lumen gentium* (n. 29) of the Second Vatican Council about the diaconate.

2.2.3.1 Reasons for Changes in Specific Canons

First, in can. 1008 and can. 1009 of the *Code of Canon Law*, on the sacrament of Holy Orders, the essential distinction between the common priesthood of the faithful and the ministerial priesthood is reaffirmed, while the difference between the episcopate, the presbyterate, and the diaconate is made clear. (*Omnium in mentem*, 26 October 2009, p. 1)

2.2.3.2 New Text for Canon 1008

Art. 1. The text of can. 1008 of the *Code of Canon Law* is modified so that hereafter it will read: ‘By divine institution, some of the Christian faithful are marked with an indelible character and constituted as sacred ministers by the sacrament of holy orders. They are thus consecrated and deputed so that, each according to his own grade, they serve the People of God by a new and specific title.’ (*Omnium in mentem*, 26 October 2009, p. 2)

2.2.3.3 New Text for Canon 1009

Art. 2. Henceforth, can. 1009 of the *Code of Canon Law* will have three paragraphs. In the first and second of these, the text of the canon presently in force are to be retained, whereas the new text of the third paragraph is to be worded so that can. 1009 §3 will read: ‘Those who are constituted in the order of the episcopate or the presbyterate received the mission and capacity to act in the person of Christ the Head, whereas deacons are empowered to serve the People of God in the ministries of the liturgy, the word and charity.’ (*Omnium in mentem*, 26 October 2009, p. 2)

2.3 Permanent and Stable

Underlying the restoration and renewal of the diaconate at the Second Vatican Council was the principle that the diaconate is a stable and permanent rank of ordained ministry. (NDFML #77)

2.4 The Threefold Munus: Word, Liturgy, and Charity

The ministry of the deacon is characterized by the exercise of the three *munera* proper to the ordained ministry, according to the specific perspective of *diakonia*. (BNF #9)

In reference to the *munus docendi* the deacon is called to proclaim the Scriptures and instruct and exhort the people. This finds expression in the presentation of the Book of the Gospels, foreseen in the rite of ordination itself. (BNF #9)

The *munus sanctificandi* of the deacon is expressed in prayer, in the solemn administration of baptism, in the custody and distribution of the Eucharist, in assisting at and blessing marriages, in presiding at the rites of funeral and burial and in the administration of sacramentals. This brings out how the diaconal ministry has its point of departure and arrival in the Eucharist, and cannot be reduced to simple social service. (BNF #9)

Finally, the *munus regendi* is exercised in dedication to works of charity and assistance and in the direction of communities or sectors of church life, especially as regards charitable activities. This is the ministry most characteristic of the deacon. (BNF #9)

The deacon's ministry, as Pope John Paul II has said, 'is the Church's service sacramentalized.' Therefore, the deacon's service in the Church's ministry of word and liturgy would be severely deficient if his exemplary witness and assistance in the Church's ministry of charity and justice did not accompany it. Thus, Pope John Paul II affirms both: 'This is at the very heart of the diaconate to which you have been called: to be a servant of the mysteries of Christ and, at one and the same time, to be a servant of your brothers and sisters. That these two dimensions are inseparably joined together in one reality shows the important nature of the ministry which is yours by ordination.' (NDFML #36)

The deacon's service in the Church's ministry of charity and justice is integral to his service in the Church's ministry of word and liturgy. 'The three contexts of the diaconal ministry . . . represent a unity in service at the level of divine Revelation: the ministry of the word leads to ministry at the altar, which in turn prompts the transformation of life by the liturgy, resulting in charity.' 'As a [participant] in the one ecclesiastical ministry, [the deacon] is a specific sacramental sign, in the Church, of Christ the Servant. His role is to 'express the needs and desires of the Christian communities' and to be 'a driving force for service, or *diakonia*,' which is an essential part of the mission of the Church.' The ancient tradition appears to indicate that because the deacon was the servant at the table of the poor, he had his distinctive liturgical roles at the Table of the Lord. Similarly, there is a reciprocal correspondence between his role as a herald of the Gospel and his role as an articulator of the needs of the Church in the General Intercessions. In his formal liturgical roles, the deacon brings the poor to the Church and the Church to the poor. Likewise, he articulates the Church's concern for justice by being a driving force in addressing the injustices among God's people. He thus symbolizes in his roles the grounding of the Church's life

in the Eucharist and the mission of the Church in her loving service of the needy. In the deacon, in a unique way, is represented the integral relationship between the worship of God in the liturgy that recalls Jesus Christ's redemptive sacrifice sacramentally and the worship of God in everyday life where Jesus Christ is encountered in the needy. The deacon's service begins at the altar and returns there. The sacrificial love of Christ celebrated in the Eucharist nourishes him and motivates him to lay down his life on behalf of God's People. (NDFML #37)

3.0 Deacon Relationships

3.1 Bishop

The 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. In making his promise of respect and obedience to his bishop, the deacon takes as his model Christ, who became the servant of his Father. The diocesan bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People. (NDFML #41)

3.1.1 Deacons' Rights and Obligations

The diocesan bishop also ensures that the 'rights and duties as foreseen by canons 273-283 of the *Code of Canon Law* with regard to clerics in general and deacons in particular' are promoted. (NDFLM #45)

3.2 Diocese

While assuming different forms of diaconal ministry, a deacon exercises his service in both a diocesan setting and in an individual assignment. Therefore, he may be given specific responsibility, if he meets the necessary requirements, in an administrative position at a diocesan or parochial level. However, in discharging these administrative responsibilities, 'the deacon should recall that every action in the Church should be informed by charity and service to all Those deacons who are called to exercise such offices should be placed so as to discharge duties which are proper to the diaconate, in order to preserve the integrity of the diaconal ministry.' (NDFLM #48)

3.3 Priests

Deacons exercise their ministry in communion not only with their bishop but also with the priests who serve the diocesan Church. As collaborators in ministry, priests and deacons are two complementary but subordinate participants in the one apostolic ministry bestowed by Christ upon the apostles and their successors. The diaconate is not an abridged or substitute form of priesthood, but is a full order in its own right. (NDFML #50)

Deacons and priests, as ordained ministers, should develop a genuine respect for each other, witnessing to the communion and mission they share with one another and with the diocesan bishop in mutual service to the People of God. (NDFML #52)

3.4 Other Deacons

By virtue of their ordination, a sacramental fraternity unites deacons. They form a community that witnesses to Christ, the Deacon-Servant. ‘Each deacon should have a sense of being joined with his fellow deacons in a bond of charity, prayer, obedience to the their bishops, ministerial zeal and collaboration.’ Therefore, ‘with the permission of the bishop . . . it would be opportune for deacons periodically to meet to discuss their ministry, exchange experiences, advance formation and encourage each other in fidelity.’ (NDFML #54)

3.5 Those in Diaconate Formation

. . . [T]he diaconal community should be, for those in the aspirant and candidate paths in formation, ‘a precious support in the discernment of their vocation, in human growth, in the initiation to the spiritual life, in theological study and pastoral experience.’ (NDFML #54)

At the same time, the members of the Permanent Diaconate Formation Board respect the confidentiality and the time of the men and their wives in diaconate formation. The deacon community is to have limited contact with those in formation until they celebrate the Institution of Acolyte, which is about one year prior to the candidate’s ordination. Thereafter, the candidates and their wives will be invited to all deacon community events, including the monthly regional gatherings.

3.6 Women and Men Religious

Deacons ought to promote collaboration between themselves and women and men religious who also have dedicated their lives to the service of the Church. Pastoral sensitivity between deacons and religious should be carefully nurtured. Opportunities for dialogue among deacons and religious could serve the Church well in developing and maintaining mutual understanding and support of each other’s unique vocation, each of which accomplishes in its own way the common mission of service to the Church. (NDFML #55)

3.7 Laity

By ordination, deacons are members of the clergy. The vast majority of deacons in the United States, married or celibate, have secular employment and do not engage exclusively in specific church-related ministries. This combination of an ordained minister with a secular occupation and personal and family obligations can be a great strength, opportunity, and witness to the laity on how they too might integrate their baptismal call and state in life in living their Christian faith in society. (NDFML #56)

The laity, as members of the Church, have an obligation and right to share in the communion and mission of the Church. Through his ordination to service, the deacon promotes, in an active fashion, the various lay apostolates and guides these in communion with the bishop and local priests. (NDFML #57)

3.8 The Deacon and the New Evangelization

The diaconate is lived in a particularly powerful way in the manner in which a deacon fulfills his obligations to his secular occupation, to his civic and public responsibilities, and among his family and neighbors. This, in turn, enables the deacon to bring back to the Church an appreciation of the meaning and value of the Gospel as he discerns it in the lives and questions of the people he has encountered. In his preaching and teaching, the deacon articulates the needs and hopes of the people he has experienced, thereby animating, motivating, and facilitating a commitment among the lay faithful to an evangelical service in the world. (NDFLM #58)

Specifically, in the third Christian millennium, ‘the whole Church is called to greater apostolic commitment which is both personal and communitarian, renewed and generous.’ At the heart of this call is an awareness of a new evangelization: i.e., ‘to rekindle the faith in the Christian conscience of many and cause the joyful proclamation of salvation to resound in society.’ The deacon, as herald of the Gospel, has an important pastoral responsibility in new evangelization. Pope John Paul II reminds the Church that ‘what moves me even more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual . . . in the modern world.’ The deacon is ordained precisely for service in both the sanctuary and the marketplace. (NDFML #59)

4.0 Diaconal Spirituality

4.1 Jesus the Servant

The primary sources of a deacon’s spirituality are his participation in the sacraments of Christian initiation, as well as his sacramental identity and participation in ordained ministry. For a deacon who is married, his spirituality is nurtured further in the Sacrament of Matrimony, which sanctifies conjugal love and constitutes it as a sign of the love with which Christ gives himself to the Church. For the celibate deacon, loving God and serving his neighbor roots his whole person in a total and undivided consecration to Christ. For each deacon, his model *par excellence* is Jesus Christ, the Servant, who lived totally at the service of his Father, for the good of every person. To live their ministry to the fullest, ‘deacons must know Christ intimately so that He may shoulder the burdens of their ministry.’ (NDFML #62)

4.2 Spiritual Life

Deacons are obligated to give priority to the spiritual life and to live their *diakonia* with generosity. They should integrate their family obligations, professional life, and ministerial responsibilities so as to grow in their commitment to the person and mission of Christ, the Servant. Clerics have a special obligation to seek holiness in their lives ‘because they are consecrated to God by a new title in the reception of orders as dispensers of God’s mysteries in the service of His people.’ (NDFML #63)

4.3 Annual Retreat

Deacons are expected to make an annual retreat. A deacon should make every effort to participate in the deacon community’s three-day retreat. If a deacon is unable to make this retreat, he may make another one of his choice.

4.4 Liturgy of the Hours

Permanent deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as Morning and Evening Prayer. Permanent deacons are obliged to pray for the universal Church. Whenever possible, they should lead these prayers with the community to whom they have been assigned to minister. (NDFML #90)

4.5 Simplicity of Life

Deacons are charged at ordination to shape a way of life always according to the example of Christ and to imitate Christ who came not to be served but to serve. Therefore, deacons are called to a simple lifestyle. Simplicity of life enables a cleric ‘to stand beside the underprivileged, to practice solidarity with their efforts to create a more just society, to be more sensitive and capable of understanding and discerning realities involving the economic and social aspects of life, and to promote a preferential option for the poor.’ The prophetic significance of this lifestyle, ‘so urgently needed in affluent and consumeristic societies,’ is its important witness in animating the *diakonia* of every Christian to serve ‘especially those who are poor or in any way afflicted.’ (NDFML #64)

4.6 Spiritual Direction

Each deacon is expected to choose and regularly meet with a personal spiritual director. While the preference is that spiritual directors be priests, it is appropriate and encouraged that deacons have a trained and/or certified director, whether clergy, religious or lay.

5.0 Deacon in his State of Life

5.1 Married Deacons

The majority of deacons in the United States are married. These men bring to the Sacrament of Holy Orders the gifts already received and still being nurtured through their participation in the Sacrament of Matrimony. (NDFML #66)

‘In particular the deacon and his wife must be a living example of fidelity and indissolubility in Christian marriage before a world which is in dire need of such signs. By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole of society. They also show how the obligations of family life, work and ministry can be harmonized in the service of the Church’s mission. Deacons and their wives and children can be a great encouragement to others who are working to promote family life.’ (NDFML #67)

A married deacon, with his wife and family, gives witness to the sanctity of marriage. The more they grow in mutual love, conforming their lives to the Church’s teaching on marriage and sexuality, the more they give to the Christian community a model of Christ-like love, compassion, and self-sacrifice. The married deacon must always remember that through his sacramental participation in both vocational sacraments, first in Matrimony and again in Holy Orders, he is challenged to be faithful to both. With integrity he must live out both sacraments in harmony and balance. (NDFML #68)

5.2 Wife of a Deacon

Among the greatest and most valuable supports for the ministry of the deacon are his wife and family, who make a great sacrifice of love—the gift of their husband and father to the Church. There is no single expectation regarding the role that wives of deacons play in the Church and society. Some wives, with their gifts and formation training, minister with their husbands in teams. Other wives engage in other ministries, as they feel called, in the Church. Others carry on the ministry of the domestic Church, attending to the needs of the household. In any case, the wives of deacons are to be treasured and supported in their roles as members of the diaconal community.

The wife of a deacon should be included with her husband, when appropriate, in diocesan clergy and parochial staff gatherings. A deacon and his wife, both as a spiritual man and woman and as a couple, have much to share with the bishop and his priests about the Sacrament of Matrimony. (NDFML #68)

The wives of deacons are valued members of the deacon community and the fraternity of deacons. Beginning with the diaconate formation process, wives participate with and support their husbands. Wives of deacons participate with their husbands in the annual deacon gatherings of a Spring Day of Reflection, a Summer Continuing Education Weekend, and a Fall Retreat. Organized into six diocesan regions, deacons and their wives gather monthly for prayer, support, study and fellowship. In addition, deacons’ wives may serve as Regional Representatives to the Diaconal Community Council

5.3 Family of the Deacon

The family is called “the domestic Church” in the teaching of the Second Vatican Council. As such, it provides an environment for the growth in holiness of its members and an opportunity to extend the ministry of Christ to the everyday world. The first order of business in any family is nurturing faith and love in both parents and children. The deacon has a particular responsibility to ensure that his ministry, job and other commitments are integrated with the loving care for his wife and children. Deacons do what all good husbands and fathers do in spending time with their families. This integration of marriage, family, diaconal ministry and work demands extra care and constant attention. It is incumbent upon deacons, pastors and spouses to maintain open communication and constant dialogue about the balance of family, ministry and work. Extended periods of over-involvement in the deacon’s work and ministry are discouraged.

5.4 Deacons in Crisis/Family Difficulties

The Archdiocese is committed to the support of deacons in individual or family crisis. Deacons and/or their spouses and pastors are encouraged to contact the Director immediately upon the recognition of circumstances that may impair a deacon’s ability to minister (e.g., health, substance abuse, job loss, or death of a family member) or cause scandal to the Church (e.g., engaging in an extramarital affair, conviction of a criminal offence) or any other circumstances that merit attention. The Director will work with the deacon to determine appropriate steps to remedy the situation or, when appropriate, to provide support. The Director may require that the deacon seek and show evidence of professional counseling.

5.5 Divorce

Divorce between a deacon and his wife can happen. In this situation, suitable pastoral care should be offered to the deacon, his wife, and their children. This pastoral care, which may be facilitated by the director of deacon personnel or any other qualified person on behalf of the bishop, should include ample time to work through the various stages of grieving and adjustment caused by divorce. The determination of the divorced deacon’s ministerial status will require sensitivity and prudence on the part of the bishop, the pastor or pastoral supervisor, the ministerial community, and other institutions in which the deacon serves. Members of the diaconal community are also in a unique position to reach out, as appropriate, in order to help the divorced couple and family deal with the challenges the divorce may entail. (NDFML #76)

5.6 Celibate Deacons

The Church acknowledges the gift of celibacy that God grants to certain of its members who wholeheartedly live it ‘*according to its true nature and according to its real purposes, that is for evangelical, spiritual and pastoral motives.*’ (NDFML #69)

The celibate commitment remains one of the most fundamental expressions of Jesus' call to radical discipleship for the sake of the kingdom on earth and as an eschatological sign of the kingdom of heaven. (NDFML #70)

If the celibate deacon gives up one kind of family, he gains another. In Christ, the people he serves become mother, brother, and sister. In this way, celibacy as a sign and motive of pastoral charity takes flesh. Reciprocity, mutuality, and affection shared with many become channels that mold and shape the celibate deacon's pastoral love and his sexuality. 'Celibacy should not be considered just as a legal norm . . . but rather as a value . . . whereby [the celibate deacon] takes on the likeness of Jesus Christ . . . as a full and joyful availability in his heart for the pastoral ministry.' (NDFML #71)

5.7 Death of a Deacon

The family or pastor should immediately notify the Director of the death of a deacon. In turn, the Director will notify the Archbishop and send a notice to the priest and deacon communities. When the funeral arrangements are known, the Director will send this information to the deacon community and the priest community.

Though the family of the deacon has the primary responsibility for funeral arrangements for the deceased deacon, the deacon's pastor and the Director shall offer every reasonable assistance to the family in the way of bereavement, in the planning of a vigil and funeral liturgy, and in any reception after the funeral liturgy that may be desired.

The Archbishop is the normal presider at the funeral liturgy of a deacon. Every effort should be made to coordinate funeral arrangements to facilitate the Archbishop's presence. The deacon's pastor and other priests are welcome to concelebrate with the Archbishop. The Archbishop prefers that a deacon or priest give the homily at the funeral liturgy. All deacons may vest in an alb and white stole for the funeral liturgy, process in, and sit together as a deacon community. The parish should provide a reserved area for the wives of deacons.

A deacon may be waked in the body of his parish church with the permission of the pastor. If possible, and with the permission of the family, the deceased deacon should be attired in alb and white stole. If cremation is to occur, the family should be strongly urged to postpone this until after the Mass of Christian Burial, so that the body may be present in church.

During the Funeral Mass, it is most appropriate that the Book of the Gospels be placed on the deacon's casket after the procession to the altar. At the proclamation of the Gospel, the deacon proclaiming the Gospel takes the Book from the casket to proclaim the Gospel and, then, after the proclamation of the Gospel, returns the Book of the Gospels to the casket. The Book of the Gospels remains on the casket until the recessional.

Deacons are encouraged to have and keep updated funeral plans at his home and at the Office of the Permanent Diaconate. (See Appendix A for a Funeral Plan Form)

5.8 Death of a Deacon's Wife or Child

The deacon or his pastor should immediately notify the Director of the death of a deacon's wife or child. The Director will notify the Archbishop and the deacon community. The deacon community will offer their support to the deacon and his family.

5.9 Widowed Deacons

The death of a married deacon's wife is a 'particular moment in life which calls for faith and Christian hope.' The death of the wife of a married deacon introduces a new reality into the daily routine of his family and ministry. Charity should be extended to the widowed deacon as he assesses and accepts his new personal circumstances, so he will not neglect his primary duty as father to his children or any new needs his family might have. As required, a widowed deacon should be assisted to seek professional counsel and spiritual direction as he encounters and integrates the bereavement process. Further, the fraternal closeness of his bishop, the priests with whom he ministers, and the diaconal community should offer comfort and reassurance in this special moment in his life. This adjustment to a new state of life can be achieved only in time through prayer, counsel and an 'intensification of one's dedication to others for the love of God in the ministry.' (NDFML #73)

5.10 Widows of Deacons

A similar sensitivity also should be given to the widow of a deacon since she shared so intimately in her husband's life and ministerial witness. The bishop and her pastor, as well as the diaconal and parish communities, should extend appropriate and adequate support in her bereavement. Widows of deacons ought to remain connected with the diaconal community, not only because of support and encouragement, but because of the unique bonds that had been forged by virtue of her husband's ordination. (NDFML #74)

6.0 Archdiocesan Structures

6.1 Office of the Permanent Diaconate

The Office of the Permanent Diaconate serves the deacons of the Archdiocese and their families in three areas: formation, ministry and life, and personnel management.

6.2 Director of the Office of the Permanent Diaconate

The Director of the Office of the Permanent Diaconate (hereafter, Director) is appointed by and serves at the pleasure of the Archbishop. It is the specific ministry of the Director to serve the diaconal community of the Archdiocese in personnel, placement, formation and continuing education matters. He shall carry out the policies and procedures established herein under the supervision of the Archbishop.

6.3 Assistant Directors for Post-Ordination Activities and Diaconate Formation

To support the Director, the Archbishop may appoint an Assistant Director for post-ordination activities and/or an Assistant Director for formation.

6.4 Diaconal Community Council

The primary function of the Diaconal Community Council (hereafter, "Council") is to assist the Director in the formation and recommendation of business related to the whole deacon community in the Archdiocese of Dubuque. As a "Community Council," the members of the Council are deacons and wives of deacons. Two members are elected to the Council from each of the six diaconal regions. In addition, the Archbishop appoints to the Council two At Large members. All issues approved by the consensus of the Council will be presented as recommendations for the consideration of the Archbishop. In addition, the Director or the Archbishop may ask the Council to address other matters.

6.4.1 Constitution and By-Laws

The Constitution and By-Laws of the Diaconal Community Council were reviewed and approved by the Archbishop on December 26, 2010, the Feast of St. Stephen, deacon. (See Appendix B)

6.4.2 Committees

The Council shall have an Executive Committee, Spiritual Life Committee and Continuing Education Committee. The Council may create other standing committees as shall be necessary to carry out its work. Membership of these committees shall be selected by the Chair and confirmed by the Council. The Chair and the Director will coordinate, when necessary, the work of these committees. (Constitution, Article VI, Section I)

6.4.3 Deacon Regions

Deacons in the Archdiocese of Dubuque are organized into six geographical regions, which are: Ames/Marshalltown Region, Cedar Rapids Region, Dubuque Region, Mason City Region, Northeast Region, and Waterloo Region. Each region nominates and elects two members (deacon or deacon's wife) to represent their region on the Council. The

Council may add or reduce regions. (See Appendix C for a map of the diaconal regions)

6.4.4 Regional Meetings

By regions, deacons and wives of deacons are encouraged to gather monthly for prayer, support, business and fellowship. The region's representatives will set the date, time, location, and agenda for each meeting. The regional representatives will bring Council business to the regional meetings for discussion and discernment, and will report back to the Council with the region's suggestions or concerns.

6.4.5 Deacon Crisis Fund and Memorial Fund

The Council has a Deacon Crisis Fund to be used for unforeseen financial hardships for deacons and wives of deacons. The Council also has a Memorial Fund to be used for memorials or flowers for deceased deacons, wives of deacons, or deceased close family members of deacons and wives of deacons. These funds are supported by the deacon community and are kept in separate accounts at the Pastoral Center. The funds may be accessed by contacting the Director or the Chair or Treasurer of the Council. All financial distributions are made confidentially. Both of these separate funds are audited annually by the Director and the Chair and Treasurer of the Council.

7.0 Ministry of the Deacon

7.1 Ordination

'Through the imposition of hands and the prayer of consecration, [the deacon] is constituted a sacred minister and a member of the hierarchy.' Having already clearly expressed in writing his intention to serve the diocesan Church for life, upon his ordination the deacon is incardinated into the diocesan Church. (NDFML #78)

As a juridical bond, incardination recognizes the deacon's relationship with the Archbishop. It is the deacon's Archbishop who authorizes his ministry in the archdiocese.

7.2 Faculties

Upon ordination, deacons are granted faculties by the Archbishop to carry out their tri-fold *munera* of liturgy, word, and charity. (See Appendix D for a list of deacon faculties)

7.3 Assignments

The primary objective in the assignment of a deacon is to meet the needs of the People of God in the Archdiocese of Dubuque, as determined by the Archbishop. The Archbishop's assignment is made by way of a letter of appointment that will state with some specificity the deacon's duties and responsibilities, as well as the designation of his immediate pastor or pastoral supervisor. (See Appendix E for examples of liturgy, word, and charity ministries. See Appendix F for a deacon's worksheet for areas of ministry to present to the Archbishop for the deacon's assignment letter.)

The Archbishop's letter assigns a deacon to the ministries of liturgy, word, and charity in a specific parish, linked parishes, or a cluster of parishes for a term of three years. The deacon may or may not be assigned to his local parish/cluster. The deacon's family, employment and residence are taken into consideration in his assignment. The assignment will appear in the Archdiocesan newspaper, *The Witness*, for public notice. This assignment does not preclude the Archbishop, the pastor, or the deacon from requesting, recommending, or making a change prior to the completion of the term.

Until the letter of appointment is signed by the bishop and publicly announced by the bishop's office, all parties are bound to confidentiality. (NDFML #44)

The pastor, associate pastor, and other persons in ecclesial positions of a parish/cluster are members of the parish/cluster staff who work collaboratively together and meet for liturgical and ministerial planning. Because a deacon, whether in an ecclesial position or not, is appointed to the parish/cluster, he becomes an equal member of parish/cluster staff. Although his secular employment may prevent a deacon from attending staff meetings held during the day, he is still a full member of the parish/cluster staff. It is incumbent upon the deacon to make every effort to attend parish/cluster staff meetings. Whenever possible, staff meetings should be scheduled to accommodate all staff members.

7.4 Reassignments

A deacon is ordained for the Archdiocese and the Archbishop. At the end of his three-year term, the Archbishop may reassign a deacon to the same parish/cluster, or, based on need, to another parish/cluster.

7.5 Sabbaticals

A sabbatical (literally means a "ceasing") is a rest from work or a hiatus. A deacon may request an extended time off for prayer, study and relaxation through the Office of the Director. The permission of the Archbishop is necessary to grant the sabbatical.

7.6 Deacons Employed in Ecclesial Positions

The deacon is ordained precisely for service in both the sanctuary and the marketplace. (NDFML #59) The secular employment of a deacon should be linked with his ministry. (cf. NDFML #60) Deacons also may be employed by the diocese, parish or agency (cf. NDFML #96, 1)

With the above in mind, a deacon is free to make himself available for employment in an ecclesial position, for example, as a Parish Life Coordinator, Director of Faith Formation, Tribunal Judge, Pastoral Associate, etc.

7.6.1 A Deacon Seeking Employment in an Ecclesial Position in a Parish/Cluster, Archdiocesan Office, School, or Agency

The deacon is encouraged to discuss potential employment in an ecclesial position with the Director of the Permanent Diaconate and other parties the deacon deems appropriate, prior to making himself available for such a position. Discussions could include such issues as specifics of the compensation package, frequency and manner of any performance appraisals, and consequences of a change in leadership (e.g., change of pastor or supervisor).

When a deacon makes himself available for such a position, his resume and application are considered in light of his qualifications and experience for the position offered.

A deacon who is employed in an ecclesial position must also have a parish/cluster assignment from the Archbishop. It normally will be to the parish/cluster where he is employed in the ecclesial position.

The fact that a deacon is employed in an ecclesial position should be clearly communicated to the public by inclusion in parish bulletins, websites, parish and archdiocesan directories, and other media.

7.6.2 A Pastor Seeking to Employ a Deacon for an Ecclesial Position

The pastor is to communicate his desire and need for a deacon to be employed in an ecclesial position in his parish/cluster to the Director of the Permanent Diaconate and to the episcopal vicar(s) of the region(s) possibly affected by the change.

The Director will collaborate with the pastor to identify a prospective deacon, suitable to the pastor's request, from among the deacons within the Archdiocese.

If a deacon from inside the Archdiocese is not identified, the pastor may seek a deacon from outside the Archdiocese. The pastor should keep the Director of the Permanent Diaconate fully informed throughout the process. Before a position is offered to the extern deacon, permission from the Archbishop must be received. There are other canonical

requirements that must be fulfilled (e.g., permission of the deacon's bishop).

If a deacon is identified, the pastor and deacon will meet to discuss the pastor and the parish's needs and the deacon's qualifications. Then, with mutual agreement, the pastor and deacon can negotiate a job description, work schedule, compensation, timeline and other details.

7.6.3 Civil Law Requirements Regarding the Employment of a Deacon in an Ecclesial Position

Employment of a deacon in an ecclesial position must comply with all the requirements of civil law and the policies of the archdiocese, school, agency or other institution. (eg. Employee handbooks, AFFC and ACSB policies.)

It is the immediate executive (pastor, president of a health care facility, school board, etc.) who makes the decision to employ a deacon. The civil decision is not made by the Archbishop or the Director of the Permanent Diaconate. Evaluations and decisions to change or terminate employment are likewise made by the hiring organization's executive.

7.6.4 Other Institutions or Agencies Seeking a Deacon for an Ecclesial Position

Personnel of other institutions or agencies seeking a deacon for an ecclesial position should follow, as far as possible, the procedures outlined for pastors in 7.6.2.

7.7 Parish Life Coordinator (PLC)

Because of a lack of priests, deacons who have training and experience in parochial ministry may be entrusted, under a canonically appointed pastor or priest supervisor, to participate in the pastoral care of a parish/cluster. In such cases, the deacon is appointed to the position of Parish Life Coordinator.

In these extraordinary situations, deacons 'always have precedence over the non-ordained faithful,' and their authority and responsibility 'should always be clearly specified in writing when they are assigned office.' (NDFLM #49)

When a deacon is entrusted to guide a parish community, 'it is necessary to specify that the moderator of the parish is a priest and that he is its proper pastor. To him alone has been entrusted the *cura animarum*, in which he is assisted by the deacon.' (NDFML #51)

7.8 Transfers Into the Archdiocese

Deacons who are relocating into the Archdiocese due to secular employment or retirement from their secular job may seek active diaconal ministry in the Archdiocese of Dubuque. The process of being granted faculties for ministry and

a parish/cluster assignment from the Archbishop begins by contacting the Director. The process of obtaining diaconal faculties and a letter of assignment from the Archbishop will include interviews with the new deacon and his wife, if married, scrutiny of the deacon's history of ministry, consideration of his personal situation, a background check and securing references from his previous bishop(s) and supervisors.

A diocesan bishop is under no obligation to accept a permanent deacon—ordained or incardinated elsewhere—for assignment to a diocesan or parochial ministry. Nevertheless, since a permanent deacon is an ordained cleric, the bishop may not ordinarily forbid a visiting permanent deacon the exercise of his order provided that the deacon is not under censure. (NDFLM #102)

All deacons moving into the Archdiocese and seeking active diaconal ministry must be formally accepted for ministry and must receive a letter of assignment and deacon faculties from the Archbishop.

After one year, a review of the assignment is made by the Director by interviewing the pastor and deacon. If the results are positive, the Archbishop may give the deacon an assignment letter for the usual three-year period.

7.9 Transfers Out of the Archdiocese

A deacon, at the time of his ordination, takes an Oath of Retention of Domicile by which he promises to remain in the Archdiocese of Dubuque. Therefore, a deacon who is considering relocating outside the Archdiocese must first write a letter explaining his desire to the Archbishop and requesting his permission to relocate.

Presuming the deacon wants to remain in active ministry, the deacon must seek permission from the bishop in the diocese to which he is considering to relocate.

7.10 Process of Incardination

‘Through the imposition of hands and the prayer of consecration, [the deacon] is constituted a sacred minister and a member of the hierarchy.’ Having already clearly expressed in writing his intention to serve the diocesan Church for life, upon his ordination the deacon is incardinated into the diocesan Church. ‘Incardination is a juridical bond. It has ecclesiastical and spiritual significance in as much as it expresses the ministerial dedication of the deacon to a specific diocesan Church.’ (NDFML #78)

Incardination into a diocese is automatic when a deacon is ordained. However, incardination may also be the inclusion of a cleric into the jurisdiction of another diocese. For example, the deacon may have relocated into the Archdiocese of Dubuque, have been granted faculties, have been ministering in a parish/cluster, and now wishes to be incardinated into the Archdiocese of Dubuque. (See Appendix G for the process of requesting incardination into the Archdiocese of Dubuque)

7.11 Excardination

Excardination is the release of a cleric from the jurisdiction of the diocese in which he is incardinated. If permanently living in another diocese, a deacon may seek incardination in that diocese as per the requirements of that diocese. A deacon is not excardinated from his diocese of incardination until he is incardinated into another diocese. The process of excardination/incardination involves an exchange of letters between the two bishops.

7.12 Status of a Deacon

7.12.1 Active

A deacon who has a letter of assignment and deacon faculties from the Archbishop is considered to be an “active” deacon in the Archdiocese.

7.12.2 Retired

When a deacon retires, he no longer has an assignment in a parish/cluster. The normal age for retirement for deacons in the Archdiocese is 75. Upon retirement, the Archbishop may allow the deacon to retain his diaconal faculties to use as long as his health permits and with the permission of his pastor. A deacon may request early retirement (before age 75) due to health or other reasons by writing a letter to the Archbishop stating his request and the reasons for it.

7.12.3 Leave of Absence

A leave of absence may be requested by writing to the Archbishop or the Director. During a leave of absence, the Archbishop revokes the deacon’s faculties. A deacon may make a written request to the Archbishop for a singular exercise of his ministry during the leave of absence.

Possible reasons for a leave of absence include:

- Health reasons, understood to include issues relating to spiritual, mental and physical well-being
- Family reasons, understood to include issues relating to the immediate family, or to especially close members of the extended family
- Personal reasons, understood to include any other reason that would have a significant probability of adversely affecting a deacon’s ministry for an extended period of time. Examples might include, but are not limited to, job changes, employment issues, or the shifting scope of secular professional responsibilities

Deacons on a leave of absence are prohibited from assisting at Mass, baptizing, presiding at vigils or funerals, witnessing weddings and preaching.

A leave of absence will be for an unspecified period of time. If a deacon on a leave of absence wishes to return to active status, he may contact the Archbishop and the Director.

The Archbishop may place a deacon on involuntary administrative leave for an alleged violation of canon or civil law, the seriousness and circumstances of which can reasonably be expected to compromise the ability of the deacon to minister effectively. The imposition of involuntary administrative leave will be in accord with the provisions of canon law.

7.12.4 Withdrawal of Diaconal Faculties

. . . [I]f the ministry of a permanent deacon becomes ineffective or even harmful due to some personal difficulties or irresponsible behavior, his ministerial assignment and faculties are to be withdrawn by the diocesan bishop in accord with Canon Law. (NDFML #100)

7.12.5 Suspension

For a grave reason, the Archbishop may suspend a deacon and prohibit any exercise of the deacon's faculties. Grave reasons include: refusal to function as a deacon and/or fulfill one's canonical duties as assigned by the Archbishop; attempted marriage after ordination without dispensation; attempted remarriage after a valid marriage; public crime; scandal; heterodox teaching, preaching or theology. The imposition of suspension will be in accord with the provisions of canon law.

7.12.6 Loss of Clerical State (Laicization)

A deacon can be returned to the lay state by canonical dismissal or because of a dispensation granted by the Holy See. Once dismissed or dispensed, he no longer enjoys any rights or privileges accorded clerics by the law of the Church. Any responsibility, financial or liability, ceases on the part of the diocese. (NDFML #99)

7.13 Remuneration and Tax Options

7.13.1 Remuneration

Permanent deacons are to take care of their own and their family's needs using income derived from their full-time employment by the diocese, parish, or secular profession. In an individual situation of need, the

diocesan Church ought to assist the deacon and his family in charity. (NDFML #94)

To provide for their own upkeep, every permanent deacon is obliged to satisfy the legal requirements for Social Security benefits or a comparable program. (NDFML #95)

(1) Permanent deacons in full-time . . . employment by the diocese, parish, or [other church] agency are to receive remuneration commensurate with the salaries and benefits provided to the lay men and women on staff for that particular occupation [or position]. (NDFML #96)

(2) Permanent deacons in full-time secular employment, as well as those in part-time ministries, are to be reimbursed for legitimate expenses incurred in their ministry. (NDFML #96)

7.13.2 Tax Options for Deacons in Full-Time Ecclesial Positions

Permanent Deacons employed in full-time ecclesial positions in the Archdiocese of Dubuque are permitted to choose the options described in the Tax Manual for Deacons by Wayne Martin Lenell.

[According to the policy approved by Archbishop Hanus and effective retroactively to January 1, 2002,], the Archdiocese of Dubuque will increase the deacon's salary by 7.65% for any deacon who is fully employed by the Archdiocese and decides to choose the options as described in the aforementioned manual.

It is recommended but not mandated that other institutions such as parishes or schools offer the options mentioned above to deacons who are in full-time positions in the institutions. It is likewise recommended but not mandated that these institutions increase the deacon's salary by 7.65% if the deacon chooses the options as described in the aforementioned manual.

7.14 Stipends

Canon law states that all voluntary offerings (offerings given to the presider at baptism, marriage, etc.) should be submitted to the parish, unless the party specifically indicates that the presider, and not the parish, is to receive it. (See Canons 531 and 1264)

7.15 Clerical Attire

The Code of Canon Law exempts permanent deacons from the obligation of wearing clerical attire in view of their obligations and engagement in the secular world. (Canon 288) Deacons should 'resemble the lay faithful in dress and matters of lifestyle.' (NDFML #89) Accordingly, permanent deacons in this Archdiocese normally will be attired in non-clerical clothing, tasteful and

appropriate for the circumstances. The typical manner for deacons to establish their identity is the wearing of a “deacon cross” and/or an Archdiocesan identification badge.

However, under some circumstances, the benefits of wearing clerical attire may be appropriate. Such circumstances may include ministry in a hospital or prison. The Archbishop may specifically grant permission in an individual case for a deacon to wear clerical attire. In such a case, as a means of mitigating any possible confusion of the roles of priests and deacons, it is recommended that a “deacon cross” be worn on the clerical attire.

7.16 Clerical Title

Permanent deacons in this Archdiocese, as directed by the National Directory (#88), are to be addressed as “Deacon” in all forms of address. The use of this title extends to all written, spoken, and published communication at the archdiocesan and parish levels.

Most deacons are employed in the secular forum. As such, they often are addressed by job or professional titles such as doctor, professor, etc. In the ecclesial forum, a deacon is a cleric and is to be addressed as such. When a deacon is in a part-time or full-time ecclesial position, such as Director of Faith Formation, Director of Religious Education, Pastoral Associate, Director of Liturgy, Director of the Tribunal, Tribunal Judge, Director of Family Life, Chief Financial Officer, etc., at the parish or diocesan level or other agency, this fact should be clearly communicated to the public. He should not be identified simply as a deacon, but rather as a deacon who holds a particular position. Nevertheless a deacon’s title, whether or not they are employed in an ecclesial position, remains “Deacon.”

7.17 Deacons in Political Office

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

A permanent deacon desiring to become involved in the political process as either a candidate or by publicly supporting a candidate, a political party, or a political issue must abide by the current policies of the Archdiocese concerning Church involvement in political affairs. Realizing this policy may change, it shall be the permanent deacon’s responsibility to obtain a copy of the current policy from the Director.

Even with the Archbishop’s written permission, a permanent deacon must never identify his political activities with his role as an ordained deacon or as an “official” in the Church. As such, permanent deacons should proceed with caution and wisdom when becoming publicly involved in such activities as:

- Fund raising for a candidate or political party
- Poll-watching on behalf of a candidate or political party
- Taking leadership in a partisan caucus
- Publicly taking partisan positions and engaging in partisan activities in which their involvement or actions could be construed or identified with them as a permanent deacon

Whenever in doubt, a permanent deacon must always err on the side of caution and consult the Director.

7.18 Ongoing Formation

7.18.1 Required Continuing Education

Active deacons are required to complete 15 hours of continuing education each calendar year. Hours are calculated on the basis of contact hours.

Examples of continuing education hours:

Deacon community events

Spring Day of Reflection	6 hours
Continuing Education Day	6 hours
Annual Retreat	No hours
Diaconal Community Council Mtgs.	3 hours

Archdiocesan events

Pastoral Leadership Study Day	6 hours
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The deacon “shall receive financial assistance for his expenses” (NDFML #97) for this requirement. To support this required participation in continuing education and spiritual retreat, each deacon’s parish/cluster will provide up to \$750.00 annually per deacon for registrations, tuitions, fees, and travel-related expenses.

Mileage reimbursement will be calculated using the official mileage reimbursement rate determined yearly either by the Internal Revenue Service or by the Finance Office of the archdiocese.

Continuing education hours are to be reported to the Director at the end of each calendar year. Deacons failing to fulfill the continuing education requirement will be contacted by the Director or Assistant Director for Post-Ordination Activities to determine an appropriate course of action. A deacon’s failure to fulfill the requirement, as determined by the Director, may be reported to the Archbishop and may result in temporary or permanent loss of certain ministerial functions for that deacon.

Wives of deacons are not required to participate in continuing education. However, they are encouraged to participate with their husbands. Parishes/clusters should be very supportive of the gifts and ministry of the

wives of deacons and set aside funds for their participation in community events with their husbands.

The costs of theological/spiritual books may be reimbursed with the use of continuing education funds as approved by the pastor.

Archdiocesan offices provide a plethora of meetings, conferences, and workshops on a variety of topics with dynamic presenters. These opportunities are listed in the Archdiocesan calendar and in the bi-monthly Official Bulletin. Participation in these events may be applied to the deacon's annual continuing education requirement.

7.18.2 Required Virtus Training

Every deacon is required to participate in an Archdiocesan Virtus training session, as provided by the Office of the Protection of Children and Young People. Subsequently, every deacon, active and retired, is required to complete the monthly Virtus on-line training bulletin. The Director receives a periodic report from the Office of the Protection of Children and Young People. Deacons who do not keep their monthly bulletins up to date will be contacted by the Director. Failure to comply after this will result in the Director presenting the report to the Archbishop for his discernment.

7.18.3 Deacon Community Events

Deacons and deacons' wives need support, encouragement, and time in prayer together. Each year the Office of the Permanent Diaconate organizes three community events that deacons and deacons' wives are encouraged to attend:

- Spring Day of Reflection
- Summer Continuing Education Weekend
- Fall Annual Deacon Retreat

7.19 Deacons in Clustered/Linked Parishes

A deacon who is assigned to linked or clustered parishes will serve all the parishes linked or clustered together. The deacon's Letter of Assignment from the Archbishop will reflect this and name all the parishes to which he is assigned.

7.20 Confidentiality

As clergy, deacons are bound by charity and justice to strict confidentiality regarding their ministry.

7.21 Complaints against Deacons

Complaints about deacons will be addressed by the Director. The Director will inform the deacon of the complaint during an informal fact-finding phase. In the event the complaint advances to a formal phase, the deacon involved will be informed by the Director and the deacon may retain, or have assigned, a Canonical Advocate to serve as his advisor.

The nature of the complaint will determine the specific process utilized in addressing it. Regardless of the process used, every attempt will be made to handle the complaint at the lowest level possible.

For complaints involving canonical crimes (“delicts”), which may result in sanctions or punitive actions against the deacon, the deacon will be advised of his canonical right to due process, and the complaint will be handled according to that same due process. As would be expected, the rights of the faithful also will be protected. (See Appendix H for additional information concerning complaints against deacons)

7.22 Conflict Resolution

Conflict is a normal part of healthy relationships. Dealing with conflict, rather than avoiding it, is crucial. When conflict is mismanaged, however, it can harm a relationship. But handled in a respectful and positive way, conflict may ultimately strengthen personal and communal bonds between the parties involved.

When serious conflict involving a deacon arises, the Director should be notified. The Director will first meet with the deacon and then, separately, if appropriate, with the other party or parties involved, which may include the pastor. If appropriate, the Director will inform the local vicar of the situation.

The Director will make every effort to help the deacon resolve the conflict and will follow up to ensure that the resolution is maintained.

If the conflict is not resolved, the Archbishop will be notified. He subsequently may reassign the deacon or place the deacon on a Leave of Absence.

7.23 Sexual Misconduct

Sexual misconduct by any of the clergy is an issue of professional ethics, and may also be an issue of canonical, criminal and/or civil law. This type of misconduct has the potential to do serious harm to the Body of Christ and the local Church. Deacons are to be mindful that they are in public positions of leadership and influence, which can enhance the seriousness of any alleged misconduct. In all matters concerning allegations of sexual misconduct, deacons will follow the policy of the Archdiocese, which may be found on the Archdiocesan website.

8.0 Liturgical Ministry of Deacons

8.1 Introduction

The norms related to the diaconate that are provided in the Church's liturgical documents are to be followed by the deacons in the Archdiocese of Dubuque. Some of them are noted below. (See Appendix I for GIRM instructions for Mass with a deacon)

In order to serve as a deacon in connection with a particular ministry need outside the Archdiocese of Dubuque, a deacon may ask the Director for a "Letter of Good Standing," which the Director will obtain for the deacon from the Archbishop.

8.2 The Deacon at the Eucharist

Presbyters, deacons and laity have assigned roles in the celebration of the Mass. Deacons normally should not assume the roles that belong to the laity, such as serving as reader, cantor, usher, or altar server. Similarly, lay persons are not to assume the roles of ordinary ministers, such as the ministry of distributing Communion, except when there are insufficient numbers of ordinary ministers.

Because deacons are ordinary ministers at the Mass, they will normally vest and fulfill their ministry whenever at Mass in their assigned parish/cluster.

Ordinarily, deacons are to assist at one Sunday liturgy in their parish. In keeping with the canonical regulations for presbyters, deacons should assist at no more than three Masses on any given Sunday or holy day.

If a deacon is present at a liturgy but does not function as a deacon or serve at the Eucharist as minister of Communion, he is not to vest, except at diaconate ordinations, the funeral of a deacon or another specifically determined liturgical celebration approved by the Archbishop.

While in their assigned parish/cluster, in extraordinary circumstances such as weddings of their children and wedding anniversaries, deacons may elect to remain in the assembly with their spouse. However, the normal place of the deacon is in the sanctuary assisting with the Liturgy of the Word, the Liturgy of the Eucharist and the distribution of Communion. When attending Mass outside his assigned parish/cluster, the deacon participates in the Mass with the assembly, unless he is invited to assist at the Mass.

8.3 Multiple Deacons

As a general rule, with the exception of major parish or Archdiocesan feasts or Mass with the Archbishop, no more than two deacons, a Deacon of the Word and a Deacon of the Eucharist, should assist at a Mass. Care should be taken that deacons are assigned to specific liturgies to minimize conflict with lay men and women who have been assigned and are prepared to assist at a specific liturgy.

8.4 Vesture

The sacred garment common to ordained and instituted ministers of any rank is

the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such. (GIRM #336)

The vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity. (GIRM #338)

In the Archdiocese of Dubuque, deacons presiding at vigils, funerals or graveside commendations, including rites at funeral homes, are allowed to vest in an alb and white stole.

8.5 Preaching

Among the primary ministries of the deacon are proclaiming the Gospel and preaching at liturgies. As one ordained to announce the “good news,” the deacon can extend this ministry in almost unlimited ways. The deacon may preach on the following occasions when he is presiding at:

- Reception of Holy Communion Outside of Mass
- Sunday Celebrations in the Absence of a Priest
- Rite of Baptism for Children
- Rite of Marriage
- Benediction of the Blessed Sacrament
- Order of Christian Funerals
- Celebration of the Liturgy of the Hours
- Visitation of the Sick and the Administration of Viaticum
- Order for the Solemn Exposition of the Holy Eucharist

At the invitation of the presider, the deacon may also preach at any liturgy at which he is not the presider. Deacons and pastors are encouraged to establish a schedule that allows the deacon to preach from time to time at the Sunday liturgies of the parish/cluster to which he is assigned. When possible, a deacon should preach every four to six weeks.

8.6 Other Liturgical Celebrations

8.6.1 Baptism and RCIA

Deacons may preside at the Rite of Baptism for Children. They also may preside at the minor rites of the RCIA according to the norms.

8.6.2 Marriages

In the parishes within the Archdiocese of Dubuque, a deacon, with the permission of the pastor, may administer the Rite of Marriage within or outside of Mass, and he may give the nuptial blessing at marriages outside of Mass. (Faculties, Number 10)

If a deacon is witnessing a marriage outside of the Archdiocese of Dubuque, he must request and receive delegation from the pastor of the

parish where the wedding is celebrated, prior to the wedding. A deacon may contact the Director for assistance in obtaining the delegation.

8.6.3 Funerals

Except for the Mass, a deacon may conduct all the funeral rites. This includes the Vigil, Funeral Liturgy outside of Mass, and Rite of Committal.

8.6.4 Liturgy of the Hours

A deacon may preside at Morning or Evening Prayer with the faithful. This is especially appropriate on days when a Mass is not celebrated. The deacon may vest in an alb and the stole of the day or season.

8.6.5 Solemn Exposition of the Holy Eucharist

A deacon may preside at this service wearing an alb and a stole. The ritual book should be followed to enhance the service's various options. The service may conclude with Benediction at which the deacon puts on a white humeral veil to give the blessing at the end of Exposition.

8.6.6 Distribution of Communion Outside of Mass

8.6.6.1 Communion to the Sick

A deacon may bring Communion to the sick. The Eucharist should be carried in a pyx. The Rite of Communion of the Sick should be followed as time and location permits.

8.6.6.2 Sunday Celebrations in the Absence of a Priest (SCAP)

In the case of an emergency, when a priest cannot be present for the celebration of Mass on the Lord's Day, this celebration may be used. A deacon may preside, vested in an alb and the stole of the season. He must use the ritual book, "Sunday Celebrations in the Absence of a Priest." A Communion Service must never be substituted for this celebration. The deacon may not use the presidential chair. He should be assisted by other ministers who have appropriate roles in the celebration.

Before the celebration begins, it should be explained to the faithful the difference between this kind of assembly and a Eucharistic celebration.

8.6.6.3 Communion Services

A Communion Service may be used when Mass is not celebrated

on that day. A Communion Service is not a substitute for Mass and care must be taken to instruct the faithful so there is no misunderstanding between the two. If no Mass is celebrated, other forms of prayer, such as the Liturgy of the Hours, may be celebrated with the faithful.

A deacon may preside at this service, vested in an alb and stole. He may use the “Rite of Distributing Holy Communion Outside of Mass” (promulgated by Archbishop Hanus in 2001 and revised in 2012).

8.6.7 Blessings

Deacons may bless sacramentals, including medals and religious articles. He may also administer blessings from the ritual (except where such blessings are reserved to priests). Deacons may distribute, but not bless, ashes (unless the blessing of ashes is part of a liturgical service at which the deacon presides).

9.0 Glossary

Active Ministry

A deacon who is functioning within the parish, agency, or institution to which he is assigned and is fulfilling liturgical, ministerial, and staff functions.

Assignment

An appointment by the bishop to a specific pastoral need of the diocesan Church.

Benediction

The conclusion of the Solemn Exposition of the Blessed Sacrament, where a priest or deacon, vested in alb, stole and humeral veil, blesses the people with the Blessed Sacrament in the monstrance.

Clustered Parishes

A grouping of two or more parishes served by one pastor. The parishes retain their separate identities, but enter into a formal agreement to collaborate in the sharing of ministries and resources.

Decree of Appointment

A letter signed by the Archbishop that defines the deacon’s specific ministry, the delineation of his duties and responsibilities, and the designation of his immediate pastor.

Ecclesial

Pertaining to the Church.

Faculty

A grant by a higher authority enabling a person to act in a way that the

recipient would not otherwise be empowered or authorized.

Inactive Deacon

A deacon who because of age, health or other matters no longer has an assignment from the Archbishop for ministerial duties.

Laicized Deacon

A deacon who, either voluntarily or involuntarily, has been dismissed from the clerical state and dispensed from the obligations resulting from ordination, including the obligation of.

Leave of Absence

A deacon whom the Archbishop has relieved of all responsibility for any ecclesiastical office or function, as well as from participating in active ministry, for a period of time.

Linked Parishes

Two or more parishes that have the same pastor or parish life coordinator, but are administered a distinct entities.

New Evangelization

The re-proposing of the Gospel "to those regions awaiting the first evangelization and to those regions where the roots of Christianity are deep but who have experienced a serious crisis of faith due to secularization." (Pope Benedict the XVI)

Parish Life Coordinator (PLC)

The person who is appointed by the Archbishop to administer the parish(es) in all things but those reserved to ordained priests or deacons. This person would provide for the ordinary day-to-day pastoral, spiritual and administrative care of the parish.

Sabbatical

An extended period of time away from a deacon's assignment for such purposes as respite, personal growth, advancing one's pastoral skills, and spiritual renewal.

Suspended Deacon

A deacon whose faculties have been suspended by the Archbishop and who consequently may not function as a deacon in any parish, agency, or institution of the Archdiocese.

United States Conference of Catholic Bishops (USCCB)

An official organization of the Catholic Bishops of the United States.

Appendix A

Funeral Planning Form for Deacons

PLEASE PRINT OR TYPE

DATE: _____

NAME: _____

BIRTHDATE: _____ SOCIAL SECURITY NO.: _____

IN CASE OF EMERGENCY, PLEASE NOTIFY: (Name) _____

RELATIONSHIP: _____ TELEPHONE: _____

CHILD(REN): _____ TELEPHONE: _____

_____ TELEPHONE: _____

ADD'L FAMILY CONTACT PERSON(S) (Indicate relationship & telephone number)

_____ TELEPHONE: _____

_____ TELEPHONE: _____

MY LAST WILL AND TESTAMENT IS LOCATED AT: _____

ATTORNEY: _____ TELEPHONE: _____

DURABLE POWER OF ATTORNEY FOR HEALTH CARE: _____ Yes _____ No

(If yes, who is agent): _____

ORGAN DONOR: _____ Yes _____ No

SPECIAL BURIAL INSTRUCTIONS

CHURCH WHERE SERVICES TO BE HELD: _____

MORTUARY: _____

LITURGY PLANNER: _____

CELEBRANT OF FUNERAL MASS: _____

DEACON: _____

HOMELIST: _____

PALLBEARERS: _____

WAKE INSTRUCTIONS (Be sure to indicate how body is to be dressed; namely, alb and stole or secular dress)

BURIAL TO TAKE PLACE AT: _____

BURIAL LOT PURCHASED: _____ Yes _____ No

IN CASE OF COMMON DEATH OF BOTH DEACON AND WIFE:

ANY OTHER SPECIAL INSTRUCTIONS (for example, reading, music):

This information requested of all deacons will make it easier for us to carry out your wishes in case of an emergency. You may make changes at any time by sending updated information.

It is suggested that copies be made for your family, home, your pastor where you serve, your attorney, your funeral director, and other persons that should be informed as to your funeral instructions.

Please send this completed form to:

Office of the Permanent Diaconate
PO Box 479
Dubuque IA 52004-0479

Appendix B

CONSTITUTION
OF THE
DIACONAL COMMUNITY COUNCIL
OF THE ARCHDIOCESE OF DUBUQUE

PREAMBLE

All members of the Church belong to the one Body of Christ and share in the one priesthood of Christ by their baptism. Central among the gifts Christ has given to His Church are the ordained ministries of bishops, priests and deacons.

Conscious of our responsibility to the People of God of the Archdiocese of Dubuque and to the Catholic Church throughout the world, aware that the essential role of those in sacred orders is to lead the Church in carrying out the mission of Christ, and applying the words of St. Paul, "to equip the saints (that is, the whole Church community) for the work of ministry, the building up of the Body of Christ," we, the Archbishop and permanent deacons of the Archdiocese of Dubuque, hereby establish the Diaconal Community Council of the Archdiocese of Dubuque.

ARTICLE I – NAME

The name of this body shall be the "Diaconal Community Council of the Archdiocese of Dubuque;" hereafter referred to as the "Diaconal Council" or "Council."

ARTICLE II – PURPOSE

The purpose of the Council shall be:

- a) To assist the Archbishop in fulfilling the Gospel mission of the Church.
- b) To provide a forum for mutual, open reflection and dialogue between the Archbishop and the deacons and their wives on issues, which concern them and the people of God.
- c) To search for and propose ways and means for effective ministries of deacons.
- d) To promote and provide for the human, spiritual, intellectual, and pastoral growth of the diaconal community.
- e) To establish and coordinate priorities of the diaconal community and to carry out efficient and effective ways to complete the work of the Council.
- f) To promote the social outreach and mission of the diaconal community including charity and social justice.
- g) To ensure recognition of the accomplishments of the diaconal community and to honor the deceased members of the diaconal community.

ARTICLE III – MEMBERSHIP

Section 1: Membership in the Diaconal Community

Membership in the Diaconal Community of the Archdiocese of Dubuque shall consist of all active and retired deacons, the wives of active and retired deacons, and the widows of deceased deacons. In the preceding sentence, the word “deacons” refers to those deacons who are incardinated or have faculties to function in the Archdiocese of Dubuque.

Section 2: Membership on the Council

The membership on the Council shall consist of the Archbishop, the Director of the Office of the Permanent Diaconate, elected and appointed deacons, and elected and appointed wives of deacons.

Section 3: Regional Representatives

Two representatives from each region shall be elected for a three-year term.

The regions shall be Ames, Cedar Rapids, Dubuque, Mason City, Northeast and Waterloo. The Council may add or reduce regions.

Section 4: Voting Rights

Deacons in good standing and wives of deacons shall be eligible to vote and to be elected, each in his or her respective region. The vacancy of any elected member's seat shall be filled by a special election for the unexpired portion of the term if that portion shall include at least one regularly scheduled meeting of the Council. If a regional Council Member moves out of the region, an election for his or her replacement shall take place as soon as possible in the region. Serving a partial term does not constitute a full term.

Section 5: Archbishop Appointees

The Archbishop shall appoint two at-large members from the membership of the diaconal community for a three-year term, which may be renewed at the discretion of the Archbishop.

The Archbishop may appoint additional members from the diaconal community for a three-year term to the Council, which may be renewed at the discretion of the Archbishop. These additional members are the Archbishop's appointees to other archdiocesan organizations.

ARTICLE IV – OFFICERS

Section I: President of the Council

The President of the Council shall be the Archbishop. The President shall have the right to call meetings of the Council, to preside over the meetings of the Council, to place matters of concern on the agenda of the Council, to accept or reject the results of the Council's deliberations, and to promulgate official decisions arising there from.

Section 2: Officers of the Council

The officers of the Council shall be President, Director of the Office of the Permanent Diaconate, Chair, Vice-Chair, Secretary, and Treasurer.

Section 3: Chair of the Council

The Chair shall conduct the meetings of the Council at the discretion of the President, shall be the executive officer of the Council, and shall have the duties prescribed for this office as provided in the By-Laws and by such standing rules as the Council shall adopt.

Section 4: Other Officers of the Council

The Vice-Chair, Secretary, and Treasurer shall have the duties as provided in the By-Laws and by such standing rules as the Council shall adopt.

Section 5: Election and Terms of Officers

The officers of the Council, other than the President and Director of the Office of the Permanent Diaconate, shall be elected at the July meeting and shall serve until their successors are elected.

ARTICLE V - MEETINGS

Section I: Schedule of Meetings

The Council shall meet on a schedule to be adopted annually by the Council, and at the call of the President, the Chair, or a majority of the members of the Council.

Section 2: Voting

All members of the Council shall have one vote as described in Article III, Section 2. A simple majority of the members shall constitute a quorum.

Section 3: Governance

The rules contained in the current edition of Robert's Rules of Order newly revised shall govern the Council in all cases to which they are applicable and to which they are not inconsistent with this Constitution, the By-Laws (Canon Law, National Guidelines for the Permanent Diaconate in the United States, and the statutes and policies of the Archdiocese of Dubuque), and any special rules of order the Council may adopt.

ARTICLE VI – COMMITTEES

Section I: Standing Committees

The Council shall have an Executive Committee, Spiritual Life Committee and Continuing Education Committee. The Council may create other standing committees as shall be necessary to carry out its work. Membership of these committees shall be selected by the Chair and confirmed by the Council. The Chair and Director will coordinate, when necessary, the work of these committees.

Section 2: Executive Committee

The Executive Committee shall consist of the officers of the Council. The Executive Committee shall not have the power to act in the name of the Council except as specifically authorized by the Council. The Executive Committee shall be responsible to supervise qualifications to serve on the Council and will conduct Council elections.

Section 3: Taskforce and Membership

A taskforce may be created by the Council and shall have the rights and duties that the Council shall specify. Membership on a taskforce shall be selected by the Chair and confirmed by the Council.

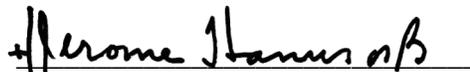
ARTICLE VII – AMENDMENTS

This Constitution may be amended by a vote of two-thirds of the voting members of the Council, provided that the amendment has been submitted in writing at the previous meeting of the Council, and subject to the concurrence of a majority vote by the members of the Diaconal Community and with the approval of the President of the Council.

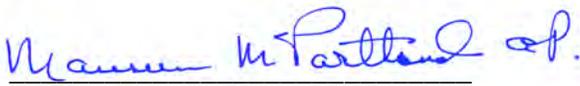
ARTICLE VIII - BY-LAWS

By-Laws shall contain provisions for the harmonious working of the Council and shall be added as necessary. No By-Law may abrogate any segment of this Constitution. By-Laws can be amended by a vote of two-thirds of the voting members of the Council, and with the approval of the President of the Council.

Date: December 26, 2010
Feast of St. Stephen, deacon



Most Rev. Jerome Hanus, O.S.B.
Archbishop of Dubuque



Chancellor

BY-LAWS

FOR THE DIACONAL COMMUNITY COUNCIL OF THE ARCHDIOCESE OF DUBUQUE

ARTICLE I - ELECTION OF MEMBERS

Election of Council members shall take place after February 15 of each year, for the term beginning July 1. Council members will serve staggered terms. A member elected to the Council shall serve for three years with a region having the right to renominate a Council member to serve for an additional three-year term. No member shall serve on the Council for more than two consecutive terms. After a three-year hiatus, a former member of the Council can stand for re-election.

ARTICLE II - AGENDA ITEMS

Agenda items for consideration by the Council shall be submitted by the members of the Council in writing to the Chair and the Director and considered by the Council at its next scheduled meeting.

ARTICLE III - OBSERVERS

Members of the archdiocesan diaconal community may attend the meetings of the Council as an observer and may be invited to speak.

ARTICLE IV - DUTIES OF OFFICERS

Section 1 – Chair

- a) Preside over and conduct Council meetings unless the President chooses to do so.
- b) Receive agenda items from the members of the Council to be placed on the agenda for Council meetings.
- c) Prepare the agenda for Council meetings in collaboration with the Director. The agenda for each Council meeting will be forwarded to the members of the Council at least one week before the scheduled meeting.
- d) Act as a resource person to the various committees of the Council.

Section 2 - Vice-Chair

- a) Act in the absence of the Chair
- b) Tally written ballots during Council meetings.

Section 3 – Secretary

- a) Prepare the minutes of the Council meetings.
- b) Confer with the Chair and the Director for factual accuracy of the minutes prior to sending the minutes to members of the diaconal community.

Section 4 – Treasurer

- a) Assist the Director in the management of the Crisis Fund, to ensure that funds are collected and needs are being met.

ARTICLE V - ELECTION OF COUNCIL MEMBERS TO OTHER ORGANIZATIONS AND OF LIAISON PERSONS

Deacons may be nominated by the Council to be appointed by the Archbishop to serve a designated term on the Archdiocesan Pastoral Council and Catholic Charities Board of Directors or any other board the Archbishop requests a recommendation for a deacon appointee. The Archbishop may reappoint a Deacon for more than one term.

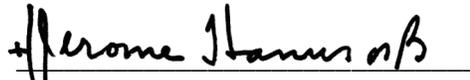
ARTICLE VI – ATTENDANCE

All Council members are expected to attend all Council meetings. If unable to attend, the Council member is to inform the Chair so the absence might be an excused one in the judgment of the Chair.

ARTICLE VII – REMOVAL

Any officer (except the President or the Director) or member of the Council may be removed for good cause if two-thirds (2/3) of the total members of the Council vote for removal at a meeting of the Council.

Date: December 26, 2010
Feast of St. Stephen, deacon



Most Rev. Jerome Hanus, O.S.B.
Archbishop of Dubuque



Chancellor

Appendix D

Faculties For Deacons in the Archdiocese of Dubuque

1. The deacon is an ordinary minister of the sacrament of Baptism (c. 861), with due regard for the prescriptions of Canon 530, §1, which gives precedence to the right of the pastor to baptize his own subjects.
2. The deacon may baptize one who has completed the fourteenth year, without previously referring the matter to the diocesan bishop. If at all possible in such cases, the deacon should seek to have a priest administer the sacrament of Baptism so as not to prejudice the person's right to the reception of the sacrament of Confirmation at the same time (cf. cc. 883, 885, §2).
3. The deacon is an ordinary minister of the Eucharist (c. 910).
4. The deacon may assist a blind or otherwise infirm priest in the celebration of the Eucharist (c. 930, §2).
5. The deacon may preside at the exposition and benediction of the Most Holy Sacrament (c. 943).
6. The deacon may administer sacramentals in accord with the norms of the liturgical books (c. 1168).
7. The deacon may impart those blessings, and only those blessings, which are expressly permitted to him by liturgical law (c. 1169, §3; cf. *Book of Blessings*).
8. The deacon may assist at the celebration of the Holy Eucharist in accord with the norms established by liturgical law. All liturgical rites (funerals, wake services, services of Scripture and Communion, Sunday Celebrations in the Absence of a Priest, burial services) are to be celebrated in accord with norms established by liturgical law and Particular Law (c. 835, §3).
9. The deacon may preach the homily at any liturgical service at which he presides. The deacon may preach the homily at the celebration of the Eucharist in any church, oratory, or chapel in the Archdiocese of Dubuque, with at least the presumed permission of the rector of the church, or the priest charged with the pastoral care of souls in the case of a chapel or an oratory (c. 764).
10. The deacon may witness marriages within the confines of the Archdiocese of Dubuque, according to the liturgical norms and in accordance with all requirements established by Universal and Particular Law (c. 1108). The deacon is given the general delegation, required by the norm of law (c. 1111) to assist at marriages within the Archdiocese of Dubuque, with the permission of the proper pastor.

Appendix E

Examples of Ministry in Liturgy, Word, and Charity

Ministry of Liturgy

1. To serve as Deacon at Mass
2. To baptize
3. To witness marriage vows
4. To preside at funerals, wake services, interments
5. To preside at formal services of the assembly: Scripture service, Benediction, Stations of the Cross, Liturgy of the Hours, etc.
6. To provide or assist in formation programs for readers, extra-ordinary ministers of Communion or acolytes
7. To assist the Archbishop when he celebrates sacraments in the parish

Ministry of the Word

1. To proclaim the Gospel at the Eucharistic Liturgy
2. To preach the homily
3. To catechize: RCIA, baptism or marriage preparation
4. To coordinate and/or teach a Scripture study program and stimulate lay persons to become increasingly active and responsible in those programs
5. To be available as a consultant for various parish groups which are involved in education programs

Ministry of Charity

1. To perform charitable service and works in response to social needs in the name of the parish family of the Archdiocese
2. Hospital visitation with or without communion
3. Nursing Home visitations with or without communion
4. To care for the aged or homebound
5. Service to the handicapped
6. Jail/Prison ministry
7. Marriage cases
8. Family Life programs
9. To plan or support Social Concerns activities
10. To provide leadership within the community in Ecumenical programs
11. To help develop lay ministries in the parish and neighborhood
12. To work with AIDS facilities or patients
13. To work with Barnabas Uplift
14. To work with a Catholic Worker House
15. To work as a mentor or with Circles of Support and Accountability
16. To work with local food pantries
17. To work with Homeless Shelters
18. To work as a Hospice volunteer
19. To work with Hispanic Ministry
20. To work with the mentally ill
21. To work with Mission programs
22. To work with Shelters for Women
23. To work with St. Vincent DePaul programs
24. To work with the Twelve Step Program (AA or NA)

Appendix F

Worksheet for Areas of Ministry Archbishop's Assignment Letter

Please return this completed form to Tom Lang before _____

Deacon's Name: _____

Parish(s): (List all parishes which are linked or clustered. Do not list cluster name.)

Parish Name _____ City
(Example: St. Joseph Parish, Dubuque)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Please list below the ministry areas in which you will be serving in the next three years. These ministry areas should be in agreement with your spouse and your pastor/pastoral administrator. They should include all three areas of Liturgy, Word, and Charity. See "Ministry Opportunities" sheet for examples. (Please use back of worksheet if more lines are needed.)

1. I will _____
2. I will _____
3. I will _____
4. I will _____
5. I will _____
6. I will _____

Signatures: Deacon _____ Date _____

Spouse _____ Date _____

Pastor/Parish Life Coordinator _____ Date _____

Appendix G

Requesting Incardination into the Archdiocese of Dubuque

The process for requesting incardination into the Archdiocese of Dubuque is as follows:

- The deacon has been serving in the Archdiocese for at least five years, has a positive recommendation from his pastor and the Director, and intends his domicile in the Archdiocese to be permanent.
- The petitioning deacon writes a letter to the diocesan bishop of the diocese in which he is presently incardinated, requesting excardination in order to be incardinated into the Archdiocese of Dubuque. In this letter, the deacon states that his ministry is needed in the Archdiocese and that he intends his domicile in the Archdiocese to be permanent. A copy of this letter is sent to the Archbishop of Dubuque.
- At the same time the petitioning deacon writes the letter requesting excardination, he writes a letter to the Archbishop of Dubuque requesting incardination into the Archdiocese. In this letter, the deacon states his intention to be permanently domiciled within the boundaries of the Archdiocese, his satisfaction with his ministry, and his desire to serve permanently as a deacon in the Archdiocese. A copy of this letter is sent to the bishop of the diocese to which the deacon is presently incardinated.
- All further correspondence is done by the ordinaries of the two dioceses. If approved, the deacon will receive a letter of excardination from the bishop of his prior diocese (which does not take effect until he receives a letter of incardination) and a letter of incardination from the Archbishop of Dubuque. Upon issuance of the letter of incardination, the deacon becomes a cleric of the Archdiocese of Dubuque.

Appendix H

Complaints Against Deacons

Complaints received by the Archbishop, Vicar General, or other professional staff of the Archdiocese are forwarded to the Director. The deacon's pastor may register a complaint about a deacon to the Director to seek guidance and relief. The Director keeps the Archbishop informed about how the complaint is being handled or how it will be resolved.

The Director may bring the matter to a close by addressing the parties involved through:

- Face-to-face meetings
- Consultation with the pastor and local vicar
- Written communication with the principals
- Preparing documents and draft letters for the Archbishop's consideration
- Some other manner

Credible and serious complaints of the nature of hearsay, which make reference to someone with first-hand knowledge, may be pursued. The person with the hearsay information may be asked to:

- Name the person with first-hand knowledge, if this is appropriate
- Obtain that person's permission to be contacted by the Director or another official
- Ask that person to come forward in person
- Ask that person to submit signed testimony
- Rumors and unsubstantiated hearsay complaints may be made known to the deacon, but will be dropped unless or until someone with first-hand knowledge steps forward

If the complainant refuses to allow his/her name to be divulged, the substance of the matter may be brought to the attention of the deacon. However, the matter will be dropped and no record will be entered into the deacon's personnel file.

The accused deacon is entitled to be made aware of the specifics of the complaint against him, to know the name of his accuser (unless the complainant's safety could be compromised), to respond to the complaint made against him, and to protect and defend his good name and reputation. He may call on others to give testimony on his behalf. He may submit for consideration and placement in his file written responses to accusations.

No anonymous statements or reports will be maintained in a deacon's personnel file. A deacon may request that the records regarding an oral or anonymous complaint be retained in his confidential sealed file for his own protection.

When a complainant requests a meeting:

- The deacon involved is informed of the meeting either beforehand or immediately afterward
- If the complainant requests a meeting with the Archbishop, the complainant will be advised to meet first with the Director and/or the Vicar General
- The fact that a meeting is held does not imply judgment on the validity of the complaint

Disciplinary actions rest solely with the Archbishop. Complaints, which may involve the reassignment of a deacon will be handled by the Director, vicar and pastors involved.

Appendix I

Mass with a Deacon

From the General Instruction of the Roman Missal (GIRM), 2010

Introduction

Appropriate diaconal roles include: proclamation of the Gospel, assisting at the altar, and the distribution of Communion, particularly but not exclusively the chalice. Again, deacons are not to take roles that are specifically those of the laity, such as proclamation of the first and second reading.

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 honor 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)

When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry, wearing sacred vestments. In fact, the Deacon:

- a) assists the Priest and walks at his side;
- b) ministers at the altar, both as regards the chalice and the book;
- c) proclaims the Gospel and may, at the direction of the Priest Celebrant, give the Homily;
- d) guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer;
- e) assists the Priest Celebrant in distributing Communion, and purifies and arranges the sacred vessels;
- f) carries out the duties of other ministers himself, if necessary, when none of them is present. (GIRM #171)

The Introductory Rites

Carrying the *Book of the Gospels* slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest's side. (GIRM #172)

When he reaches the altar, if he is carrying the *Book of the 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 the Gospels* on the altar, after which, together with the Priest, he venerates the altar with a kiss. (GIRM #173)

If he is not carrying the *Book of the Gospels*, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss. (GIRM #173)

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. (GIRM #274)

. . . if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar. (GIRM #173)

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. (GIRM #174)

The Penitential Act

The Priest invites the faithful to make the Penitential Act.

After a brief pause for silence follows.

There are several options for the Penitential Act. One option permits the Deacon to say the following invocations:

You were sent to heal the contrite of heart: Lord, have mercy.

The people reply: Lord, have mercy.

You came to call sinners: Christ, have mercy.

The people reply: Christ, have mercy.

You are seated at the right hand of the Father to intercede for us:

Lord, have mercy.

The people reply: Lord, have mercy.

The Liturgy of the Word

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, *May the Lord be in your heart . . .*. The Deacon signs himself with the Sign of the Cross and replies, *Amen*. Having bowed to the altar, he then takes up the *Book of the 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. 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 acclaims, *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 . . .*), and returns to the Priest's side. (GIRM #175)

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*). In more solemn celebrations, if appropriate, a Bishop may impart a blessing to the people with the *Book of the Gospels*. (GIRM #175)

Lastly, the Deacon may carry the *Book of the Gospels* to the credence table or to another

suitable and dignified place. (GIRM #175)

Moreover, if there is no other suitable reader present, the Deacon should proclaim the other readings as well. (GIRM #176)

After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo. (GIRM #177)

The Liturgy of the Eucharist

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. 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 the water, etc.*, and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table. 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. (GIRM #178)

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. (GIRM #179)

From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling. 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. (GIRM #179)

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*. (GIRM #180)

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. (GIRM #181)

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. (GIRM #182)

When the distribution of Communion is over, the Deacon returns to the altar with the Priest and 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. (GIRM # 183)

The Concluding Rites

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. (GIRM #184)

If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, *Bow down for the blessing*. 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)*. (GIRM #185)

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. (GIRM #186)

Additional Principles and Norms

The following are additional sections of the revised General Instruction of the Roman Missal (2010) that are important for the liturgical ministry of the Deacon.

Genuflections and Bows

A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil. (GIRM #274)

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. (GIRM #274)

Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. (GIRM #274)

Ministers carrying the processional cross or candles bow their heads instead of genuflecting. (GIRM #274)

A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body.

- a) A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.
- b) A bow of the body, that is to say, a profound bow, is made to the altar; during the prayers *Munda cor meum* (*Cleanse my Heart*) and *In spiritu humilitatis* (*With humble spirit*); in the Creed at the words *et incarnates est* (*and by the Holy Spirit . . . and became man*); in the Roman Canon at the *Supplices te rogamus* (*In humble prayer we ask you, almighty God*). The same kind of bow is made by the Deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the Priest bows slightly as he pronounces the words of the Lord at the Consecration. (GIRM #275)

Incensation

Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2, Rev 8:3).

Incense may be used optionally in any form of Mass:

- a) during the Entrance procession;
- b) at the beginning of Mass, to incense the cross and the altar;
- c) at the procession before the Gospel and the proclamation of the Gospel itself;
- d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people;
- e) at the elevation of the host and the chalice after the Consecration. (GIRM #276)

The Priest, having put incense into the thurible, blesses it with the Sign of the Cross, without saying anything. (GIRM #277)

Before and after an incensation, a profound bow is made to the person or object that is incensed, except at the altar and the offerings for the Sacrifice of the Mass. (GIRM #277)

Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the *Book of the Gospels*, the paschal candle, the Priest, and the people. (GIRM #277)

Two swings of the thurible are used to incense relics and images of the Saints exposed for public veneration; this should be done, however, only at the beginning of the celebration, following the incensation of the altar. (GIRM #277)

The altar is incensed with single swings of the thurible in this way:

- a) if the altar is freestanding with respect to the wall, the Priest incenses walking around it;
- b) if the altar is not freestanding, the Priest incenses it while walking first to the right hand side, then to the left.
(GIRM #277)

The cross, if situated on the altar or near it, is incensed by the Priest before he incenses the altar; otherwise, he incenses it when he passes in front of it. (GIRM #277)

The Priest incenses the offerings with three swings of the thurible or by making the Sign of the Cross over the offerings with the thurible, before going on to incense the cross and the altar.
(GIRM #277)

The Purification

The sacred vessels are purified by the Priest, the Deacon, or an instituted acolyte after Communion or after Mass, in so far as possible at the credence table. The purification of the chalice is done with water alone or with wine and water, which is then consumed by whoever does the purification. The paten is wiped clean as usual with the purificator.
(GIRM #279)

Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar. (GIRM #279)

Communion under Both Kinds

Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father. (GIRM #281)

When Communion is distributed under both kinds:

- a) the chalice is usually administered by a Deacon or, in the absence of a Deacon, by a Priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by one of the faithful who, in case of necessity, has been entrusted with this duty for a single occasion;
- b) whatever may remain of the Blood of Christ is consumed at the altar by the Priest or the Deacon or the duly instituted acolyte who

ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way.

Any of the faithful who wish to receive Holy Communion under the species of bread alone should be given Communion in this form.

(GIRM #284)

For Communion under both kinds the following should be prepared:

- a) If Communion from the chalice is done by drinking directly from the chalice, a chalice of a sufficiently large size or several chalices are prepared. However, care should be taken lest beyond what is needed of the Blood of Christ remains to be consumed at the end of the celebration.
- b) If Communion from the chalice is done by intinction, the hosts should be neither too thin nor too small, but rather a little thicker than usual, so that after being intincted partly into the Blood of Christ they can still be easily distributed. (GIRM #285)

If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves to the minister of the chalice and stands facing him. The minister says, *The Blood of Christ*, the communicant responds, *Amen*, and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator. (GIRM #286)

If Communion from the chalice is carried out by intinction, each communicant, holding a Communion-plate under the mouth, approaches the Priest, who holds a vessel with the sacred particles, with a minister standing at his side and holding the chalice. The Priest takes a host, intincts partly into the chalice and, showing it, says, *The Body and Blood of Christ*. The communicant responds, *Amen*, receives the Sacrament in the mouth from the Priest, and then withdraws. (GIRM #287)