



**Diocese of Owensboro**

# **PERMANENT DIACONATE**

# **DIRECTORY OF POLICIES AND PROCEDURES**

*This is at the heart of the diaconate . . .  
to be a servant of the mysteries  
of Christ and, at one and the same time,  
to be a servant to your brothers and sisters.  
(Pope John Paul II)*

*May 2014*

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## REFERENCES

*Canon* [Code of Canon Law](#), Canon Law Society of America, 1983

*GIRM* [General Instruction of the Roman Missal](#)

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*National Directory*

[National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States](#), USCCB, 2004

<http://www.nccbuscc.org/beliefs-and-teachings/vocations/diaconate/index.cfm>

Website maintained by the Secretariat for the Diaconate, United States Conference of Catholic Bishops.

[Directory of Policies and Procedures, Ver. 2.0 Archdiocese of Atlanta, GA, October 2012](#)

## **1.0 INTRODUCTION**

### **1.1 ISSUING AUTHORITY**

This *Directory of Policies and Procedures* for Permanent Deacons is issued under the authority of the Bishop of the Roman Catholic Diocese of Owensboro.

### **1.2 APPLICABILITY**

This *Directory* applies to all deacons (and deacon candidates) actively engaged in ministry in the Roman Catholic Diocese of Owensboro.

For information on the selection of candidates and formation [see 5.5.-5.8 below](#).

### **1.3 BACKGROUND**

Jesus the Christ, on the night He was betrayed, established the sacramental and communal Church with the First Eucharist. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men, deacons, who could free the bishops of their more secular and temporal duties. Historical testimony of the generations that followed shows that the deacon at all times had a special link with the bishop, as the diaconate quickly became a recognized and important office in the Church.

In the centuries that followed, the Church continued to grow under the guidance of the Holy Spirit. Likewise, the work of the deacons evolved into three major areas: Sacrament, Word, and Service. In regard to liturgy, they fulfilled such roles as proclaiming the Gospel at Holy Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, and distributing Holy Communion. In regard to doctrine, teaching duties for deacons included giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the deacons' work consisted of reporting the needs of the community to the bishop and bringing his response and assistance to those in need and want.

Over the centuries, the diaconate was displaced by seminarians in their final year of preparation for the priesthood. These were termed "transitional" deacons.

In Rome, in 1959, Caritas International requested that the "permanent" diaconate be restored and from 4-16 October 1963, the subject was discussed during the deliberations of the Second Vatican Council. On 29 September 1964, in five separate votes, the Council Fathers approved the

restoration of the diaconate as a permanent Order, in its own right, a full part of the three-fold hierarchy of Holy Orders: bishop, priest, and deacon.

On 18 June 1967, Pope Paul VI issued “*Sacrum Diaconatus Ordinem*,” a document that re-established the permanent diaconate for the Western Church. In May of 1968, the Roman Catholic bishops of the United States petitioned the Holy See for permission to restore the diaconate in our country. The Apostolic Delegate informed our bishops on 30 August 1968 that Pope Paul VI had acceded to their request.

Following the direction of the Second Vatican Council, the Diocese of Owensboro began the process of re-establishing the diaconate in 2006 under the direction of Bishop John J. McRaith, third Bishop of Owensboro. The process was continued under the fourth Bishop of Owensboro, Bishop William F. Medley and the re-establishment was finalized with the ordination of its first permanent deacons on 15 September 2012. This *Directory* was created to bring into compliance a diaconate that reflects the *General Instruction of the Roman Missal* (24 July 2010) and the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (26 December 2004). This *Directory* is a living document, to be revised as the diaconate continues to evolve in our Diocese and continues to strengthen the ministerial life of the universal Church.

## **2.0 MISSION STATEMENT OF THE DIACONATE OF THE DIOCESE OF OWENSBORO**

### **2.1 MISSION STATEMENT**

We, the deacons of the Diocese of Owensboro, called by the Holy Spirit to be the Sacramental presence of Christ in our world and empowered by the grace of ordination, strive to fulfill our calling by proclaiming and witnessing to the Gospel and by responding generously and compassionately to the human and spiritual needs of others, especially the poor and the oppressed.

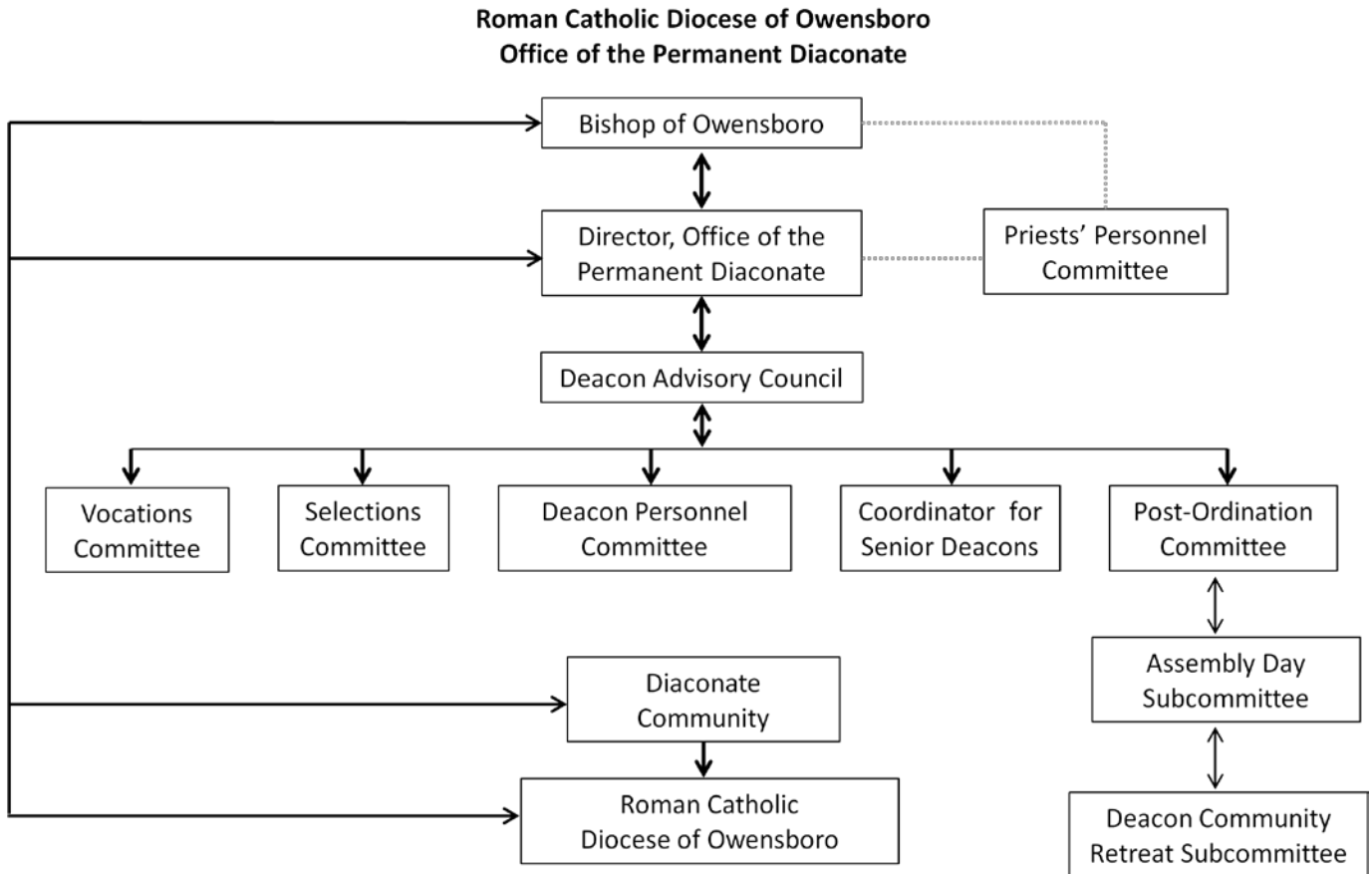
Under the leadership of our bishop and in partnership with the Presbyterate, religious communities, laity, and the gifted women of the Diaconate Community, we humbly commit ourselves to the mission and ministry of Jesus Christ and His Sacred Church through the diaconal ministries of Service, Worship and proclamation of the Gospel in word and deed.

### **2.2 IMPLEMENTATION**

1. A deacon in the Roman Catholic Diocese of Owensboro will serve at the will of the Bishop according to the pastoral needs of the Diocese.
2. It will be the privilege and duty of the pastors of the Diocese (and other ministers in leadership roles) to request the service of the deacon through the Office of the Permanent Diaconate.
3. Each deacon will be assigned a supervisor to whom he will be accountable.
4. A Letter of Appointment will be issued by the Bishop, after consultation with the deacon and the deacon's pastor/supervisor.
5. The ministry of the deacon will be performed according to the gifts of the individual deacon and his state of life.

### 3.0 STRUCTURE OF THE DIACONATE IN THE DIOCESE OF OWENSBORO

#### 3.1 ORGANIZATION CHART





## **3.2 OFFICE OF THE PERMANENT DIACONATE**

### **3.2.1 Introduction**

- Purpose: To provide a structural framework and environment in which the permanent diaconate can grow and thrive in the Diocese.
- Office Mission: To provide a supportive and governing presence to diaconal ministry by awareness of and response to the needs of the diaconate community (deacons, their wives and families, widows, and those men and their wives in formation); to promote diaconal vocations; to listen and respond to the concerns of the diaconate community; to provide for the continued post-ordination formation of the diaconate.
- Staff: The office consists of the Diaconate Director and the Director of Formation.
- Location: The Diaconate Office is located in the parish church of St. Susan, PO Box 788, 221 Allensville St., Elkton, KY 42220-0788
- Contact Information: Office: 270/265-5263; Fax: 270/265-5263  
Email [heribertorodriguez77@msn.com](mailto:heribertorodriguez77@msn.com)

### **3.2.2 Governance**

- The Diaconate Director and the Director of Formation are members of the Diocesan staff. The Diaconate Director and the Director of Formation are either deacons or priests selected by the Bishop. They are directly responsible to the Bishop. In matters of daily operations and budget they report to the Diocesan Chancellor.
- The Diaconate Director is responsible for:
  - coordination with the director of formation
  - dissemination of information about the diaconate to the diocesan congregation
  - soliciting diaconal vocations in cooperation with the diocesan vocation directors
  - selection process of applicants for Diaconate Formation
  - assignments and personnel actions (submission of recommendations to the Priests' Personnel Committee and the Bishop)
  - communication with the diaconate community
  - coordination of diaconal matters with pastors and the Diocesan Staff
  - budget development and management
  - management of the Diaconate Office
- The Director of Formation is responsible for:
  - pre-ordination formation classes and retreats (Aspirancy & Candidacy – a four-year program)

- soliciting diaconal vocations in cooperation with the Diocesan Vocation Director
- selection process of applicants for Diaconate Formation
- post-ordination formation retreats
- ongoing formation of deacons (educational)
- communication with the diaconate community
- diaconal community building events and activities

### **3.2.3 Administration**

- The Diaconate Office provides the following services:
  - retention and maintenance of personnel files for deacons, candidates, aspirants, and applicants
  - records of continuing education and personal retreats
  - pre-ordination formation records
  - scheduling formation classes and retreats
  - acquiring and scheduling formation instructors
  - annual Deacon Assembly Day
  - annual Deacon Community Retreat
  - Deacon funeral planning (as requested)
  - Email and voicemail announcements
  - monthly communication
  - Diaconate ordination planning and administration (in collaboration with the Office of Worship)
  - coordination of Women of the Diaconate activities
  - coordination of Senior Deacon activities
  - supervision of the Diaconate website
  
- The Diaconate Director is assisted in the performance of his duties by:
  - Deacon Advisory Council
    - Vocations Committee
    - Selection Committee
    - Deacon Personnel Committee
    - Post-Ordination Committee
      - (Assembly Day and Deacon Community Retreat Subcommittees)
    - Coordinator for Senior Deacons
  - Priests' Personnel Committee

NOTE: The committee structure above, can be adapted as needed.

### **3.2.4 Deacon Advisory Council: Purpose and Structure**

The Deacon Advisory Council exists to advise the Bishop and Diaconate

Director concerning all matters pertinent to the functioning of the diaconate in the Diocese ([see 5.10 for its Constitution and By-Laws](#))

### **3.2.5 Committees: Purpose and Structure**

Committees are appointed, as required, to conduct particular projects or tasks. They may be formed by order of the Diaconate Director or the Deacon Advisory Council.

- a. **Vocations Committee:** Its purpose is to present informational sessions for persons who are interested in learning more about the diaconate formation program, usually those considering the submission of an application for diaconal formation. This committee consists of two to three deacon couples or single deacons, and one couple each in the Aspirant and Candidate formation period. This committee meets at the call of the chairperson/s during the 18-month period preceding the start of a new deacon formation Aspirancy class. Members are volunteers solicited by the Diaconate Director and committee chairperson/s. Term of service is for one vocation cycle (approximately 2 years). This committee usually presents six or more information sessions during a vocation discernment period of 6-8 months.
- b. **Selection Committee:** The purpose is to administer the selection and evaluation process to applicants for diaconate formation, evaluate the results of this process, and recommend applicants who successfully complete the process to the Bishop for acceptance into the Aspirancy Program. The committee also monitors the progress of Aspirants and upon successful completion, recommends Aspirants to the Bishop for acceptance into the Candidacy Formation Program. The committee will also monitor the progress of Candidates in the Candidacy Formation Program, evaluate the results of this process, and recommend Candidates who successfully complete the process to the Bishop for ordination. This committee consists of three deacon couples, two priests, one laywoman, and one layperson (man or woman, preferably of a religious order). The Diaconate Director, and wife if married, are members of this committee.
- c. **Deacon Personnel Committee:** The purpose of this committee is to consider all deacon personnel actions referred to it by the Diaconate Director and/or the Bishop, evaluate the personnel issue, and submit recommendations for action to the Bishop through the deacon office. The committee membership consists of three deacons and one priest

appointed by the Bishop upon the recommendation of the Diaconate Director. The Diaconate Director is the Chairperson of the Committee. The Vicar of Clergy is an ex-officio member of the Committee. The normal business of the Committee is conducted by email, telephone, or in written form. The Committee physically meets only on the call of the Bishop or Diaconate Director.

- d. **Post-Ordination Committee:** The purpose of this committee is to provide the deacon with opportunities to continue to develop and integrate the dimensions of formation (human, spiritual, intellectual, and pastoral) into his life and ministry. The Assembly Day subcommittee will develop and coordinate ongoing formation of deacons considering the two distinct but closely related levels of formation: the diocesan level, in reference to the bishop, and the community level, in reference to the parish priest. Also recognizing the importance of the ongoing formation for wives and families of deacons, the Deacon Community Retreat subcommittee will develop and coordinate retreat days for formation of deacons, their wives, and their families as a distinct community.
- e. **Coordinator for Senior Deacons:** The Coordinator is the main point of contact and advocate between the Senior Deacons, the Diaconate Director, and the Bishop. He is charged with maintaining contact with Senior Deacons, planning Senior Deacon activities, and bringing the needs of Senior Deacons to the Diaconate Director and the Bishop. The Coordinator for Senior Deacons is himself, a senior deacon, and is appointed by the Bishop upon the recommendation of the Deacon Council and Diaconate Director.

### **3.2.6 Budget and Funding**

- a. The Diaconate Office prepares the budget for funding all diaconal activities throughout the year. The budget is approved by the Chancellor, Administrative Council, and the Bishop.
- b. The following general guidelines apply:
  - 1. All pre-ordination formation is paid by the Diaconate Office. This includes instructor stipends and expenses, tuition, and fees. The office does not fund aspirant or candidate travel expenses, expendable supplies for class, or lodging, except for formation retreats where lodging is included.
  - 2. The fiscal year is from July 1 to June 30.

3. Continuing education funds are to be budgeted by the parish to which the deacon is assigned and is not available in the diocesan diaconate budget at this time.
4. Women of the Diaconate activities and Senior Deacon activities are funded to the extent possible in the diocesan diaconate budget.

### **3.3 The Deacon**

*The deacon exercises his ministry within a specific pastoral context – the communication and mission of a diocesan church. He is in direct relationship with the diocesan bishop with whom he is in communication and under whose authority he exercises his ministry. In making the promise of respect and obedience to his bishop, the deacon takes as his model Jesus the 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. It is, therefore, a particular responsibility of the bishop to provide for the pastoral care of the deacons of his diocese. The bishop discharges this responsibility both personally and through the director of deacon personnel. (National Directory, 41)*

#### **3.3.1 Duties** ([see 4.1 - 4.6](#))

#### **3.3.2 Not Incardinated Deacons**

Not incardinated (also called Extern) deacons are defined as those deacons who are incardinated in another diocese and are seeking faculties within the Diocese of Owensboro ([see 4.9](#)).

#### **3.3.3 Bi-ritual Deacons**

1. The bi-ritual indult of faculties is not granted by Rome to deacons, but by mutual consent of the proper ordinaries.
2. When a deacon of the Eastern Catholic Churches is granted bi-ritual faculties to assist in the Roman Catholic Church, the theological understanding of the Holy Sacraments and the Order of the Diaconate in the Eastern Catholic Churches is to be respected. Practically, a deacon of the Eastern Catholic Churches is not to be allowed to solemnize marriages in the Roman Catholic Church.
3. A deacon of another ritual Catholic Church receives faculties from the Bishop of Owensboro after that deacon’s proper ordinary has granted him permission to serve as a deacon in this Diocese.
4. Bi-ritual deacons are obligated by all the norms and directives of the Roman Catholic Diocese of Owensboro while functioning within this ecclesiastical jurisdiction.

## **4.0 DEACON POLICES**

### **4.1 PROFESSIONAL CODE OF ETHICS FOR PERMANENT DEACONS**

*By our Baptism and Ordination we are called to Service*

#### **4.1.1 Commitment to God**

To be the herald of Christ: To believe scripture that I read, teach what I believe, and practice what I teach. Trust in the Lord. Pray without ceasing. To wonder at God's creation and to be a steward of that creation.

#### **4.1.2 Commitment to Family**

To remember my responsibility to my family: To be loving, caring and supportive, and to give priority to my family's needs.

#### **4.1.3 Commitment to Church**

To be a faithful and professional representative of the church: To be faithful to church teaching, and to honor my pledge of obedience to the bishop. To serve with integrity, and to lead by example, in action as well as word.

#### **4.1.4 Commitment to Others**

To remember that I have been called to serve: To respond generously and compassionately to the spiritual and human needs of others. To be present to those to whom I am serving.

#### **4.1.5 Commitment to Self**

To care for myself: To take the time to ensure my own spiritual, physical, intellectual, and emotional well-being. To always be true to myself, my Catholic identity, and to my calling as a deacon. To know and accept my limitations and to remain centered in Christ as I live my life.

[Credits: Deacon Chuck Bent (2006) prepared this Code of Ethics in its original form. It has been edited to suit circumstances.]

## 4.2 EVALUATION OF DEACONS

### 4.2.1 Objectives

The ultimate goal of all ministry is to assist the People of God in their quest to live fully their baptismal calling. The deacon is ordained to minister to the People of God through a life of service designed to assist them on their journey. Authentic ministry, however, requires accountability. Accountability serves the minister, aiding the minister in the quest to serve the People of God. Accountability makes true service possible. The following accountability process is designed to assist the deacons of the Diocese of Owensboro in their service to the People of God.

### 4.2.2 Method: Statement of Ministerial Objectives and Accountability Process

- a. **Deacon Ministry Agreement (annually):** Upon the acceptance of an assignment, the deacon, the deacon's spouse, and the deacon's pastor/supervisor will establish a statement of ministerial objectives through the completion of the Deacon Ministry Agreement, stating the duties and ministerial objectives of the deacon in that assignment ([see Appendix 5.12 for the Deacon Ministry Agreement](#)).

Deacons serving in dual ministries are to follow this procedure in both assignments. Deacons serving a parish cluster under one pastor or administrator need only process and submit one deacon ministry agreement.

The deacon will meet with the pastor/supervisor annually to evaluate how the ministerial objectives of the deacon have been accomplished in the previous year. This meeting will provide an opportunity to assist the deacon in better serving the people. This will also provide an opportunity to update, as needed, the Deacon Ministry Agreement. The updated Deacon Ministry Agreement is to be forwarded to the Diaconate Director and the Vicar of Clergy.

**Agreement to this accountability process must be a part of the Deacon Ministry Agreement.**

Should any problems be brought to light by this accountability process, the deacon, the deacon's spouse, and the pastor/supervisor are to establish a plan to address these problems. The Diaconate Director or his representative will serve in assisting the deacon and the pastor/supervisor in establishing this plan. **Any plan must, as its first consideration, assist the deacon in living out the diaconal ministry to which he is called.**

NOTE: While the above paragraphs stipulate time frames for review and assessment, issues that require immediate attention should be addressed to the Deacon Director by the pastor, deacon, or spouse as soon as possible.

- b. **Annual Assessment Form (annually):** Annually, due by November 15, the deacon and the deacon's spouse (if applicable), will complete assessment forms to be evaluated by the Diaconate Director or his representative ([see Appendix 5.11 for Annual Assessment Review Form](#)).

This assessment is in addition to the required Deacon Ministry Agreement in the deacon's evaluation ([see 4.2.2 a. above](#)).

- c. **Issues that arise from these assessments are to be handled in the following manner:**

Problem issues that surface in either the deacon's self-assessment or the assessment completed by the deacon's spouse, require the deacon and his spouse meet with the Diaconate Director or his representative. The problem is to be defined in this meeting and a plan of assistance is to be established. **Any plan must, as its first consideration, assist the deacon in living out the diaconal ministry to which he is called.** Referrals to any necessary outside assistance will be made at this time. It is the responsibility of the deacon to follow through with the plan of action.

## 4.3 POST-ORDINATION FORMATION AND EDUCATION

### 4.3.1 Post-ordination Formation

The National Directory calls for a post-ordination formation program to be established for the newly ordained for the first three years after ordination (National Directory #46). The Diocese of Owensboro has chosen to expand this requirement to all permanent deacons in active ministry. An evaluation process is an important component of these programs.

- a. **Assembly Day (annual):** Deacons in active ministry will meet as a group each year on the 2<sup>nd</sup> Saturday in June. This meeting is to be conducted by the Diaconate Director or his representative. In the course of this meeting, the deacons will discuss with the Director or his representative any issues that may have arisen during the previous twelve months regarding their ministry or their life as deacons. Should major issues arise, the Diaconate Director or his representative



in consultation with the Director, will advise the deacon and assist in directing that individual to the proper resources needed to address the issue.

- b. **Retreat (annual, mandatory):** Deacons in active ministry will meet as a group each year on the 2<sup>nd</sup> weekend in November. This meeting is for the purpose of spiritual formation in the format of a retreat. This retreat is mandatory; exceptions approved by the Diaconate Director only.

#### **4.3.2 Post-ordination Continuing Education**

The National Directory mandates ongoing continuing education and formation for deacons (National Directory, 47, 97, 125). A requirement for such education and formation is to be established by each diocese, with the approval of the diocesan bishop.

Each diocese is to establish a basic minimum of continuing education hours to be fulfilled on an annual basis by all deacons. This requirement is in addition to time allocated for spiritual direction and the annual retreat (National Directory, 254).

**The Diocese of Owensboro has established the following continuing education and formation requirements for all deacons in active service.** (Note: Retired deacons, deacons on “Pastoral Leave”, deacons on “Leave of Absence”, may be relieved of these requirements.)

1. Each deacon is required to obtain sixty (60) hours of continuing education every three (3) years, with a minimum of ten (10) hours in any year.
2. The three-year cycle begins January 1<sup>st</sup> following the year of ordination, or arrival into the diocese and the granting of faculties by the Bishop.
3. In each three-year cycle, at least thirty (30) of the sixty (60) hours must be in the form of attendance and participation in live seminars, courses, or workshops. The remaining thirty (30) hours can be any combination of live presentations and instructional books, DVDs, CDs, computer modules, or programs offered by way of the internet.
4. The following programs qualify for continuing education hours:
  - a. Attendance and participation at the annual National Diaconate Institute for Continuing Education (NDICE) = 20

CEUs

- b. Seminars, workshops and programs offered by Diocesan agencies. These include classes given in the pre-ordination formation program (a class equals the Saturday and Sunday components of the weekend or weekends of the class).
  - c. Courses offered by seminaries, colleges and universities designed specifically to further the education and/or formation of deacons.
  - d. Courses offered by seminaries, colleges and universities, subject to the approval of the Diaconate Director.
  - e. Books, DVDs, CDs, computer modules, or programs offered by way of the internet, subject to approval by the Diaconate Director.
  - f. Miscellaneous activities with the approval of the Diaconate Director.
5. Annually, each deacon in active service shall submit to the Diaconate Director a record of continuing education and formation hours ([see Appendix 5.11 for Annual Assessment Review Form](#)). Such record shall be submitted by November 15 of the year following the continuing education efforts.
  6. The Diaconate Director shall maintain records of the continuing education hours of each deacon and shall notify deacons who have not fulfilled the annual and three-year continuing education requirements. A copy of this notice will be provided to the Vicar of Clergy.
  7. In the event that a deacon in active service fails to fulfill the annual and/or three-year continuing education requirements, he may, at the discretion of the Bishop, be subject to suspension of assignment and faculties until such time as the requirements are fulfilled.
  8. It is suggested that each deacon request reimbursement from the parish, agency, or other ministry to which the deacon is assigned.
  9. Wives of deacons are not required, but encouraged, to participate in continuing education. Parishes, agencies, and other special ministries should be very supportive of wives in ministry and should allocate funds for the wives of deacons.

## 4.4 FACULTIES, ASSIGNMENTS, OBLIGATIONS AND RIGHTS

### 4.4.1 Faculties and Duties

Within the confines of a canonical assignment approved for them by the Bishop, with the presumed consent of the local pastor, and in accord with the norms of law, deacons may be permitted to:

- Perform all the roles in liturgical rites that the ritual book rubrics attribute to them.
- Proclaim the Scriptures and give the homily with consent of the celebrant.
- Distribute Holy Communion at Mass. The deacon is the ordinary minister of the cup.
- Preside at the rite of distributing Holy Communion outside of Mass pursuant to the liturgical books.
- Celebrate the rite of Viaticum, distribute Holy Communion to the sick and infirmed, and share in the pastoral obligation to care for the sick.
- Administer the Sacrament of Baptism to infants and those lacking the use of reason.
- Preside and/or assist at Marriages within the boundaries of the parish to which they are assigned where at least one party is a Catholic of the Latin Church.

Only when everything has been prepared for the marriage and when the marriage cannot be delayed without the probable danger of grave harm until the dispensation can be obtained from the Bishop or his delegate, the faculty is granted to those able to assist at marriages to dispense from the canonical form for marriage and from all impediments to marriage which may be dispensed by the local ordinary.

- Officiate at funerals, vigils, wake services and burial rites when a priest is unavailable.
- Perform an ecclesiastical funeral rite for an un-baptized child if the parents had intended to have the child baptized (Canon 1183§2).

The faculty is granted to Permanent Deacons assigned to a parish to allow church funeral rites for a baptized person belonging to a non-Catholic church or ecclesial community, provided this is not clearly

contrary to the wishes of the deceased and provided a minister of his or her own faith is not available.

- Preside at Benediction of the Blessed Sacrament.
- Preside over religious worship, prayers and the Liturgy of the Word.
- Administer the sacramentals of the Church and impart blessings pursuant to the ritual books (*Book of Blessings*).
- Teach and preach to the faithful apart from the liturgy and at the liturgies at which the Deacon presides.

Deacons possess faculties as a result of and within the confines of a specific canonical assignment. If a deacon wishes to exercise his diaconal ministry in a parish within the Diocese of Owensboro to which he is not assigned, he may, with the approval of both pastors:

- Proclaim the Word and preach
- Administer Infant Baptisms.
- Preside and/or assist at Marriages provided permission has been secured in each individual case.
- Preside at wakes, funerals, and burial rites according to the approved ritual.

If a deacon wishes to exercise his diaconal ministry outside the Diocese of Owensboro, he should contact his own pastor and the Bishop's Office of Diocese of Owensboro for instructions.

#### **4.4.2 Assignments**

As the primary shepherd who seeks to promote the well being of all of the people of the Diocese, the Bishop appoints deacons to diaconal ministry.

1. The deacon functions within the Diocese according to the terms of the assignment and faculties granted by the Bishop.
2. The deacon's assignment is promulgated by a decree of appointment from the Bishop. The decree will contain the place and effective date of the appointment. The decree will stipulate a requirement that a covenant agreement (i.e. the Deacon Ministry Agreement) be prepared specifically stating the deacon's supervisor and specifying the duties, obligations and responsibilities of both the deacon and the parish or agency of assignment within a reasonable amount of time [usually 60 days]. This agreement is to

be signed by the deacon and, if married, his wife, and the pastor/supervisor.  
[See also section 4.2.2 a. above.](#)

3. The decree of appointment grants provisional assignment of the deacon to a parish and/or non-parochial ministry by the Bishop and contains the delineation of the deacon's duties and responsibilities.
4. A newly ordained deacon will receive a three-year "Post Ordination Formation" parish assignment [and possibly a secondary functional ministry]. During this program, his ministry will be supervised by the Diaconate Director and his pastor or supervisor ([see Appendix 5.2](#)).
5. Deacon assignments are normally for a six-year period. Extensions may be granted by the Bishop to meet the needs of the Diocese, the welfare of the deacon and his family, and/or the needs of the faith community.
6. In his ministry, the deacon is accountable to the Bishop, the Diaconate Director, the pastor and/or other appropriate supervisor.
7. A deacon requesting a change of or renewal of assignment at the end of a current assignment [3 or 6 years], will send a letter addressed to the Bishop, through the Diaconate Director, approximately 2 months prior to expiration of his current assignment. The Director will coordinate the request with the Deacon Personnel Committee, the concerned pastor, and the Priests' Personnel Committee. [*NOTE: unless circumstances dictate otherwise it is expected that the deacon will have informed his pastor of the request prior to forwarding to the Diaconate Director.*] A consensus recommendation will be presented to the Bishop by the Diaconate Director for his consideration.
8. A pastor requesting the assignment of a deacon or the transfer of a deacon will send a letter of request addressed to the Bishop through the Diaconate Director. This request will be coordinated by the Diaconate Director with the concerned deacon, the Deacon Personnel Committee and the Priests' Personnel Committee. [*NOTE: unless circumstances dictate otherwise it is expected that the pastor will have informed the deacon of the request prior to forwarding to the Diaconate Director.*] A consensus recommendation will be presented to the Bishop for his consideration.
9. Deacons whose primary assignments are non-parochial in nature will also routinely be appointed to a parochial liturgical base as a secondary assignment. Exceptions to this policy may be granted by the Bishop in the interests of the needs of the Diocese and the deacon and his family.
10. The Bishop alone can install and/or remove a deacon from an assignment.

Assignments or changes in assignments become effective only upon receipt of the decree of appointment or change from the Bishop.

#### **4.4.3 Diaconate Regional Assignments and Meetings**

1. A diaconate region is a small group of deacons and wives that meets on a regular basis for the purpose of sharing prayer, building spiritual fraternity, exchanging positive dialogue on relevant issues and receiving updates and information from the Diocesan offices.
2. A deacon is assigned to a specific region based on his assignment location.
3. Deacons and their wives are encouraged to attend the meetings of their region.
4. Diaconate regions correspond with the boundaries of the Deaneries of the Diocese of Owensboro. See [Appendix 5.13](#) for a delineation of the diaconate regions.

#### **4.4.4 Obligations and Rights**

1. The receipt of an appointment/assignment to diaconal ministry in the Diocese includes the obligation and responsibility for the deacon to remain in a formative mode by continuing his education and spiritual development in accord with the guidelines established by the Diocese.
2. Annually, the deacon and pastor will review the Deacon Ministry Agreement and revise it if necessary, to reflect the actual duties of the deacon. If married, the deacon's wife should review and concur with any revision of duties or increase in time commitments ([see 4.2.2 a.](#) for more information).
3. Annually, near the anniversary date of ordination, the deacon and the deacon's spouse (if applicable), will complete the Annual Assessment Review form to be evaluated by the Diaconate Director or his representative ([see Appendix 5.11](#) for Annual Assessment Review Form).
4. The deacon is required to make an annual personal retreat. This retreat need not be private. It can be the Community Retreat, a husband/wife retreat, an organized group retreat, etc. The parish or institution to which the deacon is assigned will provide full or partial reimbursement for this annual retreat. Full reimbursement is the goal. [NOTE: Wives of deacons are strongly encouraged to make an annual personal retreat. The parish is encouraged to help defray expenses of the wife's retreat.]

5. The parish of assignment, because it enjoys the fruits of the deacon's ministry, is encouraged and expected to contribute a minimum of \$750.00 annually for the deacon's continuing education expenses. This money should be used for the expenses incurred by participating in the mandatory retreat on the 2<sup>nd</sup> weekend of November each year and participation in continuing education conferences.  
This financial support for education is subject to future adjustment based on the financial dynamics affecting the parish and the deacon. Parish clusters are encouraged to pool their resources so each pays a part of continuing education.  
[NOTE: Wives of deacons are also encouraged to attend continuing education classes. The parish is encouraged to help defray the expenses of the wife's continuing education]
6. A deacon shall be reimbursed for all related appropriate expenses he incurs in the performance of duties for his assigned parish and/or ministry. This shall include, but not be limited to: travel, meals, required materials, telephone, postage, and meeting fees. Parishes are expected to provide necessary liturgical vestments and related items required by the deacon for diaconal ministry. Deacons are expected to own at least one alb (white) and one stole (white).
7. All expenses incurred by a deacon (for which he expects reimbursement) should be (under normal circumstances) approved by the pastor/supervisor or his designated representative in advance of the expense being incurred.
8. A deacon is obliged to pray for the Universal Church and must include in his daily prayer those parts of the Liturgy of the Hours known as Morning (Lauds) and Evening (Vespers) Prayer (National Directory, 247c).

## **4.5 SALARY AND BENEFITS**

### **4.5.1 Salary**

1. A deacon is not compensated for exercising his ministry, except in those cases described in Canon 281§3. In such cases, the primary basis for negotiation between the contracting parties should be the salary and benefits package necessary to maintain the decent support of a deacon and of his family.
2. A deacon who is qualified for employment, such as youth minister, parish administrator, pastoral associate, DRE, etc. may apply for and hold such a position with the approval of the Bishop. He is to be compensated in accord

with Diocesan guidelines.

#### **4.5.2 Stole Fees/Stipends**

1. A deacon is governed by the same policy that applies to priests in the Diocese. With approval of the pastor, a deacon may retain stipends given to him personally. This includes fees/stipends given for marriages, funerals, Baptisms, blessings and any other fee/stipend extended for sacraments or blessings, unless specifically stated otherwise by the giver.
2. In cases of the deacon being called outside his assigned parish or functional ministry for diaconal duties, the deacon is to receive the customary stole fee/stipend from that parish. Guidelines are the same for a deacon as for a priest (see Diocese of Owensboro Policy Manual)

NOTE: Stole fees and stipends are taxable income.

### **4.6 TITLE, LITURGICAL VESTURE, AND CLERICAL ATTIRE**

#### **4.6.1 Title**

The authorized title [oral and written] for a deacon is *Deacon* that precedes the name, e.g.: Deacon Paul Smith. Use of the former customary title “Reverend Mr.” will be avoided.

#### **4.6.2 Liturgical Vesture**

The dalmatic, worn over the alb and stole, is the vestment proper to the deacon, with the dalmatic typically being worn only at the more solemn liturgical celebrations. However, there are other ministerial situations where, because of pastoral necessity, the deacon should communicate his presence as an ordained minister.

#### **4.6.3 Clerical Attire**

The normal dress for deacons is the same as the laity. However, the Deacon may wear clerical garb when ministering to the People of God where pastoral circumstances indicate the need for such. The circumstances include, but are not limited to: liturgies, catechetical situations; visitations in hospitals, prisons/jails, hospices, and nursing homes. The decision to wear clerics is the decision of the bishop. If clerical dress is worn in a parish setting, the pastor’s permission should be sought.

A. The proper clerical attire for the deacon is: “...black or dark suit



with a clerical shirt [gray, blue, or white, BUT NOT black] with a Roman collar. The deacon is also to wear a distinguishing nameplate [the standard deacon nameplate issued by the Bishop's Office is preferred] that identifies him as a deacon rather than a priest.

- B. A symbol not universally recognized is an unacceptable substitute for this nameplate. Finally, a pendant pectoral cross should not be worn with clerical dress.”

NOTE: Required ID badges such as at prisons and hospitals may be worn as a pendant or attached to the outer garment according to the custom of the place. Such badges and ID are not a suitable substitute for the required nameplate unless the institution requires otherwise.

#### **4.7 SENIOR DEACON**

A deacon (active or retired) automatically becomes a “Senior Deacon” at age 70 years. This designation is conferred by letter from the Diaconate Director. The status of Senior Deacon does not imply retirement or a change in ministerial duties.

- This status provides to the deacon the opportunity of reducing his diaconal duties in coordination with his pastor or supervisor. The deacon is responsible for initiating such change in his duties.
- The Coordinator of Senior Deacons will ensure that all Senior Deacons are included in special activities and events. The Coordinator of Senior Deacons is appointed by the Bishop and may serve at the pleasure of the Bishop until the Coordinator retires from ministry.

#### **4.8 RETIREMENT**

1. A deacon who has completed his seventy-fifth year of age is to offer his resignation from his assignment to the Bishop who, after considering all the circumstances will decide whether or not to accept it or to defer it.
  - A deacon may request retirement status for reasons of age, health, or any long-term condition that will inhibit or prevent the performance of diaconal ministry. A request for early retirement may be accepted or denied by the Bishop.

- If, because of any long-term inhibiting condition observed by others such as the Pastor, supervisor, or Diaconate Director, a decision may be made that the deacon is unable to continue to perform his diaconal ministerial duties. In such a case the Bishop may suggest or direct the deacon serve in a retired status.
2. When a deacon seeks voluntary retirement he should address his letter of request to the Bishop and submit it through the Diaconate Director. This request should be made three months prior to the requested date of retirement. The deacon should inform his pastor of his request.
    - If the reason for seeking retirement involves an issue other than age, the deacon should first discuss the matter with his pastor or supervisor, Diaconate Director and Region Representative.
  3. All decisions regarding retirement of deacons are made by the Bishop.
    - The retired deacon is encouraged to assist in ministry as requested and as far as circumstances permit. He will continue to possess the faculties of the Diocese unless they are explicitly revoked. The pastor of the parish in which the retired deacon is registered or resides will grant the needed special delegations for each instance of sacramental ministry.
    - The retired deacon will be invited to remain active in his regional programs, be invited to attend any and all educational and liturgical programs, and be asked to make an annual retreat privately with his brother deacons. If the cost of this retreat would present a burden to the retired deacon, he should contact the Diaconate Director for assistance prior to his retreat. The retired deacon is eligible to receive retreat funds from the Deacon Office.
    - The retired deacon is encouraged to participate in continuing education but this is not a requirement. He is eligible to receive CEU funds on the same basis as any active deacon.

#### **4.9 EXTERN DEACONS: INCARDINATION AND ASSIGNMENT**

1. Extern (not incardinated) deacons are defined as those deacons who are incardinated in another diocese and are seeking faculties within the Diocese of Owensboro. An Extern deacon who has been officially assigned for 3 years in diaconal ministry within the Diocese and who is not incardinated into the Diocese, may initiate the process of incardination by following the

incardination/ excardination protocol as established by the USCCB's Committee on Clergy, Consecrated Life, and Vocations. [NOTE: These instructions are available under separate cover at the Diaconate Office.]

2. Upon arrival in the Diocese, the Extern Deacon should contact the Diaconate Office within 30 days.
3. An Extern Deacon's request for an initial diaconal assignment and faculties will be made to the Bishop through the Diaconate Office as soon as practical after arrival.
4. Upon receipt of the assignment request, the Diaconate Office will initiate standard protocol for the assignment. Additionally, an endorsement of ordination, permission for foreign assignment, and certification of good standing will be requested from the Extern Deacon's Ordinary [his former diocese of assignment].
5. The Deacon Personnel Board will review the deacon's request and all required documentation prior to making an assignment recommendation to the Bishop.
6. Upon the decree of appointment from the Bishop, an Extern Deacon will begin a three-year period of supervision within his assignment that will be coordinated by the Diaconate Director. This supervision protocol will include mentorship, observation, and periodic evaluations. At the end of the three-year assignment, the Extern Deacon may request incardination. The Extern Deacon will remain in a supervised status until he is granted incardination.
7. Deacons are bound by a special obligation to show reverence and obedience to the Supreme Pontiff and to their own Ordinary (Canon 273). A deacon receives his diaconal assignment and faculties from the (Arch) bishop to whom he is accountable. If a deacon incardinated in the Diocese moves to another diocese, he is still accountable to the Bishop until he is excardinated. The deacon who moves to another diocese does not possess faculties until the bishop of the new diocese grants them.

#### **4.10 PASTORAL LEAVE FROM ASSIGNMENT OR DIACONAL DUTIES**

1. Only the Bishop may grant a Pastoral Leave [PL]. [Pastoral Leave refers to a temporary period of time wherein the deacon is relieved of ministerial obligations to be able to facilitate personal health and wholeness. Any deacon may request a PL and present the reasons to the Bishop, at whose discretion any PL is granted.]

2. A deacon on assignment in the Diocese may request a PL from ministerial responsibilities for reasons of health, personal or family obligations. Depending on the circumstances of the request, a PL with or without faculties can be granted.
3. The deacon requesting a PL will address a letter of request to the Bishop outlining the circumstances for the request and send it through the Diaconate Director. The Diaconate Director will coordinate the request with the Deacon Personnel Board, Priests' Personnel Committee, and the concerned pastor/supervisor. A consensus recommendation will be presented to the Bishop for his consideration.
4. A PL is not granted to a deacon who moves to another diocese when he intends to continue his diaconal ministry in his new diocese or in this Diocese. In such a case, a relief from assignment is granted by the Bishop.
5. A PL will be considered for the period of time requested by the deacon. As a guide, a PL should be requested if a deacon will be away from his assigned duties for 30 days or more.
6. A suspension from ministry may be imposed on a deacon without his request or consent for suitable reasons as determined by the Bishop

#### **4.11 ALCOHOL AND SUBSTANCE ABUSE**

1. The Diocese, in harmony with the counsel of professional authorities, recognizes alcoholism and other substance dependencies as treatable illnesses that, in justice and charity, demand our concern.
  - A deacon may not perform his ministry under the influence of alcohol, illegal substances or drugs, or prescribed drugs that significantly inhibit judgment or cause significant physical impairment.
  - The Diocese will require and assist the deacon in seeking treatment for alcohol and substance abuse and/or addiction.
  - Upon the determination that the deacon is abusing or is addicted to alcohol or drugs, his diaconal assignment and faculties will be suspended or he will be placed on Pastoral Leave by the Bishop. This status will remain in effect until it is determined that the deacon has received successful treatment for his condition and has satisfactorily completed an observed period of post-treatment recovery.

- When the deacon is no longer impaired by his condition, he may be returned to his original assignment or, if that is not practical, he may be offered a new assignment.
- If the deacon refuses treatment for any abusive or addictive behavior and the problem condition continues, the suspension from assignment will continue and the matter will be referred to the Deacon Personnel Board. The Deacon may be suspended in accord with the norm of law and could result in further administrative or judicial processes.

## **4.12 DEATH OF A DEACON**

### **4.12.1 Introduction**

Since the deacon is an ordained cleric of the Holy Catholic Church, procedures for the funeral of a deacon are necessarily different than those for the laity. The death of a deacon is a significant event, not only in the life of his family, but also in the community of deacons, the Diocese, his parish, and the Universal Church. His life, by its very nature, assumes a public dimension, and both personal and community considerations must be made part of the planning of his funeral. It is the policy of the Diocese of Owensboro to give the highest priority to the wishes of the family of the deceased deacon within the boundaries set by liturgical norms. For those configured to Christ's ministry of diaconal service through the Sacrament of Holy Orders, the funeral rite demonstrates the respect and honor for the servant in the image of Christ.

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

### **4.12.2 Funeral Planning**

Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Catholic-Christian burial. To recognize death not as a tragic finality, but the proclamation of the fullness of life – this is our participation in the victory of Christ.

### **4.12.3 Death Notification**

1. In the event of a deacon's death, a member of the family should

notify the Director of Deacon Personnel, as well as the pastor of the parish the deacon was assigned to.

2. The Director of Deacon Personnel will ensure the Bishop, Vicar General, and all members of the clergy of the Diocese are notified of the death of the deacon.
3. From the beginning, the Director of Deacon Personnel and the family of the deacon have the key role in planning for the funeral with the deacon's pastor. The role of the Office of the Diaconate and the diaconal community is to be one of prayer, support, and assistance.
4. The Office of the Diaconate is responsible for providing the Diocesan officials with the pertinent details of the funeral for the deacon.

#### **4.12.4 Post Burial**

1. The Office of the Diaconate will provide a bereavement companion for the surviving spouse and offers ongoing community support.
2. The Office of the Diaconate will arrange for the Holy Mass offered for the deceased, through diaconal community offerings.
3. Periodically, a communal liturgy shall be celebrated in memory of all deacons who have died since the renewal of the diaconate in the Diocese of Owensboro. The diaconal community is urged to pray for its deceased members.

## **5.0 APPENDICES**

### **5.1 DIACONAL RELATIONSHIPS**

#### **5.1.1 Relationship with Family**

The primary relationship of a married deacon is that of deacon and wife along with the relationship with their children. The National Directory stresses the importance of the ongoing formation of wives and families after ordination and the need to provide formation resources and opportunities for them. The primary relationship of an unmarried deacon is also to his immediate family and whatever family obligations he may have. The strong desire of deacons to exercise their diaconal ministry must never disrupt their family relationship nor their civil job or profession.

#### **5.1.2 Relationship with the Bishop**

The deacon exercises his ministry within a specific pastoral context - the communion and mission of the Diocesan Church. He is in direct relationship with the Bishop under whose authority he exercises his ministry. In making his promise of respect and obedience to the Bishop, the deacon takes as his model Christ, who became the servant of his Father. The Bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People. It is therefore, a particular responsibility of the Bishop to provide for the pastoral care of the deacons of his diocese. The Bishop discharges this responsibility both personally and through the Diaconate Director.

The Bishop appoints the deacon to a specific assignment normally by means of an official letter of appointment. The principal criteria for the assignment are the pastoral needs of the Diocesan Church and the personal qualifications of the deacon, as these have been discerned in his previous experience and the course of his formation. The assignment also acknowledges the deacon's family and occupational responsibilities.

The Bishop promotes a suitable catechesis throughout the Diocesan Church to assist the lay faithful, religious, and clergy to have a richer and firmer sense about the deacon's identity, function, and role within the Church's ministry.

#### **5.1.3 Relationship with the Diocese**

While assuming different forms of diaconal ministry, a deacon exercises his service in both an 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 an 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.

Deacons who possess the necessary requirements, experience, and talent may be

appointed members of Diocesan pastoral council, finance council, or commissions. They may be assigned to Diocesan pastoral work in specific social contexts; e.g., the pastoral care of the family or the pastoral needs of ethnic minorities. They may also participate in an Diocesan synod. They may exercise the offices of chancellor, judge, advocate, assessor, auditor, promoter of justice, defender of the bond, and notary or may serve as an Diocesan finance officer. However, deacons do not act as members of the council of priests, since this body exclusively represents the presbyterate. Deacons may not be constituted judicial vicars, adjunct judicial vicars, or vicars forane, since these offices are reserved for priests. To strengthen the diaconal character of the Diocesan Church, care is to be taken, therefore to include, as much as possible a diaconal presence within Diocesan structures, as well as within parish communities. Deacons who have parochial administrative training and experience may be entrusted, under a canonically appointed pastor or priest supervisor, to assist in the pastoral care of a parish or to temporarily guide a parish that lacks, because of a shortage, the immediate benefit of a resident pastor. In these extraordinary situations, deacons who are otherwise qualified to the position should have precedence over the non-ordained faithful and their authority and responsibility should always be clearly specified in writing when they are assigned office.

#### **5.1.4 Relationship with the Priesthood**

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 apostle and their successors. The diaconate is not an abridged or substitute form of the priesthood, but is a full order in its own right. Permanent Deacons ought to foster fraternal bonds with transitional deacons. Through formal contacts arranged by the Diocesan Diaconate and Vocation Offices with the seminary program, the Order of Deacons can more clearly be understood and appreciated among those to be ordained to the Order of Priests.

The Bishop may assign a deacon to parish ministry. In parish ministry, the Bishop has entrusted the *curae animarum*, the care of souls, to the Pastor. The law specifically entrusts the Pastor with the administration of baptism, the administration of Viaticum, the assistance at marriages, the conducting of funerals (c.f., Canon 530). The Pastor is obliged to ensure that the Word of God is proclaimed, that social justice is fostered, that catholic education is provided, and that the Eucharist is the center of the parish life (c.f., Canon 528). He is to prudently correct what is found wanting, charitably help the sick and dying, diligent in seeking out the burdened, and sustain parents (c.f., Canon 529). In these obligations, the Deacon is to respect the office of Pastor and to assist him in parochial ministry. In turn, the Pastor should receive the Deacon as a collaborator in the one priesthood and ministry of Jesus Christ, appointed by the Bishop for the good of the parish and the salvation of souls.

The Bishop may assign a deacon to assist a priest entrusted with the pastoral care of one or several parishes. Deacons who possess administrative experience and have received pastoral theological training also may be called to guide Christian communities that do not have the immediate benefit of a resident priest. While it is a duty of deacons to respect the office of parish priest and to work in communion with all who share in his pastoral care, they also have the right to be accepted and fully recognized by all. When a deacon is entrusted to guide a parish community, it is necessary to specify that the sacramental moderator of the parish is a priest and



that he is its proper pastor. When deacons function in places where there is a shortage of priests, they do so by ecclesial mandate. It is they who preside at Sunday celebrations in the absence of the priest. In dioceses where parish pastoral councils are constituted, these deacons are members of such councils by law.

### **5.1.5 Relationship with Supervisor**

It is important that the method of supervision of the deacon is clearly understood by all. If the assignment is to an agency, the agency director will ordinarily be the supervisor and will provide the deacon with the method of supervision. If the deacon is assigned to a parish, the pastor is ultimately the supervisor.

### **5.1.6 Relationship Among Deacons and Those in Formation**

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 their Bishop, ministerial zeal and collaboration. Therefore, as directed by the Bishop, deacons will periodically meet to discuss their ministry, exchange experiences, advance formation and encourage each other in fidelity. Finally, the diaconal community should be, for those in the aspirant and candidate oaths 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.

### **5.1.7 Relationship with Women and Men Religious**

Deacons should promote collaboration between themselves and religious women or men 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 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.

### **5.1.8 Relationship with the 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.

### **5.1.9 Relationship with Society**

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 need and hopes of the people he has encountered thereby animating, motivating, and facilitating a commitment among the lay faithful to evangelical service in the world.

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: 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 evangelization. Pope John Paul II reminds the Church “that which 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.

#### **5.1.10 Unity in Pastoral Activity**

Under the Bishop’s authority, joint meetings and cooperative action arranged between priest, deacons, religious, and laity involved in pastoral work can avoid compartmentalization or the development of isolated groups and guarantee coordinated unity for different pastoral activities.

## **5.2 A POST-ORDINATION PATH OF FORMATION FOR THE NEWLY ORDAINED (Building on a Foundation)**

### **5.2.1 Introduction**

The post-ordination path in diaconal formation “is first and foremost a process of continual conversion.” And, for the newly-ordained, special care, guidance, and administration is essential in the ecclesiastical and ministerial growth of new deacons.

1. The diaconal ministry requires that ongoing formation strengthen in each deacon the consciousness and willingness to live in intelligent, active and mature communion with Bishop and priests of the diocese, and with the Supreme Pontiff who is the visible foundation of the entire Church’s unity. When formed in this way, deacons become effective promoters of communion in ministry.
2. The goal for this path of formation is to responsibly address the various aspects of the deacon’s ministry, the development of his ministerial personality, and, his commitment to spiritual growth. Ongoing formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus, it should be complete, systematic and personalized in its *human, spiritual, intellectual and pastoral dimensions*.
3. The transition from candidate formation into an active diaconal ministry requires sensitivity. Introducing the deacon to those in charge of the community (the parish priest, or the representative of an Diocesan office or agency), and the community to the deacon, helps them not only to come to know each other but contributes to a collaboration based on mutual respect and dialogue, in a spirit of faith and fraternal charity. Newly ordained deacons, therefore, are to be appointed to and supervised by a priest or a representative of an Diocesan office or agency. This pastoral care of a newly ordained deacon, coordinated by the Diaconate Director, extends for the first three years after ordination. This time would include opportunities for ongoing formation, with an initial emphasis upon the issues and concerns voiced by the newly ordained as he gains ministerial experience.

### **5.2.2 Program Foundation for the Newly Ordained**

1. As a new deacon begins to focus on more specific ministries as he responds to the people he serves, it will be necessary to provide a more tailored program designed to address his personal needs, talents, and ministry. However, his initial training should still deepen his understanding and skills in the ministries of the Word, liturgy, charity and individual faculties. This, therefore, becomes the focus of the post-ordination program.
2. For the first three years of diaconate ministry there are particular matters relevant to the newly-ordained. It is important, therefore, that the newly ordained begin their diaconate ministry in a positive and supportive manner.

Thus, a program is planned for the first three years of the new deacon's ministry, and coordinated by the Diaconate Director or designated personnel.

In the early phase of their ministry, ongoing formation will largely reinforce the basic training and its application in ministerial practice. Later formation will entail a more in-depth study of the various components proposed in the dimensions in diaconal formation.

In their initial pastoral assignments, newly-ordained deacons should be carefully supervised by their pastor and continually appraised by the Diaconate Director or designated personnel.

3. The program for the ongoing formation of newly-ordained deacons will be reviewed annually. The review must take into consideration the demands made upon the deacons by their pastoral ministry, distances to be traveled, the frequency of gatherings, their time commitments to their families and secular employment, as well as the differing ages and needs of the deacons.

### **5.2.3 Program Outline**

1. The current formation structure previously encountered by the newly-ordained deacons during aspirant and candidate formation lends itself to a post-ordination formation methodology. However, the need to provide enhanced training in specific areas, while providing ongoing support, is the driving force behind this plan.
2. Norms
  - This program is planned for the first three years of diaconal ministry. Each deacon should be supervised by his appointed pastor, and carefully coordinated by the Diaconate Director or designated personnel.
  - This post-ordination program fulfills the continuing education requirements for ordained deacons ([see 4.3.2 above](#))
3. In addition to the newly-ordained deacon committing to a personal and continuing formation program, the Diaconate Director or designated personnel will supervise additional ongoing formation in an effort to provide support, and enhance the personal experience of newly-ordained deacons.
4. Personal tools to enhance continuing formation include the reading and study of books, journals, training guides, periodicals, articles and documents concerning the ministry of the deacon. Many ordained, both priests and deacons, can provide assistance and support for questions and concerns. Spiritual direction and the study of Scripture will enhance continued formation and growth.

The newly-ordained must unveil, as well as experience the power of their new faculties in a supported and supervised environment. New deacons must understand the importance of such pastoral ministries as preaching, baptizing,

- presiding at weddings, and leading funeral vigils and interments. These roles, often administered by priests, will now fall upon deacons more frequently. It is important for the newly-ordained to experience each ministry first hand. It is also important for them to understand the extraordinary significance their presence and performance creates for those in attendance.
5. The post-ordination path of formation will include additional training in the following critical subject areas. The Diaconate Director or designated personnel will coordinate scheduling, support, and critique. The Diaconate Director will request that the deacon's pastor/sacramental moderator/administrator provide adequate opportunities for the new deacon to practice and demonstrate his abilities in the subject areas. In each area, the Diaconate Director or diaconate personnel will work with the pastor and new deacon on approach, content, knowledge and presentation of material, and liturgical presence. If required, additional classes, reading material, and tutoring will be provided.
- Homiletics  
The new deacon should be scheduled to preach at least once per month, preferably, at Sunday/Vigil masses. His homily should be critiqued on his approach, content, knowledge of material, and presentation. Additional class time, reading, or tutoring may be required to assist him in his presentation and delivery.
  - Baptism  
The new deacon should be permitted to baptize in order to gain experience in performing this rite. His performance should be observed so that he may grow and learn from these experiences.
  - Weddings  
The pastor should provide the new deacon the opportunity to preside at weddings [homily included] at least once annually. Usually, these will be weddings when a Mass is not celebrated [mixed marriages]. His performance should be observed and critiqued.
  - Funeral Vigil and/or Interment  
The pastor should assign the new deacon as many funeral vigils as possible. As least one vigil per year should be observed and critiqued. The new deacon should be assigned at least one funeral per year outside the context of a Eucharistic celebration which should be observed and critiqued. The deacon should be assigned all the interments possible. At least one interment per year should be observed and critiqued.
  - Canon Law  
The Diaconate Director may schedule additional class time for special review of Canon Law as it pertains to general topics often encountered by the deacons in the course of their pastoral ministry work.

- Overview  
Post-ordination requirements will be scheduled periodically by the Diaconate Director throughout the three years of post-ordination formation. Such requirements are mandatory for the new deacon.

#### **5.2.4 The Path Begins, the Ministry of the Newly-Ordained Deacon**

1. Newly-ordained deacons need to be recognized and included within the overall diocesan plan as an integral component in addressing pastoral needs. In this way, deacons, gain a richer and firmer sense of their identity and purpose, as will those who collaborate in ministry with them.

It is the nature of post-ordination formation to provide sufficient training and assistance in the areas of pastoral ministry for the newly-ordained. Additional training may be considered if the newly-ordained discover a specific need as it relates to their pastoral ministry.

### **5.3 DIACONAL STATUS (definitions)**

#### **ACTIVE:**

An active deacon is one who is functioning within the Diocese according to the terms of the assignment and faculties granted by the Bishop.

#### **SENIOR:**

A Senior Deacon is the automatic designation for all deacons (active and retired) who have reached the age of 70. He may continue at a full ministry level and schedule, but he has the permission of the Bishop to negotiate a reduced activity level with his parish or assigned ministry. The Bishop appoints one senior deacon to the status of Coordinator of Senior Deacons. His role is to keep in contact with all senior deacons and plan senior deacon activities. A Senior Deacon is considered as “Active” unless otherwise indicated.

#### **RETIRED:**

A deacon, who because of age or infirmity, has resigned from a ministerial assignment. His retired status is conferred by the Bishop. He is not assigned to a parish or other ministry. He retains his faculties, but the permission of the Bishop and/or pastor is needed to exercise his faculties.

#### **PASTORAL LEAVE:**

A deacon who has been granted absence from his assignment for a specific period of time. This may be requested by an active or senior deacon, for good cause, and is granted by the Bishop.

#### **LEAVE OF ABSENCE:**

A deacon who has been relieved of all formal diaconal ministry by the Bishop to include any ecclesiastical office or function. This timeframe is decided by the Bishop in communication with the deacon and Diaconate Office. The deacon may not function or represent himself as a deacon during this period.

#### **SUSPENDED:**

A deacon whose faculties have been suspended by the Bishop. He may not function as a deacon. Any assignment or ministerial function is terminated. The lifting of the suspension is determined by the Bishop. The deacon may not represent himself as a deacon during this period.

#### **UNASSIGNED:**

A deacon who, for various reasons, is not assigned or is not assignable. He may only exercise his faculties with the approval of the Bishop and the pastor concerned. If the unassigned period appears to be indefinite, the Bishop may choose to place the deacon in a retired status.

**LAICIZED:**

A deacon who voluntarily or involuntarily is returned to the lay state by an indult of the Holy Father upon the request of the Bishop.

**INCARDINATED:**

For deacons ordained in the Diocese of Owensboro this is automatic. It is the state of embracing a cleric into the jurisdiction of the Ordinary. Deacons moving into the Diocese of Owensboro may request incardination in accord with Canon Law and the incardination/excardination guidelines published by the USCCB. Arriving retired deacons are not usually incardinated.

**EXCARDINATION:**

When a deacon leaves the Diocese of Owensboro and moves to a new diocese, he may request excardination from the Diocese as he simultaneously requests incardination in his new diocese. This also follows Canon Law and the guidelines published by the USCCB.

NOTE: An excardinated deacon who returns to the Diocese for any reason (i.e. wedding), must request from the Bishop and pastor concerned, permission to utilize his faculties in each and every instance.



## 5.4 WOMEN OF THE DIACONATE

One of the characteristics that distinguishes the majority of Permanent Deacons from other members of the ordained clergy is the Sacrament of Matrimony and the unique gifts the deacon and his wife bring to the Sacrament of Holy Orders from the marriage experience. "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" (National Directory #67).

Thus, the wife who is already a vital partner in the marriage is recognized as a vital partner in the diaconal call as well. The connection, therefore, between her support and her husband's call is so crucial that her spouse will not be accepted into the Diaconate without her approval ([see 5.8.1](#), #3 under "Requirements: [may not be waived]").

The wife's willingness to accompany her spouse in the formation process is also crucial to the diaconal journey. Sharing this process enriches their marriage and faith lives and strengthens their love for the Church and their fidelity to its mission.

In the early stages of discerning the call to the Permanent Diaconate, wives and husbands must consider the possible effects of ordination on their personal lives and marriage, and if they have children, on their children's lives as well. A wife must also consider if family or other circumstances will accommodate her participation in her husband's ministry or one of her own choosing. Many wives work part or full time in jobs outside the home; many are mothers, grandmothers and possibly care givers of aging or infirm parents, all of which can affect the amount of time and energy they can devote to the formation process and to ministry as well. Thus the need for thoughtful discernment and a realistic approach when affirming a husband's call to serve God and the mission of the Church in the diaconal role. Thus the need also for confidence and trust in the Holy Spirit when a "yes" decision is made to accept the challenges, joys, and blessings of the diaconal life.

Among the blessing and joys of diaconal life, many wives discover that their marriage union is enriched by sharing in their husbands' call to diaconal service. Many grow personally, spiritually, intellectually, and ministerially because of opportunities provided by the Diaconate. Others discover inner resources and strengths heretofore unrecognized. And, in communion with the widows of deceased deacons, women of the Diaconate are permanent beneficiaries of a continuing network of support, encouragement, and companionship as they continue the process of becoming all that God is calling them to be.

By virtue of accompanying their husband's call, the wives are equally formed for ministry. Her ministry may be alongside her deacon husband or in an independent ministry using the tools she has learned in the formation process. With this in mind, the Diaconate Office equally supports both the deacon and his spouse in the service of ministry.

Shortly after ordination, the Diaconate Office will send a letter to the pastor of the assigned parish noting that the deacon's wife has also been formed and should be utilized in the parish if she so desires. Some of the specific ministries include, but are not limited to:

1. Leading prayer or facilitating retreats
2. Continuation of liturgical roles (as lector, cantor or acolyte)
3. Service on parish, diaconate or Diocese committees and offices where qualified
4. Care for the sick and taking viaticum to those who are in need
5. Instruct or assist those in formation for baptism, confirmation or marriage.

## 5.5 APPLICATION AND SELECTION PROCESS FOR DIACONATE FORMATION

1. The application process for diaconate formation is preceded by a period of vocational discernment. The duration and extent of this process depends upon the individual. The involvement of the deacon office and the deacon community in this process is both active and passive. All deacons become both symbol of and promoter of diaconal vocations. Experience has shown that interest in the diaconate is primarily aroused by the visible example of the deacon performing his ministry and evangelizing about vocations to the diaconate. Also effective, is the deacon telling his “story” in the public forum. The deacon and priest, as clergy, have a duty to be observant of the faithful with an eye toward those that express through words, actions, or ministerial involvement, a propensity for ordained ministry.
2. The Vocations Committee sponsors a series of Diaconate Information Sessions during the 18-month period preceding the start of a new aspirancy class. The date and location of these sessions are published in *The Western Kentucky Catholic*, Diaconate Newsletter, a direct letter to each deacon, and a letter to each pastor and parish administrator. Persons interested in learning more about the diaconate and those contemplating application are strongly encouraged to attend one of these sessions. Wives are strongly encouraged to attend.
3. The Diaconate Office has a Diaconate Information Packet that is mailed to all inquirers or clergy who want to provide it directly to a prospect.
4. An Eligibility Form is the first document submitted by an applicant. The purpose of this form is to initiate the application/selection process and to assess if the applicant meets the criteria for the diaconate such as age, residency, etc. In addition, this form discloses if there are any canonical impediments to ordination.
5. The application/selection process consists of several elements. These elements are presided over by the Selection Committee. [See Appendix 5.6](#) for more information.

## **5.6 APPLICATION/SELECTION PROCESS FOR SCREENING APPLICANTS TO THE DIACONATE (a four- to eight-month process)**

When an inquirer requests information about the Diaconate, the following process is followed:

1. Information is sent about the diaconate, with the explanation and expectations of the formation program.
2. If requested, an Eligibility Form is mailed after a period of discernment from the initial information.
3. Upon receipt of the completed Eligibility Form, a background check, which is to include but not be limited to the Safe Environment program, will be conducted. If the information provided on the Eligibility Form and the background check are reviewed favorably by the Selection Committee, a formal Application is mailed to the applicant.
4. Documents required for the applicant (and wife) are:
  - Birth Certificate
  - Baptismal Certificate (applicant & wife, if married)
  - Proof of Confirmation (applicant & wife, if married)
  - Proof of current MarriageIf there have been previous marriage(s) of either party, it will be necessary to have copies of the civil divorce and the Declaration of Nullity (annulment) documents.
  - Proof of High School Diploma or GED (applicant only)
  - A current college transcript is considered proof of high school/GED accomplishment since same is needed for college entry.
  - Medical Certificate
  - Name and address of Pastor and two other references
5. Letters are sent to the Pastor and the two other references. Once received, the Selection Committee meets to discuss the applicant's potential for diaconal ministry.
6. The next step is the Home Interview usually conducted by two deacon couples and/or a priest.
7. Review of material by the Selection Committee. Steps 8 through 10 are dependent upon a favorable response to the previous step by the Screening Committee.
8. Psychological testing by a licensed clinical psychologist for both applicant and wife (if married).
9. Personal Interview with the Bishop
10. Final selection or non-selection
  - a. An applicant can be non-selected at any step based upon data accumulated. Full selection, however, is contingent upon successful completion of all steps.
  - b. The only financial cost to an applicant is 50% of the psychological testing fee. If

this is a burden, assistance is available from the Diaconate Office. (No one is non-selected based on financial need.)

## **5.7 DIACONAL FORMATION**

### **5.7.1 Academic Formation**

Diaconal Formation is a lifelong process beginning with acceptance into the aspirancy program. Formation has several stages:

1. Pre-ordination formation consists of an aspirancy (discernment) period of one year and a candidacy period of three years.
2. Post-ordination formation is a three-year period following ordination during which the deacon is coached on his homiletics and liturgical functions such as weddings, baptisms, funerals, etc.
3. On-going formation continues until the deacon enters retirement. It includes continuing Education Units (CEU) such as seminars, workshops, formal classes in the Diocese or academic institutions, personal reading and study, etc. The Deacon is required to accumulate a designated number of hours of CEU each year or other defined period of time.
4. The National Diaconate Institute for Continuing Education (NDICE) provides a three-day series of seminars & workshops each year in July. Attendance at this event (Sunday afternoon until Wednesday afternoon) fulfills the annual CEU requirements. The Diaconate Office encourages parishes to assist the deacon with the expenses of obtaining required CEU's.
5. Opportunities for continuing education abound throughout the Diocese. Such classes and events are regularly published in *The Western Kentucky Catholic*, and the diaconate newsletter.
6. The deacon is responsible for reporting his CEUs to the Diaconate Office where they will be recorded in the Continuing Education database.

### **5.7.2 Spiritual Formation**

1. Spiritual Formation is an on-going and lifelong process. It does not stop with retirement as does academic formation.
2. The deacon is a person of prayer. He is expected to develop a daily routine of prayer, reflection, and contemplation as a constitutive element of his diaconal character.
3. Spiritual formation is characterized by regular attendance at retreats, daily personal prayer, regularly meeting with a qualified Spiritual Director, the required daily Morning Prayer (Lauds) and Evening Prayer (Vespers) from the Liturgy of the Hours, Scripture reading and study, and reading books and periodicals devoted to spiritual formation.
4. Retreats
  - a. The National Directory for the Formation Ministry and Life of Permanent

Deacons in the United States recommends various spiritual exercises to assist the deacon in developing and promoting his spiritual life. Included among these recommendations is participation in an annual retreat.

- b. Therefore, in the Diocese of Owensboro, each deacon is to set aside time for an annual retreat. The mandatory, annual retreat on the 2<sup>nd</sup> weekend in November, will be a two-day retreat.
- c. It is strongly recommended, but not required, that a married deacon will attend a two-day retreat with his wife every other year.
- d. Annually, each deacon in active service will submit to the Diaconate Director a record of his annual retreat. Such record will be submitted by February 1st of the following year.
- e. The Diaconate Director will maintain records of the annual retreats of each deacon and will notify deacons who have not fulfilled the annual requirement. In addition, the Vicar of Clergy and pastor will be provided the names of the deacons who have not fulfilled the annual requirement.
- f. In the event that a deacon in active service fails to fulfill the annual retreat requirement, he may, at the discretion of the Bishop, be subject to suspension of faculties until such time the requirement is fulfilled.
- g. Wives of deacons are not required, but are strongly encouraged, to participate in an annual retreat.

## **5.8 MINIMUM ENTRY CRITERIA FOR DIACONATE FORMATION**

### **5.8.1 Standards of Eligibility for Permanent Diaconate Formation**

#### **Requirements: [may not be waived]**

1. Male
2. Roman Catholic in full communion with the Catholic Church.
3. If married, have wife's consent/permission to enter the formation program.
4. Be at least 35 years of age at the date of ordination [The Bishop can dispense to age 34 under extraordinary circumstances (Canon 1031:3; 1983 Code)]
5. Single or, if married, be in a marriage recognized and blessed by the Catholic Church.
6. If divorced and remarried, have appropriate final Declaration of Nullity (annulment) papers for both applicant & wife if necessary.
7. High School Diploma or G.E.D. Certificate
8. Have no impediment or irregularity to ordination as set forth in the 1983 Code of Canon Law: CC 1040-1049, unless dispensed by the Bishop or, where required, the Holy See.

#### **Requirements: [may be waived by the Bishop]**

1. Not have reached the 60th birth date for program entry and not have reached the 66th birth date for ordination. [See #4 above for minimum ordination age requirements].
2. A practicing Catholic in full communion with the Church for at least 5 years – NOTE: An applicant's wife need not be of the Catholic tradition, nor need she intend to be in the future.
3. If married, be in a stable spousal relationship for at least 5 years.
4. Be financially self-supporting.
5. Be a U.S. citizen or a properly documented legal immigrant (Green Card).
6. Have the intent to remain and serve in the Diocese for at least 4 years after date of ordination.
7. Be a registered and participating member of a parish within the Diocese for at least 2 years.
8. Have a history of both church, and community service.
9. Be supported and endorsed for formation by the pastor of the parish where registered.
10. Be capable of college level academic study.
11. If married, the wife must be willing to accompany her husband through all aspects of diaconate formation.
12. Successfully complete all aspects of the selection process [Perceiver interview; home interview; psychological evaluation for both applicant/wife; background checks]



## 5.9 LITURGICAL GUIDELINES FOR DEACONS

### Diocese of Owensboro

The following information has been compiled from the following sources: *The General Instruction of the Roman Missal* (GIRM 2010), *The Ceremonial of Bishops* (CB), *Sunday Celebrations in the Absence of a Priest* (SCAP), and the *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America* (NDRHC). This information is offered to assist priests and deacons to better understand the particular liturgical roles and functions of the deacon at Mass for clarity and uniformity.

#### **PART 1: GENERAL INFORMATION**

##### **THE MINISTRY OF DEACON**

1. 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 no. 94).

##### **VESTURE**

2. 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. The stole is worn by the Priest around his neck and hanging down in front of his chest, while it is worn by the Deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened (GIRM nos. 338, 340).

##### **SIGNS OF REVERENCE**

3. A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body.  
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, and before receiving the Sacred Host and the Precious Blood.

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 incarnatus 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 (GIRM nos. 160, 275).

4. 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.

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.

Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting. (Cf. GIRM 274).

5. 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. 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. If, however, 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. It is particularly appropriate for the deacon to place the Book of the Gospels on the altar, after which, together with the priest, he venerates the altar with a kiss (GIRM nos. 172, 173).

## INCENSATION

6. 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 no. 276).
7. How does a person incense?

Before and after an incensation, a profound bow is made to the person or object

that is incensed, except for the altar and the offerings for the Sacrifice of the Mass.

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.

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 no. 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.

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.

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 no. 274).

To begin the process of incensation, the deacon, assisted by a server(s), brings the censer and the incense boat to the bishop/priest. The deacon holds the incense boat as the bishop/priest places three scoops of incense onto the coals and blesses the incense. After the blessing, the deacon returns the boat to a server, and then presents the censer to the bishop/priest to begin incensation (Cf. CB no. 90). For the Gospel procession the censerbearer with the censer precedes the deacon to the ambo. After the opening dialogue for the Gospel, the censerbearer presents the censer to the deacon for the incensation of the Book of the Gospels (Cf. CB no. 74).

## **SEATING**

8. The traditional place for the seating of the deacon is to the right of the bishop/priest celebrant. A second deacon may sit to the left of the bishop or priest. Even when the deacon serves as leader of prayer, he never sits in the priest's chair (SCAP no. 24).

## **PART 2: THE ROLE OF THE DEACON AT MASS**

9. 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 (cf. GIRM no. 66);
  - 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 no. 171).

### **THE INTRODUCTORY RITES**

10. **Entrance Procession:** 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. When there are other deacons and/or concelebrants in procession, the deacon carrying the Book of the Gospels precedes the other deacons and concelebrating priests (GIRM no. 172; CB no. 128).
11. 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.

If, however, 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.

Lastly, if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar (GIRM no. 173, cf. no. 49)
12. **Introduction:** After the greeting of the people, the Priest, or the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day (GIRM no. 50).
13. **Sprinkling Rite [Option A]:** From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. The deacon hands the sprinkler to the bishop/priest and accompanies the bishop/priest if he goes through the church sprinkling the assembly (GIRM no. 51; CB no. 133).
14. **Penitential Act [Option B]:** If the third form "C" of the Penitential Act is used, the invocations can be said or sung by the deacon or other suitable minister (CB no. 132). There are eight options given for these invocations in the Order of Mass Penitential Act C. Even though the present missal also permits other invocations to be used as well, early drafts of the new Roman Missal indicate that the option to compose or substitute other invocations will most likely be eliminated.

**NOTE:** If the deacon is called upon to compose these penitential invocations, it is important to keep in mind that the penitential act focuses on the all-embracing mercy of God. “The people are not called to make an ‘examination of conscience’ but rather to make a proclamation of faith in a God who is loving, kind, and the source of all reconciliation and healing. The focus is not on us but on the merciful God” (Johnson, *Mystery of Faith*. 2003).

## THE LITURGY OF THE WORD

15. **The Gospel Procession:** 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 (GIRM no. 175)
16. **The Proclamation of the Gospel:** 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. When the Deacon is assisting the Bishop, he carries the book to him to be kissed saying quietly the formula “Per evangelica dicta...” (Through the words of the Gospel...). In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the Book of the Gospels. Lastly, the Deacon may carry the Book of the Gospels to the credence table or to another suitable and dignified place (GIRM no. 175).
17. **The Prayer of the Faithful:** They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful. After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo.

If the deacon announces the intentions from the ambo, he moves there after the introduction by the celebrant but does not return to his place until after the celebrant prays the concluding prayer (GIRM nos. 71, 177; CB no. 144).

## THE LITURGY OF THE EUCHARIST

18. **Preparation of the Gifts:** 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 (GIRM no. 178).

19. After this, he hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, "By the mystery of this water...", and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table (GIRM no. 178).

**NOTE:** If there is more than one chalice, the deacon adds a small amount of water to the main chalice only.

20. If incense is being used, the Deacon assists the Priest during the incensation of the offerings, the cross, and the altar; and after this the Deacon himself or the acolyte incenses the Priest and the people. The deacon holds the incense boat as the bishop/priest places incense in the censer and blesses it. Then the deacon hands the censer to the bishop/priest and may accompany him as he incenses (GIRM nos. 75, 144 & 178; CB no. 149).

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

From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling. If 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 no. 179).

22. **Final Doxology:** At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, "Amen." The final doxology of the Eucharistic prayer is proclaimed by the celebrant alone or by all the concelebrating priests (GIRM no. 180; CB no. 158).

23. **The Sign of Peace:** 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. After the Deacon or, in the absence of a Deacon, one of the concelebrants, has given the instruction "Let us offer each other the sign of peace", all give one another the Sign of Peace. Those concelebrants nearer the principal celebrant receive the Sign of Peace from him before the Deacon does (GIRM nos. 181, 239).

24. **Lamb of God:** During the Agnus Dei (Lamb of God), the Deacons or some of the concelebrants may help the principal celebrant to break the hosts for the Communion of both the concelebrants and the people.

The Priest breaks the Eucharistic Bread, with the assistance, if the case requires, of the Deacon or a concelebrant. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, and should not be unnecessarily prolonged or accorded exaggerated importance. This rite is reserved to the Priest and the Deacon (GIRM nos. 240, 83).

25. **The Communion Rite:** Then the principal celebrant, facing the altar, says quietly, “Corpus Christi custodiat me in vitam aeternam” (May the Body of Christ keep me safe for eternal life), and reverently receives the Body of Christ. The concelebrants do likewise, giving themselves Communion. 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.

If Communion is consumed by drinking directly from the chalice, one of these procedures may be followed:

a. The principal celebrant, standing at the middle of the altar, takes the chalice and says quietly, “Sanguis Christi custodiat me in vitam aeternam” (May the Blood of Christ keep me safe for eternal life). He consumes a little of the Blood of Christ and hands the chalice to the Deacon or a concelebrant. He then distributes Communion to the faithful (cf. nos. 160-162). The concelebrants approach the altar one after another or, if two chalices are used, two by two. They genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats.

b. The principal celebrant consumes the Blood of the Lord standing as usual at the middle of the altar.

The concelebrants, however, may partake of the Blood of the Lord while remaining in their places and drinking from the chalice presented to them by the Deacon or by one of the concelebrants, or even passed from one to the other. The chalice is always wiped either by the one who drinks from it or by the one who presents it. After each has communicated, he returns to his seat.

Neither the deacons nor the lay ministers may ever receive Communion in the manner of a concelebrating priest. The deacon is given the Sacred Host and is offered the Precious Blood. He does not self-communicate (GIRM nos. 182, 244, 246; NDRHC no. 39).

26. After receiving Communion, the deacon may assist the priest with giving Communion to the Extraordinary Ministers of Holy Communion and with handing the vessels containing the Body and Blood of the Lord to these ministers (NDRHC nos. 38 & 40).

27. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants. 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 replies, 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.

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. After the distribution the remaining Precious Blood is consumed and never poured into the ground or into the sacrarium (GIRM nos.

182, 284a, 284b, 286; CB no. 165; NDRHC nos. 26, 43).

28. If Communion is given only under the species of bread, the Priest [or Deacon] raises the host slightly and shows it to each, saying, The Body of Christ. The communicant replies, Amen, and receives the Sacrament either on the tongue or, where this is allowed, in the hand, the choice lying with the communicant. As soon as the communicant receives the host, he or she consumes the whole of it. (GIRM no. 161; NDRHC no. 41). The deacon does not bless the communicant with the consecrated bread or use the communicant's name before giving it to them.
29. When all have received Communion, the Sacred Hosts that remain and are needed for *Viaticum* and Communion outside Mass are taken to the tabernacle. When the distribution of Communion is over, the Deacon returns to the altar with the Priest, collects the fragments, should any remain. This process collects any remaining fragments of the Sacred Hosts left in the vessels by using a purificator to brush the particles from the patens into a chalice. The Deacon reverently drinks at the altar all of the Blood of Christ that remains, assisted, if the case requires, by some of the concelebrants. A small amount of water is added to each chalice, swirled around to pick up the remaining droplets of Precious Blood. This water is then consumed by the priest or deacon and then the vessels are wiped dry with a purificator. The Deacon 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. After the vessels have been purified, the vessels should be washed with warm water and soap (GIRM nos. 163, 183, 247, 279; NDRHC nos. 51-55; CB no. 165).

## THE CONCLUDING RITES

30. **Brief Announcements:** 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 no. 184).
31. **Final Blessing:** If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, Bow down for the blessing (GIRM no. 185).
32. **Dismissal:** 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) or one of the other formulas given in the Order of Mass (GIRM no. 185; CB no. 170).
33. **Procession:** 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. The Book of the Gospels is not carried out in procession at the end of Mass (GIRM no. 186, cf. no. 251; Book of the Gospels, Introduction, no. 22).



## **5.10 DEACON ADVISORY COUNCIL - CONSTITUTION AND BY-LAWS**

### **ARTICLE I: Name**

The name of this body shall be the Deacon Advisory Council of the Diocese of Owensboro (hereinafter referred to as the "Council").

### **ARTICLE II: Purpose and Function**

The purpose and function of the Council is:

1. to serve as an advisory and consultative body to the Bishop, the Diaconate Director, and the Director of Formation.
2. to develop guidelines, policy, and programs that will direct and guide the Diaconate community.
3. to represent the entire Diaconate community of the Diocese to the Bishop.
4. to solicit the opinions, comments, and concerns of the Diaconate community and present them to the Bishop, Diaconate Director, and Director of Formation.
5. to collaborate with and interact with other Diocesan agencies as necessary.
6. to determine the needs of the Diaconate community and present them to the Deacon Director, Director of Formation, or the Bishop.
7. to foster vocations to the Permanent Diaconate.

### **ARTICLE III: Membership**

1. Composition: The council shall be composed of persons appointed by the Bishop.
2. The Diaconate Director and Director of Formation are ex-officio members.
3. The Diaconate Office Secretary is the recorder for the Council.
4. Appointed members shall be the representative of each Diaconate region.
5. Two deacon wives will be appointed to represent all of the Diaconate wives. The two women will not be from the same Diaconate region.
6. Each Diaconate region will choose and recommend their Representative to the Bishop. At his discretion, he will appoint that deacon as Region Representative. By virtue of that appointment, the Region Representative will become a Council member.
7. Council appointments will be for a period of three (3) years and are renewable at the discretion of each Diaconate region and the Bishop. Council member's terms expire in December of the 3<sup>rd</sup> year. An unexpired term of a vacating member will be filled by a new appointment of a member from the same region, and will serve only the remaining portion of the term.
8. The Council will elect a Chairperson and Vice-Chairperson in January. These offices shall be for a period of one year and are renewable. The Vice-Chairperson shall represent the Chairperson in his absence.
9. All members of the Council may chair or serve on diaconate committees, speak at meetings, and vote on issues.
10. Council meetings are open to all members of the Diaconate Community. However, only appointed members may vote.
11. The Council may, as needed, meet in a closed session (personal or private matters) not open to non-council members.
12. A member may be removed at his/her request, by the Bishop, or when his/her attendance record indicates their membership is not contributing to the Council.

#### **ARTICLE IV: Duties**

1. The Chairperson, in coordination with the Diaconate Director, will prepare the agenda for the meetings. The agenda will be published one week prior to the meeting. Any member may submit items for the agenda.
2. The recorder (Diaconate Secretary) will prepare and disseminate the minutes.
3. The Chairperson, and in his absence the Vice-Chairperson, shall conduct the meetings.
4. The Diaconate Director, in coordination with the Bishop, will set the schedule of meetings for the year. The Council year is the calendar year.
5. The Bishop or Diaconate Director may call special meetings as needed. Any member may request a special meeting.
6. The Council will discuss and advise the Bishop on any matter so requested by the Bishop.
7. The Council will inform the Bishop, the Diaconate Director, and the Director of Formation, of the needs and concerns of the Diaconate community.
8. The Council will discuss and decide issues concerning the Diaconate within the scope of authority delegated by the Bishop. NOTE : The Council will defer personnel assignments and discipline issues to the Diaconate Director and Deacon Personnel Committee.
9. The Council will strive to reach all decisions and recommendations by consensus. A vote, carried by a simple majority of those present, will be used only when consensus does not appear possible.

#### **ARTICLE V: Committees**

1. Council members will be elected or appointed as Committee Chairpersons by consensus of the Council. Committee Chairpersons will select the additional members of their committee. Committee members may be deacons, wives, widows, or persons from outside the Diaconate community.
2. Committee chairperson positions will be for a term of one calendar year and may be extended or renewed as agreed to by the chairperson and the Council.
3. The standing committees of the Council will be:
  - a. Vocations Committee
  - b. Selection Committee
  - c. Deacon Personnel Committee
  - d. Post-Ordination Committee  
(Assembly Day and Deacon Community Retreat Subcommittees)
  - e. Coordinator for Senior Deacons
4. The Council may establish ad-hoc committees as needed. These committees will dissolve when their purpose no longer exists.

#### **ARTICLE VI: Ratification and Amendment**

1. The Constitution and By-Laws for the Council shall be effective when approved by the Bishop.
2. Amendments to the Constitution and By-Laws may be proposed by any Council member. Amendments become effective when they are accepted by the Council and approved by the Bishop.

## 5.11 ANNUAL ASSESSMENT REVIEW FORM

This document is required to be filled out and returned to the Office of the Diaconate in addition to the Deacon Ministry Agreement. This document is to be filled out annually and is to be returned to the Office of the Diaconate by November 15.

Name: \_\_\_\_\_ Review from/to-month/year: \_\_\_\_\_

Parish Name or Agency Name: \_\_\_\_\_

Use the following performance rating system and add comments for clarity and elaboration.

- 4 Excellent performance
- 3 Above average performance
- 2 Performance meets requirements
- 1 Performance fails to meet requirements

**PART I:** Describe an experience during this period that energized you in ministry:

\_\_\_\_\_

**PART II:** Describe an experience during this period that drained you in ministry:

\_\_\_\_\_

**PART III:** List up to five key goals/responsibilities, based on your Letter of Appointment, your Deacon Ministry Agreement, and any goals/responsibilities set with your supervisor, and evaluate your performance.

1. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

2. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

3. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

4. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

5. Key Responsibility: \_\_\_\_\_  
Circle Rating: 4 3 2 1

Comment: \_\_\_\_\_

**DEACON'S RETREAT AND CONTINUING EDUCATION LOG**  
**ROMAN CATHOLIC DIOCESE OF OWENSBORO**

**NAME** \_\_\_\_\_ **Time Period from/to-month/year** \_\_\_\_\_

Deacons in the diocese of Owensboro are expected to accrue a minimum of 20 actual hours of continuing education each year in addition to the annual retreat. The deacon community will sponsor approximately ten continuing education hours per year for deacons and their wives. The deacon couple is strongly encouraged to take advantage of these offerings. Various other agencies within the diocese offer programs to assist ministers seeking to update their skills. Reading, listening to tapes or viewing videos are valid ways of updating one's professional ministry. It is recommended that their use should not count for more than ten hours of the total.

Please complete this form annually and attach it to your annual review.

1. Do you have a Spiritual Director:            Yes \_\_\_\_\_ No: \_\_\_\_\_

2. Retreat(s) attended this year:

Location: \_\_\_\_\_

Date(s) of the retreat: \_\_\_\_\_

If not the Deacon Retreat, why this choice: \_\_\_\_\_

\_\_\_\_\_

3. Continuing Education Courses/Seminars/Study Days/ Videos/Audio Tapes etc. (Please List Below)	# of Hours
---	------------


Total \_\_\_\_\_

Signature \_\_\_\_\_

Date \_\_\_\_\_

## 5.12 DEACON MINISTRY AGREEMENT

The permanent deacon is an ordained minister who has received the Sacrament of Holy Orders. The appointment of the Permanent Deacon is a direct appointment by the Bishop. The deacon has a three-fold ministry and this agreement form sets forth the specific service that he has accepted in the parish and wider community under the direction and guidance of the pastor. He is thus empowered to carry on diaconal ministry in all its aspects, according to the faculties granted him by the Bishop of Owensboro. The deacon is normally a part-time non-salaried minister. As such, his specific ministerial duties are to be delineated in this Ministry Agreement. If hired by the parish/institution as a part or full time salaried minister, then his ministry is delineated in his job description and contract.

This Ministry Agreement is effected between

Deacon \_\_\_\_\_

and the parish/institution of \_\_\_\_\_ for the purpose of specifying diaconal ministry from \_\_\_/\_\_\_/\_\_\_ to \_\_\_/\_\_\_/\_\_\_.

1. In the *Ministry of Charity and Justice* within the parish community, the deacon will assume the following duties:

Hours per week:

Ministry outside the Parish Community:

Hours per week:

2. In the *Ministry of the Word of God*, the deacon will assume the following duties:

Preaching:

Teaching:

Other:

3. In the *Ministry of Sacraments and Liturgy*, the deacon will assume the following duties:

Sunday Liturgy:

Other Liturgies:

4. Other roles requested by the Pastor (i.e., attendance at councils, staff, and other meetings, etc.):

5. Comments about previous year ministry and performance: (applicable after the first year of ministry)

Pastors comments:

Deacon's comments:

Wife's comments:

*Parish Commitment to the Deacon:*

The parish agrees to reimburse the deacon for any out-of-pocket expenses, including mileage, incurred in the performance of his ministry. Valid receipts must be submitted for reimbursement.

The parish also agrees to provide funds, not to exceed \$\_\_\_\_\_ for the purpose of continuing education and development. The terms of this reimbursement shall follow such guidelines as are mutually acceptable to the deacon and his pastor/pastoral supervisor.

The parish agrees to provide office facilities and secretarial services for the deacon.

The parish agrees to provide vestments, ritual books, and other items the deacon will need to perform his sacramental duties.

THE ABOVE AGREEMENT IS HEREBY ACCEPTED:

_____	_____
Pastor	Date
_____	_____
Deacon	Date
_____	_____
Deacon's Wife	Date

**The Ministry Agreement shall be reviewed, adjusted (if needed) and submitted annually to the Vicar for Clergy in order to maintain faculties for the Diocese of Owensboro. A copy will be placed in the files maintained by the Office of the Bishop.**

### 5.13 DIACONATE REGIONS

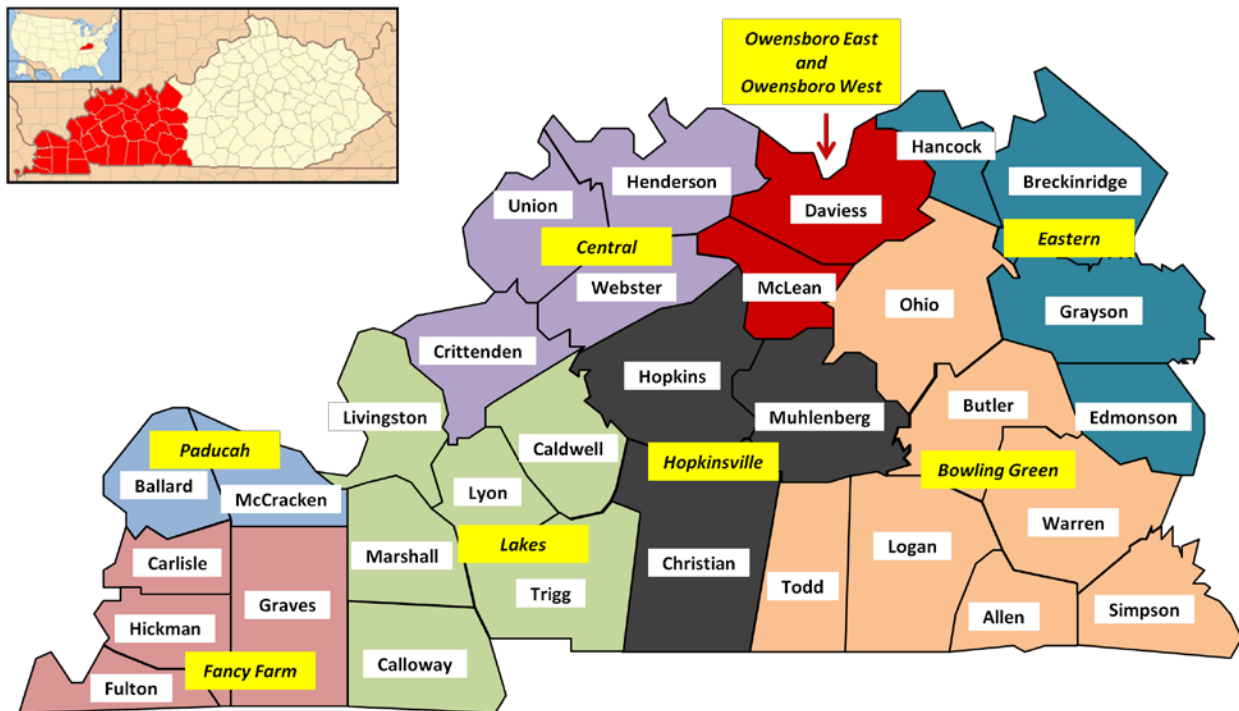
A Diaconate Region is a small group of deacons and wives that meets on a regular basis for the purpose of sharing prayer, building spiritual fraternity, exchanging positive dialogue on relevant issues and receiving updates and information from the Diocesan offices.

A deacon is assigned to a specific Region based on his assignment location.

Diaconate Regions correspond with the boundaries of the Deaneries of the Diocese of Owensboro.

**Note:** Parishes in Daviess County are split between the Owensboro East and Owensboro West Regions/Deaneries. Parishes in McLean County are split between the Owensboro West and Hopkinsville Regions/Deaneries.

#### Diocese of Owensboro – Diaconate Regions / Deaneries





**BOWLING GREEN REGION / DEANERY***Counties = Allen, Butler, Logan, Ohio, Simpson, Todd, Warren*

Christ the King, Scottsville  
 Holy Redeemer, Beaver Dam  
 Holy Trinity, Morgantown  
 Holy Spirit, Bowling Green  
 Newman Center, Bowling Green  
 Sacred Heart, Russellville  
 St. John the Baptist, Fordsville  
 St. Joseph, Bowling Green  
 St. Mary, Franklin  
 St. Susan, Elkton  
 Sts. Mary & James, Guthrie

**CENTRAL REGION / DEANERY***Counties = Crittenden, Henderson, Union, Webster*

Holy Name, Henderson  
 Sacred Heart, Waverly  
 St. Agnes, Uniontown  
 St. Ambrose, Henshaw  
 St. Ann, Morganfield  
 St. Francis Borgia, Sturgis  
 St. Michael, Sebree  
 St. Peter, Waverly  
 St. William, Marion

**EASTERN REGION / DEANERY***Counties = Breckinridge, Edmonson, Grayson, Hancock*

Holy Guardian Angels, Irvington  
 Immaculate Conception, Hawesville  
 St. Anthony, Axtel  
 St. Anthony, Peonia  
 St. Augustine, Grayson Springs  
 St. Benedict, Wax  
 St. Columba, Lewisport  
 St. Elizabeth, Clarkson  
 St. John the Evangelist, Sunfish  
 St. Joseph, Leitchfield  
 St. Mary of the Woods, McQuady  
 St. Paul, Leitchfield  
 St. Romuald, Hardinsburg  
 St. Rose of Lima, Cloverport

**FANCY FARM REGION / DEANERY***Counties = Carlisle, Fulton, Graves, Hickman*

Sacred Heart, Hickman  
 St. Charles, Bardwell  
 St. Denis, Fancy Farm  
 St. Edward, Fulton  
 St. Jerome, Fancy Farm  
 St. Joseph, Mayfield  
 St. Jude, Clinton

**HOPKINSVILLE REGION / DEANERY***Counties = Christian, Hopkins, Muhlenberg, McLean*

Christ the King, Madisonville

Holy Cross, Providence  
 Immaculate Conception, Earlington  
 Resurrection, Dawson Springs  
 St. Charles Borromeo, Livermore  
 St. Joseph, Central City  
 St. Michael the Archangel, Oak Grove  
 Sts. Peter & Paul, Hopkinsville

**THE LAKES REGION / DEANERY***Counties = Caldwell, Calloway, Livingston, Lyon, Marshall, Trigg*

Newman Center, Murray  
 St. Anthony of Padua, Grand Rivers  
 St. Henry, Aurora  
 St. Leo, Murray  
 St. Mark, Eddyville  
 St. Paul, Princeton  
 St. Pius Tenth, Calvert City  
 St. Stephen, Cadiz

**OWENSBORO EAST REGION / DEANERY***Counties = Daviess*

Bishop Soenneker Home, Knottsville  
 Blessed Mother, Owensboro  
 Brescia University, Owensboro  
 Carmel Home, Owensboro  
 Our Lady of Lourdes, Owensboro  
 St. Anthony, Browns Valley  
 St. Joseph Monastery, Whitesville  
 St. Lawrence, St. Lawrence  
 St. Mary of the Woods, Whitesville  
 St. Pius Tenth, Owensboro  
 St. William, Knottsville  
 Sts. Joseph & Paul, Owensboro

**OWENSBORO WEST REGION / DEANERY***Counties = Daviess, McLean*

Blessed Sacrament, Owensboro  
 Glenmary Sisters, Owensboro  
 St. Mary Magdalene, Sorgho  
 Immaculate, Owensboro  
 Precious Blood, Owensboro  
 Ursuline Sisters of Mount St. Joseph, Maple Mount  
 St. Alphonsus, St. Joseph  
 St. Augustine, Reed  
 St. Elizabeth, Curdsville  
 St. Martin, Rome  
 St. Peter of Alcantara, Stanley  
 St. Sebastian, Calhoun  
 St. Stephen Cathedral, Owensboro

**PADUCAH REGION / DEANERY***Counties = Ballard, McCracken*

Lourdes Hospital, Paducah  
 Rosary Chapel, Paducah  
 St. Francis de Sales, Paducah  
 St. John the Evangelist, Paducah  
 St. Mary, LaCenter  
 St. Thomas More, Paducah