



Directory for the Ministry of Permanent Deacons

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Abbreviations of References

BN	<i>Basic Norms for the Formation of Permanent Deacons</i> , Congregation for Catholic Education (22 February 1998).
CIC	<i>Codex Iuris Canonici</i> , Code of Canon Law (25 January 1983) [Commonwealth translation].
DAPNE	<i>Directory for the Application of the Principles and Norms on Ecumenism</i> , Pontifical Council for Promoting Christian Unity (25 March 1993)
DMLPD	<i>Directory for the Ministry and Life of Permanent Deacons</i> , Congregation for the Clergy (22 February 1998).
GIRM	<i>General Instruction on the Roman Missal (Third English Typical Edition for the Dioceses of Canada)</i> , Congregation for Divine Worship and the Discipline of the Sacraments (14 July 2011), published in <i>The Roman Missal</i> , Canadian Conference of Catholic Bishops (2011).
LG	Dogmatic Constitution on the Church <i>Lumen Gentium</i> , Second Vatican Ecumenical Council (21 November 1964).
ND	<i>National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States</i> , United States Conference of Catholic Bishops (2005).
PCS	<i>Pastoral Care of the Sick: Rites of Anointing and Viaticum</i> , Sacred Congregation for the Sacraments and Divine Worship (11 December 1982).
SDO	Apostolic Letter <i>Motu Proprio, Sacrum Diaconatus Ordinem</i> , Blessed Paul VI (18 June 1967).



I. Introduction

A. *Directory for the Ministry of Permanent Deacons*

1. The formation, ministry, and governance of permanent deacons in the Archdiocese of Vancouver follow the provisions of the Code of Canon Law, the *Basic Norms for the Formation of Permanent Deacons* (Congregation for Catholic Education, 1998), and the *Directory for the Ministry and Life of Permanent Deacons* (Congregation for the Clergy, 1998).
2. This Directory establishes the particular law governing the permanent diaconate in the Archdiocese of Vancouver, without prejudice to the provisions of canon law. The administration of the formation program for permanent deacons is the subject of a separate document, *Directory for the Formation of Permanent Deacons in the Archdiocese of Vancouver*.
3. The directives and policies in this Directory are intended to provide a sound foundation upon which permanent deacons can pursue their ministry in service of the Church in the Archdiocese of Vancouver.
4. Exceptions to the directives and policies in this Directory are reserved to the Archbishop of Vancouver, while dispensations in individual cases may also be granted by the Vicar General, a local ordinary with the mandate to do so, or another delegate of the Archbishop.

B. *The Permanent Diaconate*

5. Jesus told His disciples that He had come “not to be served but to serve” (Mt 20:28; cf. Mk 10:45). During the Last Supper, after reminding His apostles that He was among them “as one who serves” (Lk 22:27), He washed their feet, a duty of servants, setting them an example to imitate (cf. Jn 13:1-17). Jesus Himself, who “emptied himself, taking the form of a servant” (Phil 2:7), is the model of all service in His Church.
6. Renewing the practice of the early Church, the Second Vatican Council restored the order of deacons as “a proper and permanent rank of the hierarchy.”¹ The permanent diaconate is meant to be “a driving force for the Church’s service or *diakonia* toward the local Christian communities and a sign or sacrament of the Lord Jesus Christ Himself.”² Because the deacon is a public and “living icon of Christ the Servant within the Church,”³ his ministry encourages all the baptized to commit themselves to service of the ecclesial community and the world.
7. The diaconate is conferred through the prayer of ordination and the laying on of hands by the Archbishop, “not for the priesthood but for service.”⁴ By imprinting an indelible

¹ LG, n. 29.

² Blessed Paul VI, Apostolic Letter *Motu Proprio, Ad Pascendum* (15 August 1972), introduction.

³ BN, n. 11.

⁴ LG, n. 29.



spiritual mark,⁵ diaconal ordination irrevocably configures the recipient to Christ, Lord and Servant of all, and communicates a specific sacramental grace that strengthens him for his mission of public ministry in the Church.

8. “The vocation of the permanent deacon is a great gift of God to the Church.”⁶ In light of the teaching of the Second Vatican Council, the encouragement of recent Popes, as well as the recommendation of our Archdiocesan Synod,⁷ Archdiocesan Pastoral Council, and Presbyteral Council, the Archbishop has called permanent deacons for service in the Archdiocese of Vancouver. Permanent deacons are expected to play a key role in helping the Archdiocese become “a community of missionary disciples.”⁸

C. *Ministry of Permanent Deacons: Threefold Mission of Service*

9. The deacon shares in Christ’s threefold mission of teaching, sanctifying, and leading the People of God. While the unifying principle of his ministry is the service of charity, which shapes his service of the Word and of the liturgy, the three responsibilities are inseparably united.

i. *Ministry of the Word*

10. Sharing in the Church’s mission of evangelization, deacons are ordained to proclaim the Gospel and preach the Word of God within the liturgy, as well as to be heralds of this Word to the faithful and the world. They teach by providing catechetical instruction, adult faith formation, and preparation for reception of the sacraments; by giving retreats and spiritual direction, if qualified; and by reaching out to inactive Catholics in the community, as well as those seemingly indifferent to the Gospel.⁹
11. Permanent deacons also evangelize the world of work and culture either explicitly or by their “active presence in places where public opinion is formed and ethical norms are applied.”¹⁰ As evangelizers, they are called to “reach and as it were overturn with the force of the Gospel the standards of judgment, the interests, the thought-patterns, the sources of inspiration and life- styles of humanity that are in contrast with the word of God and with His plan for salvation.”¹¹

ii. *Ministry of the Liturgy*

12. Together with the Archbishop and his priests, permanent deacons foster the sanctification of the faithful of the local Church, which has the “source and summit” of its

⁵ Cf. CIC, c. 1008.

⁶ St. John Paul II, Address to the Plenary Assembly of the Congregation for the Clergy (30 November 1995), n. 2.

⁷ Archbishop Raymond Roussin, *Let Us Act: Declaration on the Archdiocesan Synod* (3 December 2006), Proposition n. 37.

⁸ Francis, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), n. 24.

⁹ Cf. CIC, cc. 757, 762, 764, 767 §1.

¹⁰ DMLPD, n. 26.

¹¹ Blessed Paul VI, Post-Synodal Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), n. 19.



life and worship in the Eucharist.¹² Within the liturgy, they are visible signs of the profound relationship that exists between the Church's worship and her ministry of charity.¹³ The deacon's presence also reminds the congregation to pray for those members of the community who cannot be present because of age, illness, poverty, or crime.

13. Besides their liturgical role at Mass, permanent deacons can be authorized to baptize solemnly, assist at marriages, bring Viaticum to the dying, and preside at funerals and burials, as well as at Liturgies of the Word and the *Rite of Distributing Holy Communion Outside Mass*. They can also officiate at Exposition and Benediction of the Blessed Sacrament, conduct prayer services for the sick, and lead popular devotions such as the Way of the Cross.¹⁴ They may administer sacramentals and impart blessings in accordance with the liturgical books.¹⁵

iii. Ministry of Charity

14. Because the deacons' ministry is a visible sign of the Church's service to the world, they will dedicate themselves to the works of charity and justice in the Archdiocese. We are "a Church which is poor and for the poor."¹⁶ Since "charity is at the heart of the Church's social doctrine,"¹⁷ they are expected to bring the poor to the Church and the Church to the poor, whether that poverty is material, spiritual, or cultural. In fact, the service of charity is "a fundamental as well as a key dimension for the commitment of deacons."¹⁸
15. Permanent deacons must be publicly committed to the preaching and practice of justice as contained in the Church's social teaching.¹⁹ Fostering this doctrine is a duty entrusted in a special way to their ministry.
16. Deacons personally serve those in need and inspire others to join them in their ministry to youth, the elderly, First Nations communities, Christians of other Churches and ecclesial communities, members of other religious faiths, recent immigrants, refugees, migrant workers, travelers, the sick, the dying and bereaved, the incarcerated, the abused, the deaf and disabled, those with troubled marriages, the homeless, and victims of substance abuse.

¹² Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963), n. 10.

¹³ Cf. CIC, c. 276.

¹⁴ Cf. CIC, cc. 835 §3, 861 §1, 910 §1, 943, 1108 §1, 1168, 1169 §3.

¹⁵ Cf. CIC, cc. 1168, 1169 §3.

¹⁶ Francis, Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), n. 198.

¹⁷ Benedict XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), n. 2.

¹⁸ Benedict XVI, Address to the Parish Priests and Clergy of Rome (7 February 2008).

¹⁹ Cf. CIC, c. 287 §1.



II. General Principles for the Ministry of Permanent Deacons

A. *Relationship with Jesus*

17. The deacon is called to be an icon of Jesus the Servant. “The primary and most fundamental relationship must be with Christ, who assumed the condition of a slave for love of the Father and mankind. In virtue of ordination the deacon is truly called to act in conformity with Christ the Servant... As servant of the Father in the work of salvation Christ constitutes the way, the truth and the life for every deacon in the Church... Thus deacons should strive to model their lives on Christ, who redeemed mankind by his obedience to the Father, an obedience ‘unto death, death on a cross’ (Phil 2:8).”²⁰ The deacon’s service, like that of Jesus, is first and foremost the service of God, expressed in the pastoral care of the people to whom he is sent.

B. *Relationship with Mary*

18. Deacons, like other clerics, are exhorted to honour the Blessed Virgin Mary with particular veneration.²¹
19. “Love for Christ and for His Church is profoundly linked to love of the Blessed Virgin Mary, handmaid of the Lord. With her unique title of Mother, she was the selfless helper of her divine Son’s *diaconia* (cf. Jn 19:25-27). Love of the Mother of God, based on faith and expressed in daily recitation of the Rosary, imitation of her virtues and trust in her, are indeed signs of authentic filial devotion.”²²

C. *Spiritual Qualities of the Deacon*

20. The key to the life and ministry of deacons is fidelity: fidelity to Sacred Scripture and Sacred Tradition, fidelity to the teaching office of the Church, and fidelity to the mission of the new evangelization in the Archdiocese of Vancouver. Permanent deacons must nurture a deep interior life in order to meet their obligations. Carrying out their ministry and apostolic activities, fulfilling family and social responsibilities, and maintaining an intense life of personal and liturgical prayer can only be attained if they have a profound friendship with Jesus Christ (cf. Jn 15:15).
21. Permanent deacons are clerics who “have a special obligation to seek holiness in their lives, because they are consecrated to God by a new title through reception of Orders and are stewards of the mysteries of God in the service of his people.”²³
- “The deacons, who, waiting upon the mysteries of Christ and of the Church, should keep themselves free from every vice, should praise God, and give a good example to all in everything” (I Tim 3:8-10). Clerics, called by the Lord and set aside as His portion, and preparing themselves for the ministerial duties under the watchful eyes of shepherds,

²⁰ DMLPD, n. 47.

²¹ Cf. CIC, c. 276 §2 5°

²² DMLPD, n. 57.

²³ CIC, c. 276 §1.



are bound to conform their minds and hearts to such high calling, persevering in prayer, fervent in love, thinking about whatever is true, just, and of good repute, doing everything for the glory and honor of God.”²⁴

“Let the deacons, as those who serve the mysteries of Christ and the Church... endeavor to be always pleasing to God, ‘ready for every good work’ (cf. II Tim 2:21) for the salvation of men. By reason, therefore, of the order received they must surpass by far all the others in the practice of liturgical life, in the love for prayer, in the divine service, in obedience, in charity, in chastity.”²⁵

22. Deacons are faithfully and untiringly to fulfill the obligations of their pastoral ministry.²⁶ They are to nourish their spiritual life at the twofold table of Sacred Scripture and the Eucharist. They are therefore earnestly invited to participate daily in the Eucharistic sacrifice.²⁷
23. At ordination permanent deacons undertake to celebrate the Liturgy of the Hours faithfully for the Church and for the world. They shall recite the principal Hours of the Divine Office every day, namely Morning and Evening Prayer, as prescribed by particular law for Canada.²⁸

D. Relationship to the Archbishop

24. The deacon is closely associated with the Archbishop. The ordination rite expresses this special connection since the Archbishop alone imposes hands on the ordinand and invokes the outpouring of the Holy Spirit on him.²⁹ Moreover, at ordination the deacon promises obedience to his Archbishop, a promise that entails a spirit of trust, mutual respect, and accountability. In making this promise, “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.”³⁰
25. The promise of obedience made to the Archbishop, for a deacon as for a priest, relates primarily to the exercise of the ministry and to all that pertains directly to it, and is quite different in rationale to the vow made by religious or other consecrated persons in the Church. The promise of obedience that the deacon makes does not have a direct bearing on his day-to-day family life or his secular employment, except insofar as these may impinge directly on his ministry or are unbecoming of, or foreign to, his clerical state.³¹

²⁴ LG, n. 41.

²⁵ SDO, n. 25

²⁶ Cf. CIC, c. 276 §2 1°.

²⁷ Cf. CIC, c. 276 §2 2°.

²⁸ Cf. Canadian Conference of Catholic Bishops, Decree no. 17, Official Decree no. 576 (1 December 1987); cf. CIC, c. 276 §2 3°.

²⁹ Cf. CIC, c. 1009 §2.

³⁰ ND, n. 41.

³¹ Cf. CIC, c. 285 §§1-2.



E. Relationship to Priests

26. Priests and deacons are “collaborators in ministry, sharing in complementary ways in the sacrament of orders.”³² Recognizing the particular faculties and callings of their separate orders, priests and permanent deacons participate together in the one apostolic mission conferred by Christ upon the apostles and their successors. A spirit of communion and loyalty, genuine respect and fraternal cooperation between priests and deacons witnesses to their sacramental bond and shared mission, in communion with the Archbishop in the service of God’s People.
27. Even when a deacon is not assigned to the parish he attends, his pastor should show particular concern and consideration for him, including him in the Prayers of the Faithful at the time of his ordination and on the feast days of the deacon martyrs St. Stephen and St. Lawrence.
28. The newly ordained deacon is to preach at a principal Mass in his parish church and/or the church to which he is assigned. After that liturgy, the parish community and his guests will be invited to a reception provided by the parish.
29. The formal assignment of a deacon to a parish is usually celebrated at a Mass at that parish. During the Mass, the deacon is presented to the parish and his wife is welcomed, usually by the pastor. “Introducing the deacon to those in charge of the community... 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.”³³
30. Deacons will be welcomed to participate in deanery gatherings. As members of the parish staff, deacons should be invited to attend parish staff meetings and other events and will attend as their employment allows.

F. Relationship with Other Deacons and Those in Formation

31. Ordination unites deacons in a sacramental fraternity that witnesses to Christ by its visible bonds of charity, obedience to the Archbishop, prayer, collaboration, friendship and mutual support. Deacons will support not only one another but also the wives and families of other deacons.
32. To those in diaconal formation, the permanent deacons are “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.”³⁴

³² Archbishop J. Michael Miller, *Pastoral Letter on the Restoration of the Permanent Diaconate* (22 February 2011).

³³ DMLPD, n. 77.

³⁴ BN, n. 26



G. Relationship to the Laity

33. “True union with Christ the head cannot but foster true love for His body which is the Church.”³⁵ Having been chosen from among men already accustomed to collaborating with others in parish life and ministry, a crucial part of the deacon’s service is supporting and strengthening the gifts of the laity. “As servant leaders they not only respect the diverse gifts of others but also assist in sustaining and developing them.”³⁶
34. Deacons “promote a collaborative spirit in fulfilling their responsibilities, especially by fostering the charisms of the lay faithful with whom they are co-workers in the Lord’s vineyard.” The ministry of deacons “must support, and never obscure or obstruct, the vocation and mission of the lay faithful.”³⁷
35. While deacons are members of the clergy, the great majority of them also have secular employment and do not work exclusively for the Church. “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.”³⁸ Deacons are well suited to actively promote lay apostolates whereby the laity participate, by right and obligation, in the mission of the Church.

H. Relationship to the Poor and the Marginalized

36. The deacon makes present in the Church and in society, without distinction, the love and service of Christ, especially to the poor and to those most in need.³⁹

I. Relationship to Other Christians, Non-Christians and Non-Believers

37. All Christians are called to the work of ecumenism and to dialogue with those of other faiths or none. The deacon, by virtue of his presence in the secular world and his ministry in hospitals, care facilities, prisons, marriage preparation and care for the bereaved, has special opportunities for personal ecumenism and interfaith dialogue. While committed to the fullness of the truth, he must make every effort to be welcoming and respectful of the diverse beliefs held by those whom he encounters.

J. Celibacy and Every Deacon

38. “In one way or another, celibacy affects every deacon, married or unmarried. Understanding the nature of celibacy – its value and its practice – is essential to the married deacon. Not only does this understanding strengthen and nurture his own

³⁵ DMLPD, n. 57.

³⁶ Archbishop J. Michael Miller, *Pastoral Letter on the Restoration of the Permanent Diaconate* (22 February 2011).

³⁷ Archbishop J. Michael Miller, *Pastoral Letter on the Restoration of the Permanent Diaconate* (22 February 2011).

³⁸ ND, n. 56.

³⁹ Cf. BN, n. 73; cf. CIC, c. 287 §1.



commitment to marital chastity, but it also helps to prepare him for the possibility of living celibate chastity should his wife predecease him.”⁴⁰

K. *The Married Deacon*

39. Marriage “is a gift from God and should be a source of nourishment for the spiritual life of those deacons who are married.”⁴¹
- a. Since the grace of a sacrament acts in the person receiving it, ordination to the diaconate has its effect on the permanent deacon so ordained. While this particular sacramental grace is not transmitted from the husband to his wife, she does, however, benefit from the sanctification and spirit of service produced in her husband by the grace of the diaconate. The diaconate does not then, by itself, increase the grace proper to the Sacrament of Matrimony, and must never undermine the bond between husband and wife.
 - b. The ceaseless support of the deacon’s wife is absolutely crucial to his ministry. From her husband’s initial call, she is there to encourage, sustain and accompany him in the step he has taken, a path that will inevitably influence the couple’s relationship and demand considerable adjustment. From the moment the deacon commits himself more fully to the Church, family and married life will necessarily be affected by the considerable time required by the nature of the ministry to which he is called.
 - c. While the spouse is enriched by her husband’s ordination and ministry, if others are to benefit from her experience and talents it will be on account of her own charisms, pursued and developed in their own right.
40. “In particular the deacon and his wife must be a living example of fidelity and indissolubility in Christian marriage before a world which is in dire need of such signs. By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole of society. They also show how the obligations of family life, work and ministry can be harmonized in the service of the Church’s mission. Deacons and their wives and children can be a great encouragement to others who are working to promote family life.”⁴²
41. A married deacon should have clear priorities. Most of the time, the first of these—after God—is his wife and family, but deacons are challenged to integrate the responsibilities of marriage, family, work, and ministry. This is also true for deacons with grown children and grandchildren. All policies concerning the permanent diaconate, including those of this Directory, must therefore be interpreted and applied with an understanding of the need to integrate these essential aspects of the deacon’s life.

⁴⁰ ND, n. 72.

⁴¹ DMLPD, n. 61.

⁴² St. John Paul II, Allocution to the Permanent Deacons of the USA, Detroit (19 September 1987), n. 5.



L. *The Celibate Deacon*

42. The single permanent deacon is similar in every respect to other permanent deacons except that he is not married, and he is obliged to the promise of celibacy made at ordination. “The Church is conscious that this gift [of celibacy], accepted and lived for the sake of the Kingdom of God (cf. Mt. 19:12), directs the whole person of the deacon towards Christ who devoted Himself in chastity to the service of the Father so as to bring man to the fullness of the Kingdom.”⁴³ “And so [the deacon’s] celibacy should not be considered just as a legal norm ... but rather as a value that is profoundly connected with ordination ... whereby a man takes on the likeness of Jesus Christ ... as a full and joyful availability in his heart for the pastoral ministry.”⁴⁴

M. *The Widowed Deacon*

43. “The death of a married deacon’s wife is a ‘particular moment in life which calls for faith and Christian hope.’ The death of the wife of a married deacon introduces a new reality into the daily routine of his family and ministry. Charity should be extended to the widowed deacon as he assesses and accepts his new personal circumstances, so he will not neglect his primary duty as father to his children or any new needs his family might have.

Both initial and continuing formation should assist all deacons to understand the trials posed by the loss of a spouse along with the challenges of celibate living in the widowed state. A widowed deacon should be assisted to seek professional counsel and spiritual direction as he encounters and integrates the bereavement process.”⁴⁵

III. The Structure of the Permanent Diaconate in the Archdiocese

A. *The Archbishop*

44. The Archbishop oversees all aspects of the permanent diaconate in the Archdiocese of Vancouver. The Director of the Permanent Diaconate Office and the Permanent Diaconate Advisory Committee assist him in the exercise of his responsibility.

B. *Permanent Diaconate Office*

45. The Permanent Diaconate Office serves the deacons of the Archdiocese in three areas: formation, ministry and life, and the administration of their assignments. The structure of this office is set out below, as are the policies governing the election and/or appointment of advisory bodies concerning the permanent diaconate.

⁴³ DMLPD, n. 60.

⁴⁴ St. John Paul II, Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* (25 March 1992), n. 50.

⁴⁵ ND, n. 73; cf. Directory for the Formation of Permanent Deacons in the Archdiocese of Vancouver (7 October 2014), n. 26



i. Director of the Permanent Diaconate Office

46. The Archbishop appoints the Director, who must be a priest or deacon.
47. The Director serves the diaconal community of the Archdiocese in matters concerning the selection, formation, personnel policies, placement and continuing education of all candidates and permanent deacons. He shall carry out the policies established in this Directory under the general supervision of the Archbishop.
48. The Director maintains pastoral contact with the families of candidates in formation and this pastoral care continues after ordination. In particular, the Director will offer support to a deacon and his family when difficulties arise, whether these impinge on his capacity to exercise his diaconal ministry or directly result from the exercise of that ministry.

ii. Formation

49. Diaconal formation is governed by the Directory for the Formation of Permanent Deacons in the Archdiocese of Vancouver.

C. *The Assignment of Deacons to Ministry*

50. The primary objective when permanent deacons are assigned to ministry will be to meet the needs of the People of God in the Archdiocese of Vancouver, as determined by the Archbishop. All deacons are ordained to serve the local Church, not a specific parish, institution or ministry per se.

i. Role of the Permanent Diaconate Advisory Committee

51. The Advisory Committee is composed of the Director of the Permanent Diaconate Office, as well as a suitable number of priests, deacons, consecrated women and men, and lay faithful who represent the diversity within the Archdiocese.
52. The Director of the Permanent Diaconate Office is an ex officio member; he will call and chair meetings of the Advisory Committee, and provide all necessary information to the members.
53. The Archbishop names and removes members of the Advisory Committee at his discretion.
 - a. The term of service, usually three years, will be stated in the Archbishop's letter of appointment.
 - b. Members may normally serve up to two consecutive terms. The Archbishop may ask members to serve longer, as needed.
 - c. The Archbishop may, at his discretion, direct the diaconal community to elect one or more permanent deacons to serve as representative members of the Advisory Committee.



54. In addition to its functions prescribed in the Directory for the Formation of Permanent Deacons in the Archdiocese of Vancouver, nos. 46-50, the Advisory Committee has the following responsibilities:
- a. To assist the Director in effectively supporting deacons in active ministry.
 - b. To make recommendations to the Archbishop regarding ministerial assignments and transfers for deacons, in order to ensure their effective distribution throughout the Archdiocese. The Archbishop, with the College of Consultors, will make the final decisions on assignments and transfers.
 - c. To conduct personnel interviews at least once every five years with each deacon regarding his assignment and ministry. A minimum of two members of the Advisory Committee will be present at each interview.
 - d. To conduct a mandatory personnel interview whenever a change of assignment is requested.
 - e. To conduct personnel interviews more frequently in special circumstances, or when deemed necessary or appropriate by the Archbishop, the Director of the Permanent Diaconate Office, or the Advisory Committee.
 - f. To assist in the development of policies and procedures relating to the permanent diaconate.
 - g. To serve as a source of information for parishes and institutions seeking applications from a deacon for full- or part-time employment in a parish or institution. Employment of a deacon by a parish or Archdiocesan institution requires written permission from the Archbishop.
 - h. In all matters, the Committee's recommendations are advisory in nature.
- ii. Assignments**
55. Deacons may be assigned either to parish ministry, or a ministry of service (e.g. prison or hospital ministry, or the work of an Archdiocesan agency).
56. Deacons will be assigned to parish ministry only with the consent of the pastor, who should consult his Parish Pastoral Council.
57. A deacon assigned to an agency will also be directed by the Archbishop to exercise his liturgical ministries in a "home parish" when he is available and with the consent of the pastor. This home parish is usually his parish of residence, if there is no other deacon assigned there.
- Due to his primary ministerial assignment, he is not available for other diaconal ministry in the parish.
58. The Advisory Committee will make recommendations for ministerial assignments and transfers to the Archbishop who, after consultation with the College of Consultors, will confirm or make another assignment in his letter of appointment.



- a. In preparing a ministerial assignment, the Director will consult with the deacon, the current and proposed priest supervisors, and any other relevant parties.
 - b. In the assignment process, significant consideration will be given to the deacon's wife, family, employment, and personal circumstances.
 - c. Before a ministerial assignment is publicly announced, all parties are bound by confidentiality until the Archbishop signs the letter of appointment.
59. Ministry assignments will normally be for 36 months, and may be renewed. The ultimate duration of any ministry assignment is at the discretion of the Archbishop.
60. Ministry assignments will automatically terminate upon a change of pastor/supervisor in the parish/institution to which a deacon is assigned. A new letter of assignment is required for a continuation of ministry under the new pastor/supervisor (see n. 69).
61. Pastors/supervisors cannot remove a deacon from a canonical assignment nor may deacons remove themselves from a canonical assignment. Deacons may not negotiate new assignments or move from their parishes/institutions without reassignment or direction by the Archbishop or, by his delegation, the Director of the Permanent Diaconate Office. The change of a canonical assignment requires the action and decree of the Archbishop.⁴⁶

iii. Letter of Appointment

62. The duties and responsibilities of an individual deacon, and the designation of his pastor or supervisor, will be clearly outlined in a Ministry Agreement, as described below in nos. 64-70, that will form part of the letter of appointment signed by the Archbishop. The Director of the Permanent Diaconate Office, the pastor/supervisor, and the deacon collaborate in preparing this letter.
63. Deacons receive a canonical assignment that is binding until the Archbishop signs a new letter of appointment. Assignments or changes in assignments become effective only upon receipt of the letter of appointment from the Archbishop. As members of the clergy, deacons are obligated to undertake and fulfill faithfully the duties entrusted to them by him.⁴⁷ The Archbishop alone can remove a deacon from an assignment.

iv. Ministry Agreements

64. The ministry agreement will specify the kinds and degree of ministerial activity expected of the deacon in the course of his assignment. This agreement is to be drafted in consultation with the deacon, his wife, the pastor/supervisor, and the Director of the Permanent Diaconate Office, and signed by them before submission to the Archbishop.
65. The pastor should consult the Parish Pastoral Council concerning the ministerial tasks proposed for the deacon.

⁴⁶ Cf. CIC, cc. 273-274.

⁴⁷ Cf. CIC, c. 274 §2.



66. Care is to be taken that the deacon's ministry does not replace the present service of parishioners. It is appropriate to consult with existing parish leaders when identifying suitable areas of ministry.
67. A ministry agreement is required at the time of a deacon's first assignment after ordination, and thereafter upon each reassignment or transfer. In the case of long-term assignments, an updated ministry agreement is required every three years.
68. Each parish or Archdiocesan ministry to which a deacon is assigned will make a monthly contribution to the Diaconal Formation Fund, in an amount determined by the Archbishop, to help defray the costs of the permanent diaconate program in the Archdiocese of Vancouver.⁴⁸
69. When a new pastor or Archdiocesan ministry supervisor is named, a new ministry agreement is to be completed as soon as possible (see n. 60).
70. Sample ministry agreements are provided in Appendix 1 (Parish) and Appendix 2 (Agency).

IV. Diaconal Ministry

A. Pastoral Supervision

71. Especially at the beginning of their ministry, deacons should be supervised and supported by an exemplary priest appointed to this task by the Archbishop.⁴⁹
 - a. For a deacon in parish ministry, the priest supervisor is the pastor of the assigned parish.
 - b. For a deacon in a ministry of service, the priest supervisor may be either a priest who is in direct contact with him through the particular apostolic work, or another appropriate priest named by the Archbishop.
 - c. The Director of the Permanent Diaconate Office will be available to the priest supervisor to offer support in the continuing formation of the new deacon.
72. Deacons will meet formally with their priest supervisors as often as necessary, but at least quarterly, for fraternal support and to discuss any relevant issues.
73. When there is a serious unresolved issue between a deacon and his supervisor (i.e. the priest supervisor, pastor or agency supervisor), either party may refer it to the Director of the Permanent Diaconate Office or the Archbishop, who will resolve it by mediation and/or a change of assignment.

⁴⁸ In 2016 the amount is \$400 per month.

⁴⁹ Cf. DMLPD, n. 77.



B. Annual Diaconal Ministry Report

74. Every active deacon will complete an annual diaconal ministry report detailing the ministry he has exercised during the previous year, with particular reference to his ministry agreement. It will also report on his participation in continuing education, attendance at the annual Deacons' Retreat, and record the dates of meetings with his clerical supervisor(s).
75. Retired deacons will submit an annual diaconal ministry report appropriate to their circumstances and obligations.

C. Reassignment

76. The process of reassignment can be initiated at any time by a deacon, his pastor/supervisor, or the Archbishop. Normally, a deacon requesting a change of assignment will send a letter to the Director, preferably at least six months prior to expiration of his current assignment.
77. A request for reassignment initiated by the deacon's current pastor/supervisor shall be presented to the Director of the Permanent Diaconate or to the Archbishop and will include the reason for the request.
78. The Archbishop may initiate reassignment procedures upon assessment of current Archdiocesan needs. In these cases, the Director may be asked to consult with the Advisory Committee.
79. In any reassignment, consideration shall be given to the personal circumstances of the deacon and his wife and family.

D. Remuneration

i. Part-time Ministry

80. A deacon will provide for the needs of himself and his family from the proceeds of his employment, pension, or other income.⁵⁰
81. Reasonable expenses incurred in the normal course of the deacon's ministry (e.g. mileage, meals, incidentals, etc.) will be reimbursed to him by the pastor/supervisor on the presentation of receipts and/or a mileage log.⁵¹ Expenses of a more significant nature (e.g. travel and accommodations, etc.) should be approved in advance by the deacon's pastor/supervisor.

ii. Full-time Ministry

82. A deacon who is assigned to a full-time ministry is to receive remuneration commensurate with the salaries and benefits provided to lay men and women similarly employed, always taking into account, if he is married, his responsibility for the support

⁵⁰ Cf. CIC, c. 281 §3.

⁵¹ Cf. ND, n. 96 (2).



of his wife and children.⁵² Expenses incurred in full-time ministry will be handled according to the policies of the employer.

iii. Church Employment

83. A deacon who, independently of his diaconal ministry, is employed by the Church in some full-time or part-time position (e.g. accountant, secretary, etc.) retains his rights as an employee.

iv. Offerings on the Occasion of the Administration of the Sacraments and Sacramentals (“Stole Fees”)

84. Permanent deacons will follow the same laws and policies which apply to priests in the Archdiocese of Vancouver concerning the offerings made on the occasion of the celebration of sacraments, funerals, or the administration of sacramentals.⁵³

E. Secular Employment

85. While some deacons may be retired or financially independent, others will continue to be active in their career or profession. While the ministry of the deacon is usually exercised on a part-time basis, he is a deacon at all times and in all circumstances. This fact brings with it both unique pastoral opportunities and particular challenges. The deacon will take care to ensure that his full-time employment is both practically and morally consistent with the exercise of the ministry.⁵⁴

F. Attire and Forms of Address

86. The Code of Canon law exempts permanent deacons from the obligation to wear clerical attire in view of their duties and engagement in the secular world.⁵⁵

87. In keeping with the general practice in most countries, the daily dress of deacons is that which is dignified and appropriate for a layman in similar circumstances. Deacons may wish to have their identity recognized by wearing a distinctive lapel cross.

88. The proper vestment for a deacon at Mass is an alb (with an amice, if required), cincture (if required), a stole worn in the diaconal manner, and a dalmatic. The stole and dalmatic should be the liturgical colour corresponding to the celebration.

- a. When an appropriate dalmatic is unavailable, deacons may preside or assist at liturgical celebrations wearing an alb and stole, which are never to be omitted. For more solemn occasions every effort should be made to wear a dalmatic.
- b. The deacon wears the dalmatic only when the priest wears the chasuble. It is not worn for a rite of distributing Holy Communion outside Mass.

⁵² Cf. ND, n. 96 (1); cf. CIC, c. 281 §3.

⁵³ Cf. CIC, cc. 531, 848, 1181, 1264 2°, 1267.

⁵⁴ Cf. CIC, c. 285 §2.

⁵⁵ Cf. CIC, c. 288.



An exception to this rule occurs when a deacon accompanies the Archbishop or a priest who wears a cope in a solemn celebration of the Liturgy of the Hours or for Benediction with the Blessed Sacrament.

- c. The proper vestment for celebrations such as Baptisms, weddings, funerals and the like outside of Mass is the alb and stole. A cope may also be worn.
 - d. Dalmatics, stoles and albs will be of a simple and tasteful design suitable to the order of deacons. Elaborate and personal symbols are not appropriate.
89. A deacon preparing to vest or engaged in ministry not requiring vestments must be dressed appropriately. T-shirts, shorts, sport wear, and sport shoes should never be worn.
90. In ministry situations outside the parish (e.g. hospital or prison chaplaincy), when it may be pastorally helpful for identification purposes, a deacon may wear clerical attire. The deacon should discuss with the pastor other occasions of ministry where clerical attire might be appropriate; the pastor should consult with the Director when making a decision. The Permanent Diaconate Office will provide identification badges to be worn whenever the deacon is exercising his ministry.
91. The appropriate form of address, whether in writing or speech, is “Deacon,” which precedes the name. In writing: Deacon John Smith, or Deacon John and Mrs. Jane Smith. In speech: Deacon John or Deacon Smith, according to preference.

V. Administrative Policies

A. Ongoing Formation

i. Annual Retreat

92. Once a year the Permanent Diaconate Office will organize a retreat for the deacons. Attendance is mandatory for all deacons,⁵⁶ and the wives of married deacons are welcome and encouraged to attend.
93. The primary purpose of the annual retreat is to develop the human and spiritual dimensions of the deacon community. Themes and retreat masters will be selected with a view to the edification and rejuvenation for ministry of those in attendance. In addition to reflective talks on the spiritual life, the retreat time will include opportunities for silence and reflection, quiet conversation, and opportunities for the Sacrament of Reconciliation.

ii. Study Days

94. In order to foster relationships between those who share the Sacrament of Orders, whenever it is appropriate deacons will be invited to participate in ongoing formation

⁵⁶ Cf. CIC, c. 276 §2 4°-5°



activities organized for the priests of the Archdiocese, either in their entirety or for select parts of the events.

iii. Continuing Education

95. Permanent deacons in active ministry are required to complete 18 contact hours of continuing education each pastoral year (from 1 July to 30 June).
 - a. Eligible continuing education opportunities include clergy study days, all Archdiocesan- sponsored institutes and conferences, online courses or seminars approved in advance by the Director.
 - b. The Archbishop may require obligatory attendance at specific continuing education activities.
96. Participation in continuing education will be reported in the annual diaconal ministry report to be submitted to the Permanent Diaconate Office each June.
97. Insofar as possible, spouses of deacons are encouraged to participate alongside their husbands in ongoing formation opportunities.
98. Persistent failure to fulfill the ongoing formation requirements may result in the temporary loss of authorization for some or all ministerial functions.

B. Leaves of Absence

99. Deacons must be sensitive to the impact of their decisions on the communities they serve. This applies to leaves of all kinds, including vacation leave and extended leave. The deacon must be conscientious in planning his leaves so as to do justice to all his responsibilities, including family, work and community. The community or ministry must not be left in difficulty due to improper planning of vacations and other more extended leaves of absence. Any serious problem that cannot be solved by the parties concerned should be referred to the Director for resolution.
100. Deacons are not to be absent from the Archdiocese for more than four weeks without the permission of the Archbishop.⁵⁷ Reasons for requesting a voluntary leave of absence from the Archdiocese or from ministerial duties include health and family issues, employment changes or difficulties, or professional responsibilities.
101. A voluntary leave of absence is normally no more than three months in length, though longer terms will be considered if appropriate.
102. Deacons on any form of leave remain obliged to pray the Liturgy of the Hours (see n. 23.)

i. Requesting a Leave of Absence

103. Before submitting a formal written request, a deacon considering a voluntary leave of absence is advised to first consult with his pastor/supervisor.

⁵⁷ Cf. CIC, c. 283 §1.



104. Requests for vacation and other types of leave must be submitted in writing to the pastor/supervisor, with a copy sent to the Director. Absences longer than three weeks, other than vacations, require the Director's permission.

ii. Types of Leaves of Absence

VACATION

105. Every deacon is entitled to an appropriate annual vacation.⁵⁸ Deacons should be prepared to dedicate at least ten months each year to their ministry responsibilities. Deacons employed in full-time ministry will receive paid vacation according to the vacation policy in effect at their place of employment.
106. Deacons in secular employment may take their vacations in accordance with their employers' schedules. They should not, however, be absent from ministry at Christmas or for the sacred Triduum. The deacon will consult with his pastor/supervisor when scheduling vacations.

SICK LEAVE

107. When illness precludes a deacon from fulfilling his ministry obligations, he must inform his priest/supervisor in a timely fashion. He should inform the Director of any serious illness.

STUDY LEAVE

108. A study leave is an absence from ministerial duties for the purpose of spiritual or pastoral enrichment or education. A deacon of the Archdiocese of Vancouver may request a study leave, usually once every seven years. Study leaves may be granted to a maximum length of six months. At his discretion, the Archbishop may grant exceptions to these limitations.
109. Expenses related to study leaves are met by the deacon.
110. The Permanent Diaconate Office will develop procedures for requesting and granting study leaves.

INVOLUNTARY ADMINISTRATIVE LEAVE

111. The Archbishop may place a deacon on involuntary administrative leave pending investigation into alleged violations of canon law. The Archbishop may also place a deacon on involuntary administrative leave for violations of the civil law, the seriousness and circumstances of which can reasonably be expected to compromise his ability to minister effectively. When a deacon is placed on involuntary administrative leave he will be relieved of his ministerial assignments and is prohibited from exercising his diaconal faculties at Mass, preaching, baptizing, presiding at vigils or funerals, or

⁵⁸ Cf. CIC, cc. 283 §2, 533 §2.



assisting at weddings – unless the Archbishop’s letter imposing leave expressly indicates otherwise.

C. Temporary Relocation

i. Temporary Ministry Outside the Archdiocese

112. A deacon who is required to relocate to another diocese (e.g. a transfer related to his employment) must immediately inform the Director of the Permanent Diaconate, who will in turn notify the Archbishop and the Advisory Committee.
113. If the deacon desires to function and minister as a deacon during his temporary relocation, he must contact the appropriate authorities of the other diocese to inform them of his relocation and request information on local procedures for obtaining a temporary assignment.
114. If the other diocese responds affirmatively, the Director will request a Letter of Suitability for Ministry from the Archbishop of Vancouver and will coordinate obtaining and forwarding any other documentation that may be requested by the other diocese.
115. If the deacon does not intend to function as a deacon during his temporary relocation, or if the other diocese does not permit temporary ministry assignments, the deacon must request an extended leave of absence.

ii. Temporary Ministry in the Archdiocese

116. Deacons who are temporarily relocating to the Archdiocese of Vancouver or who are seeking incardination here must receive from the Archbishop a decree of appointment as a visiting deacon before beginning any ministry in the Archdiocese.
117. Visiting deacons and local pastors must not negotiate any ministry agreement or make any commitments regarding opportunities to minister without first contacting the Permanent Diaconate Office to initiate the process. The process of obtaining a letter of appointment will include interviews with the visiting deacon, scrutiny of the deacon’s history of ministry and personal situation, and the securing of references from his home diocese.
118. The protocol for the temporary ministry of a permanent deacon in the Archdiocese of Vancouver is as follows:
 - a. The deacon makes a written request to the Archbishop indicating that he wishes to minister temporarily in this Archdiocese.
 - b. The deacon requests that his diocesan ordinary write a letter of recommendation to the Archbishop of Vancouver.
 - c. The deacon requests that his previous pastor or ministry supervisor write a letter of recommendation to the Permanent Diaconate Office.



- d. The Permanent Diaconate Office sends a letter to the deacon's diocese of incardination requesting a copy of his personnel file, and arranges for the deacon to be interviewed by the Advisory Committee.
 - e. The deacon presents a current criminal record check and a Letter of Suitability for Ministry from his diocesan ordinary.
 - f. If approved, the Archbishop will write a letter of appointment assigning the visiting deacon for an initial period of six months.
119. When the initial period expires, the Director of the Permanent Diaconate will review the temporary assignment by interviewing the deacon and the pastor/supervisor. The Director will make a recommendation to the Archbishop and, if circumstances warrant, the assignment may be extended for additional six-month periods or longer, if deemed appropriate.

iii. Occasional Ministry in the Archdiocese

120. A deacon incardinated in another diocese or in an institute of consecrated life or society of apostolic life may exercise his ministry at the altar for a period not exceeding three weeks if he has presented a letter of introduction to the pastor. If he wishes to preach or perform some other ministerial function, he must obtain authorization from the Archdiocese pursuant to current policies governing visiting clergy.

D. Incardination and Excardination

121. A deacon ordained in the Archdiocese of Vancouver is incardinated, which means he is enrolled as a cleric under the jurisdiction of the Archbishop of Vancouver, to whom he is accountable.⁵⁹ If a deacon incardinated in the Archdiocese of Vancouver moves to another diocese, he remains under the jurisdiction of the Archbishop of Vancouver until he is excardinated.
122. The norms and protocols to be followed for excardination (the releasing of a cleric from the jurisdiction of the diocese in which he is incardinated) and incardination (the enrolment of a cleric under the jurisdiction of the Archdiocese of Vancouver) are the same for permanent deacons as that for other clerics in the Archdiocese.⁶⁰

E. Personal Difficulties

123. By virtue of his ordination, the deacon assumes a public role in the Church: his gifts, talents and generosity can become a source of inspiration for the community, while his problems, mistakes, and bad decisions may cause scandal and diminish his effectiveness as a minister of the Gospel. Deacons and their spouses are not immune to the stresses, problems, and temptations that affect other individuals and married couples.

⁵⁹ Cf. CIC, c. 266 §1.

⁶⁰ Cf. CIC, cc. 267-272.



124. A deacon or his spouse who is undergoing personal difficulties may request from the Permanent Diaconate Office the reimbursement of counselling fees in an annual amount equal to that provided by the Catholic Independent Schools of the Vancouver Archdiocese benefits program.
125. A deacon who is considering separation from his spouse is expected to consult in a timely way with the Director or the Archbishop. If the deacon and his wife decide to separate, the Archbishop will determine whether it is appropriate for him to continue in ministry and whether a decree of separation is appropriate, following the norms of canon law.⁶¹

F. Suspension

126. If a permanent deacon's ministry becomes ineffective or harmful, the Archbishop will withdraw his ministerial assignment and faculties temporarily or permanently, in accord with canon law.
127. The offenses enumerated in the Code of Canon Law which lead to canonical proceedings and subsequent penalties will also prohibit any exercise of the deacon's ministry. In particular, the permanent deacon is subject to the penalties provided for clerics⁶² and others violating the obligations of ecclesiastical office.⁶³

G. Loss of Clerical State/Laicization

128. In very grave cases, in conformity with canonical norms or by decision of the Apostolic See, a deacon may lose the clerical state, along with its rights and privileges.⁶⁴

H. Retirement

129. On reaching the age of 75, a deacon is requested to submit his resignation from his ministry assignment to the Archbishop, who, after consultation with the deacon and his pastor/supervisor, will decide to accept or defer it.⁶⁵
130. Significant family or work-related matters beyond the deacon's control, and which can reasonably be expected to inhibit his ability to exercise diaconal ministry, may justify retirement before age 75. Only the Archbishop can approve an early retirement.
131. The Archbishop may require that a deacon retire from his ministry assignment before his seventy-fifth birthday.
132. Unless explicitly revoked or modified by the Archbishop, faculties remain in effect after retirement. A retired deacon is retired from assigned ministry only, and not from the

⁶¹ Cf. CIC, c. 1152, §3

⁶² Cf. CIC, cc. 1392-1396.

⁶³ Cf. CIC, cc. 1378-1381, 1384-1386, 1389.

⁶⁴ Cf. CIC, cc. 290-293.

⁶⁵ Cf. CIC, c. 538 §3.



order of deacons. Accordingly, he and his wife remain welcome to participate in liturgical celebrations and Archdiocesan functions for deacons and their wives. The Archdiocesan faculties of retired deacons are valid only within the Archdiocese of Vancouver.

133. With the permission of the Archbishop, retired deacons of the Archdiocese may exercise their diaconal faculties at a parish or an agency, with the consent of the pastor/supervisor. The Permanent Diaconate Office must be kept informed of ministry of this nature, which may require continuing participation in child protection or other safe environment programs.
134. Retired deacons and their wives are welcome and encouraged to attend the annual Deacons' Retreat.

I. Death

135. The death of a deacon is a significant event not only in the life of his family but also in the Archdiocese, the community of deacons, and his parish. A death will be announced following the same protocol used when a priest dies.
136. A deacon's funeral is an occasion for people and clergy to honour the deacon's service to the Church and his collaboration with the Archbishop. The Archbishop will normally celebrate the funeral Mass for a deceased deacon in the Cathedral. (See Appendix 3 for further guidelines.)
137. Within the boundaries set by liturgical norms, the highest priority will be given to the wishes of the family of the deceased deacon.
138. Widows of deacons are invited and encouraged to participate in the activities of the diaconal community.
139. The diaconal community is to pray regularly for its deceased members.

J. Ministerial Status

140. Deacons incardinated in the Archdiocese of Vancouver are identified as belonging to one of the following classifications:
 - a. Active: Functioning within a parish, institution or ministry to which they are assigned by appointment of the Archbishop, and fulfilling the liturgical and ministerial obligations of their office according to Archdiocesan policy.
 - b. Visiting: Holding a temporary letter of appointment from the Archbishop of Vancouver.
 - c. Retired: Retaining faculties but, because of age or infirmity, no longer bound by any appointment to ministry in a parish or an agency.
 - d. Seconded: Temporarily serving in another diocese with the written permission of both the local ordinary and the Archbishop of Vancouver.



- e. Involuntary Administrative Leave: Relieved from active ministry and any canonical appointment for a prescribed period, during which he may not function or represent himself as a deacon and is prohibited from exercising his faculties pending resolution of the reason(s) for the leave of absence.
- f. Suspended: Formally suspended from active ministry and the use of all faculties by decree of the Archbishop. Suspended deacons are removed from all Archdiocesan listings of deacons.
- g. Laicized: Voluntarily, with the Archbishop's endorsement, or involuntarily, at the Archbishop's request, returned to the lay state by the Holy Father.
- h. Deceased: Listed in the necrology of deacons as having died in good standing.

VI. General Guidelines and Policies Applicable to Deacons

- 141. Confidentiality: Deacons will strive for the highest standard of confidentiality in all of their personal interactions, and particularly in the context of ministry, in accordance with the principle expressed in canon 220: "No one is permitted to harm illegitimately the good reputation which a person possesses nor to injure the right of any person to protect his or her own privacy."⁶⁶
- 142. Marriages: Upon ordination, a competent official of the Archdiocese will apply to the Province of British Columbia on behalf of the deacon for civil registration to perform marriages.
- 143. Safe Environment Policy: Deacons will comply with the Safe Environment Policy of the Archdiocese of Vancouver and any additional requirements of safe environment training as requested by the Archbishop.
- 144. Sexual Misconduct: As clerics, permanent deacons are subject to the Policies and Procedures Regarding Allegations of Sexual Misconduct by Clerics, administered by the Archbishop's Delegate for Serious Misconduct of Clergy.
- 145. Code of Conduct: Deacons will also sign the Archdiocesan Code of Conduct for Permanent Deacons. (See Appendix V.)
- 146. Social Media: Deacons will comply with the RCAF Social Media Policy.
- 147. Public Office: Notwithstanding the provisions of canon 288, the Archbishop has decreed that permanent deacons require his permission before assuming public office,⁶⁷ playing an active role in political parties or in directing trade unions.⁶⁸
- 148. Armed Services: As with other clerics, deacons require permission to volunteer for the armed services.⁶⁹

⁶⁶ CIC, c. 220.

⁶⁷ Cf. CIC, c. 285 §3.

⁶⁸ Cf. CIC, c. 287 §2.

⁶⁹ Cf. CIC, c. 289 §1.



A. *Approval of this Directory*

149. These directives are particular law for the Archdiocese of Vancouver and may be amended only by the Archbishop.

Approved: 2015 August 10
Feast of St. Lawrence, Deacon and Martyr

+ Michael Miller CSB

† **J. Michael Miller, CSB**
Archbishop of Vancouver



Appendix I: Sample Ministry Agreement – Parish Ministry



Ministry Agreement – Parish

This document is intended to provide a general overview of the pastoral service agreement between the following parties:

Deacon: _____

Parish: _____

Pastor: _____

Date: _____

This Ministry Agreement becomes effective once signed by all parties and approved by the Archbishop. It is renewable at the Archbishop’s discretion.

Overview

1. This agreement is intended to be a helpful tool for both the deacon and the pastor, ensuring that expectations are clear and reasonable. It can be used to plan the deacon’s ministry and coordinate it with existing apostolic effort in the parish. Preparing a specific outline of ministerial duties also allows the deacon to consult with his wife about the time commitment entailed, prior to signing the agreement.
2. Ordained ministry is not a “job”, and this document is not a job description. If prepared with care and consultation with all those it affects, the Ministry Agreement promotes communication and avoids misunderstanding. It is also be an essential part of a fruitful annual evaluation of the deacon’s ministry and his relationship with the pastor and the parish community.
3. When consultations with a pastor have identified an individual deacon suitable for appointment by the Archbishop to a particular parish, the pastor and deacon will prepare this Ministry Agreement for approval by the Archbishop.
4. The pastor should consult the Parish Pastoral Council concerning the ministerial tasks proposed for the deacon.
5. When defining the ministries to be carried out/fulfilled by the deacon, the needs of the community must be assessed carefully alongside the gifts the deacon brings it and how those gifts can best meet the parish’s needs.
6. Care is to be taken that the deacon’s ministry does not replace the present service of parishioners. It is appropriate to consult with existing leaders when identifying suitable areas for ministry.



7. The Ministry Agreement must also consider the deacon's family and employment, encouraging their spiritual growth and promoting their personal wellbeing.
8. The Ministry Agreement must reflect the specific role of the deacon, distinct from that of the priest. As a reflection of the deacon's ministerial role, it embraces the three elements of diaconal ministry: service to charity, the liturgy and proclamation of the Word.

In the following sections, describe in reasonable detail the expectations for the deacon in applicable functions or ministries. Indicate excluded functions or ministries. Add additional sheets if necessary.

Ministry of Charity

1. Ministry to the poor: _____

2. Ministry to prisoners: _____

3. Ministry to the infirm (shut-ins, nursing homes, etc.): _____

4. Ministry to seniors: _____

5. Ministry to the sick (hospital, palliative care, hospice, etc.): _____

6. Ministry to the bereaved: _____

7. Ministry to migrants and refugees: _____



8. Ministry to the unborn and their mothers: _____

9. Other ministries of justice/charity: _____

Ministry of the Liturgy

1. Sunday and other Masses

a. Assist at the altar: Weekly

Other frequency (specify): _____

b. Number of Masses on Sunday: _____

2. Celebrate Baptisms

Yes

No If 'yes', how often? _____

3. Assist at Marriages

Yes

No If 'yes', how often? _____

4. Preside at funerals (Rosary, Vigil, Commendation, graveside)

Yes

No If 'yes', how often? _____

5. Preside at Exposition and Benediction

Yes

No If 'yes', how often? _____

6. Conduct celebrations outside of Mass (e.g. Communion Services, Devotions)

Yes

No If 'yes', how often? _____



- 7. Conduct Stations of the Cross
 - Yes
 - No If 'yes', how often? _____

- 8. Preside at public celebrations of the Liturgy of the Hours
 - Yes
 - No If 'yes', how often? _____

- 9. Liturgical Coordination and Planning
 - Yes
 - No

- 10. Training of Altar Servers
 - Yes
 - No

Ministry of the Word

- 1. Preach at Sunday and other Masses:
 - Yes
 - No Frequency: _____

- 2. Preach at Daily Mass
 - Yes
 - No Frequency: _____

- 3. Evangelization and Faith Formation:
 - a. Adult Education:
 - Yes
 - No Details: _____

 - b. R.C.I.A.:
 - Yes
 - No Details: _____

 - c. P.R.E.P.:
 - Yes
 - No Details: _____



- d. First Nations Ministry:
 Yes
 No Details: _____
- e. Youth Ministry:
 Yes
 No Details: _____
- f. Young Adult Ministry:
 Yes
 No Details: _____
- g. High School:
 Yes
 No Details: _____
- h. Elementary School:
 Yes
 No Details: _____
- i. Ministry to Families:
 Yes
 No Details: _____
- j. Other (specify): _____
 Yes
 No Details: _____
4. Sacramental Preparation:
- a. Pre-Baptismal Instruction:
 Yes
 No Details: _____
- b. Pre-Marriage Instruction:
 Yes
 No Details: _____



c. Other (specify):

Yes

No Details: _____

Other Activities

Note: Deacons appointed to parish ministry are ex officio non-voting members of the Parish Pastoral Council. For other parish bodies, it is not considered appropriate for the deacon to serve as an elected voting member; rather, he may attend committee meetings in a non-voting capacity if the pastor wishes.

1. Work with other parish organizations/committees: Yes No

Specify: _____

2. Promotion of Stewardship (specify): _____

3. Other Activities: _____

Language

In what language(s) is the deacon expected to minister? English only

Other: _____

Time Commitment

Unless mutually agreed and indicated below, the deacon's voluntary service to the parish generally should not exceed 40 hours per month, exclusive of one Sunday Mass per week and homily preparation.

Weekly hours agreed: _____ Deacon's initials: _____ Pastor's initials: _____



Commitments of the Parish

Recognizing that the deacon’s service is not remunerated, the following will be provided by the parish in recognition of his ministry:

- The current prescribed monthly contribution to the Diaconal Formation Fund to help defray the formation costs of permanent deacons.
- Reimbursement for reasonable out-of-pocket expenses, including mileage, related to his ministry as outlined in this Ministry Agreement and subject to the approval of the Pastor.

Signature of Pastor	YYYY	MMM	DD
Parish	YYYY	MMM	DD
Signature of Deacon	YYYY	MMM	DD
Signature of Deacon’s Spouse	YYYY	MMM	DD

Approval

Once the pastor and deacon have agreed on the above Ministry Agreement it is to be submitted to the Permanent Diaconate Office. After approval by the Archbishop it will be incorporated into the deacon’s Letter of Appointment to the parish.

Signature of Director, PDO	YYYY	MMM	DD
Approved by the Archbishop	YYYY	MMM	DD

**cc: Deacon
Priest/Supervisor
Pastor**

**PDO: Mail to: Permanent Diaconate Office
John Paul II Pastoral Centre
4885 St. John Paul II Way
Vancouver, BC V5Z 0G3**

Email to: deacons@rcav.org



Appendix II: Sample Ministry Agreement – Ministry of Service



Ministry Agreement – Agency

This document is intended to provide a general overview of the pastoral service agreement between the following parties:

Deacon: _____

Agency: _____

Supervisor: _____

Home Parish: _____

Pastor: _____

Date: _____

This Ministry Agreement becomes effective once signed by all parties and approved by the Archbishop. It is renewable at the Archbishop’s discretion.

Overview

1. This agreement is intended to be a helpful tool for both the deacon and the pastor, ensuring that expectations are clear and reasonable. It can be used to plan the deacon’s ministry and coordinate it with existing apostolic effort in the parish. Preparing a specific outline of ministerial duties also allows the deacon to consult with his wife about the time commitment entailed, prior to signing the agreement.
2. Ordained ministry is not a “job”, and this document is not a job description. If prepared with care and consultation with all those it affects, the Ministry Agreement promotes communication and avoids misunderstanding. It is also be an essential part of a fruitful annual evaluation of the deacon’s ministry and his relationship with the pastor and the parish community.
3. This Ministry Agreement is in two parts, between the deacon and: (1) the supervisor for the particular ministry of service (‘agency’) to which he is assigned, and (2) the pastor of the home parish to which he has been assigned for liturgical purposes.
4. When consultations with the supervisor have identified an individual deacon suitable for assignment by the Archbishop to a particular agency, the supervisor and deacon will prepare Part One of this Ministry Agreement. Part Two will be completed by the deacon and the pastor of the home parish to which he is assigned, and then the completed form will be forward to the Director of the Permanent Diaconate Office.



5. This Ministry Agreement must also consider the deacon's family and employment, encouraging their spiritual growth and promoting their personal wellbeing.
6. This Ministry Agreement – particularly Part Two – must reflect the specific role of the deacon as distinct from that of a priest. As a reflection of the deacon's ministerial role, it embraces the three elements of diaconal ministry: service to charity, the liturgy and proclamation of the Word.



Role of the Agency

Recognizing that his service is of a limited-time nature without compensation, the following will be provided by the agency for the Deacon’s service:

- Provision for participation in Archdiocesan liturgical celebrations, as required, in recognition of his diaconal role of service to the Archbishop of Vancouver.
- Provision of time to attend the Annual Deacons’ Retreat.
- Reimbursement for reasonable out-of-pocket expenses, including mileage, related to his ministry as outlined in this Ministry Agreement and subject to the approval of the Priest/Supervisor.

Specify the method for reimbursement of ministry expenses incurred by the deacon:

Time Commitment

Unless mutually agreed and indicated below, the deacon’s voluntary service to the agency generally should not exceed 40 hours per month.

Weekly hours agreed: _____ Deacon’s initials: _____ Pastor’s initials: _____

Agreement (Part One)

Signature of Pastor	<table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="width: 33px; height: 33px;"></td> <td style="width: 33px; height: 33px;"></td> <td style="width: 33px; height: 33px;"></td> </tr> <tr> <td style="text-align: center; font-size: 8px;">YYYY</td> <td style="text-align: center; font-size: 8px;">MMM</td> <td style="text-align: center; font-size: 8px;">DD</td> </tr> </table>				YYYY	MMM	DD
YYYY	MMM	DD					
Parish							
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YYYY	MMM	DD					
Signature of Deacon’s Spouse	<table border="1" style="margin: auto; border-collapse: collapse;"> <tr> <td style="width: 33px; height: 33px;"></td> <td style="width: 33px; height: 33px;"></td> <td style="width: 33px; height: 33px;"></td> </tr> <tr> <td style="text-align: center; font-size: 8px;">YYYY</td> <td style="text-align: center; font-size: 8px;">MMM</td> <td style="text-align: center; font-size: 8px;">DD</td> </tr> </table>				YYYY	MMM	DD
YYYY	MMM	DD					



Agreement (Part Two)

Signature of Pastor	YYYY	MMM	DD
Parish			
Signature of Deacon	YYYY	MMM	DD
Signature of Deacon's Spouse	YYYY	MMM	DD

Approval

Once the deacon, supervisor and home parish pastor have agreed on this Ministry Agreement it is to be submitted to the Permanent Diaconate Office. After approval by the Archbishop it will be incorporated into the deacon's Letter of Appointment to the agency.

Signature of Director, PDO	YYYY	MMM	DD
Approved by the Archbishop	YYYY	MMM	DD

**cc: Deacon
Priest/Supervisor
Pastor**

**PDO: Mail to: Permanent Diaconate Office
John Paul II Pastoral Centre
4885 St. John Paul II Way
Vancouver, BC V5Z 0G3**

Email to: deacons@rcav.org



Appendix III: Guidelines for the Death of a Deacon

A. Funeral Planning

Deacons should candidly and faithfully share with their immediate families their desires regarding arrangements for their Christian burial. They recognize death not as a tragic finality, but as the proclamation of the fullness of life and their participation in the victory of Christ.

B. Notification of Death

In the event of a deacon's death, a member of the family should notify the Director of the Permanent Diaconate Office, as well as the pastor/supervisor of the parish to which the deacon was assigned. The Director will ensure the Archbishop and all members of the clergy of the Archdiocese are notified of the death of the deacon.

From the beginning, the family of the deacon and the Director of the Permanent Diaconate Office have key roles in planning for the funeral with the deacon's pastor. The Archbishop or his representative will celebrate the funeral Mass at Holy Rosary Cathedral. The Permanent Diaconate Office will serve as a liaison between the family and the Archbishop's Office to set the date and time of the deacon's funeral.

C. Funeral Rites

i. Vesting the Deceased Deacon

The deceased deacon is ordinarily vested in the alb and white deacon stole, along with a dalmatic. Secular clothes are not recommended, but are allowable at the specific request of the family.

ii. The Vigil

The liturgical Vigil (wake) service should be celebrated for a deceased deacon, usually in his parish church. It is recommended that the Vigil be conducted by other deacons. The Director of the Permanent Diaconate Office ordinarily participates in the vigil and briefly addresses the assembly in the name of the diaconate community. The Rosary may be said prior to or after the Vigil service. Deacons attending the Vigil service should vest in white alb and white stole and are seated as a group in the front pews. The wives of deacons are provided with reserved seating immediately behind the deacons.

iii. The Funeral Mass

- a. The Archbishop or his representative is ordinarily the celebrant and homilist at the funeral Mass for a deacon, unless otherwise requested by the family. However, another priest or deacon might be more appropriate as the homilist, depending on his relationship to the deceased and in accord with the wishes of the family.
- b. A Deacon of the Word and a Deacon of the Altar assist the celebrant. These deacons are typically members of the deceased deacon's ordination class. If the



Director of the Permanent Diaconate Office is a deacon, he may serve as the Deacon of the Word or Deacon of the Altar as requested by the family.

- c. Deacons not serving a liturgical function may vest and sit with their brother deacons in a section reserved for them. Deacons not serving a liturgical function and who choose not to vest may sit with their wives in another section reserved for them.
- d. Deacons may serve as pall bearers, if the family requests this. Deacons may form an honour guard of farewell at the recessional that extends to the funeral hearse. The deacons and priests form two lines outside the church door as the casket is carried between them.
- e. The pastor or a deacon is responsible for conducting the Rite of Interment at the graveside.

iv. Post-Burial

The diaconal community is expected to provide continuing bereavement support to the surviving spouse and children.

The Permanent Diaconate Office will arrange for Mass to be offered for the deceased, through diaconal community offerings.

Deceased deacons will also be remembered at the annual Mass commemorating departed bishops, priests, deacons and consecrated men and women who have served in the Archdiocese of Vancouver.

Appendix IV: Faculties for Deacons

A. *Faculties Granted at Ordination*

Deacons enjoy the following faculties from the moment of their ordination. They may use them anywhere in the world with at least the presumed consent of the pastor or rector of the church.

i. **Ministry of the Word**

1. Deacons may proclaim the Gospel at Mass;⁷⁰ they may give the homily at Mass, at the discretion of the priest celebrant.⁷¹
2. Deacons may preside at the Liturgy of the Hours and Liturgies of the Word in the absence of a priest; they may preach at the liturgies at which they preside.⁷²
3. Deacons may catechize and preach to the faithful apart from the liturgy.⁷³

ii. **Sacraments**

4. Deacons may administer Baptism to infants, those under seven years old and those lacking the use of reason.⁷⁴
5. Deacons may assist the presiding priest at Mass and other liturgical celebrations as indicated in the rites.⁷⁵
6. Deacons may administer the Blood of Christ at Mass or, when Holy Communion is given only under the species of bread, the Body of Christ.⁷⁶
7. Deacons may preside at the *Rite of Distributing Holy Communion Outside Mass*, and they may bring Holy Communion to the sick and infirm.⁷⁷

iii. **Sacramentals**

8. Deacons may preside at Benediction and give the blessing with the reserved Eucharist.⁷⁸
9. Deacons may celebrate the minor exorcisms and blessings of catechumens.⁷⁹

⁷⁰ Cf. GIRM, n. 175.

⁷¹ Cf. GIRM, n. 171 c.

⁷² Cf. Congregation for Divine Worship, *General Instruction of the Liturgy of the Hours* (2 February 1971), n. 254; cf. SDO, n. 22 §§7-8; cf. Congregation for Divine Worship, *Directory for Sunday Celebrations in the Absence of a Priest* (2 June 1988), n. 29; cf. CIC, c.764.

⁷³ Cf. CIC, cc. 757, 762; cf. SDO, n. 22 §6.

⁷⁴ Cf. CIC, c. 861 §1.

⁷⁵ Cf. SDO, n. 22 §1.

⁷⁶ Cf. CIC, c. 910 §1; cf. GIRM, n. 182.

⁷⁷ Cf. Sacred Congregation for Divine Worship, *Rite of Holy Communion and Worship of the Eucharist Outside Mass* (21 June 1973), nn. 17, 26; cf. PCS, nn. 91-96.

⁷⁸ Cf. CIC, c. 943.

⁷⁹ Cf. *Rite of Christian Initiation for Adults: Canadian Edition* (1987), n. 91; cf. Sacred Congregation for Divine Worship, *Ordo initiationis christianae adultorum, editio typica* (6 Jan 1972), nn. 109, 119.



10. Deacons may give the blessings of the rites at which they preside; they may preside at other blessings in accord with the *Book of Blessings*.⁸⁰
11. Deacons may preside at penitential celebrations when the Sacrament of Reconciliation is not celebrated.⁸¹
12. Deacons may celebrate the rites for visits to the sick and the prayers on the occasion of death.⁸²
13. When a priest is unavailable, deacons may preside at funerals celebrated without Mass.⁸³
14. Deacons may celebrate or impart other sacramentals in accord with the law.⁸⁴

B. Faculties at Time of Death

Deacons also have the following faculties from the moment of their ordination, but they may be used only if a person is in danger of death. These faculties may be used anywhere in the world with at least the presumed consent of the pastor or rector.

i. Baptism

15. If a priest is unavailable, a deacon may baptize anyone not yet validly baptized, including a fetus, provided the person is alive.⁸⁵ Those who had the use of reason at any time during their life may not be baptized without having manifested this intention; they must also have some knowledge of the principal truths of the faith and must promise to observe the commandments of the Christian religion.⁸⁶

PASTORAL COMMENTARY: Normally, a priest should baptize in danger of death so that he may confirm the person immediately afterward, even if an infant.⁸⁷ Thus, this faculty should be used only if no priest who has the sacred chrism is available. The Rite of Christian Initiation for the Dying, from *Pastoral Care of the Sick*, is to be used, if the ritual is available. The one to be baptized demonstrates “some knowledge of the principal truths of the faith” and the “promise to observe the commandments of the Christian religion” by an affirmative answer to the four questions asked at the beginning of the rite.⁸⁸ After asking the questions, if death is imminent, it suffices to observe what is necessary for validity: water baptism

⁸⁰ Cf. *Rituale Romanum: De Benedictionibus, editio typica* (1974); English edition, International Commission on English in the Liturgy, *Book of Blessings* (1987), n. 18 c.

⁸¹ Cf. Sacred Congregation for Divine Worship, *Rite of Penance* (2 December 1973), nn. 36-37.

⁸² Cf. Sacred Congregation for Divine Worship, *Ordo unctionis infirmorum eorumque pastoralis curae, editio typica* (7 December 1972), nn. 138, 151; cf. PCS, nn. 212, 221.

⁸³ Cf. Sacred Congregation for Divine Worship, *Ordo exsequiarum, editio typica* (15 August 1969) n. 19; English translation for Canada, *Order of Christian Funerals* (1986), n. 14.

⁸⁴ Cf. CIC, cc. 1168, 1169 §3.

⁸⁵ Cf. CIC, c. 861 §2.

⁸⁶ Cf. CIC, c. 865 §2.

⁸⁷ Cf. CIC, c. 866.

⁸⁸ Cf. PCS, n. 282.



and the Trinitarian formula.⁸⁹ Viaticum should be given as below in n. 16. The Baptism is registered in accord with canons 877-878 and 895-896.

ii. Eucharist

16. In case of necessity, deacons may celebrate the Rite of Viaticum Outside Mass,⁹⁰ except the apostolic pardon (*formula indulgentiae plenariae*), with at least the presumed permission of the pastor, chaplain, or superior, who must be notified afterwards.⁹¹ Deacons may also give Viaticum to a baptized non-Catholic who is in danger of death, in accord with the law.⁹²

PASTORAL COMMENTARY: The dying person must request the sacrament and be properly disposed. To ensure the proper disposition, if the person has not had an opportunity to confess, the deacon should ask him or her to make an act of perfect contrition; that is, to be sorry for all grave sins committed after Baptism, which have not yet been confessed, with the intention of sinning no more. This requirement applies both to Catholics and baptized non-Catholics. A Catholic, moreover, should be exhorted to intend to confess any serious sins later in individual confession.

In addition to the request for the sacrament and the proper disposition, members of ecclesial communities (Anglicans and Protestants) must be unable to approach a minister of their own community, and they must manifest Catholic faith in the sacrament. A suitable manifestation of faith would be an affirmative answer to the question: "Do you accept the faith in the sacrament of the Eucharist as Christ instituted it and as the Catholic Church has handed it down?"⁹³

17. Observing the conditions of canon 844 §§3-4, deacons may administer Holy Communion to validly baptized persons, properly disposed, who are in danger of death.

PASTORAL COMMENTARY: Deacons have the faculty by law to administer Holy Communion to members of the Eastern Churches not in full communion with the Catholic Church, if these persons ask on their own for the sacrament and are properly disposed. The same applies to members of other Churches which, in the judgment of the Apostolic See, are in a condition equal to the Eastern Churches in reference to the sacraments.⁹⁴

This faculty applies, therefore, to other validly baptized Christians who cannot approach a minister on their own, and who manifest Catholic faith in the sacrament. In case of doubt regarding the proper disposition, the deacon should admonish the person to make an act of perfect contrition before receiving Holy

⁸⁹ Cf. CIC, cc. 850, 853; cf. PCS, n. 277.

⁹⁰ Cf. PCS, nn. 197-211.

⁹¹ Cf. CIC, c. 911 §2; cf. PCS, nn. 197-211.

⁹² Cf. CIC, c. 844 §§3-4.

⁹³ Cf. Secretariat for Promoting Christian Unity, Instruction *In quibus rerum circumstantiis* (1 June 1972), n. 5.

⁹⁴ Cf. CIC, c. 844 §3.



Communion. In case of doubt as to whether the person has the necessary faith in the sacrament, the deacon should ask for an explicit manifestation of faith in these or similar words, as recommended by the Holy See: “Do you accept the faith in the sacrament of the Eucharist as Christ instituted it and as the Catholic Church has handed it down?”⁹⁵

iii. Commendation of the Dying

18. Deacons may celebrate the *Rite of Commendation of the Dying*.⁹⁶

iv. Marriage Dispensations

19. Even if a deacon lacks the faculty to assist at marriage, when one or both parties is in danger of death and when the local ordinary (Archbishop or vicar) cannot be reached, the deacon may dispense the parties to marriage both from the form to be observed in the celebration of marriage and from every impediment of ecclesiastical law, whether public or occult, except the impediment arising from the sacred order of the presbyterate.⁹⁷

PASTORAL COMMENTARY: If the deacon lacks the faculty, the marriage is celebrated according to the extraordinary form.⁹⁸ In that case, no dispensation from form is necessary unless another witness is unavailable.

If the deacon has the faculty to assist, he should dispense from form if: (1) the marriage is being celebrated outside the territory of the parish; (2) two witnesses are not available.

If there is time, the deacon should exhort both parties to make an act of perfect contrition.

All impediments may be dispensed except prior bond, impotence, consanguinity in the direct line and second degree of the collateral line, and the sacred order of the presbyterate. The deacon should dispense as follows: “I dispense you from the canonical form and/or from the impediment of _____.”

If the dispensation is for a public impediment, the deacon is to notify the local pastor and the Archdiocese immediately afterward so that the dispensation may be properly recorded.⁹⁹

If it is a mixed marriage between a Catholic and baptized non-Catholic, no permission is necessary in danger of death.¹⁰⁰

⁹⁵ Cf. Secretariat for Promoting Christian Unity, Instruction *In quibus rerum circumstantiis* (1 June 1972), n. 5.

⁹⁶ Cf. Sacred Congregation for Divine Worship, *Ordo unctionis infirmorum eorumque pastoralis curae, editio typica* (7 December 1972), n. 142; cf. PCS, nn. 165, 212-222.

⁹⁷ Cf. CIC, c. 1079 §2.

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⁹⁸ Cf. CIC, c. 1116 §2.

⁹⁹ Cf. CIC, cc. 1081-1082.

¹⁰⁰ Cf. CIC, c. 1068.



C. Faculties Granted to Parish Deacons

The Archbishop grants the following faculties to deacons appointed to minister in parishes.

i. Assisting at Marriage

20. Within the territory of the parish, or within the personal jurisdiction of a national parish to which a deacon is appointed, the deacon may validly assist at marriages involving at least one party who is a Catholic of the Latin Church.¹⁰¹ A deacon not appointed to a parish must obtain in advance and in writing specific delegation for each marriage at which he is to assist. A pastor may choose to grant general delegation to a deacon not assigned to the parish, in which case he must furnish a copy of the document to the Permanent Diaconate Office.

ii. Dispensation from Impediments

21. Whenever an impediment is discovered after everything has already been prepared for a wedding, and the marriage cannot be delayed without probable danger of grave harm until a dispensation is obtained from the competent authority, a deacon may dispense in occult cases from all impediments except prior bond, impotence, consanguinity in the direct line and the second degree of the collateral line, sacred orders, and a public perpetual vow of chastity in a religious institute of pontifical right.¹⁰² The deacon may dispense either Catholic party, even if they live outside the parish territory, provided the marriage takes place in the parish, and he may dispense parishioners even if the marriage is lawfully celebrated outside the parish territory.

PASTORAL COMMENTARY: Deacons have this faculty by law, provided they have the faculty to assist at marriage. This faculty is intended for a marriage according to the canonical form, not the extraordinary form of canon 1116. When a marriage is celebrated according to the extraordinary form, all deacons have this faculty, not just those who have the faculty to assist at marriage.

The dispensation should be granted in writing: "In virtue of the faculty of canon 1080 §1, I dispense N. from the impediment of _____ so that he/she may be free to marry N. On [date] at this church, [name of parish]. The reason for this dispensation is to avoid the probable danger of grave harm if the marriage is delayed while waiting for the dispensation from the competent authority." The deacon should write the dispensation on parish stationery, sign and date it. A copy is to be sent to the Archdiocese and another copy retained for the marriage file.

iii. Participation of Non-Catholic Minister

22. Upon the request of the couple, and if the deacon has the faculty to assist at marriage, even by special delegation, he may invite the minister of the party of the other church or

¹⁰¹ Cf. CIC, cc. 1108, 1111.

¹⁰² Cf. CIC, c. 1080 §1.



ecclesial community to participate in the celebration of the marriage by reading from Scripture, giving a brief exhortation, and/or blessing the couple.¹⁰³

iv. Ecumenical Meetings

23. Deacons may take part in meetings with other Christians aimed at improving ecumenical relations and resolving pastoral problems in common.

v. Designation of Temporary Extraordinary Minister

24. Deacons may appoint a qualified person to distribute Holy Communion for single occasions when they are presiding at a Communion service and there are too many communicants and insufficient ordinary and extraordinary ministers of Holy Communion, or when bringing Viaticum to a dying person is necessary and no ordinary or extraordinary minister is available.¹⁰⁴

PASTORAL COMMENTARY: The deacon commissions the extraordinary minister by blessing him or her and saying: “Today you are to distribute the Body and Blood of Christ to your brothers and sisters. May the Lord + bless you, N.”
Response: “Amen”.

25. In the absence of a priest, deacon, acolyte or extraordinary minister of communion, a deacon may, in individual instances, appoint a lay person to expose publicly the Eucharist for the adoration of the faithful and afterward to repose it.¹⁰⁵

PASTORAL COMMENTARY: Only a priest or deacon may give the Benediction.

vi. Feast Days and Days of Penance

26. In individual cases and for a just cause, deacons may dispense parishioners anywhere they are and others who are in the parish territory from the obligations to attend Mass and abstain from work on Sundays and holy days of obligation, or they may commute the obligation to another pious work. Under the same conditions, deacons may dispense from or commute the obligations of fast and abstinence on a day of penance.¹⁰⁶

¹⁰³ Cf. DAPNE, n. 158.

¹⁰⁴ Cf. CIC, c. 230 §3; cf. Congregation for the Clergy, et al., *Ecclesiae de mysterio*, Instruction on Certain Questions Concerning the Cooperation of the Lay Faithful in the Ministry of Priests (15 August 1997), art. 8 §1

¹⁰⁵ Cf. Sacred Congregation for Divine Worship, *Rite of Holy Communion and Worship of the Eucharist Outside Mass* (21 June 1973), nn. 91-92.

¹⁰⁶ Cf. CIC, c. 1245.



Appendix V: Code of Conduct for Permanent Deacons

As someone in a position of trust and authority, I will:

- Exhibit at all times conduct consistent with my clerical obligations, recognizing the dignity of each person;
- Ensure that minors and vulnerable adults are properly supervised in a safe environment;
- Take immediate action when I observe a situation where civil law or archdiocesan laws or policies are being violated;
- Maintain respectful relationships and clear, appropriate and professional boundaries in all pastoral situations. Communications – oral, written (whether in notes, letters, e-mail or other social media exchanges), telephone calls – will be for professional reasons only and will never include offensive or suggestive material.

With those to whom I minister and in every pastoral setting, I will

- Ensure that any physical contact is appropriate.
 - examples of appropriate touch:
 - affirming a participant with a pat on the hand, shoulder, or back
 - placing a hand gently on the participant’s hand or forearm
 - shaking a participant’s hand in greeting
 - holding hands in a prayer or song
 - short hugs
 - “high fives”
 - examples of inappropriate touch:
 - kissing a participant or coaxing him or her into kissing you
 - lengthy hugs or forceful frontal hugs
 - cuddling
 - tickling
 - piggy-back rides
 - lap-sitting
 - wrestling
 - stroking a participant’s hair
 - any touching of the breast, buttocks or genital area
- Respect the confidentiality of information shared with me except if the information could pose a threat to the minor or to others (e.g. abuse and neglect).
- Ensure that alcohol is not part of any event involving only minors;



- Maintain an “open-door” policy when alone in a room with a minor or vulnerable adult (i.e. the door must be open, or there must be clear visibility through windows);
- Have a valid driver’s license and insurance and one seatbelt and/or car seat per passenger when driving minors;
- Wear appropriate and modest attire at all times;

I will not:

- Minister to minors in my home or theirs;
- Share overnight accommodation with an unrelated minor or unrelated vulnerable adult;
- Drive an unrelated individual minor or unrelated vulnerable adult, except in an emergency;
- Leave minors or vulnerable adults alone on parish premises.

Print Name

Signature

Date