



HANDBOOK FOR PERMANENT DEACONS

ARCHDIOCESE OF DETROIT

Office for The Permanent Diaconate

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Office for Clergy and Consecrated Life

12 State Street, 4th Floor, Detroit, MI 48226-1823

313-596-7151

clergyandconsecratedlife@aod.org

The purpose of this document is to provide a consolidated reference handbook for the Permanent Deacons serving the Archdiocese of Detroit. It is designed to give consistent guidance and assistance in the performance of their respective ministerial and parish duties.

TABLE OF CONTENTS

1.1	Diaconate Oath	8
	Oath of Fidelity	8
	Profession of Faith	8
	Oath to the Word of God.....	8
	Oath to the Bishop.....	8
	Protecting God’s Children.....	9
1.2	Diaconate Assignment.....	9
	Letter of Assignment	9
	Memorandum of Understanding (Active and Senior Active)	9
	Renewal of Assignment	10
	Diaconate Faculties	10
	Charity.....	10
	Word	10
	Preaching	10
	Prayerful Preparation.....	11
	Focus on the Audience.....	11
	Liturgy	11
	Baptism	11
	Marriage.....	11
1.3	Diaconate Ministry Beyond Parish Assignment.....	11
1.4	Service Outside of Assigned Parish but Within Diocesan Boundaries.....	12
	Diocesan Boundary.....	12
	Living outside the Diocese and Serving Both Within and Outside the Diocese	12
1.5	Service Outside of Diocese.....	12
	Mass.....	12
	Preaching.....	12
	Baptism.....	12
	Marriage	12
2.1	Diaconate Spiritual Life.....	13
	Liturgy of the Hours.....	13
	Spiritual Direction	13
	Spiritual Retreat.....	13
	Diaconate Convocation	14
	Mini-Convocation	14
3.1	Continual Education AND FORMATION	15
3.2	Diaconate Attire.....	17
	Policy on Clerical Attire For Permanent Deacons.....	17
4.1	Request for Senior ACTIVE OR SENIOR RETIRED INACTIVE Status	18
4.2	Request for Leave of Absence (Temporary or Permanent)	18
4.3	Request to Move in and out of Diocese.....	18

Incardination	18
Excardination	19
Steps for Incardination/Excardination of the Deacon	19
4.4 Response to Deacons and Family Arising Out of Marital Separation and/or Divorce	19
Marriage Difficulties	20
Separation in a Marriage	21
Non-Reconciliation and Divorce	21
Annulment	22
Marital Reconciliation.....	22
Lack of Cooperation.....	22
Grave Casual Responsibility.....	22
Pastoral Care.....	22
Generally	22
The Virtue and Practice of Celibacy.....	23
4.5 Request for Assistance	23
Health	23
Dependency – Addiction to Drugs and Alcohol.....	23
Sexual Misconduct.....	23
Personal Business and Public Office.....	24
Legal Action or Incarceration.....	24
Death	24
4.6 Liturgy	25
Vestures.....	25
Alb and Stole	25
Cincture.....	25
Dalmatic	25
Wake Service.....	25
Weddings, Baptisms and Liturgy Outside of Mass.....	25
Benediction	25
Mass.....	25
Preparing for Mass.....	25
Vesting Prayers	26
The Introductory Rites	26
The Liturgy of the Word.....	27
The Liturgy of the Eucharist	27
The Concluding Rite	29
Following Mass.....	29
4.7 Baptism	30
Preparation for Baptism	30
Outside of Mass.....	30
Within Mass.....	30
4.8 Funeral	31
Wakes	31
Funeral With Mass.....	31

Funeral Outside of Mass.....	31
Burial.....	31
4.9 Marriage.....	32
Preparation for Marriage.....	32
Within Mass.....	32
Outside of Mass.....	32
Celebration Outside of a Catholic Church.....	32
Annulments.....	32
Attendance at Non-Catholic Weddings.....	32
4.10 Liturgy of the Word Outside of Mass.....	33
4.11 Holy Communion Outside of Mass.....	33
4.12 Liturgy of the Hours.....	34
4.13 Rite of Eucharistic Exposition and Benediction.....	35
4.14 Care for the Sick.....	35
Private Home.....	35
Hospital or Nursing Home.....	35
Viaticum.....	35
4.15 Blessing of Persons and Objects.....	36
Blessing of Water.....	36
5.1 Diaconate Community.....	37
Diaconate Community Board.....	37
Community of Deacons.....	37
Role of a Deacon’s Wife.....	37
Summary of Responsibilities of the Wife of a Deacon:.....	38
5.2 Recommended Liturgical and Rite Books.....	39
Optional Books.....	39
6.1 Vesting Prayers.....	40
6.2 Celebration of the Liturgy of the Word in an Emergency Situation.....	41
6.1 Eucharistic Exposition, ADORATION, and Benediction.....	54
6.1 Guide for the MC at Confirmation.....	57
3) Appendix I – Oath of Fidelity.....	60
4) Appendix II – Profession of Faith.....	61
5) Appendix III – Assignment Letter.....	62
6) Appendix IV – Memorandum of Understanding.....	63
7) Appendix V – Pastor Confirmation of Continuing Assignment.....	65
8) APPENDIX VII – SAMPLE LETTER FOR REQUEST OF LEAVE OF ABSENCE.....	67
9) Appendix VIII – SAMPLE LETTER GRANTING Leave of Absence.....	68

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10) Appendix IX – Policy on Sexual Misconduct (Protecting God’s Children)69
11) Appendix X – Plans For Funeral of a Deacon71

Introduction

Deacons share in Christ's mission and grace in a special way. The sacrament of Holy Orders marks them with an imprint ("character") which cannot be removed and which configures them to Christ, who made himself the "deacon" or servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity.¹

The genesis of the Archdiocese of Detroit Handbook for Permanent Deacons originated as an idea posed by several ordained deacons in group/team discussions following their period of formation and the beginning of their parish assignments. Questions around practices, prayers, process and liturgy started to emerge. And while, some of the answers could be referenced in the National Directory for the Formation, Ministry, and Life of Permanent, Deacons in the United States, and In the General Instruction of the Roman Missal as well as other liturgical and procedural documents, there was missing an easy to use, concise reference for the diaconal ministry. These group/team discussions formed the idea of creating an Archdiocese of Detroit (AOD) specific handbook that could be easily used by Deacons where they could quickly find answers to questions regarding practices and procedures specific to the local AOD customs and guidelines set forth by the Archbishop and the Office for Clergy and Consecrated Life.

With the support of the Office of the Associate Director for Deacons, a small team was formed to take on the task. The team found that there were other archdioceses that had published similar Reference Guides or Handbooks for their Permanent Deacons. These became samples that the team used to create a Deacon Handbook specific to the Archdiocese of Detroit.

The vision of the Archdiocese of Detroit Handbook for Permanent Deacons is to provide one reference document that serves to answer common questions that emerge from the AOD diaconate community. This handbook is not to replace the National Directory of Permanent Deacons, nor is it to supersede any of the church liturgical documents, references and guidelines promulgated by the

¹ Catechism of the Catholic Church, Second Edition, Libreria Editrice Vaticana; #1570.

1) ARCHDIOCESE OF DETROIT HANDBOOK FOR PERMANENT DEACONS

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USCCB and the Holy See. This handbook is to serve only as an augmentation to these authoritative references. It is designed to be used as a quick reference to help answer common questions from the Community. It is intended to accomplish this task by communicating to the diaconate community commonality and consistency in diaconal practice in order to more effectively fulfill our diaconate ministry in the Archdiocese of Detroit.

1.0 MINISTRY

Ordination to the Permanent Diaconate introduces a new reality to a deacon's life beyond ecclesial responsibilities. When entering the Permanent Diaconate, the individual must come to the understanding that they live out a commitment to two sacramental modes of life: The Sacrament of Marriage and the Sacrament of Holy Orders. It is very important that these two modes of life remain in balance and in concert with each other.

Deacons, both married and celibate, serve God's People by their witness to the gospel value of sacrificial love, a quality of life too easily dismissed in today's society. In their secular employment, deacons also make evident the dignity of human work. Contemporary society is in need of a "new evangelization which demands a greater and more generous effort on the part of [all] ordained ministers." This is especially an opportunity and obligation for deacons in their secular professions to boldly proclaim and witness to the Gospel of Life.²

Ordination in the Church draws one's whole family into public ecclesial life. As a married man, the deacon's marriage and family continue to be of prime importance in the living out of his ministry. He must continue to be truly sensitive to the needs of his wife and children and in doing so live out in example, the ideals of a Catholic Christian Marriage. In the living out of these two modes of service, it is all too easy for one mode to dominate the other. In the Archdiocese of Detroit, a great importance has been placed on assuring that the deacon's married and family life should not suffer in performing his responsibilities of diaconate ecclesial life. The following order of life importance is a helpful and simple guideline that can be used to aid ordained deacons in understanding how to pattern their life to live out the sacraments of Marriage and Holy Orders in a complementary fashion:

①
②
③
④
GOD -- FAMILY -- JOB -- DIACONATE

In actively living out the Sacraments of Service following these guidelines, the Permanent Deacon can be assured that each sacrament will not only complement each other but will actually enhance each other. They will discover that God's grace is actively at work in their ministry, deepening the bond of the couple's relationship with God as well as with each other.

² National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States; Page 17, #30.

1.1 DIACONATE OATH

Before and at ordination a Deacon vows certain oaths and professions that are defined below:

Oath of Fidelity

Prior to ordination to the diaconate, the ordinand must take the Oath of Fidelity and make a personal declaration concerning his freedom to receive sacred ordination, as well as his own clear awareness of the obligations and commitments implied by that ordination. The oath is a promise to preserve communion with the Church, to carry out the duties of a deacon toward the Church, to hold fast to, hand on and explain the deposit of faith, to foster common discipline of the Church, to maintain the observance of all ecclesiastical laws, and to follow the teachings of faith declared by the Bishops and those who govern the Church. This oath must be made in the presence of the bishop or his delegate, according to the formula approved by the Apostolic See and must be signed by his own hand. Please refer to Appendix I for a sample of the Oath of Fidelity letter.

Profession of Faith

Prior to ordination to the diaconate, the ordinand must make a profound profession of the faith in the presence of the bishop or his delegate, according to the formula approved by the Apostolic See and must sign it by his own hand.³ It is a profession of faith in the Nicene Creed, in the Word of God, written or handed down in Tradition, in the teachings of the Church on faith and morals, and in the teachings of the Roman Pontiff or the College of Bishops in their exercise of their authentic Magisterium. Please refer to Appendix II for a sample of the Profession of Faith letter.

Oath to the Word of God

At the ordination, the deacon obeys the command of the Archbishop: “Receive the Gospel of Christ, whose herald you have become. Believe what you read. Teach what you believe, and practice what you teach.”

Oath to the Bishop

During the Ordination Ceremony, the Deacon pledges an oath to the Archbishop as specified below:

- To discharge the office of deacon with humble charity in order to assist the priestly order and to benefit the Christian people
- To hold fast to the mystery of faith with a clear conscience and to proclaim this faith in word and deed according to the Gospel and the Church’s tradition
- To maintain and deepen the spirit of prayer and to celebrate the Liturgy of the Hours
- To conform his way of life always to the example of Christ
- To promise respect and obedience to the Archbishop and his successors
- To promise to remain a celibate if the deacon is not married

³ Code of Canon Law for the Latin Church; Canon #833.

Protecting God's Children

The Archdiocese of Detroit is committed to protecting children and adults from harm. As such, candidates preparing for admittance into Diaconate Formation program are required to complete the "Protecting God's Children" workshop prior to being admitted to Diaconate formation. Deacons transferring into the AOD from another diocese must show that they have completed the above or similar workshop.

The AOD three-hour workshop builds awareness and empowers attendees to intervene and prevent potentially harmful situations or behavior. This AOD directive is in keeping with and conforms to the Charter for the Protection of Children and Young People, developed by the Ad Hoc Committee for Sexual Abuse of the United States Conference of Catholic Bishops (USCCB). It is also the responsibility of each deacon to maintain his certification through the ongoing updates and articles provided by Virtus.org. The web site to access and schedule this training is: <https://www.virtus.org/virtus/>

1.2 DIACONATE ASSIGNMENT

The status of a deacon of the Archdiocese is classified in one of the following categories: Active, Senior Active Deacon and Senior Retired Deacon. The Archbishop, together with the Deacon Missioning Team, determines the parish to which the deacon is to be assigned based on a variety of factors which include but are not limited to the desire and abilities of the deacon, the needs of the pastor and the parish, and the proximity of the parish to the deacon's residence.

Letter of Assignment

The appointment for active deacons is usually for a period of three (3) years starting on July 1 (except for the ordination year when it starts on the date of ordination). Please see Appendix III for a sample copy of the Assessment Letter. It spells out the function and faculties of a deacon.

Memorandum of Understanding (Active and Senior Active)

For the duration of his assignment in a parish, the role of an active or senior active deacon within a parish is spelled out in a memorandum of understanding between the Priest *In Solidum* and deacon (please see Appendix IV for a sample copy of the Memorandum of Understanding). This memorandum is normally completed about three to four (3-4) months before the deacon assumes his new parish assignment. This understanding remains in force throughout the assignment of deacon to that parish and Priest *In Solidum*.

A Memorandum of Understanding for senior retired deacons is not required.

Renewal of Assignment

Assignments for active deacons are for three (3) years and for senior active deacons, one (1) year. If the deacon is up for renewal, seeking to make a change, or retire if he is of age, he is asked in January of each year to submit a statement of intent of his desire, with consent from the Priest *In Solidum*. A hyperlink to the internet location of the Statement of Intent Form will be sent to each active deacon (A sample image of this electronic form can be found in Appendix VI). All assignment renewals or new assignment requests must additionally be accompanied by the Priest *In Solidum* Confirmation of Continuing Assignment Form. (A sample copy of this form for renewal can be found in Appendix V). Once the electronic Statement of Intent Form is submitted online, the Priest *In Solidum* Confirmation of Continuing Assignment Form must be signed, dated and either mailed or emailed to the Office for Clergy and Consecrated Life.

- The form provides options for the deacon to continue his assignment, be open to move, move to a new assignment, request for senior status, or to retire.
- The form also allows the deacon to state his intention to continue or terminate his other Archdiocesan assignments.
- The deacon is also asked to list his special ministries outside the parish, his special skills and his completed continuing education to facilitate decision on his assignment.
- Both forms are to be returned to the Office of the Associate Director for Deacons.

If a deacon wishes to change his assignment prior to the end of his term, he must discuss it with his Priest *In Solidum* and Associate Director of Deacons, and then send a letter to the Office of the Associate Director for Deacons explaining the situation and desire to transfer to another assignment.

Diaconate Faculties

The Letter of Appointment identifies the three-fold function of a deacon in charity, word and liturgy. The letter also, per Canon 1111, spells out that the deacon may have the faculty to assist in a marriage if delegated by a Priest *In Solidum*.

Charity

Works of charity include but are not limited to visiting the sick and the imprisoned, caring for the poor, comforting the grieving, and welcoming the stranger. Non-senior active deacons are required to assist at Masses at the Cathedral twice in their three-year assignment term.

Word

As heralds of the Gospel of Christ, deacons are to proclaim the Gospel when serving at Masses. However, they should defer that role to the Presider if he so wishes.

Preaching

Deacons are to preach during Mass upon request of the Priest/s *In Solidum* when given suitable preparation time. A deacon may also wish to prepare to preach at all times if he knows the inclination of the Priest/s *In Solidum*.

Prayerful Preparation

Preparation through faithful prayer and meditation on the Word of God is paramount for preachers. The Holy Spirit not only inspires (theopneustos) the Word of God but is contained in and enlivens it. It is up to the preacher to authoritatively make the faithful realize that the Holy Spirit is present and at work in their everyday lives and to passionately present Christ and relationship with Him as the key to salvation.⁴

Focus on the Audience

Although the Holy Spirit inspires the preacher with words for the homilies; it is up to the preacher to present the homily in a manner that allows the word of God to be applicable to the needs and challenges that the audience experiences.⁵ Often, deacons are asked to assist at Masses with children or with seniors or both. As such, homilies should be geared to the specific audience.

Liturgy

The deacon is to assist at the liturgy as agreed between the Priest *In Solidum* and the deacon. Please refer to Section 4.5 later in this document for further details.

Baptism

The deacon has the faculty to perform baptisms per the “Rite of Baptism”. Please refer to Section 4.6 later in this document for further details.

Marriage

The Priest *In Solidum* of the parish must provide this faculty in writing per Canon 1111 to the deacon. This faculty can be given for a specific marriage or for all marriages within the Parish boundary. Please refer to Section 4.8 later in this document for further details.

1.3 DIACONATE MINISTRY BEYOND PARISH ASSIGNMENT

If a deacon wishes to serve beyond his parish assignment or outside of his assigned parish in some other capacity, e.g. prison ministry or Alpha program, He must:

- Obtain agreement with the Priest *In Solidum* of his assigned parish for such a ministry.
- Obtain approval through the Associate Director for Deacons.
- Document this ministry in the Memorandum of Understanding.
- Provide periodic reports of this new ministry to the Priest *In Solidum* of his assigned parish.

⁴ Peter S. Williamson, “Forming Deacons for Ministry of the Word in Light of Verbum Domini,” National Association of Diaconate Directors (NADD) 2012 Convention, (Long Island, NY, 2012), p.5.

⁵ *Ibid.*, p.14.

1.4 SERVICE OUTSIDE OF ASSIGNED PARISH BUT WITHIN DIOCESAN BOUNDARIES

Deacons may request or be requested to serve at other parishes or churches (e.g. the Cathedral, Sacred Heart Seminary or St. John's Chapel) within the diocese for various functions. In the former case, the deacon must obtain approval from the pastors or rectors of these other Catholic parishes or Churches. In both cases, the deacon is required to obtain approval from the Priest *In Solidum* of his assigned parish. In all instances, the Deacon's roles, responsibilities, and functions are the same as he has been assigned within his own parish. He is to serve under the direction of the pastors or rectors of these other Catholic parishes or Churches.

Diocesan Boundary

To determine if a parish is within the Diocesan Boundary, please refer to the Diocesan website, <http://www.aod.org>, for parishes within the Diocese and maps of Diocesan Boundary.

Living outside the Diocese and Serving Both Within and Outside the Diocese

Deacons who live outside the Diocesan boundaries, e.g. in Ann Arbor, and wish to serve within and outside the Diocese, must contact the Associate Director for Deacons.

1.5 SERVICE OUTSIDE OF DIOCESE

Deacons from the Archdiocese may request or be requested to serve in a church outside the Diocesan boundary (for example, baptism of grandchildren) at the approval of the pastor from that Church. The deacon should also obtain approval from the Priest *In Solidum* of his assigned parish. Furthermore, the deacon must notify the Associate Director for Deacons a minimum of one (1) month before serving outside the Diocese. A letter of good standing will be sent by the Office of Clergy and Consecrated Life to the appropriate parties in the other diocese.

Mass

The Deacon is to assist in his assigned functions to the Presider of the Mass in the usual manner unless specified by the Presider.

Preaching

The Deacon may preach at the discretion of the Pastor.

Baptism

The Deacon, with the permission of the Pastor, may perform the Sacrament of Baptism, in the usual manner per the "Rite of Baptism".

Marriage

The Deacon, with the expressed written consent of the Pastor, may perform the Sacrament of Marriage, in the usual manner per the "Rite of Marriage".

2.0 SPIRITUALITY

2.1 DIACONATE SPIRITUAL LIFE

Deacons are obligated to give priority to the spiritual life and live their service and ministry in a way that is modeled by Christ. Integrating family obligations, professional life, ministerial responsibilities, and nurturing a healthy spiritual life are critical to being able to live out their ministry in service to the Father for the good of every person. An active, healthy spiritual life is vital to being able to live a balanced life as a Deacon, drawing him closer into an intimate relationship with Christ so that Jesus can shoulder the burdens of their ministry.⁶

Liturgy of the Hours

Permanent Deacons are required to include as part of their daily prayer those parts of the Liturgy of the Hours known as the Invitatory, Morning Prayer and Evening Prayer. They are obliged to pray for the universal Church. Whenever possible they should lead these prayers with the community to whom they have been assigned.⁷

Spiritual Direction

Each Permanent Deacon should be meeting regularly with a Spiritual Director. It is recommended that their Spiritual Director be a priest and not the Priest *In Solidum* of the parish they are assigned or a Priest on the Diaconate Assignment Board.

Spiritual Retreat

Permanent Deacons of the Archdiocese of Detroit are required to attend an annual retreat (per Canon 276) that is three (3) or more continuous days. Longer and more frequent Spiritual Retreats are encouraged. The costs for these retreats should be covered and planned for in the budget of the Parish they are assigned to. In addition they:

- Are to withdraw from all ordinary activities and focus on prayer, reflection and communication with God during the retreat.
- May fulfill this retreat obligation by attending a retreat offered by the Office of Permanent Diaconate in the Archdiocese, a recognized Catholic Retreat Center (preached, directed or private), or an agreed upon retreat with the Diaconate Office.
- Each parish in the AOD is instructed when completing their yearly Budgetary Packet to financially plan for \$1000 of diaconate expenses with an additional \$975 to cover the costs of the Diaconal Convocation. The ability of the parish to facilitate these costs will be dependent on receiving the necessary funds through weekly parish contributions.

⁶ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, 2007 (no.62 – no.63).

⁷ Ibid, (no.90).

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- Please refer to section 3.1 - Continual Education later in this document.

Diaconate Convocation

Permanent Deacons of the Archdiocese of Detroit are highly encouraged to attend the bi-annual Diaconate Convocation. The purpose of these convocations is to communicate to the diaconate community diocesan developments and changes that affect their ministry. It is also an opportunity to strengthen the unity and fellowship of Permanent Deacons in the AOD. The costs for attending the Diaconate Convocation should be covered and planned for in the budget of the Parish they are assigned to. Please refer to section 3.1 - Continual Education later in this document.

Mini-Convocation

Permanent Deacons of the Archdiocese of Detroit are highly encouraged to attend the Mini Diaconate Convocation. The purpose of this one day Mini-Convocation is to communicate to the diaconate community diocesan developments and changes that affect their ministry. It is also an opportunity to strengthen the unity and fellowship of Permanent Deacons in the AOD.

3.0 POLICY

3.1 CONTINUAL EDUCATION AND FORMATION

A. All deacons should regularly strive to continue to form themselves in terms of knowledge of their ministry. A minimum benchmark would be at least twelve hours of continuing education per year.

- 1) The hours are defined as hours of instruction or training.
- 2) Some suggested areas of continuing education are as follows:

a. Diaconate Men’s Retreats, Couple’s Retreats, Convocations, and Mini-Convocations

These are annual Retreats and Convocations that provide the opportunity for expert retreat leaders and keynote speakers to share relevant topics related to the ministry of permanent deacons.

b. Post Ordination Formation Days

These are seminars led by a chosen speaker on issues and topics that pertain to the ministries of the permanent diaconate. More information on these workshops can be found at the AOD Deacons Website: <http://aoddeacon.org>.

c. Courses Provided by Sacred Heart Major Seminary, Catholic Universities and Colleges

The Sacred Heart Major Seminary has a variety of tuition based in person and online courses available for credit and enrichment. They also offer free courses as well in the “[Equip](#)” classes. More information can be found at: <http://www.shms.edu>.

Other colleges have courses as well. A list of Catholic Universities can be found at the USCCB website: [Catholic Universities](#)

d. Presentations and Workshops

The Archdiocese of Detroit offers many opportunities for educational advancement in ministry on an ongoing basis on weekdays, evenings, and weekends. More information on these offerings can be found here: [All Events Calendar \(aod.org\)](#)

e. Online Resources

There are many online websites that provide programs, videos, and courses. These are both free and subscription based. Some examples of these spiritual offerings are: [Formed](#), [Catholic Online School](#), [Augustine Institute](#), [Loyola Press](#), [Detroit Catholic](#), [The Deacon’s Bench](#) and many other sites. A good list can be found here: [Catholic Websites](#).

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f. Applications

There are many great resources that are available for handheld devices to help increase your knowledge and formation. These provide daily opportunities for prayer, reflection, and education. A sample list of must have application can be found at: [Catholic Apptitude](#)

g. Podcasts

Current information on the Catholic faith can be accessed and listened to anywhere on a variety of podcasts. Some examples are: [“Eye on Jesus”](#) with Archbishop Vigneron, [“You Were Born For This”](#) with Fr. John Riccardo, [“Discerning Hearts”](#) with Deacon James Keating, [“The Bible in a Year”](#) with Fr. Mike Schmitz. More can be found here at: [Catholic Link](#).

3.2 DIACONATE ATTIRE

Permanent Deacons of the Archdiocese of Detroit are allowed to wear the Roman Collar with a Diaconate designator pin (or other type identity) when presiding at liturgical functions in and outside of the parish. This outward sign of wearing of the Roman Collar serves as a valuable witness to the community and the faithful. Please refer to the Policy on Clerical Attire for Permanent Deacons below.

Policy on Clerical Attire For Permanent Deacons

Office for Clergy and Consecrated Life

Memo

TO: Deacon Kevin Breen
FROM: Msgr. Timothy D. Hogan
DATE: April 28, 2014
RE: Clerical Attire for Permanent Deacons

In consultation with the Episcopal Council and the decision by the Archbishop, Permanent Deacons are allowed to wear the Roman Collar within the Archdiocese of Detroit under the following conditions:

- When presiding at liturgical functions in and outside of the parish.
- While involved in pastoral ministry at hospitals, cemeteries, prisons and other facilities where the Roman collar serves as a valuable witness.

Deacons wearing the Roman Collar are to ensure that they are known as deacons and should wear a designator pin or some other type of identity.

4.0 DIACONAL PROCEDURES

4.1 REQUEST FOR SENIOR ACTIVE OR SENIOR RETIRED INACTIVE STATUS

Upon reaching the age of 70:

- The deacon may, but does not have to, consult with his pastor and draft a new Memorandum of Understanding or Senior Status Request defining the ministerial role and service times consistent with the vigor and wishes of the deacon and needs of the parish. Please see Appendix IV for a sample copy of the Memorandum of Understanding.
- If the deacon chooses Senior Active, this memorandum will be for a one (1) year term, renegotiable every year.
- Under particular circumstances, it may be renegotiable in less than one year or even terminated.
- This memorandum must be submitted to the Associate Director for Deacons who will submit the request to the Diaconate Missioning Team for approval.

4.2 REQUEST FOR LEAVE OF ABSENCE (TEMPORARY OR PERMANENT)

There are numerous reasons for requesting a leave of absence: health, addictions, marriage difficulties, family problems, spiritual desolation, and inability to carry out the ministry.

- The deacon should discuss the situation with the Office of the Associate Director for Deacons.
- Additionally, he should submit a request for leave of absence (a sample of this form can be found in the Appendix VII) to the Associate Director for Deacons. The length of the absence is to be specified on the form.
- Upon approval by the Archbishop, the leave of absence will be granted with a suspension of all faculties granted to the deacon at his ordination (see the sample of letter in Appendix VIII). The leave of absence will only be lifted by a written request from the deacon to enter back into ministry, followed by the approval of the Archbishop.

4.3 REQUEST TO MOVE IN AND OUT OF DIOCESE

Special issues (e.g. secular employment or retirement, health or family) may arise for deacons leading to their move outside the Diocese of Detroit. Requests to move to another diocese are to be submitted in writing to the AOD Office of the Permanent Diaconate.

Incardination

The bishop of the diocese needs to accept your request before the excardination can occur. Through the imposition of hands and the prayer of consecration, the deacon is constituted a sacred minister and member of the hierarchy. Having already clearly expressed in writing his intention to serve the

diocesan Church for life, upon his ordination the deacon is incardinated into the diocesan Church. Incardination is a juridical bond. It has ecclesiastical and spiritual significance in as much as it expresses the ministerial dedication of the deacon to a specific diocesan Church.

Therefore, to become a deacon in another diocese, he must be excardinated from his old diocese and then re-incardinated into his new diocese. The bishop of the new diocese needs to accept the deacon's request for incardination into the new diocese before the excardination from the former diocese can occur.

Excardination

A deacon remains incardinated in his diocese of first incardination unless a formal or *ipso iure* process of excardination and incardination has been followed. Excardination occurs upon reception of the written letter from the diocesan bishop stating incardination. More information regarding this process may be obtained from the AOD Office of the Permanent Diaconate. Please refer to the USCCB publication on the "Protocol for the Incardination and Excardination of Deacons."

<http://www.usccb.org/beliefs-and-teachings/vocations/diaconate/protocol-for-the-incardination-excardination-of-deacons.cfm>

Steps for Incardination/Excardination of the Deacon

1. The deacon must inform and meet with the bishop of the new diocese indicating the desire to serve in the new diocese as a deacon.
2. The deacon must request personal history, all records, evaluations and letters of recommendations from AOD Office of the Permanent Diaconate be sent to the bishop of the new diocese.
3. Upon review of the above documents and needs of his diocese, the bishop of the new diocese may grant faculties and a temporary assignment to the deacon.
4. After favorable periodic (bi-annual) evaluations for two (2) years, the deacon may petition the bishop of the new diocese for incardination.
5. Upon receipt from the bishop of the new diocese his willingness for incardination, the deacon will request from him a letter of excardination to the Archbishop of Detroit.
6. The Archbishop of Detroit will personally sign and issue letter granting permanent and unconditional excardination.
7. The bishop of the new diocese will issue a decree of incardination within a month of the receipt of the above letter. He must also notify AOD of the incardination resulting in the AOD making the excardination official. Only then is the new incardination complete.

4.4 RESPONSE TO DEACONS AND FAMILY ARISING OUT OF MARITAL SEPARATION AND/OR DIVORCE ⁸

In the same way that the deacon is expected to live a life in accordance with his sacramental vows of Holy Orders, the married deacon is also expected to live a life in accordance with his sacramental

⁸ Pastoral Response to Deacons and Family Arising Out of Marital Separation and/or Divorce, 2012

vows of Holy Matrimony. Married deacons, their spouses and families are not immune to the stresses, problems, and temptations that affect other married couples. Yet, by the very nature of the deacon's Ordination, he assumes a very public role and is expected to witness in a special way the meaning of Christian marriage to those whom he serves in the larger family of the parish, Diocese, and Universal Church. While his gifts, talents, and generosity can be a source of inspiration, his problems, mistakes, and judgments can also be a source of scandal and embarrassment for the Church.

Because of the delicate balance between the Sacraments of Holy Orders and Holy Matrimony and between public ministry and private life, there is a policy for those deacons that might be facing marital difficulties, possible separation or civil divorce. This Policy is a revision of the 2004 policy, general in nature since every case is different. Consequently, each deacon, his wife and family members will be treated with careful dignity and uniqueness. This revised Policy is an attempt to balance pastoral care as called for by Jesus with the needs and good name of the Catholic Church whom deacons serve.

Marriage Difficulties

When a deacon or spouse begins to sense that their marriage is experiencing difficulty, or when tensions and problems become such that routine responsibilities to family, occupation and ministry are affected, the following procedures are to be followed:

1. The deacon has the responsibility to notify the Associate Director for the Permanent Diaconate to discuss the matter.

The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of the Associate Director for the Permanent Diaconate.

The Priest In Solidum where the deacon is assigned should notify the Associate Director for the Permanent Diaconate when he becomes aware of a marriage problem.

In light of the above, the Associate Director for the Permanent Diaconate will initiate discussion with the individual deacon and his wife.

2. Following a meeting with the Associate Director for the Permanent Diaconate, a determination will be made whether the deacon should continue in active ministry at this time. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation, minimally, every ninety (90) days.
4. If the situation cannot be resolved, the Associate Director for the Permanent Diaconate will recommend to the Archbishop a course of action that will allow the couple to focus exclusively on the resolution of the problems. This may result in a leave of absence and/or curtailment of major ministerial activities.
5. Should the situation deteriorate to the point of public embarrassment or that causal responsibility on the part of the deacon for the marital difficulties is judged to be severely

grave because of abuse, infidelity, criminality, pathology, or similar issues; the Associate Director for the Permanent Diaconate will recommend appropriate action to the Archbishop.

Separation in a Marriage

When a separation occurs, the following procedures will be followed:

1. The deacon must notify the Associate Director for the Permanent Diaconate.
The spouse has the right and is encouraged to bring this situation to the attention of the Associate Director for the Permanent Diaconate.
The Associate Director for the Permanent Diaconate or Priest *In Solidum* will make sure that all responsible parties are informed.
2. The Associate Director for the Permanent Diaconate will initiate a meeting with the deacon and his wife. A determination will then be made to the extent the deacon should continue in active ministry. Resources for counseling will be made available to the deacon, spouse and children.
3. Further determination will be made regarding the situation, minimally, every ninety (90) days.
4. During this time of separation, the deacon is reminded that behavior appropriate to his marital and diaconal commitment is required.
5. The event that the deacon is adjudged as responsible for severely grave marital problems such as abuse, infidelity, criminality, pathology, or similar issues; the Associate Director for the Permanent Diaconate will recommend to the Archbishop one of the following courses of action: curtailment of pastoral duties, leave of absence, inactive status, or suspension of faculties.

Non-Reconciliation and Divorce

When a divorce occurs:

1. The deacon must contact the Associate Director for the Permanent Diaconate.
The spouse has the right and is encouraged to notify the Associate Director for the Permanent Diaconate.
The Associate Director for the Permanent Diaconate or Priest *In Solidum* will make certain that all responsible parties are informed.
Resources for counseling will be made available to the deacon, spouse and children.
2. Ordinarily, a six-month leave of absence will be required to allow for personal and Pastoral care.
3. Any recommendation by the Associate Director for the Permanent Diaconate for continued ministry will include an evaluation of the established responsibility of the deacon for the failed marriage and will also consider any parental and financial responsibilities incurred by the deacon.

4. In the event that the deacon is adjudged as responsible for severely grave marital difficulties such as abuse, infidelity, criminality, pathology, or similar issues, and/or if scandal has been caused; the Associate Director for the Permanent Diaconate will recommend to the Archbishop inactive status or suspension of faculties.
5. During this period of marital discord, the deacon must live his life in accordance with his sacramental vows to marriage and the diaconate. He must exhibit great charity in accord with the gospel during the legal divorce proceedings.

Annulment

In the event of an annulment, in addition to consideration of any and all antecedent causal responsibilities along with consequent parental and financial responsibilities, the Tribunal verdict and sentence will be reviewed by a designated special committee, initiated by the Tribunal, in terms of conclusions of the verdict prior to any assignment recommendation presented to the Archbishop. In this way all concerns of returning the deacon to ministry are eliminated.

Marital Reconciliation

In the event of marital reconciliation, with due time being allowed for healing and concord among all parties concerned, including the children; the deacon may be reassigned to active ministry in his previous assignment or to another. If authorized by the Archbishop in consultation with the Priest *In Solidum*, the Deacon and his wife are to determine the good of all undertakings of the assignment.

Lack of Cooperation

In the event that a deacon who is experiencing marital difficulties does not cooperate with a requested Leave of Absence, a recommendation may be made by the Director of the Office for Clergy and Consecrated Life to the Archbishop for Canonical Suspension.

Grave Casual Responsibility

In the event that a causal responsibility of the deacon for the marital difficulties is judged as severely grave based on substantiated spousal abuse, infidelity, criminality, pathology and/or other factors, a recommendation to the Archbishop may be made for initiating the process of laicization.

Pastoral Care

In order to assist in the care and evaluation of the deacon and his family, the Associate Director for the Permanent Diaconate will assign a "mentor deacon" to serve the deacon. The "mentor" deacon's wife will offer to assist the spouse in any way that is beneficial. Their primary role will be to pray with and for and assist or advise in any way necessary. The "mentor deacon and his wife" will also assist in the evaluation process where possible.

Generally

Every possible effort will be made to return the deacon to active ministry if it can be determined that the deacon is emotionally prepared to resume ministry and that all issues concerning potential scandal and Canon Law have been resolved. The process of determination will be aided by continued spiritual direction and mentoring.

The Virtue and Practice of Celibacy

In accordance with the tradition of the Church unmarried clerics are obligated to practice the virtue of celibacy and countenance within their state in life. The gift of celibacy allows single minded dedication to the proclamation of the Kingdom of God and service to the Church. The promise of celibacy is explicit in the rite of ordination for single deacons and implicit in the rite of ordination for married men who experience the death of a spouse or the tragedy of divorce. It is to be understood by all prior to ordination as a serious obligation trusting that the grace of God is sufficient in all circumstances of life. It is also required that, once returned to the celibate state they are obligated to refrain from dating or any action that would give the impression of dating in order to prevent scandal to the faithful.

4.5 REQUEST FOR ASSISTANCE

In the event that a deacon should encounter an unforeseen personal situation that would impede the accomplishment of his ministerial and pastoral duties, he is encouraged to proceed as required below:

Health

In the unfortunate event of a debilitating health situation where the deacon's capabilities are weakened or interrupted, he should:

1. Talk to the Priest *In Solidum* of the parish where he is assigned in order to arrange/coordinate a reduced schedule until the need has passed.
2. If the situation persists or worsens, he is to contact the Associate Director for the Permanent Diaconate to arrange an appropriate solution.

Dependency – Addiction to Drugs and Alcohol

Any deacon suffering from dependency or addiction to drugs or alcohol is to contact the Associate Director for the Permanent Diaconate to arrange for assistance.

Sexual Misconduct

A deacon may be accused of sexual misconduct in the form of sexual harassment, sexual exploitation and sexual abuse. Sexual abuse includes the infliction of sexual contact on a child or vulnerable adult. In such instances, the deacon is to contact the Associate Director for the Permanent Diaconate to arrange for assistance. The Archdiocese has an enacted policy regarding sexual misconduct and has formed an Evaluation Committee to handle all such complaints. Actions of this Committee may include, but are not limited to:

- Placing the deacon on leave
- Moving the diaconal assignment to a different location
- Mandating a thorough evaluation of the deacon which may include, but is not limited, to medical, psychological, spiritual and drug usage.
- Advising the deacon to pursue legal counsel

- Applying for laicization of the deacon
- Requiring ongoing treatment and evaluation of the deacon

Personal Business and Public Office

Any deacon who wishes to engage in a business, be part of a labor union or run for a public office is to contact the Associate Director for the Permanent Diaconate for guidance and approval (see Canons 285 to 288). In fact, it is advisable that any deacons, who are pursuing any type of interest with public exposure, e.g. publication of books, appearance on TV shows, or video or audio recording for wide distributions, contact the Associate Director of Deacons for guidance and approval.

Legal Action or Incarceration

If a deacon is arrested or if a legal action has been served against him, he must notify the Associate Director for the Permanent Diaconate immediately. Support and counseling could be provided. Other actions may include placing the deacon on leave or applying for laicization.

Death

Upon the death of a deacon (or deacon's wife with regards to this statement only), the Associate Director for the Permanent Diaconate and the Permanent Diaconate Office are to be notified immediately. It is the office's responsibility to notify the bishop and the Director of Ministry Personnel. The Associate Director for the Permanent Diaconate is responsible for providing the Clergy Office with the pertinent details of the funeral for the deacon. The Diaconate Office will send the appropriate notice to all clergy of the diocese (for a deacon's wife, communicated only to the diaconate community).

From the beginning, the family of the deacon has the key role in planning for the funeral of the deacon with the Priest/s *In Solidum*. The role of the Office of the Permanent Diaconate and of the Deacon Community is to be one of support and assistance.

It is recommended that deacons and their families have advance directives in place regarding funeral plans.

When it is the wishes of the family that the bishop presides at the Funeral Mass, the Permanent Diaconate Office will assist as needed with arrangements.

It is recommended that a well-qualified person be requested to serve as Master of Ceremonies for the Funeral Mass. (See Appendix X, Plans for the Funeral of a Member of the Deacon Community).

The principal reference for planning and celebrating all the rites of the funeral of a Deacon is The Order of Christian Funerals.

4.6 LITURGY

The following are the general guidelines set forth by the Archdiocese of Detroit with regard to celebrating Sacred Liturgies in performing the ministerial duties of the Permanent Deacon. Specific procedures may be adjusted to accommodate local parish practices and customs.

Vestures

Alb and Stole

The Alb is to be worn by each Permanent Deacon when assisting at all Liturgies or when leading prayer. The Alb should be white or off-white in color. Placed over the Alb is the deacon's stole. It is to be worn over the left shoulder, drawn across the chest, and fastened at the right side.

Cincture

Wearing of cinctures is optional. The tassel of the cincture should be hanging down on the left side.

Dalmatic

The dalmatic is to be worn over the Alb for celebration of the Mass and at certain other designated liturgical celebrations. It may be omitted either out of necessity, for a less solemn liturgy, or due to local tradition. The stole is to accompany the wearing of the dalmatic and may be worn under the dalmatic if the vestments are designed in such a way where the stole is plain, and the adornment of the vestment set is central to the dalmatic. Alternatively, the stole may be worn over the dalmatic if it is the principal means for vestment adornment.

Wake Service

When the Permanent Deacon presides at a wake service, Alb and white, purple or black stole are appropriate. However, local tradition may call for regular business attire if the wake is in the funeral home.

Weddings, Baptisms and Liturgy Outside of Mass

When the Permanent Deacon presides at the Rite of Matrimony or Baptism, Dalmatic, Alb and white stole are appropriate vestures, with local tradition still considered.

Benediction

When presiding at Benediction, an Alb, White Stole, Cope and Humeral Veil are appropriate vestures.

Mass

Preparing for Mass

Among the liturgical ministers assisting the presider, the Permanent Deacon, whose order has been held in high honor since the early Church, has first place. When present to exercise his ministry, the deacon enters or processes with the Book of the Gospel. At the end of the Mass, he recesses at the presider's side leaving the Book of the Gospels at the altar. He is to process out at the right side of the presider.

Vestment colors are determined by the ordo and follow traditional usage as mentioned above. It is desirable that the color and design of the deacon's vestments match the vestments of the presiding celebrant whenever possible.

Functions may be distributed among several deacons who are present and vested. The Deacon of the Word should carry the Book of the Gospels and proclaim the Gospel. He should also conduct the Penitential Rite and Prayers of Petition. The Deacon of the Mass may make all the appropriate invitations and directions, if that is what is decided on by both deacons. Other deacons in attendance and vested should remain in places provided and not gather at the altar until the reception of the Eucharist. The deacons should remain in their assigned place during the Liturgy of the Eucharist to avoid any confusion of ministries between them and the priests who may be concelebrating the liturgy. They should assist in the distribution of Holy Communion as needed.

Deacons should vest and be seated together at specific times such as the celebration of the Ordination of a Permanent Deacon, Mass of Christian Burial of a Deacon or a Deacon's Wife, and various regional Masses or diocesan diaconal gatherings.

When Permanent Deacons are present for, but not called upon to function in the celebration of the Eucharist, they normally should not vest or occupy a specific place in the liturgy. (BCL Newsletter XVIII 1982)

The Permanent Deacon should be certain that all is prepared for Mass as in accord with the General Instruction of the Roman Missal #117-119.

Vesting Prayers

While vesting, the deacon should pray appropriately. See section 6.1 for examples of vesting prayers.

The Introductory Rites

The usual order for the procession is incense first, then candles with cross, deacon with the Book of Gospels, lector, other servers and ministers, vested deacons, priest concelebrants, priest celebrant with Deacon of the Eucharist on his right.

The deacon, carrying the Book of Gospels, omits the sign of reverence and goes up to the altar. The other deacon(s) and the priest make the reverence and approach the altar. After placing the Gospel book on it, the deacon(s) and the priest kiss the altar together. If incense is used, the deacon assists the priest.

The acolyte/designated altar server will usually hold the Missal for the presider.

In the Penitential Rite Form C, there is a preference for the deacon to sing the invocations. Reciting them is acceptable, however. The presider or other suitable minister may sing them if the deacon is unable. Form C is to be followed exactly.

If the Rite of Sprinkling with Holy Water is used, the deacon carries the aspergillum (implement for sprinkling holy water) and assists the presider. Upon the request of the presider, the deacon may perform the sprinkling rite.

The Liturgy of the Word

The Proclamation of the Gospel is a ministerial function which belongs essentially and specifically to the deacon when the deacon is present. But the deacon must defer the role to the presider if he so chooses.

When incense is used, the deacon assists the priest when he puts incense in the thurible during the singing of the Alleluia or other chant. Then he makes a profound bow before the priest and asks for the blessing, saying in a low voice, "Father, give me your blessing (*Iube, domine, benedicere*)". The priest blesses him, saying "The Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son, and of the Holy Spirit (*Dominus sit in corde tuo*)" or something similar. The deacon signs himself with the Sign of the Cross and responds, Amen. Having bowed to the altar, he then takes up the Book of the Gospels which was placed upon it. He proceeds to the ambo, carrying the book slightly elevated. Normally he is preceded by servers with lighted candles. If incensing is performed, he is preceded by a thurifier, carrying a thurible with smoking incense, and by servers with lighted candles. There the deacon, with hands joined, greets the people, saying "The Lord be with you (*Dominus vobiscum*)". Then, at the words, "A reading from the Holy Gospel (*Lectio sancti Evangelii*)", he signs the book with his thumb and, afterwards, himself on his forehead, mouth and breast. He incenses the book and proclaims the Gospel reading. When the reading is concluded, he says the acclamation "The Gospel of the Lord (*Verbum Domini*)", and all respond, "Praise to you, Lord Jesus Christ (*Laus tibi, Christe*)". He then venerates the book with a kiss, saying privately, "Through the words of the Gospel may our sins be wiped away (*Per evangelica dicta*)", and returns to the priest's side. When the deacon is assisting the Bishop, he carries the book to him to be kissed, or else kisses it himself if directed to do so by the bishop, saying quietly, "Through the words of the Gospel, may our sins be wiped away (*Per evangelica dicta*)". In more solemn celebrations, as the occasion suggests, a Bishop may impart a blessing to the people with the Book of the Gospels. Lastly, the deacon may carry the Book of the Gospels to the credence table or to another appropriate and dignified place.

Following the homily, there is an appropriate time of silent reflection. The Profession of Faith follows.

The preferred option for the Prayer of the Faithful is to sing them. They may be recited. The presider introduces them. The deacon then sings or recites them from the ambo. The presider offers the concluding prayer.

The Liturgy of the Eucharist

At the Presentation of the Gifts, while the presider remains at the chair, the deacon prepares the altar, assisted by other ministers with book, corporal, purificator, pall when used, paten and

chalice. The bread and wine to be consecrated are ordinarily brought forward in the offertory procession. The deacon assists the presider in receiving the gifts of the people gathered.

When the gifts are brought to the altar there should be one ciborium and one flagon of wine. The deacon pours some water into the flagon of wine, while in a low voice says, "By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled Himself to share in our humanity". He then pours the wine into the chalice and the remaining cups. The symbolism of the unity of the Eucharist is enhanced by keeping a multiplicity of cups and plates off the altar during the Eucharistic Prayer.

When incense is used at this time, the deacon assists the presider in preparing the censer. After the presider incenses the gifts, the cross and the altar, the deacon incenses the presider, concelebrants, and the people, bowing first and then giving the thurifier two swings.

During the Eucharistic Prayer, the deacon stands near but slightly behind the presider. This is true even when there are concelebrants. The proper positioning of the deacon is always beside and to the right of the celebrant. From the epiclesis until the priest shows the chalice, the deacon normally remains kneeling. If the deacon remains standing when the presiding priest genuflects following the words of institution, the deacon bows. (BCL 1990) The deacon may assist by turning the pages of The Missal for the presider. (The deacon does not sing or say: "Let us proclaim the mystery of faith." This is part of the Eucharistic Prayer and is reserved for the celebrant.)

The Final Doxology is sung or spoken only by the presider and concelebrants. During this time, the deacon elevates the chalice to the same height as the paten, which is being elevated by the celebrant, until the people have responded "Amen." As the priest lowers the paten, the deacon lowers the chalice.

At the Sign of Peace, the presider says the prayer for peace and greets the assembly. The deacon invites the people to exchange it with each other saying "Let us offer each other the sign of peace". The deacon receives the sign of peace from the presider and may give it to the other ministers near him. He is encouraged not to leave the sanctuary to shake hands with others.

After the Sign of Peace, the Eucharist is broken and apportioned into as many ciboria as are required while the Lamb of God is sung. The deacon assists in this apportioning.

The ciboria are arranged on the altar along with the cups and purificators to facilitate the distribution of Holy Communion according to the local custom.

After the communion vessels have been arranged on the altar, the presider gives the invitation "Happy are those who are called to His supper."

The presider receives the Body and Blood of Christ first, and then the presider gives communion under both kinds to the deacon. Then the Extraordinary Eucharistic ministers come forward to receive. The deacon assists the presider by serving the Precious Blood to each Eucharistic Minister.

As Minister of the Cup, it is preferred that the deacon ministers the precious blood to the faithful when community chalices are present at the Mass.

After the Extraordinary Eucharistic ministers have received the Eucharist the priest hands the vessels containing the Eucharist to them.

All Extraordinary Eucharistic Ministers move in unison to their assigned stations to distribute Holy Communion to the faithful.

After communion the vessels are returned to the altar or to the credence table; any remaining Precious Blood is to be consumed immediately; the Sacred Body that remains is taken to the place of reservation by the deacon or presider.

The vessels are purified either after Holy Communion or after the Mass by the deacon or priest. In the case of necessity, Extraordinary Ministers of the Eucharist may assist with the purification of the vessels.

The Concluding Rite

The presider and the deacon return to the chair for a brief period of quiet prayer and meditation. The prayer after Communion is then offered.

Announcements, following the prayer after Communion, may be made by the presider, the deacon, or any other suitable person.

When the Solemn Blessing is given, or the Prayer over the people is said, the deacon says: "Bow down for the Blessing" after the presider says, "The Lord be with you" and the people respond, "and with your spirit."

Immediately after the blessing, the Dismissal is given. The deacon faces the people and with hands joined dismisses them with the words; "Go forth, the Mass is ended", or "Go and announce the Gospel of the Lord", or "Go in peace, glorifying the Lord by your life", or "Go in peace". Singing the Dismissal is always an option.

The presiding priest and the deacon then reverence the altar with a kiss, make a profound bow, and leave the sanctuary in the usual way.

The pace of the recessional is not rushed but is at a slightly quicker pace than the processional.

Following Mass

The deacon takes time for hospitality with those gathered for the celebration and upon returning to the sacristy oversees the proper purification of vessels if this has not already been done and return of vestments to the racks. He assists the presider as needed in the normal care of the worship space after Mass as needed. If the Bishop is the presider, the deacon stands with the Bishop until he returns to the sacristy to remove his vestments.

4.7 BAPTISM

The ordinary ministers of Baptism are bishops, priests and deacons. When a deacon is the main presider, other deacons or lay persons may assist in parts that pertain to them.

Deacons are permitted to preside and baptize only children under the age of reason (age 7). Any youth deemed of the age of reason must be baptized, confirmed, and receive communion by the one initiating the rite (celebrant). This cannot be parceled out with the deacon baptizing and the celebrant confirming and administering communion.

Please refer to the Order of Baptism of Children Roman Ritual book for additional information regarding special circumstances regarding baptism.

Preparation for Baptism

Before baptizing a child of age less than seven years old, the deacon must:

- Receive the permission of the proper Priest/s *In Solidum*.
- Have the information on paper concerning the material needed for recording the baptism in the proper Baptismal Register.
- Be certain the parents have been properly prepared for the reception of the Sacrament by their child.

Before the celebration begins the deacon should be sure that the following is prepared:

- Oil of Catechumen
- Oil of Chrism
- Towels
- Vessel for Baptism (if used)
- Candles
- White Garment (unless provided by the family)

Outside of Mass

Refer to the Order of Baptism of Children Roman Ritual book for the proper Rite of Baptism of a single child or multiple children outside of Mass.

Within Mass

For Baptism celebrations within Mass the role of the deacon is to assist the presiding priest or bishop in the baptismal duties as needed or directed. The deacon may also be the minister of Baptism when it is celebrated within Mass. It is important for the deacon to coordinate the different parts of the Baptismal Rite with the presider.

4.8 FUNERAL

The deacon may assist the Pastor in various parts of the funeral rite.

Wakes

The deacon may be asked to lead a wake service at the funeral home.

- He is to follow the rite for a Scriptural wake service as provided in the Order of Christian Funerals Roman Ritual book.
- He is to provide a homily or a Scriptural reflection after the Gospel Reading
- In cases where families request that a Rosary be said, the deacon may lead the Glorious Mystery.

A case can be made to incorporate a decade of the Rosary with the Scriptural wake service which is the preferred form of the wake service.

Funeral With Mass

The deacon can assist in a Funeral Mass. His role may include:

- Reading the Gospel unless directed otherwise by the presider
- Helping the presider with incensation
- Preaching if requested by the family and agreed to by the presider

Funeral Outside of Mass

The deacon may be requested to conduct the funeral outside of Mass.

- He is to follow the Rite in the Order of Christian Funerals book of funeral rites.
- He is to provide a homily or a reflection after the Gospel Reading

Burial

The deacon may be requested to conduct the committal service at a cemetery. He is to follow the Rite in the Order of Christian Funerals book.

4.9 MARRIAGE

The marriage covenant, by which a man and a woman establish between themselves a partnership of their whole life, and which of its own very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptized, been raised by Christ the Lord to the dignity of a sacrament.⁹

Preparation for Marriage

The deacon may be called upon to perform marriage preparation, which includes completion of the Marriage A-Form (A-Form). If a proper Marriage preparation program is not available, he should follow the pastoral guidelines of the Provincial Guidelines for Marriage Preparation.

Within Mass

Marriage celebrated between two Catholics should be celebrated with a Mass using the Rite of Marriage with a Mass. In the celebration with a Mass, the Priest must preside and witness the vows and the Deacon may proclaim the Gospel and preach.

Outside of Mass

Marriage celebrated between one Catholic and one non-Catholic is to be performed by a Priest or Deacon following the Rite of Marriage outside of Mass. The A-Form should be completed and dispensation from the AOD Dispensation Office must be obtained.

Celebration Outside of a Catholic Church

Marriage outside of a Catholic Church may only be celebrated in a designated chapel or grotto. Dispensation from the AOD Dispensation Office must be obtained using the A-form.

Annulments

The Annulment process is performed by a Procurator Advocate named by the Archdiocese of Detroit. A deacon may become a Procurator Advocate upon completion of required courses from Sacred Heart Major Seminary and a written request to the Judicial Vicar of the Tribunal. The form for Annulment is available on the AOD website:

<https://www.aod.org/metropolitan-tribunal>

Attendance at Non-Catholic Weddings

A deacon who is requested to be present at a non-Catholic wedding must seek advice from the Associate Director of Deacons. If the deacon is present at such weddings, he cannot witness the marriage (see Canon 1108).

⁹ Code of Canon Law for the Latin Church; Canon #1055.

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4.10 LITURGY OF THE WORD OUTSIDE OF MASS

When an emergency situation arises on a Sunday morning, the ***Sunday Celebration of the Liturgy of the Word in an Emergency Situation*** must be used. Please refer to Section 6.1 for the complete rite.

Occasionally a situation arises that makes the celebration of Mass impossible, for example, an unplanned emergency, illness of an assigned priest, a storm or severe travel emergency. In case of any of the above emergency situations a Celebration of the Liturgy of the Word may be used provided the following policies are followed:

- If the Priest *In Solidum* and parish are aware beforehand that no priest will be available to preside at the celebration of the Sunday Eucharist parishioners should be informed in a timely manner and invited to celebrate Eucharist at a nearby parish.
- A Celebration of the Liturgy of the Word may be used in the Archdiocese of Detroit only when a true emergency arises.
- Distribution of the Holy Communion is not allowed at this Celebration of the Liturgy of the Word in the Archdiocese of Detroit.
- When the emergency becomes apparent the schedule of Masses at nearby parishes is shared with the community gathered. People are invited to celebrate at one of those parishes or to remain for a Liturgy of the Word with this worshipping community.
- In the absence of a priest, it would be best for a deacon to lead the celebration. If a deacon is not available, the celebration could be led by a trained and commissioned lay person.
- The leader should be assisted by other ministers, e.g., lectors, cantors, musicians, and servers.
- Care should be taken to ensure that there is no confusion between this celebration and the celebration of Mass. The parish should engage in on-going formation on the mystery of the Eucharist and the celebration of Mass.
- This celebration may be repeated at the same worship site if no presider is available at various Masses scheduled on a Lord's Day. This Sunday Celebration of the Liturgy of the Word is to be used only on the Lord's Day. It is not for weekday celebrations.
- Deacons should wear vesture proper to their order. Lay presiders should wear an alb.
- Someone from the parish needs to inform the regional bishop that this service has taken place. Contact information for the Bishops can be found at <http://www.aod.org/>

This Sunday Celebration of the Liturgy of the Word may only be used in emergencies and not for convenience.

4.11 HOLY COMMUNION OUTSIDE OF MASS

In some cases, a deacon may be asked to conduct a Holy Communion Service outside of Mass but not in lieu of a Mass on a Sunday. He is to follow the Rite of Communion Service Outside of Mass. He may give a homily or a reflection after the Gospel Reading for the day. He is to wear an Alb with stole. The stole will match the color for the liturgical celebration.

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4.12 LITURGY OF THE HOURS

The deacon who presides at the celebration of the Liturgy of the Hours may wear a stole over his Alb, or stole over cassock and surplice.¹⁰ On greater solemnities, the cope may be worn.

It pertains to the deacon presiding at the chair to begin the office with the introductory verse, to begin the Lord's Prayer, to introduce the intercessions, to say the concluding oration, and to greet, bless, and dismiss the assembly.

Either the deacon or another suitable minister may pray the intercessions. Those who function in the role of lector stand in a suitable place to deliver the readings.

The psalms may be prayed or sung straight through by the whole assembly. Alternate verses or strophes may be sung by two choirs or two parts of the assembly, or responsory, according to the custom of the community.

At the beginning of each psalm, its own antiphon is recited or sung. At the end of the entire psalm, the custom is maintained of concluding with the doxology. After the psalm the antiphon is repeated.

During the Gospel Canticle at Morning Lauds and Evening Vespers, the altar and cross may be incensed, and then also the presider and the people.

All in the assembly stand:

- While the introduction to the Office and the introductory verse of each Hour is being said;
- While the hymn is being sung;
- While the Gospel canticle is being proclaimed;
- While the petitions, the Lord's Prayer, and the concluding oration are being prayed.

Except at the Gospel Canticle, everyone is seated while listening to the readings and singing the psalms.

Everyone makes the Sign of the Cross at the beginning of the Hours when, "God, come to my assistance," is prayed and at the beginning of each of the Gospel Canticles.

Everyone makes the Sign of the Cross at the beginning of the Invitatory with the words, "Lord, open my lips..."

¹⁰ General Instructions on the Liturgy of the Hours, National Conference of Catholic Bishops, DC, 1971, Section 4 Page 13 of 20.

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4.13 RITE OF EUCHARISTIC EXPOSITION AND BENEDICTION

The ordinary minister for exposition and benediction of the Eucharist is a priest or deacon. At the end of the period of adoration, before the reposition, he blesses the people with the sacrament.

The deacon should vest in an Alb and a white stole.

The priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration, when the exposition takes place with the monstrance; in the case of exposition in the ciborium, the humeral veil should be worn.

In the Archdiocese of Detroit, recitation of the Rosary as a form of adoration prayer should be refrained from. We as a Christian people recognized the power and graces of observing both Eucharistic Adoration/Benediction as well as reciting the Rosary as directed by our Holy Mother Mary. It is for this very reason that it is important that we observe both spiritual practices separately.

An example of the celebration of this liturgy can be referenced in Section 6.2 of this document.

4.14 CARE FOR THE SICK

In the ministry of caring for the sick, the deacon is to follow the ritual texts specified in the Pastoral Care of the Sick, Rites of Anointing and Viaticum. The deacon is to restrict himself to performing only those Rites associated to the Office of Deacon and never assume roles in the rituals that are properly reserved to a priest.

Private Home

In visiting the sick at a private home, the rite for “Communion in Ordinary Circumstances” should be performed. Reference the section “Communion in Ordinary Circumstances” section of the Pastoral Care of the Sick, Rites of Anointing and Viaticum rite book (page 63).

Hospital or Nursing Home

In visiting the sick at a hospital or nursing home, a shorter form of the Communion Rite can be performed. Reference the section “Communion in a Hospital or Institution” section of the Pastoral Care of the Sick, Rites of Anointing and Viaticum rite book (page 75).

Viaticum

When it is necessary to administer Viaticum outside of Mass, the rite for “Viaticum Outside of Mass” can be performed. Reference the section “Viaticum Outside of Mass” section of the Pastoral Care of the Sick, Rites of Anointing and Viaticum rite book (page 153).

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4.15 BLESSING OF PERSONS AND OBJECTS

The proper procedure for the blessing of persons and/or objects is to use the Book of Blessings. Long or short versions can be used decided upon by the performing minister. If the Book of Blessings is not available a spontaneous blessing may be used. It is important with any blessing to use the gesture of the sign of the cross and the words " I bless you/ or the item in the name of the Father, and of the Son and of the Holy Spirit." Holy water may be used if available.

Blessing of Water

Almighty Lord and God, Who are the source and origin of all life, whether of body or soul, we ask You to bless this water, which we use in confidence to implore forgiveness for our sins and to obtain the protection of Your Grace against all illness and every snare of the enemy.

Grant, O Lord, in Your Mercy that living waters may always spring up for our salvation and so may we approach You with a pure heart and avoid all danger to body and soul.

Through Christ our Lord.

5.0 MISCELLANEOUS

5.1 DIACONATE COMMUNITY

Diaconate Community Board

A Diaconate Community Board nominated and elected by the deacons in the archdiocese will serve as an advisory body to the Archbishop in matters pertaining to the diaconal community. The terms of the members of the Board vary from one (2) to three (3) years.

Community of Deacons

Deacons are encouraged to get together regularly, e.g. quarterly parties, breakfasts, lunch or dinners or even yearly retreats. They can get together either as a diaconate class or with fellow deacons in the region to discuss the joys and challenges of their spiritual lives, their ministries, and formational opportunities. In this manner, they can form a closer sense of community and provide support to one another as appropriate.

In the same spirit of a well-connected community, Clergy Mail and Deacon Community updates will be emailed to the deacons. Deacons who do not have email can request a paper copy of the Clergy Mail and Deacon Community Updates through the Associate Director of Deacons office.

A directory and updated versions of the post-ordination handbook will be posted on the Diaconate website. Those without email can request a paper copy through the Associate Director of Deacons office.

Role of a Deacon's Wife

In the Sacrament of Matrimony, the husband and wife are bound to each other through the grace of the sacrament. In this covenant of mutual commitment and love the two individuals are made one. As the husband hears the call to the diaconate, it is he who is directly responding to that call. His response should comply with the wishes and consent of his spouse.

Because of this sacramental oneness, the wife of a deacon performs a significant role providing the greatest support for him. However, she is also called uniquely by God to serve Him and His people with her own gifts and talents, living out her own mission and ministry. In living out this mission she externally serves as a visual example of a good wife. Additionally, she may play a significant role in praying for her husband, strengthening his ability to carry out the work of a deacon. She may also serve as an advocate and good listener for parishioners who would be more comfortable first discussing their personal concerns to a woman. In such a role, she becomes a bridge of communication between the parishioner and the deacon.

A deacon's wife may assist the deacon in Sacraments or ministry, e.g., as part of a marriage preparation, providing music at the celebration of the Sacraments, or she may provide moral support choosing to accompany him on his visits to the sick or comforting the sorrowful. Internally, she can

assist him with his spirituality and formation. She is his sounding board for all the joys and challenges of the diaconate ministry. She can be a critical resource providing feedback on his homilies. And in a very important way, she is her husband's gauge to achieve a balance between family and diaconate.

Summary of Responsibilities of the Wife of a Deacon:

Spiritual Life – It is the responsibility of a Deacon's wife to:

1. Lead the community in praying of the Divine Office, when called upon to do so.
2. Participate with her husband in attending the ***Diaconate*** Convocation, as well as other retreats when appropriate (i.e., Couples Retreat).
3. Make it a priority to regularly engage in prayer with her husband.
4. Prayerfully and continuously discern her husband's diaconal ministry.

Other – It is also the responsibility of a Deacon's wife to:

1. Support her husband's participation in the full complement of Diaconate activities for which he is responsible.
2. Whenever possible to attend the celebration of all joint activities of the diaconal community.
3. Inform the Associate Director for Deacons in a timely way of any development in her life that would appear to impact her ability to discharge her responsibilities as a wife of a Deacon.

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5.2 RECOMMENDED LITURGICAL AND RITE BOOKS

Below are listed some recommended books that will be used in the ministry of the Permanent Diaconate. It will be very helpful for each deacon to own their personal copies or have parish access to these important liturgical references.

- **ROMAN MISSAL** – The book containing the prescribed prayers, chants, and instructions for the celebration of Mass in the Roman Catholic Church, 3rd Edition.
- **ORDER OF CELEBRATING MATRIMONY** – The Roman ritual English translation approved by the National Conference of Catholic Bishops and conferment by the Apostolic See.
- **ORDER OF BAPTISM OF CHILDREN** – The Roman ritual approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and conferment by the Apostolic See.
- **ORDER OF CHRISTIAN FUNERALS** – The Roman ritual approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and conferment by the Apostolic See.
- **PASTORAL CARE OF THE SICK RITES OF ANOINTING AND VIATICUM** – The Roman ritual approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and conferment by the Apostolic See.

Optional Books

- **SHORTER BOOK OF BLESSINGS** – The Roman ritual approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and conferment by the Apostolic See.
- **ORDER OF CHRISTIAN INITIATION OF ADULTS** – The Roman ritual approved for use in the dioceses of the United States of America by the National Conference of Catholic Bishops and conferment by the Apostolic See.

6.0 LITURGY AND PRAYERS

6.1 VESTING PRAYERS

When washing the hands:

Give virtue to my hands, O Lord, that being cleansed from all stain I might serve you with purity of mind and body.

With the amice:

Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil.

With the alb:

Purify me, O Lord, and cleanse my heart; that, being made white in the Blood of the Lamb, I may come to eternal joy.

With the cincture:

Gird me, O Lord, with the girdle of purity, and extinguish in me all evil desires, that the virtue of chastity may abide in me.

With the stole:

Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and, although I am unworthy to approach Your sacred Mysteries, nevertheless grant unto me eternal joy.

With the Dalmatic

Lord, endow me with the garment of salvation, the vestment of joy, and with the dalmatic of justice ever encompass me.

"

6.2 CELEBRATION OF THE LITURGY OF THE WORD IN AN EMERGENCY SITUATION

Script to be Read in an Emergency When a priest is not available to Celebrate Mass

I am sorry to inform you that due to circumstances beyond our control, there is no priest to celebrate Mass today.

In this emergency situation, I encourage you to attend Mass at one of the following:

Parish

Mass Times

If it is impossible for you to attend another Mass because of distance or your schedule, I invite you to stay and pray together with our Sunday community as we celebrate the Liturgy of the Word, remembering that Christ is present when the Church prays and sings and when His Holy Word is proclaimed.

While a Liturgy of the Word can never replace Sunday Mass, in an emergency situation such as this it will fulfill your obligation. Blessed John Paul II in his Apostolic Letter *Dies Domini (Day of the Lord)* calls for Sunday to be “protected” and states, “In situations where the Eucharist cannot be celebrated, the Church recommends that the Sunday assembly come together even without a priest.”

Celebration of the Liturgy of the Word in an Emergency Situation

Introductory Rites

Introduction

The celebration begins without a procession of liturgical ministers. As the liturgical assembly and ministers gather at their place, instrumental music may be played. When all have taken their place a gathering hymn may be sung. The deacon or lay leader of prayer stands at a central place, other than behind the altar or at the chair for the priest, and facing the gathered assembly begins the celebration with the following introduction:

Leader: We gather here to celebrate the Lord's Day.

Sunday has been called the Lord's Day because it was on this day that Jesus conquered sin and death and rose to new life. Unfortunately, we are not able to celebrate the Mass today because we do not have a priest.

Let us be united in the spirit of Christ with the Church around the world and celebrate our redemption in Christ's suffering, death and resurrection.

Please stand

All stand and the deacon or lay leader of prayer, making the sign of the cross, sings or says:

In the name of the Father, and of the Son, and of the Holy Spirit.

All make the sign of the cross and reply:

Amen.

Greeting

The deacon or lay leader of prayer greets those present in the following words, taken from sacred Scripture.

Leader: Grace and peace to you from God our Father and from the Lord Jesus Christ.

All respond:

And with your spirit.

Opening Prayer

Leader: Let us pray.

All present pray in silence for a short time. Then the deacon or lay leader of prayer, with hands extended, says the prayer. At the end of the prayer, the liturgical assembly responds:

Amen.

Ordinary Time:

God of all creation, we gather on this first day of the week made holy by the resurrection of Christ, your Son. In the waters of baptism we were buried with him so that we might also rise with him and so share his victory over sin and death. You have transformed our lives into the living stones that form your Church with Christ as the foundation stone. Strengthen this community's bond of communion and peace and deepen our solidarity with your Church throughout the world. Rekindle within us this Sabbath day the vision of your kingdom so that our daily concerns and labor may find their proper perspective. Fill our homes with the spirit of the Gospel and give us the grace to see the true face of the people with whom we live. In a world torn by sin and division make us instruments of reconciliation and mercy. We raise our

voices in praise and thanksgiving to you, O God. May we who celebrate Christ's resurrection this day share in his eternal glory where he lives and reigns with you and the Holy Spirit, God, for ever and ever. Amen.

For Advent, Christmas, Lent, and Easter

Blessed are you, Father, Holy and Divine Creator. All creation comes from your hand; the entire universe bears the imprint of your goodness. You call us not only to inhabit the earth, but also to build it and thus become your co-workers. You give us a Sabbath day of rest when men and women everywhere raise their song to you and become the voice of all creation. What you accomplished in creation and wrought for your people in the Exodus has found its fullest expression in Christ's death and resurrection. And so we remember on this first day of the week, the salvation which you have given us in baptism and which has made us a new creation in Christ.

Add the appropriate insert from the choices below. Then pray the end of the prayer on p. 8

Advent Insert

In these Advent days when we prepare for the coming of the Lord in glory and the celebration of his birth into the human family, we pray, O God, that you would remove from our hearts whatever might hinder us from receiving Christ with joy.

Christmas Insert

We give you glory, O God in the highest, for the new light that has dawned upon the world. In Jesus, Emmanuel, we see your love revealed before our eyes and stand in awe before the mysterious marriage between heaven and earth.

Lent Insert

Acknowledging our sins, we pray, O God, for the gift of true repentance and genuine conversion. Renew the grace of our baptism within us and inspire us to express our love for you in our service of others.

Easter Insert

The good news of Easter fills our hearts with joy as we remember Christ's victory over sin and death. In him, who offered his life on the cross, a broken world has been renewed and the promise of eternal life made sure.

Continue the prayer saying:

We praise you, Almighty God and Father, for there is no greater power that saves and no greater love and mercy, than that which comes from you through your Son, Jesus Christ, in communion with the Holy Spirit, both now and forever.

Amen.

Liturgy of the Word

SIT The readings and the psalm are those assigned in the Lectionary for Mass for that particular Sunday.

First Reading

A reader other than the leader of prayer proclaims the first reading.

Responsorial Psalm

After the first reading, the psalm assigned in the Lectionary is sung. If necessary, one of the common seasonal psalms found in the Lectionary (no. 174) may be chosen. If not sung, the reader proclaims the verses of the psalm and, as a rule, the people say the response. When only the refrain is used by the people during the responsorial psalm, it is preferable that the refrain be sung.

Second Reading

A reader other than the leader of prayer proclaims the second reading.

STAND **Gospel Acclamation**

The Gospel acclamation given in the Lectionary is sung before the proclamation of the Gospel.

Gospel

A deacon proclaims the Gospel in the usual manner. However, a layperson omits the greeting, “The Lord be with you” and proceeds to “A reading from the holy Gospel according to N.”

SIT **Period of Silence**

Leader: Let us take time to reflect silently on the Word of God we have just heard.

STAND **Dismissal of Catechumens / ELECT**

If catechumens are present, they may be dismissed at this point by use of the following:

Leader: Catechumens, please come forward with your catechist.

Leader gives the Lectionary to the catechist and says:

My dear friends, this community now sends you forth to reflect more deeply upon the Word of God which you have shared with us today. Be assured of our loving support and prayers for you. We look forward to the day when you will share fully in the Lord's Table.

Catechist leads catechumens in procession to their assigned place for dismissal.

STAND **Profession of Faith**

Leader: **Let us stand and profess our faith.**

The profession of faith is recited. Either the Nicene or Apostles' Creed may be used.

Nicene Creed

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

ALL BOW **and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven**

and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead and his kingdom will have
 no end.

I believe in the Holy Spirit, the Lord, the giver of life, who
 proceeds from the Father and the Son,
 who with the Father and the Son is adored and glorified,
 who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I
 confess one Baptism for the forgiveness of sins and I look
 forward to the resurrection of the dead and the life of the
 world to come. Amen.

B Instead of the Nicene Creed, especially during Lent and Easter Time, the baptismal
 Symbol of the Roman Church, known as the Apostles' Creed, may be used.

Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and
 earth,
 and in Jesus Christ, his only Son, our Lord, who was
 conceived by the Holy Spirit,

ALL BOW `

born of the Virgin Mary, suffered under Pontius Pilate,

was crucified, died and was buried; he descended into hell;
 on the third day he rose again from the dead; he ascended
 into heaven,

and is seated at the right hand of God the Father almighty;
 from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church, the
 communion of saints, the forgiveness of sins,
 the resurrection of the body, and life everlasting. Amen.

Prayer of the Faithful

The Prayer of the faithful is said or sung.

The deacon or lay leader of prayer introduces the Prayer of the Faithful, inviting the liturgical assembly to pray. Another minister sings or recites the intentions.

Leader: With faith in God’s promises, let us now present our needs and petitions.

The petitions are then proclaimed by an assisting minister. The assembly sings or says its response.

The leader of prayer concludes the intercessions with the following prayer.

Leader: God of love, our refuge and our strength, hear the prayers of your Church, and grant us today what we ask of you in faith.

We ask this through Christ our Lord.

All: Amen.

STAND **Act of Thanksgiving**

The deacon or lay leader of prayer invites all to an Act of Thanksgiving, in which the faithful praise the glory and mercy of God. This can be done by the use of a psalm, a canticle, a hymn, a litany of praise, or a prayer.

Leader: Together let us offer our prayer of Thanksgiving.

The following is an option you may use.

Holy God, We Praise Thy Name



1. Ho - ly God, we praise thy name:
 2. Hark! the loud ce - les - tial hymn
 3. Lo! the ap - os - tolic train
 4. Ho - ly Fa - ther, Ho - ly Son.



Lord of all, we bow be - fore thee!,
 An - gel choirs a - bove are rais - ing!
 Join, the sa - cred name to hal - low;
 Ho - ly Spir - it, Three we name thee:



All on earth thy scep - ter claim,
 Cher - u - bim and Ser - a - phim,
 Proph - ets swell the loud re - frain,
 While in es - sence on - ly One,



All in heav'n a - bove a - dore thee;
 In un - ceas - ing cho - rus prais - ing,
 And the white robed mar - tyrs fol - low;
 Un - di - vid - ed God we claim thee;



In - fi - nite thy vast do - main,
 Fill the heav'ns with sweet ac - cord;
 And from morn to set of sun,
 And a - dor - ing bend the knee,



Ev - er - last - ing is thy reign,
 "Ho - ly, ho - ly, ho - ly Lord!"
 Through the Church the song goes on,
 While we own the mys - ter - y,

Repeat ad lib.

Concluding Rite

Leader: Please be seated.

The ushers will now take up the collection. This collection is a liturgical gesture that each of us offers ourselves through Christ, with him and in him in loving service to our brothers and sisters.

The collection is taken up and brought to an appropriate place.

Leader: Listen now to the announcements.

Invitation to Pray for Vocations to the Priesthood

STAND

Leader: Please stand

The deacon or lay leader of prayer says in these or similar words:

Mindful of the Lord's word, "Ask the Master of the harvest to send out laborers for the harvest," let us pray for an increase of vocations to the priesthood. May our prayer hasten the day when we will be able to take part in the celebration of the Holy Eucharist every Sunday.

Prayer for Vocations to the Priesthood and Consecrated Life

Leader: By water and the Holy Spirit we have become children of God, therefore we pray:

Lord Jesus, as You once called the first disciples to make them fishers of men, let your sweet invitation continue to resound: Come, follow Me!

Give young men and women the grace of responding quickly to Your voice. Support our bishops, priests, and consecrated people in their apostolic labor. Grant perseverance to our seminarians and to all those who are carrying out the ideal of a life totally consecrated to Your service.

Mary, Mother of the Church, the model of every vocation, help us to say “Yes” to the Lord who calls us to cooperate in the divine plan of salvation.

We ask this in Jesus’ name, Amen.

Blessing

STAND The leader of prayer who is a deacon says:

The Lord be with you. All respond:

All And with your spirit.

He blesses the people using the following blessing:

May almighty God bless you, the Father, and the Son + and the Holy Spirit.

All Amen.

A leader of prayer who is a layperson, while signing him/herself with the sign of the cross says:

May the Lord bless us, protect us from all evil and bring us to everlasting life.

All Amen.

Sign of Peace

The deacon or lay leader of prayer may invite the people to exchange the sign of peace in these words:

Leader: Let us offer each other a sign of peace.

All exchange an appropriate sign of peace.

A song, instrumental music or choral anthem of the day may conclude the celebration.

Pastoral Notes:

- A staff person from the parish needs to inform the regional bishop that this service has taken place. Contact information for the Bishops can be found at <http://www.aod.org/>.

6.1 EUCHARISTIC EXPOSITION, ADORATION, AND BENEDICTION

EXPOSITION

Entrance of Ministers – Hymn is sung

Approach the Altar – (BOW AND KNEEL) on the lowest step.

(STAND) – Proceed to the Tabernacle, (GENUFLECT), and take the Sacred Host in a Luna and place it in the monstrance. Turn monstrance to face the congregation. Begin to Sing O Salutaris.

**O saving Victim, open wide the gate of
heaven to us below. Our foes press on from
every side; Thine aid supply, Thy strength
bestow.**

**All praise and thanks to thee ascend
Forevermore, Blessed One in Three;
O grant us life that shall not end in our true
native land with thee.**

**O salutaris Hostia
Quae caeli pandis ostium;
Bella premunt hostilla,
Da robur, fer auxillium.**

**Uni trinoque Domino
Sit sempiterna gloria
Qui vitam sine termino
Nobis donet in patria.**

(GUFLECT) – Go to lowest step and (KNEEL).

(STAND) – The Thurifer brings thurible and boat to the Celebrant. He then (without blessing the Thurible) censens the Holy Eucharist using 3 double swings, (BOWING) profoundly before and afterwards. Celebrant returns the Thurible to the thurifer (KNEEL)

ADORATION

BENEDICTION

Following the period of meditation/reflection or Holy Hour Liturgy:

- *Go to the altar – (Genuflect and kneel).*
- *Sing Tantum ergo: While kneeling, incense the Blessed Sacrament before the second stanza.*

**Humbly let us voice our homage for so
great a sacrament; Let all former rites
surrender to the Lord's New Testament;
What the senses fail to fathom, Let us grasp
through faith's consent!**

**Glory, honor, adoration Let us sing with
one accord! Praise be God, almighty Father;
Praised be Christ, his Son, Our Lord; Praised
be God the Holy Spirit; Triune God, be
adored!**

**Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.**

**Genitori Gentioque
Laus et jubilatio,**

Amen.

Salus, honor, virtus quoque Sit et
benedictio; Procedenti ab utroque
Compar sit laudatio. Amen.

(REMAIN KNEELING) – Chant or recite:

Pr.: You have given them Bread from heaven (Alleluia)

**All: Having all sweetness within it (Alleluia) – or –
Containing in itself all delight (Alleluia)**

Pr.: Let us pray – Lord Jesus Christ, you gave us the Eucharist as the memorial of your suffering and death. May our worship of this sacrament of your body and blood, help us to experience the salvation won for us and the peace of the kingdom, where you live with the Father and the Holy Spirit, one God, for ever and ever.

All: Amen

(STILL KNEELING)

- *Use Thurible and censers Holy Eucharist using 3 double swings.*
- *Put on Humeral Veil – Go to the Altar – (GENUFLECT) – take the monstrance into hands, holding it with the ends of the veil. Turning by his right to the people, the celebrant give the blessing in silence, making the sign of the cross with the monstrance over the kneeling congregation.*
 - *Acyolyte (KNEELING) incenses the Holy Eucharist, using 3 double swings*
- *Place the monstrance back on the Altar – (GENUFLECT) – Return to the foot of the Altar.*

(KNEELING)

- *Remove Humeral veil.*

THE DIVINE PRAISES

Pr.: Blessed be God.

Blessed be his holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be his most Sacred Heart.

Blessed be his most Precious Blood.

Blessed be Jesus in the most holy sacrament of the altar.

Blessed be the Holy Spirit, the Paraclete.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in his angels and in his saints.

"

All: Amen

➤ *Optional Closing Prayer*

(STAND)

- *Goes to the Altar – (GENUFLECT) – Remove the Holy Eucharist from the monstrance and return Our Lord to the tabernacle. (GENUFLECT) – Close the doors of the tabernacle.*
- *Go to the foot of the altar – Sing recessional hymn: Holy God We Praise Thy Name*

**Holy God, we praise thy name;
Lord of all, we bow before thee;
All on earth they scepter claim;
All in heaven above adore thee.
Infinite thy vast domain,
Everlasting is thy reign!
Infinite thy vast domain,
Everlasting is thy reign!**

**Hark, the loud celestial hymn;
Angel choirs above are raising;
Cherubim and Seraphim,
In unceasing chorus praising,
Fill the heavens with sweet accord:
Holy, holy, holy, Lord!
Fill the heavens with sweet accord:
Holy, holy, holy, Lord!**

6.1 GUIDE FOR THE MC AT CONFIRMATION

Before the Celebration Begins

Go over checklist to be sure that everything needed is in place. Gather the ministers and assist them in taking their correct place in the order of procession. Confer with bishop about adaptations or clarification.

Liturgy	Postures and Actions
<p style="text-align: center;">ENTRANCE PROCESSION</p> <p>Procession moves into the worship space. The order of procession is as follows:</p> <p style="text-align: center;">Censer Candle Cross Candle Book of Gospels MC Priests walking two by two Bishop Assisting Deacon (slightly behind Bishop) Miter Staff</p> <p>Those carrying the Cross, candles, and Book of the Gospels do not make a profound bow on approaching the altar. They pause slightly, and then move on.</p> <p>When bishop reaches the front of the altar, he hands the staff to the MC and takes off the miter. MC gives staff and miter to servers. The Bishop and clergy genuflect toward the tabernacle if it is in the sanctuary area.</p> <p>Bishop reverences the altar, and server brings censer and bowl of incense. Bishop places incense in the censer then incenses the altar and cross. Bishop then goes to the chair.</p>	<p><i>If the Confirmandi are part of the Entrance Procession, they would follow the cross and candle bearers.</i></p> <p>TAKE STAFF AND MITER. GIVE TO SERVERS.</p> <p>SEND SERVER WITH BOWL OF INCENSE AND CENSER.</p>
<p style="text-align: center;">SPRINKLING RITE</p> <p>The Bishop needs the Sacramentary both before and after the rite. If blessed water is used the Book of Blessings or the Rite of Christian Initiation of Adults will be needed.</p>	<p>SEND SERVER WITH SACRAMENTARY/ BOOK OF BLESSINGS AND WATER FOR SPRINKLING RITE.</p>
<p style="text-align: center;">OPENING PRAYER</p> <p>Server brings Sacramentary with page open to Opening Prayer. At the end of the Opening Prayer bishop sits and Miter is presented to him.</p>	<p>SEND SERVER WITH SACRAMENTARY.</p> <p>BRING MITER.</p>

Liturgy (cont.)	Postures and Actions
<p style="text-align: center;">AT THE GOSPEL</p> <p>When the Alleluia (or in Lent, the Glory and Praise) begins, everyone but the bishop stands. The server brings censer and boat, bishop puts incense into the censer and blesses it.</p> <p>The deacon (priest) who is to proclaim the gospel makes a deep bow before the bishop and asks for a blessing. After blessing the deacon (priest) bishop takes off the miter and stands. When all have signed themselves on the forehead, lips and breast, bishop receives the pastoral staff.</p>	<p>SEND SERVER WITH INCENSE AND BOAT.</p> <p>AFTER BISHOP BLESSES DEACON, TAKE MITER.</p> <p>BRING STAFF.</p>
<p style="text-align: center;">CONFIRMATION</p> <p>After the gospel reading, the bishop, wearing the miter, sits and the candidates are presented to him. Candidates and sponsors stand before the bishop.</p>	<p>TAKE AWAY STAFF.</p> <p>BRING MITER</p>
<p style="text-align: center;">QUESTIONING OF PASTOR AND SPONSORS</p> <p>Bishop remains seated. <i>(Server brings Pontifical with page open to the Questioning of Pastor and Sponsors).</i></p>	<p>SEND SERVER WITH PONTIFICAL. <i>(... also need questions for pastor and sponsors).</i></p>
<p style="text-align: center;">HOMILY</p> <p>Bishop gives the homily.</p>	
<p style="text-align: center;">RENEWAL OF BAPTISMAL PROMISES</p> <p>After homily, bishop returns to his chair. He is presented with the Staff. Server brings the Pontifical with page open to the Renewal of Baptismal Promises.</p>	<p>BRING STAFF.</p>
<p style="text-align: center;">LAYING ON OF HANDS AND CONFIRMATION PRAYER</p> <p>Bishop stands without miter or staff. He invites all to pray in silence for a brief period. Then he lays hands upon all the candidates and says the prayer.</p>	<p>TAKE AWAY MITER AND STAFF.</p> <p>BRING PONTIFICAL.</p>
<p style="text-align: center;">ANOINTING WITH CHRISM</p> <p>Bishop sits or stands and is presented with the miter. The pastor brings the vessel of chrism and positions himself to hold the vessel. Staff is also presented to the bishop. Candidates now come before bishop for the anointing with chrism.</p>	<p>BRING MITER AND STAFF.</p> <p>PASTOR BRINGS CHRISM.</p>

Liturgy (cont.)	Postures and Actions
<p style="text-align: center;">WASHING OF BISHOP'S HANDS</p> <p>After all have been anointed, the staff and miter are removed; a server brings the lemon pieces, water and towel so that bishop can wash his hands.</p>	<p>AFTER ALL ARE ANOINTED TAKE AWAY MITER AND STAFF.</p> <p>SEND SERVER FOR HANDWASHING.</p>
<p style="text-align: center;">PRAYER OF THE FAITHFUL</p> <p>Bishop stands and introduces the prayer of the faithful and says the concluding prayer.</p>	<p>MASS CONTINUES IN THE USUAL WAY.</p>
<p style="text-align: center;">FINAL BLESSING</p> <p>For the final blessing bishop should use the solemn blessing or prayer over the people provided in the Roman Pontifical.</p> <p>Wearing the miter bishop says: <i>"The Lord be with you."</i></p> <p>Then the deacon gives the invitation to bow your heads.</p> <p>With hands outstretched over the people, the bishop says the invocations belonging to the blessing. Then he takes the pastoral staff and says, May almighty God bless you, and makes the sign of the cross three times over the people.</p> <p>Then the bishop reverences the altar and the concelebrants from their places bow. The Bishop and clergy genuflect toward the tabernacle if it is in the sanctuary area.</p>	<p>BRING MITER.</p> <p>BRING STAFF</p>

"

3) APPENDIX I – OATH OF FIDELITY

OATH OF FIDELITY

I, **(Name)**, in being ordained to the Order of Deacon in the Archdiocese of Detroit, promise that in my words and in my actions, I shall always preserve communion with the Catholic Church.

With great care and fidelity, I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service.

In fulfilling the charge entrusted to me in the name of the Church, I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.

I shall follow and foster the common discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church.

So help me God, and God’s Holy Gospels on which I place my hand.

Signed: _____

Date: _____

Witnessed by:

The Most Reverend _____

4) APPENDIX II – PROFESSION OF FAITH

PROFESSION OF FAITH

I, **(Name)**, on being ordained to the Order of Deacon in the Archdiocese of Detroit, with firm faith believe and profess each and everything that is contained in the Symbol of faith, namely:

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen

With firm faith, I also believe everything contained in the word of God, whether written or handed down in Tradition, which the Church, either by a solemn judgment or by the ordinary and universal Magisterium, sets forth to be believed as divinely revealed.

I also firmly accept and hold each and everything definitively proposed by the Church regarding teaching on faith and morals.

Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act.

Signed: _____

Date: _____

Witnessed by:

The Most Reverend _____

5) APPENDIX III – ASSIGNMENT LETTER

(Date)

Deacon (Name)
(Address)

Dear Deacon (Last name),

Your assignment to (Name of Parish), (City) will soon end on June 30, XXXX. In conjunction with the way parishes have been placed into Families of Parishes, at the recommendation of the Deacon Missioning Team, I hereby appoint you to serve as Permanent Deacon for (Name of Parish), (City) in the (Name of Family of Parishes), under the care of the *In Solidum* Priests. This appointment is effective July 1, XXXX and will remain in effect until June 30, XXXX.

(Name of Priest *In Solidum*) will be the one who will guide your diaconal ministry; nevertheless, due deference ought to also be given to the Moderator *In Solidum*. Although my assignment of you is for (Name of Parish), you are encouraged, as you are able, to help the other Priests *In Solidum* with care of the other Parishes within the Family of Parishes.

If the opportunity should arise for you to serve as a Family-Director, consider it to be something separate and distinct from my assigning you to (Name of Parish). Before taking such a position, please confer with the Associate Director for the Permanent Diaconate for direction on how the two roles might complement each other. A Family-Director role would of course put you under the direct-supervision of the Moderator *In Solidum* for the work associated with the Family-Director position.

I want to take this occasion to provide an important reminder that with regard to marriages you celebrate anywhere in the archdiocese, including within (Name of Parish), you require delegation from the Pastor or a Priests *In Solidum* responsible for that place for each marriage you witness.

With God’s help, you will continue your faithful service for the glory of God and the good of his Church. Please be assured of my gratitude and prayers for you; please pray for me.

Asking God’s blessing upon you, I remain

Sincerely yours in Christ,

The Most Reverend Allen H. Vigneron
Archbishop of Detroit

AHV:ed

Cc: Most Reverend (Name), Regional Moderator
Reverend (Name), Priest *In Solidum*
Monsignor (Name), Moderator *In Solidum*
Reverend Robert Spezia, Vicar for Clergy & Consecrated Life
Deacon Chris Beltowski, Associate Director for the Permanent Diaconate

6) APPENDIX IV – MEMORANDUM OF UNDERSTANDING

Memorandum of Understanding of Permanent Diaconate Ministry**Active & Senior-Active Deacons - Archdiocese of Detroit**

Name of Deacon _____ Name of Wife (if applicable) _____

Name of Parish and Family
_____Name of Priest *In Solidum* or One-Pastor _____

As a Permanent Deacon of the AOD, upon approval of the Deacon Missioning Team, I understand that I am assigned to the above-mentioned Parish, under the guidance of the Priest *In Solidum* or One-Pastor. I also understand that my assignment calls for me to serve the entire Family, when needed and as able. It is my intention to serve in the following capacities from now until June 30, [Insert year assignment is completed] _____:

A. Word (teaching and preaching)*
_____B. Liturgy (leading and assisting)*
_____C. Charity (being servant)*
_____D. Unique to the entire Family*

I plan on a regular basis to spend on average the following number of hours per week on the Ministry of the Word _____ the Ministry of the Liturgy _____ the Ministry of Charity _____

As a deacon I intend to work in the following ministries outside my Parish and Family*: _____

I am a Chaplain for the following organizations*: _____

I am also employed* as a _____ at _____ Family/hospital.

I am also employed in the secular world as
a _____ hrs. _____

I recognize my need for continual formation in my spiritual and prayer life, in my intellectual capabilities, in my pastoral life and in my development as a human being and I pledge to do my best to grow in these areas.

Signature of the Deacon

Signature of Wife (if married)

Signature of Priest *In Solidum* or One-Pastor

Some examples of Ministries you might consider:

Word

Preach (how often; Sundays, weekdays); RCIA, Bible Study; Adult Catechesis; Baptismal preparation; Marriage preparation; Adult Seminars; Annulment applications; Counseling; Instructions of altar servers, Eucharistic Ministers, and Lectors; Religious Education (grade school, high school, or sacramental preparation); Youth Group, Support groups (e.g. AA, divorced parents, natural family planning); etc.

Liturgy

Assist at Mass; Baptisms; Marriages; Public Liturgy of the Hours; Scripture Services without a Priest; Communion calls; Nursing Home liturgies; Jail liturgies; Viaticum; Benediction; Wake services; Funeral Services without a priest; Graveside services; Prayer groups (Rosary, Charismatic, Cisceo, etc.); Blessings; Worship Commission (Liturgy planning, sacristans, ministers, etc.)

Charity (In Parish)

Area nursing homes; hospital visitations; St. Stephen ministries; St. Vincent DePaul Society; K of C; homeless shelters; food pantry; soup kitchen; meals on wheels; hospice; right to life activities; project Rachel; food aid; job aid; peace and justice issues; immigration issues; social services; family services; disaster relief; etc.

Charity (Outside Parish)

Diaconate Formation Team; Diaconate Mentor, Regional Coordinator; Deacon Council; Other ministries to the Diaconate; jail ministries; retreat center ministry; motorcycle ministry; food for the poor; hospital ministry; advocacies of various sorts; hospice; camps; etc.

Chaplaincies

Police; Sheriff; Fire Federal Agencies; hospitals; Armed Forces; etc.

Employment

Business manager; DRE; Pastoral Associate; AOD department; SHMS professor; etc.

"

7) APPENDIX V – PASTOR CONFIRMATION OF CONTINUING ASSIGNMENT

STATEMENT OF INTENT (Year)

ACTIVE DEACONS & SENIOR ACTIVE DEACONS

This annual form is intended to give the Archbishop, Bishops, and the Deacon Missioning Team a “reading” of your interests / availability for a possible move during the next year. It is “non-binding” to both the deacon and the Archbishop but it can give the Archbishop and the Missioning Team a sense of your preferences. Active Deacons renew assignments every 3 yrs. and Senior Active renew every year once they have turned 70 years old.

*Name:

*Date of Birth:

*Ordination Date:

*Current Assignment Parish Name:

*Current Assignment Parish City:

*Family of Parishes Name:

*Current Status

 Active Senior Active**Personal-Assignment Preferences***Option 1 I would prefer to **remain** in my present assignment.Option 2 I am **70 years of age** or older would like to **remain** in my present assignment but would like to **change my status** from “Active” to “Senior Active”Option 3 I would **like to move**.

Please provide comments (e.g. assignment is complete, need something more challenging etc. Optional)

Option 4 I am 70 years of age or older and would **like to retire** *Senior Retired - Inactive* this July.**Additional Comments regarding Assignment Preferences:**

Other Archdiocesan Assignments (if applicable)

Drop Down Menu Formation Team, Community Board, Missioning Team, Regional Coordinator

Option 1 I would prefer to **remain** in my additional appointment.

Option 2 I would prefer to **not remain** in my additional appointment.

Special Ministries outside the Family of Parishes

Please name any additional ministries you are performing outside your family of parishes _____

Special skills

Please provide the Board with a list of skills or aptitudes you may have acquired such as language, management, writing, etc. _____

Continuing Education Completed In Last 3 Years - list any applicable based on below categories:

(Continuing Education, Retreats, Convocation, Workshops)

"

8) APPENDIX VII – SAMPLE LETTER FOR REQUEST OF LEAVE OF ABSENCE

(Date)

Deacon Chris Beltowski
Associate Director for the Permanent Diaconate
Archdiocese of Detroit
12 State St.
Detroit, Michigan 48226

Dear Deacon Beltowski,

(State all aspects of reason for leave of absence request in order for Archbishop to fully understand the situation)

Sincerely,

(Name of Deacon along with address and contact info)

"

9) APPENDIX VIII – SAMPLE LETTER GRANTING LEAVE OF ABSENCE

(DATE)

Deacon (Name)

(Address)

Dear Deacon (Name),

It has recently come to my attention that you have requested a leave of absence from active ministry in the (???) Region, (Family of Parishes), due to (Reason). At the recommendation of Fr. Spezia and Deacon Beltowski, I am granting you this leave of absence for (Reason). Please keep Deacon Beltowski informed of your ongoing (reason), so that you may be assigned back into active ministry when your situation improves.

I would like to commend you for the service which you have rendered to the people of (Parish) and your ministry in (if additional), even in sometimes difficult circumstances. I am confident that through prayer and God's help, you may, one day soon, continue your faithful service for the glory of God and the good of His Church. Please be assured of my prayers for you. I ask that you remember me in your own prayers.

With blessings and best wishes, I am

Sincerely yours in Christ,

The Most Reverend Allen H. Vigneron
Archbishop of Detroit

cc: Most Reverend (Name), Regional Moderator
Reverend (Name), Priest *In Solidum*
Reverend (Name), Moderator *In Solidum*
Fr. Robert Spezia, Vicar for Clergy & Consecrated Life
Deacon Chris Beltowski, Associate Director for the Permanent Diaconate

10) APPENDIX IX – POLICY ON SEXUAL MISCONDUCT (PROTECTING GOD’S CHILDREN)



Archdiocese of Detroit

Safe Environments

Archdiocesan Safe Environments Policy

Purpose:

The Archdiocese of Detroit is committed to providing safe environments and fostering continuous improvement in every organization that sponsors activities and/or provides services to children and youth. The Archdiocese intends to create communities of informed adults who model appropriate behavior, are vigilant to the warning signs of abuse and take action to prevent abuse and improve safety. Likewise, the Archdiocese is determined to ensure that facilities, grounds and procedures promote optimal safety.

General Policy:

All adults who are paid or volunteer personnel (clergy, religious and lay) shall

1. Have a criminal history background check* and have been provided the Pastoral or Volunteer Code of Conduct before starting work in any capacity, and
2. Participate in a Protecting God’s Children workshop within 6 months of a staff or volunteer assignment, if the potential exists for contact with children or youth.

This may include, but is not limited to, the following:

- o Parish Staff (all)
 - o Choir Director
 - o Altar Server Coordinator
 - o Scout Leaders – Boys, Girls, Campfire
 - o Religious Education (catechists, assistants, hall monitors)
 - o Vacation Bible School Volunteers
 - o Youth Group Director and volunteers
 - o School Staff – faculty, administrative, custodial, substitute teachers
 - o School Volunteers - Room Parents, Office Volunteers
 - o Field Trip Chaperones & Drivers
 - o Retreat Chaperones & Drivers
 - o Camp Counselors, Chaperones & Drivers
 - o Part-time or Supply Clergy
 - o Athletic Directors, Coaches and Assistants
 - o Knights of Columbus
 - o Parish Festival Chairpersons
 - o St. Vincent de Paul Society
 - o Soup kitchen or domestic shelter staffs and volunteers in locations where children are present
3. Numbers 1 and 2 above apply to incumbent staff and volunteers. However, their participation in a PGC workshop shall be required within 6 months of the issuance of this policy.
 4. Volunteers under 18 should be paired with an adult or another teen and regularly supervised by an adult. Employees or volunteers, aged 16 and older, will attend the Protecting God’s Children Workshop and will have a criminal history



Archdiocese of Detroit

Safe Environments

background check. Staff and volunteers age 16 to 18 are required to have parental permission to attend the workshop and to have the criminal history background check.

5. All parents/guardians are urged to attend a Protecting God's Children workshop.
6. Contractors or personnel provided by public school districts cannot be required to attend PGC workshops. However, it is required that background checks be done by the contractor of the employees working in facilities when children or youth are present.

Requirement:

Each organization shall maintain a database of all staff and volunteers with the dates of each person's criminal background check, receipt of the Code of Conduct and Safe Environment Policies and participation in a Protecting God's Children workshop.

Each organization shall require a copy of the PGC certificate from each participant. An organization shall accept proof of attendance at a PGC workshop completed outside the Archdiocese or an equivalent training approved by the Office of Safe Environments.

Confirmed attendance at a Protecting God's Children Workshop is a condition for employment or volunteering. Non-compliance with this policy will result in the loss of employment or volunteer position, until requirements are met.

*Reminder: Archdiocesan Policy states that incumbent Church personnel and volunteers must be screened every seven years, on their anniversary date.

11) APPENDIX X – PLANS FOR FUNERAL OF A DEACON

CEREMONY NOTES FOR DEACON FUNERALS

In the sacristy, should be the presiding Bishop, other Bishops who may be in attendance, two Deacons of the Mass, and Concelebrating Priests. (These will later have seats in the sanctuary.)

All other vested deacons and priests should be asked to gather at the back of church. (These priests will have a reserved section in the pews to the _____ of the altar. The deacons will have reserved seating at _____. (In the event that these numbers are small, an attempt will be made to seat all clergy in the sanctuary proper.)

The prelude _____ will signal the funeral director to seat all the congregation, except for the clergy gathered around the coffin and the immediate family...who will also be at the coffin. The coffin will be closed at this point.

The Bishop and the clergy from the sacristy will process from this room to the back to begin the liturgy at the coffin. The body will be blessed and robed. The music director will then indicate the PROCESSIONAL HYMN _____, and the Cross Bearer will lead the procession to the altar in this order:

- Deacon's Body
- Immediate Family
- Assisting Clergy (deacons then priests)
- Assisting Bishops
- Mass Deacons
- Concelebrating Priests
- Bishop who is the Presider (or Pastor-Presider)

Opening prayer is done from the Presiders chair at the conclusion of the hymn.

Note: Leave vacant the one chair in the sanctuary that was the deceased Deacon's. It is marked with a white cloth.

Family should be requested provide two readers (First and Second readings)

Deacon of the Word will proclaim the Gospel.

"

After Bishop kisses the Gospel Book, Deacon of the Word places it opened on top of the coffin.

Family members will bring up gifts. Bishop and Mass Deacons will receive. Non-Eucharist items will go to credence table or placed on the stool next to the Presider's chair.

Incense at offertory...both altar and body.
(Inquire if Bishop prefers to do incense again as part of final commendation rite.)

Communion stations will be _____.
 ➤ Bread _____.
 ➤ Cups _____.

Following communion, Pastor is asked to say a few words on behalf of the parish.

Recessional:

- Cross
- Servers
- Lectors
- Concelebrating clergy from pews
- Mass Deacons
- Concelebrating Priests (with Pastor-Presider)
- Other Bishops
- Bishop who is Presider
- Coffin
- Family members

Gather around coffin for funeral pall to be removed and to greet family and congregation as they leave.