



Directory for the
Ministry of Permanent Deacons
of the Archdiocese of Louisville



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Ministry of Permanent Deacons

of the Archdiocese of Louisville

Memorial of Saint Stephen, Deacon and Martyr | December 26, 2024



ARCHDIOCESE OF LOUISVILLE

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December 26, 2024

My Dear Brothers in Christ,

Greetings in the Lord! This release of the *Directory for the Ministry of Permanent Deacons of the Archdiocese of Louisville* is an excellent occasion to reflect on the significance of your enduring identity, as men ordained for the diaconate (cf. *Lumen Gentium*, n. 29). As ministers serving the People of God, you have been entrusted with responsibilities in liturgical service, teaching, catechesis, and charitable works, all in collaboration with our presbyterate and the diocesan bishop.

As secularism sometimes seeks to challenge our sanctity, we – pastoral ministers – should equip ourselves through frequent efforts of introspection and spiritual renewal while remaining vigilant and constantly recovering the missionary awareness inherent in the mystery of Christ and his Church. As the Church serves as the ongoing manifestation of Jesus Christ throughout history, I am grateful for the witness of our diaconal community which contributes to the expansion of the Kingdom within your families, workplaces, and parishes across our archdiocese. I encourage you to continue assisting others to respond to the urgent call of Jesus to follow him.

The deacon's contributions to the proclamation of the Gospel and how the *diakonia* of the Eucharist places you near the altar highlights the importance of your role. Further, the sacramental bond that connects you with me as the local bishop allows you to fully experience ecclesial communion, encouraging you to engage in the pastoral mission, concerns, and diverse ministries assigned to you by this local church.

Please be assured of my heartfelt appreciation for you and your families as you endeavor to generously accomplish the work of the Lord whose generosity is infinite. As you receive this *Directory for the Ministry of Permanent Deacons of the Archdiocese of Louisville*, may the intercessions of Saint Stephen Martyr and Saint Lawrence strengthen you and sustain you in the work of the Gospel as you carry out your diaconal ministry.

Please know that I remain,

Sincerely in the Lord,

Most Reverend Shelton J. Fabre
Archbishop of Louisville



ARCHDIOCESE
OF LOUISVILLE

December 26, 2024

Venerable Deacons,

In the early days of the Church, the Holy Spirit guided the Apostles in appointing seven men to relieve the bishops of their more temporal responsibilities. Subsequent historical accounts suggest that the deacon has consistently maintained a close relationship with the bishop, as the diaconate swiftly evolved into a significant and esteemed role within the Church.

While Baptism invites the faithful to embrace the roles of disciples and servants, your sacred ordination as deacons authorizes you to fulfill a distinct and essential service within our family of faith. The Order of Deacon holds significant importance for the Church, as it embodies the Church's commitment to service in a way that reflects the ministry of Christ.

Your willingness to say “yes” to God serves as the cornerstone for the Lord to accomplish more through you than you could ever imagine. We look forward to accompanying you as you discover the profound joy and transformative freedom that will emerge as your diaconal ministry evolves. Be assured of our prayers and appreciation as you dedicate your whole being to the Word, service, charity, and justice.

Sincerely in the Lord,

F. DeKarlos Blackmon, OBlSB, EdD
Vice Chancellor for Pastoral Services

This Directory for the Ministry of Permanent Deacons of the Archdiocese of Louisville is aligned with The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America. While this directory has been published and is effective by His Excellency, the Most Reverend Shelton J. Fabre, as archbishop of Louisville, the directory serves as a dynamic document, intended for updates as the diaconate progresses within our local church and enhances the ministerial life of the universal Church.



December 26, 2024

*“Receive the Gospel of Christ, whose herald you have become.
Believe what you read, teach what you believe, and practice what you teach.”*

My Dear Brother Deacons,

In the early church, deacons were ordained to serve widows, orphans, and the poor. In *Lumen Gentium*, the Second Vatican Council advocated for the reestablishment of the diaconate as a permanent order within the Catholic Church. Subsequently, Pope Saint Paul VI, responded to this call through his *motu proprio*, *Sacrum Diaconatus Ordinem*, reestablishing the Order of Deacons as a permanent ministry in the Church. The Council Fathers subsequently articulated the nature of the clerical state and charism of the deacon as being lived out in word, sacrament, and charity.

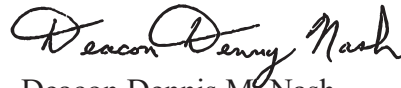
As heralds of the word, we proclaim the Gospel during liturgies. By virtue of our ordination, we are given the faculties to preach. Our very ministry not only gives witness to the Word by the way we live our lives, but also encourages the faithful to engage in their own expressions of charity and justice. As we are a grace-filled sign of the integral connection between participation at the Lord’s Eucharistic table and addressing the many hungers felt by the People of God, we reflect the Church’s diaconal identity and reinforce her mission to serve in the manner exemplified by Christ.

Responding to the call to serve, we embody a distinct sacramental representation of Christ the Servant. In a world yearning for authentic manifestations of God’s compassion and liberating love, deacons sacramentalize the mission of the Church by our words and deeds. Our response offers tangible examples to the faithful on how they may follow the Master’s command to love and serve one another.

Chosen by God and his Church, ordained by the bishop to serve as deacons, and strengthened by prayer and the grace of the sacrament, we must keep ever before us these words from the Rite of Ordination of Deacons: “You must be like those once chosen by the Apostles for the ministry of charity: men of good reputation, full of wisdom and the Holy Spirit.”

My dear brothers, we have said yes to God and his Church. While we are sometimes challenged by the evils of our world and our own imperfections, let us be mindful of our *diakonia*, in which we experience moments of great joy, peace, and God's love. Confident that we are never alone, let us show our love for God through our loving service to the people God loves, giving special attention to the poor, the unseen, and those who live on the margins and the fringes of society.

Your brother in Christ,

A handwritten signature in black ink that reads "Deacon Dennis M. Nash". The signature is written in a cursive, flowing style.

Deacon Dennis M. Nash

Director of the Diaconate (2016-2024)

O God, we, the Deacons
of your Church,
give you thanks
for entrusting us
to serve your people
as did Jesus, your Son,
who came not to be served
but to serve, and
to give his Life as a
ransom for many. Amen.

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“Brothers, select from among you seven reputable men,
filled with the Spirit and wisdom, whom we shall appoint to this task...” (Acts 6:3).

The Nature of the Diaconate

Deacons are ministers of the Church and thus ... they are not exempt from the missionary obligation of the universal Church. Hence, they should always remain open to the *missio ad gentes* [mission to the nations] to the extent that their professional or ... family obligations permit (*Directory for the Ministry and Life of Permanent Deacons*, §27).

History of the Diaconate

The diaconate traces its roots back to the apostolic era and experienced significant development during the initial four centuries of the Church's existence. Subsequently, due to a variety of intricate factors, the diaconate diminished as an independent ministry and ultimately transformed into a provisional stage leading to priesthood within the western Church.

Through *Sacrum Diaconatus Ordinem*, Pope Saint Paul VI reinstated the diaconate as a permanent ministry within the Church to enhance its functions, which were often challenging to fulfill in various regions. This decision aimed to empower individuals who were already performing many diaconal duties through the grace of diaconal ordination (*Basic Norms for the Formation of Permanent Deacons*).

Deacons are ordained for a ministry dedicated to service. *Lumen Gentium* [Dogmatic Constitution on the Church] reminds us: “For strengthened by sacramental grace, in communion with the bishop and his group of priests, they serve in the diaconate of the liturgy, of the word, and of charity to the people of God. It is the duty of the deacon to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: ‘Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all’” (29).

The Ministerial Life of the Deacon

The sacrament of holy orders imparts an indelible character upon deacons, configuring them with Christ, who exemplified the role of “deacon” or servant of all. Empowered by the grace of the sacrament and in unity with the Archbishop and his priests, deacons serve the people of God through their three-fold ministry of the altar, the Word, and acts of charity.

Deacons, whether married or celibate, embody the Gospel's message of sacrificial love, a virtue that is often overlooked in contemporary society. In their professional lives, deacons also highlight the inherent dignity of human labor.

Minister of the Altar. In his role as a minister of the altar, the deacon leads or supports the community in worship, facilitating the delivery of Christ's redemptive presence to the faithful. Through active participation in the Church's liturgical practices, the deacon gains the strength necessary to nurture his own Christian journey, receives the grace essential for fulfilling his ministry, and serves as a reminder to the faithful of their baptismal commitment to serve in the manner of Christ.

Minister of the Word. As a minister of the Word, the deacon proclaims the Gospel during liturgical celebrations and shares the message of the Gospel within his everyday environment. His engagement in secular activities grants him valuable perspectives that contribute to a more profound understanding of the faith within the Church, enriching the spiritual lives of the people of God.

Minister of Charity. In his capacity as a minister of charity, the deacon embodies the role of “the eyes and ears, the mouth, heart, and soul of the bishop.” He identifies individuals in spiritual and material need, communicates these needs to the bishop and the Church, and directs the Church's compassionate outreach to them, thereby reflecting the caring nature of Christ the Servant.

Spiritual Life of the Deacon. The deacon is called to prioritize his spiritual life and to embrace his diaconal vocation with a spirit of generosity. It is essential for deacons to harmonize his familial duties, professional commitments, and ministerial roles to deepen his dedication to the person and mission of Christ the Servant. Clerics bear a unique responsibility to pursue holiness

in their lives, as they are consecrated to God through the reception of holy orders, serving as stewards of God's mysteries for the benefit of His people.

Life of Prayer. The deacon is required to pray daily, including at least Morning Prayer (Lauds) and Evening Prayer (Vespers) from the Liturgy of the Hours (cf. *CIC*, 276, §2). The deacon should engage always in the reading and meditation of the Word of God, and regularly partake in the sacraments of Eucharist and Penance.

Annual Retreat. Deacons are obliged to participate in an annual spiritual retreat that is either organized or sanctioned by the Archdiocesan Office of Diaconal Ministry (cf. *CIC*, 276, §4).

Spiritual Direction. The deacon is expected to seek and maintain monthly meetings with a qualified spiritual director, who can support him in his journey toward holistic and healthy spiritual growth (*National Directory*, 259).

Support Groups. Through the sacred ordination, the deacon is united in a fraternal bond; thus, he is encouraged to form small groups for prayer and mutual support. These groups may be organized by geographical location (such as deanery), age, marital status, ordination class, and may, when appropriate, include the wives and widows of deacons.

The Family Life of the Deacon. Men chosen by God for the diaconate come from diverse backgrounds. The family of each deacon plays a crucial role in his ministry following ordination. He must navigate the needs of his family alongside the responsibilities of his ministry. The needs of his family are primary. While this can present challenges, a healthy and flourishing family life serves as an essential source of strength and support for the deacon, enabling him to fulfill his ministerial duties effectively. The family functions as the “domestic church,” from which his vocation develops and thrives.

Married Deacons. In the United States, most permanent deacons are married, bringing the gifts acquired through their marriage into the sacrament of holy orders. The deacon and his spouse exemplify fidelity and the indissolubility of Christian marriage, providing a vital witness to a world in need of such examples. By confronting the challenges of daily life with a spirit of faith, they enhance family life not only within the Church community but also across society at large. The responsibilities of ministry can be harmonized with family and work in service to the Church's mission. The married deacon must always bear in mind that his commitment to both vocational

sacraments—first in matrimony and subsequently in holy orders—requires him to remain faithful to both. He is called to engage his wife and family deeply in both aspects while prioritizing his role as a husband and, when applicable, as a father.

The wife of a deacon plays a crucial role within the diaconate community of the Archdiocese of Louisville. Her consent is essential before her husband can initiate the application process for formation. She is expected to engage fully alongside him throughout the entire formation journey, allowing both partners to grow together and determine their family's priorities as they embark on their new life as a deacon couple. It is vital to recognize that diaconal ministry is rooted in a harmonious marital and spiritual balance. Deacon wives are consistently invited and encouraged to participate in various ministerial, spiritual, educational, and social activities available to their husbands.

Celibate Deacons. The Church recognizes the divine gift of celibacy bestowed upon certain individuals. Those who fully embrace this calling exhibit a complete and undivided commitment to Christ and His Church, along with an enhanced capacity to serve God and His people.

Every deacon, including those who are married, must comprehend the essence of celibacy, its significance, and its practice, as this understanding will prepare him for the possibility of adopting a celibate lifestyle should his wife pass away. Similarly, a celibate individual must find peace with his chosen path and acknowledge that receiving holy orders will permanently prevent him from entering the sacrament of marriage.

Widowed Deacons. The death of a deacon's wife represents a significant life event that necessitates faith and Christian hope, as it brings forth a new reality into the daily life of the deacon's family and ministry. Following the death of a deacon's spouse, it is essential for the deacon or a close associate to inform the Director of Diaconal Ministry, who will then communicate this news to the broader church community, enabling them to provide prayers, comfort, and support.

As the widowed deacon navigates and comes to terms with his altered personal circumstances, he must thoughtfully evaluate his responsibilities to his family, particularly regarding any needs of the family. The widowed deacon should not hesitate to seek both professional guidance and spiritual support to aid him in the grieving process and to adapt to his new identity as a widower, single man, and celibate deacon.

It is important to note that anyone in holy orders is prohibited from dating or entering into marriage (cf. *CIC*, 1087). Consequently, a married deacon whose wife has passed away is bound to a life of celibacy and is not permitted to remarry. Exceptions to this rule are infrequent and can only be granted by the Holy See.

Widows of Deacons. The death of a deacon necessitates a distinct pastoral approach from the diaconate community. The foundation of diaconal ministry is rooted in the care of widows (cf. Acts 6:1-6). It is essential that the widow of a deacon receives this communal love and support.

Deacon widows are important members of the diaconate community and should maintain their connection to it, not only for the support and encouragement it offers, but also due to the unique relationships established by the couple throughout their journey of formation and ministry.

Deacon widows should always be warmly invited and urged to take part in the various social events organized by the diaconal community, including ordinations, the holiday gatherings, the memorial liturgies, and deanery gatherings.

Marriages Experiencing Difficulties. Challenges within marriages can arise at any time. When such challenges occur, it is advisable for the deacon and his spouse to seek appropriate assistance, which may include counseling, therapy, or spiritual direction. Participation in Christian-based initiatives dedicated to the ongoing healing of marriages, is also highly recommended. Resources are available through the archdiocese.

Given the significance of the marital relationship to a married deacon's ministry, it is important that, before approaching civil authorities to enter into applications for separation or divorce, the deacon and/or his spouse inform his pastoral supervisor and the Director of Diaconal Ministry about any serious issues that may threaten their marriage. This communication allows the couple to receive the necessary support and assistance. If needed, the Archbishop may grant a leave of absence from diaconal ministry to facilitate the resolution of the couple's difficulties. During this leave, the deacon and/or his spouse will provide the Director of Diaconal Ministry with regular updates regarding their situation.

Separated/Divorced Deacons. In cases where a deacon and his wife experience separation or divorce, despite their attempts at reconciliation, it is essential to provide appropriate pastoral support to the deacon, his spouse, and their children. This support, which may be coordinated by

the Director of Diaconal Ministry or another qualified individual appointed by the Archbishop, should allow sufficient time for the family to navigate the various stages of grief and adjustment associated with the divorce. Consequently, any deacon who finds himself separated from his wife will have his circumstances assessed by the Vicar General, who will determine the suitable course of action regarding the deacon's ministry.

It is important to note that a deacon who is separated or divorced, even if he later obtains an annulment, is not permitted to remarry.

Forms of Address, Liturgical Vesture and Clerical Attire

Throughout the years, there have been changes in the forms of address, liturgical vestments, and clerical clothing associated with deacons.

Forms of Address

Proper etiquette dictates the way we address clergy. The correct manner of addressing deacons is (a) Deacon John Doe, (b) John Doe, (c) Deacon, or (d) Deacon and Mrs. John Doe. These forms of address are suitable for use when mentioning a deacon during liturgy, in parish bulletins, official correspondence, and similar contexts. It is essential for all deacons to be well-versed in the appropriate forms of address as a matter of courtesy. Despite the growing informality in contemporary society, adhering to these formalities fosters respect for established authority. Forms of address for other clerics and consecrated religious men and women follow below:

Person	Salutation	Example of Written Form
Deacon	Deacon	Deacon Dennis Nash
Abbot	Father Abbot	Right Reverend Elias Dietz, O.C.S.O.
Archbishop	Your Excellency	Most Reverend Shelton J. Fabre
Bishop	Your Excellency	Most Reverend J. Mark Spalding
Brother	Brother	Brother Thomas Jones, O.S.B.
Cardinal	His Eminence	His Eminence Edwin Cardinal O'Brien
Priests (Secular)	Father	Rev. Matthew Millay
Priests (Religious)	Father	Rev. Justin Nelson, C.P.
Priests (Monsignori)	Monsignor	Rev. Msgr. Alfred F. Horrigan

Person	Salutation	Example of Written Form
Sisters	Sister	Sister Dora Chan, L.S.P.

Liturgical Vesture

Ordinarily, liturgical vestments for deacons include the alb, stole, cincture, and dalmatic (cf. *General Instruction*, 336). The stole is draped over the left shoulder, crosses the chest, and is secured on the right side. The dalmatic, which should be worn over an alb and a stole, is the appropriate liturgical vesture for a deacon. To uphold the esteemed tradition of the Church, it is commendable to avoid the choice of forgoing the dalmatic.

An archdiocesan dalmatic and stole will be provided to each deacon for use at archdiocesan liturgies and the funerals of deacons. While the cassock and surplice are not mandatory for liturgical service by deacons unless specified by the Pastor, in such cases, the parish should be responsible for providing the cassock and surplice.

Rite of Baptism. For the Rite of Baptism outside of Mass, the deacon shall be vested in alb, cincture, stole and if desired, a cope. A dalmatic is not appropriate.

Rite of Marriage. For the Rite of Marriage outside Mass, the deacon shall be vested in alb, cincture, stole, and if desired, a dalmatic.

Liturgy of the Hours. For the Liturgy of the Hours, the deacon shall be vested in alb, cincture, stole, and if desired, a dalmatic.

Visiting the Sick. When attending to the sick, the deacon wears attire suitable for the occasion and setting. In communal services, such as those held in nursing homes, it is appropriate to wear an alb, cincture, and stole. In contrast, for visits to hospitals and private residences, the deacon should opt for clerical clothing or a suit, accompanied by a tie and diaconal cross.

Funeral Rites. The deacon has the option to lead a vigil ceremony utilizing the Vigil Service, conduct a funeral utilizing the Funeral Liturgy Outside Mass, and preside at a committal using the Rite of Committal from the *Order of Christian Funerals*. The deacon shall be vested in alb, cincture, and stole; wearing a stole over a suit is deemed inappropriate.

Clerical Attire

The normal attire for permanent deacons is like that of the laity. Nevertheless, a deacon may wear clerical clothing when serving the People of God, particularly when pastoral circumstances warrant such attire. These circumstances encompass, but are not limited to, catechetical settings, visits to hospitals, prisons, hospices, and nursing homes. The choice to wear clerical attire rests with the deacon. In a parish context, it is advisable to obtain the pastor's approval before wearing clerical dress.

The appropriate clerical attire for a deacon consists of a black or dark suit paired with a gray clerical shirt featuring a Roman collar. It is imperative that a deacon does not wear a black clerical shirt under any circumstances. Additionally, a pendant pectoral cross, religious medal, or any decorative item on a chain is not permitted with clerical attire. It is important to note that required identification badges, such as those used in prisons and hospitals, may be worn as a pendant, or affixed to the outer garment in accordance with local customs.

Diaconal Ministry Administration

The Archdiocesan Office of Diaconal Ministry provides a structural framework for all matters pertaining to the formation, ministry, and life of permanent deacons. The approval of the Archbishop is always necessary for any significant decisions impacting the aforementioned matters. Diaconal Ministry offers both support and administration by recognizing and addressing the needs of the diaconal community – which includes deacons, their spouses and families, widows, as well as individuals and couples in formation. The objectives of the office include promoting diaconal vocations; actively listening to, and addressing the concerns of, the community; and ensuring ongoing formation for the diaconate after ordination.

Diaconal Ministry Staff

The staff of the archdiocesan office essentially consists of the Director of Diaconal Ministry, Associate Director(s) for Diaconal Formation, and the Secretary. The staff enables Diaconal Ministry to effectively manage and preserve personnel files for deacons, candidates, aspirants, and applicants; document ongoing education and personal retreats; manage records pertaining to all diaconal formation; recruit and schedule formation instructors; collaborate with

appropriate personnel and pastoral agencies to plan ordination liturgies, and formation and fellowship opportunities for deacons and deacons' wives; and manage and oversee the flow of communication and information to the diaconal community.

Director of Diaconal Ministry. The Director of Diaconal Ministry serves as a key member of the archdiocesan staff. The director is appointed by, and holds direct accountability to, the Archbishop. Additionally, the director leads and supervises the staff, facilitates the development of the annual budget, and communicates and provides reports through the Vice Chancellor for Pastoral Services concerning daily operations.

The Director of Diaconal Ministry oversees areas to include, but are not limited to, the following: (a) distribution of information regarding the diaconate; (b) encouraging and fostering diaconal vocations; (c) selection of aspirants and candidates for diaconal formation; (d) diaconal formation classes, retreats, and post-ordination ongoing formation and continuous education; (e) management of assignments and personnel actions with Archdiocesan Clergy Personnel at the service of the Archbishop; (f) communication, engagement, and accompaniment with the diaconate community; (g) formation and fellowship programs and activities to foster community; and (h) resolution of difficulties or complexities with pastors and archdiocesan staff.

Associate Director(s) for Diaconal Formation. The Associate Director for Diaconal Formation, by managing all functions related to diaconate formation, identifies and recruits potential applicants for aspirancy while helping during their inquiry process. Supervising the application procedure – which encompasses the assessment and selection of candidates for aspirancy – the associate director oversees the discernment process for aspirants, including their evaluation and selection for candidacy. The associate director oversees the candidate formation process, which includes the evaluation and selection of individuals for ordination in partnership with the Admissions and Scrutinies Committee.

Secretary for Diaconal Ministry. The Secretary for Diaconal Ministry provides confidential administrative support to the office.

Delegate for Retired Deacons. The Delegate for Retired Deacons is an advocate between retired deacons and Diaconal Ministry. The delegate is charged with maintaining contact with retired deacons, planning activities, and bringing the needs of retired deacons to the Director and the Archbishop.

Diaconal Ministry Consultative Bodies

Consultative bodies create opportunities for consultation, communication, and dialogue among participants in the deliberative process. When acknowledged and effectively employed, these communication channels yield meaningful outcomes. Although these frameworks are inherently consultative, they offer a level of engagement that transcends mere formality, ensuring that those consulted have a genuine opportunity to contribute to and shape decision-making.

Council on the Permanent Diaconate

The Council on the Permanent Diaconate (Diaconal Advisory Council), a consultative body representing the diaconal community in the archdiocese, serves to provide advice and counsel to the Archbishop and the Director of Diaconal Ministry. The Diaconal Advisory Council exists to assist and advise in assuring the well-being of the diaconal community, to serve as a voice for deanery diaconal communities by raising issues with deacon leadership, to disseminate information to the deanery diaconal communities, and to coordinate archdiocesan and deanery diaconal gatherings. In addition, the council advises on the recruitment of deacon candidates, continuing education/formation of deacons, spiritual growth and retreats for deacons, and any other matters of concern pertaining to diaconal ministry.

The Diaconal Advisory Council consists of persons appointed by the Archbishop, who strives to appoint persons to ensure the membership reflects a fair representation of the community – particularly in terms of age, ethnicity, and geography. The council includes representatives of the wives of deacons, and may include priests, consecrated religious men and women, or the laity.

Committee on Admissions and Scrutinies

The Committee on Admissions and Scrutinies advises and makes recommendations to the Archbishop on matters related to the admissions or invitation of men to enter formation for the permanent diaconate and to be ordained to the permanent diaconate. The Committee receives reports from the Associate Director(s) of Diaconal Formation and other persons from whom the committee determines is appropriate in any given deliberation or matter before the Committee. All matters before the committee, considered by the committee, and recommended by the committee are confidential.

Members are expected to be well-acquainted with the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. While Associate Director(s) of Diaconal Formation do not hold membership on the committee, they are required to attend the committee meetings to offer insights and seek guidance. All members are appointed by the Archbishop, with recommendations submitted to the Archbishop through the Director of Diaconal Ministry, aided by the Associate Director(s) of Diaconal Formation.

Deacon Lay Advisory Committee

The Deacon Lay Advisory Committee advises the Archbishop and Director of Diaconal Ministry and makes recommendations on matters related to the pastoral assignments. All meetings of the committee are closed and not open to others, except as the Archbishop may otherwise permit. The committee may consider other matters referred to it by the Archbishop or the Director of Diaconal Ministry.

Diaconal Status, Faculties, and Assignments

Diaconal status refers to the canonical condition of a deacon. As practical concerns have emerged regarding diaconal ministry, and because of the diverse responses to these concerns that exist throughout the United States, it is imperative that definitions and guidance concerning matters diaconal status, faculties, and assignments, be presented below.

Diaconal Status

Status	Definition
Active	An active deacon has the faculties of the Archdiocese with an assignment from the Archbishop and is currently working in that assignment. The deacon is subject to liturgical, formation, and ministry guidelines.
Retired	A retired deacon is a deacon who, because of age or infirmity, has resigned from a ministerial assignment. His retired status is conferred by the Archbishop. He is not assigned to a parish or other ministry. He retains his faculties, but the permission of the Archbishop and/or pastor is needed to exercise his faculties
Pastoral Leave	A deacon on pastoral leave is a deacon who has been granted absence from his assignment for a specific period. This may be requested by an active deacon, for good cause, and is granted by the Archbishop.

Status	Definition
Leave of Absence	A deacon on a leave of absence is a deacon who has been relieved of all formal diaconal ministry by the Archbishop – to include any ecclesiastical office or function. This timeframe is decided by the Archbishop in communication with the deacon and the Director of Diaconal Ministry. The deacon may not function or represent himself as a deacon during this period.
Suspended	A deacon whose faculties have been suspended by the Archbishop may not function as a deacon. Any assignment or ministerial function is terminated. The lifting of the suspension is determined by the Archbishop. The deacon may not represent himself as a deacon during this period.
Unassigned	A deacon who, for various reasons, is not assigned or is not assignable. He may only exercise his faculties with the approval of the Archbishop and the pastor concerned. If the unassigned period appears to be indefinite; the Archbishop may choose to place the deacon in a retired status
Laicized	A deacon who voluntarily or involuntarily is returned to the lay state by an indult of the Holy Father upon the request of the Archbishop is laicized.
Incardinated	For deacons ordained in the Archdiocese of Louisville, incardination is automatic. It is the state of embracing a cleric into the jurisdiction of the Ordinary. Deacons moving into the Archdiocese of Louisville may request incardination in accord with Canon Law and the incardination/excardination guidelines published by the USCCB. Arriving retired deacons are not usually incardinated
Excardinated	When a deacon leaves the Archdiocese of Louisville and moves to a new diocese, he may request excardination from the Archdiocese as he simultaneously requests incardination in his new diocese. This also follows Canon Law, and the guidelines published by the USCCB. An excardinated deacon who returns to the archdiocese for any reason (i.e., wedding), must request from the Archbishop and pastor concerned, permission to utilize his faculties in each instance, and provide a letter of suitability from competent authority.

Faculties

The sacrament of holy orders confers the ministry of clerics within the Church (CCC, no. 875). Deacons are granted faculties by the Archbishop, enabling them to legitimately carry out diaconal ministries in the areas of liturgy, word, and charity from Christ, in unity with the Archbishop and his presbyterate. These faculties are conferred upon the deacon at the time of his

ordination. Deacons maintain their faculties unless they are revoked in accordance with canon law, and these faculties are only valid within this archdiocese.

Deacons who are incardinated in other dioceses are not permitted to perform diaconal ministry within the archdiocese without obtaining explicit written consent from the Archbishop or his designated representative. Those deacons who wish to serve temporarily in the archdiocese must submit a request for faculties, accompanied by a valid letter of suitability, through the Director of Diaconal Ministry.

Area	Faculty
Preaching	<ul style="list-style-type: none"> To assist in the ministry of the Word to the People of God in communion with the bishop and priests (can. 757). To preach the word of God, including the homily at the sacred liturgy. This faculty is to be exercised with at least the presumed permission of the pastor or rector of the church in which you are preaching. This faculty permits you to preach throughout the world unless a particular diocese has restricted or taken away this faculty of preaching or has required that the deacon receive express permission to preach there (can. 764).
Baptism	<ul style="list-style-type: none"> To administer the Sacrament of Baptism in accordance with the norms of law (can. 861). To administer the Sacrament of Baptism to “infants.” An “infant,” is defined as “a minor before the completion of the seventh year” (can. 97§2). Therefore, deacons are not granted the faculty to administer the Sacrament of Baptism to those who are seven and older in age. <p>Note: Children who have reached the age of reason are considered for purposes of initiation, to be adults (cf. can. 852 §1). Their formation should follow the general pattern of the ordinary catechumenate as far as possible, with the appropriate adaptations permitted by the ritual. They should receive the sacraments of Baptism, Confirmation, and the Eucharist at the Easter Vigil, together with the older catechumens.</p> <p>Therefore, since anyone who has reached the age of seven is to be baptized and confirmed as part of their initiation into the Church, and since liturgical law gives the faculty to confirm to the priest who welcomes the person into the Church, and since the celebration of baptism and confirmation must be celebrated by the same priest in order for the confirmation to be valid, a deacon may not baptize anyone who is seven years and older in age.</p>
Eucharist	<ul style="list-style-type: none"> To assist at the celebration of the Eucharist according to the rubrics and prescriptions of the General Instruction of the Roman Missal and of other liturgical law.

Area	Faculty
Marriage	<ul style="list-style-type: none"> • To distribute Holy Communion (can. 910). • To bring Holy Communion to the sick in the form of <i>Viaticum</i> in a case of necessity or with at least the presumed permission of the pastor or the chaplain (can. 911 §2). • To distribute the Eucharist outside Mass or to lead the faithful in Eucharistic worship outside Mass according to the approved rites for “Holy Communion and Worship of the Eucharist Outside Mass,” with the express delegation from the Bishop or his Vicar General (can. 918). • To expose the Most Holy Sacrament and give the Eucharistic benediction (can. 943).
	<ul style="list-style-type: none"> • To conduct the required pre-marital investigation and preparation for marriage and administer the necessary oaths. • To assist at marriages within the territory of the parish in which the deacon has been assigned provided he has been granted special delegation by the local pastor or the ordinary of the place (can. 1111 §§1-2). If the deacon is assigned to a personal parish, he may validly assist within the confines of the jurisdiction at marriages when at least one of the parties is the deacon’s parishioner (can. 1110). A deacon may not assist at a marriage between Eastern parties or between a Latin Rite Catholic and an Eastern Rite Catholic or non-Catholic party (can. 1108 §3). • All deacons assisting at marriages in the archdiocese are to follow particular law for the preparation and celebration of couples for marriage. • To act as a case sponsor/presenter/case assistant in the processes for the declaration of nullity and dissolution of the bond of marriage.
Funerals	<ul style="list-style-type: none"> • To conduct vigil and related rites and prayers according to the liturgical norms. • To preside at funeral rites outside of Mass. • To conduct the rite of final commendation. • To conduct the rite of committal.
Sacramentals	<ul style="list-style-type: none"> • To impart only those blessings which have been expressly permitted by law (can. 1169 §3). A deacon can give blessings which are part of the liturgical celebration at which he presides: the rite of marriage outside of Mass, baptism, Holy Communion and <i>Viaticum</i> outside of Mass, Morning and Evening Prayer, non-sacramental penance services and the blessing with the Holy Eucharist at benediction. • To preside at the communal celebration of the Liturgy of the Hours in the absence of a priest.

Assignments

Every deacon involved in standard diaconal ministry is required to have a parish assignment. These assignments are determined by the Archbishop through the Office of Diaconal Ministry, considering the pastoral needs of the archdiocese.

The canonical pastor of the parish acts as the supervisor for the deacon's ministry. It is encouraged that the pastor, along with the deacon and, if applicable, his wife, reach a mutual understanding considering the deacon's role within the parish, the specific ministries he will support (both liturgical and service-oriented), and a reasonable expectation of his time commitment. The time commitment must respect the deacon's professional and family obligations. The archdiocese requests that each deacon dedicate a minimum of ten (10) hours of service per month, in addition to his liturgical duties. The ministry agreement established by the pastor, the deacon, and his wife, if relevant, must be documented in writing, with copies provided to all parties for future reference (see Appendix C). All ministry agreements – and amendments to the same – should be communicated to Diaconal Ministry.

At the Archbishop's discretion, deacons may also receive ministerial assignments to non-parochial institutions, such as hospitals and prisons, alongside their parish responsibilities. In his ministry, the deacon is accountable to the Archbishop, the Director of Diaconal Ministry, the pastor, and/or other appropriate supervisor.

Deacons whose primary assignments are non-parochial in nature will be customarily appointed to a parochial community as a secondary assignment to exercise liturgical ministry. Exceptions to this policy may be granted by the Archbishop in the interests of the needs of the local church and the deacon and his family.

The Archbishop alone appoints or removes a deacon from an assignment. Assignments or changes in assignments become effective only upon receipt of the decree of appointment or change from the Archbishop.

Decree of Appointment and Ministry Agreement. The deacon functions within the archdiocese according to the terms of the assignment and faculties granted by the Archbishop through a decree of appointment. The decree of appointment grants provisional assignment of the deacon to a parish and/or non-parochial ministry by the Archbishop.

The decree details the place and effective date of the assignment and stipulates a requirement that a covenant agreement be prepared. The ministry agreement states the deacon's supervisor and specifies the duties, obligations, and responsibilities of the deacon and the parish/agency of assignment. The agreement is to be signed by the deacon and, if married, his wife, and the supervisor within a reasonable amount of time – usually within sixty days. Deacon assignments are normally for a six-year period, but extensions may be granted by the Archbishop for the welfare of the deacon and his family or the needs of the faith community.

A newly ordained deacon will receive a three-year “Post Ordination Formation” parish assignment [and possibly a secondary functional ministry]. During this program, his ministry will be supervised by an Associate Director of Diaconal Formation and his pastor or supervisor.

New Assignments and Reassignments. A deacon who is requesting a change of assignment will send a letter addressed to the Archbishop, through the Director of Diaconal Ministry, approximately three months prior to expiration of the current assignment. The Director will coordinate the request with appropriate consultation to include the deacon's pastor/supervisor. Unless circumstances stipulate otherwise, the Archbishop expects that the deacon will have informed his pastor of the request prior to forwarding a request through the Director of Diaconal Ministry to the Archbishop. A consensus recommendation will be presented to the Archbishop by the Director of Diaconal Ministry for consideration.

When a pastor requests the assignment or transfer of a deacon, the pastor will send a letter of request addressed to the Archbishop. This request will be coordinated by the Director of Diaconal Ministry with the concerned deacon accompanied by appropriate consultation. Unless circumstances stipulate otherwise, the Archbishop expects that the pastor will have informed the deacon prior to forwarding a request. A consensus recommendation will be presented to the Archbishop by the Director of Diaconal Ministry for consideration.

Diaconal Relationships

Family

The foremost relationship for a married deacon is that with his wife, alongside his connection with their children. The *National Directory* emphasizes the significance of continuous

formation for wives and families following ordination, highlighting the necessity to offer resources and opportunities for their development. Similarly, the primary relationship for an unmarried deacon pertains to his immediate family and any familial obligations he may hold. It is essential that the strong commitment of deacons to their diaconal ministry does not interfere with their family relationships or their civil employment or profession.

Diocesan Bishop (Archbishop)

The deacon carries out his ministry within a defined pastoral framework, contributing to the communion and mission of the archdiocese. He maintains a direct relationship with the Archbishop, under whose authority he fulfills his ministerial duties. By pledging respect and obedience to the Archbishop, the deacon emulates Christ, who served his Father. The Archbishop, in turn, engages with the deacon as a collaborator in serving the People of God, thus bearing a particular responsibility for the pastoral care of the deacons within the archdiocese. This responsibility is fulfilled both personally and through the Diaconate Director.

Local Church (Archdiocese)

While fulfilling various forms of diaconal ministry, a deacon serves within both an Archdiocesan framework and a specific assignment. Consequently, if he meets the requisite qualifications, he may be entrusted with responsibilities in an administrative capacity at either the Archdiocesan or parochial level. It is essential for the deacon to remember that all actions within the Church should be guided by principles of charity and a commitment to serving others while undertaking these administrative duties. Deacons appointed to such roles should be assigned tasks that align with the nature of the diaconate, thereby safeguarding the integrity of this ministry.

Deacons who possess the requisite qualifications, experience, and skills may be designated as members of various archdiocesan consultative groups or pastoral initiatives. Deacons with experiential knowledge in parochial administration may be authorized, under the supervision of a canonical pastor, to assist in the pastoral care of a parish – or to temporarily administer the needs of a parish.

Presbyterate

Deacons fulfill their ministry not only in union with the Archbishop, but also in union with the local presbyterate. As partners in ministry, priests and deacons represent two distinct, yet complementary, roles within the singular apostolic mission entrusted by Christ to the Apostles and their successors. The diaconate is not a diminished or alternative version of the priesthood; rather, it constitutes a distinct order in its own right. Permanent deacons should cultivate fraternal relationships with transitional deacons.

Deacons must be ever mindful that in the parochial ministry context, the Archbishop has delegated the *cura animarum*, or care of souls, to the Pastor who is responsible for administering baptism, providing Viaticum, witnesses marriages, and conducting funerals (cf. can. 530). The Pastor ensures the proclamation of the Word of God, promotes social justice, provides Catholic education, and centers parish life around the Eucharist (cf. can. 528). Further, the Pastor is called to prudently address deficiencies, offer charitable support to the sick and dying, diligently seek out those in distress, and assist parents (cf. can. 529). In view of these pastoral responsibilities, the deacon is expected not only to hold in high regard the role of the Pastor, but also to support and assist the Pastor. Conversely, it is expected that the Pastor welcomes the deacon as a collaborator in the ministry of Jesus Christ for the benefit of the salvation of souls.

Pastoral Supervisor

In cases where the deacon is assigned to an agency, the agency director typically assumes the role of supervisor and outlines the supervisory approach. Conversely, if the deacon is placed within a parish, the pastor serves as the ultimate supervisor.

Deacons and Those in Formation

Deacons are united in a sacramental fraternity, forming a community that bears witness to Christ, the Deacon-Servant. Each deacon should feel a connection with fellow deacons, characterized by charity, prayer, obedience to the Archbishop, ministerial enthusiasm, and collaboration. Accordingly, deacons will convene periodically to discuss their ministries, share experiences, enhance their formation, and support one another in their commitment. Furthermore, the diaconal community should provide invaluable support to those in aspirancy and candidacy,

aiding them in vocational discernment, personal development, initiation into spiritual life, theological education, and pastoral practice.

Consecrated Religious Women and Men

Deacons are encouraged to foster collaboration with religious women and men. Cultivating pastoral sensitivity between deacons and consecrated religious is vital. Creating opportunities for dialogue between these groups is beneficial for the Church, as it enhances mutual understanding and support for the distinct vocations of each other, all of which contribute to the shared mission of serving the Church.

Lay Faithful

Deacons are members of the clergy. In the United States, the majority of deacons, whether married or celibate, maintain secular jobs and do not limit their involvement to church-specific ministries. This unique blend of ordained ministry with secular employment, alongside personal and familial responsibilities, serves as a significant strength and opportunity. It exemplifies to the laity how they can harmonize their baptismal vocation with their everyday lives, thereby living out their Christian faith within the broader society.

Secular Society

Diaconal ministry is expressed powerfully through the way a deacon meets his obligations in secular employment, engages in civic duties, and interacts with his family and neighbors. This engagement allows the deacon to return to the Church with insights regarding the significance and relevance of the Gospel as observed in the lives and inquiries of those he encounters. In his preaching and teaching, the deacon conveys the needs and aspirations of the people he meets, thereby inspiring and encouraging the lay faithful to commit to evangelical service in the world.

In the context of the third Christian millennium, the entire Church is called to a deeper apostolic commitment that is both personal and communal, characterized by renewal and generosity. Central to this call is the recognition of a new evangelization aimed at rekindling faith within the Christian conscience of many and promoting the joyful announcement of salvation throughout society. As a proclaimer of the Gospel, the deacon bears a vital pastoral responsibility in the mission of evangelization. Pope Saint John Paul II emphasized, “that which moves me even

more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual...in the modern world.” The deacon serves both within the sanctuary and in the marketplace.

Unity in Pastoral Activity

Under the guidance of the Archbishop, collaborative meetings and joint initiatives organized among priests, deacons, consecrated religious women and men, and lay members engaged in pastoral work can prevent fragmentation and the emergence of isolated factions, thereby ensuring a cohesive and coordinated approach to various pastoral activities.

Standards of Conduct and Safe Environment

Deacons, like priests, are expected to adhere to the same high standards of conduct that govern all clerics. The fundamental and pastoral principles outlined *Restoring Trust: The Sexual Abuse Policies of the Archdiocese of Louisville* are applicable to all deacons serving within the archdiocese. The archdiocese has established a “Code of Conduct for Church Personnel” for all adults who work with youth on a regular basis (see Appendix E). This code defines and establishes acceptable behavior that is legal, professional, and responsible.

Social Media Policy

The ethical use of social media requires developing a discriminating approach. While deacons may establish personal websites, blogs, and social media profiles for self-expression, distinct from their official church roles, it is essential to understand that any content shared on personal platforms is publicly accessible. Any information that inaccurately represents the Church's positions or activities is strictly forbidden. Deacons should display the following disclaimer prominently on their personal websites: "The opinions expressed here are those of [name of person] alone. This site operates independently and is not associated with the Archdiocese of Louisville."

Deacons should exercise prudence when engaging with youth and vulnerable adults via social media or email. Only work or ministry-related email addresses should be shared with minors. Deacons are advised to avoid participating in chat rooms or video calls with minors unless they are specifically established for ministry or employment purposes. It is essential that all social

media interactions involving minors in ministry are sanctioned and overseen by the relevant authority, and that parents are kept informed about all communications conducted through social media with minors. For comprehensive guidelines on social media usage, refer to archdiocesan social media policies.

Protection of Children and Vulnerable Adults

Deacons must also comply with all archdiocesan policies related to child protection and the reporting of any allegations of sexual abuse involving minors. Deacons are required to adhere to the relevant archdiocesan policies concerning Safe Environment. This mandates that all deacons serving in the archdiocese must complete Safe Environment training. Additionally, deacons must submit the certificates of completion for such training to Diaconal Ministry.

Complaints Against Deacons and Criminal Behavior

Complaints against deacons are typically addressed by their pastoral supervisor, usually the assigned pastor, in collaboration with the Director of Diaconal Ministry and archdiocesan leadership. **If criminal behavior (e.g. rape, attempted rape, assault, stalking) is involved, the behavior should be immediately reported to the police and to the Chancellor.** In cases where a deacon is arrested by civil authorities, while law enforcement agencies may inform the archdiocese, the deacon is *required* to report the arrest to the Chancellor and should inform the Director of Diaconal Ministry. The archdiocese will then review the situation and take appropriate measures. A deacon convicted of a crime involving moral turpitude may face a range of canonical penalties, which can include removal from the clerical state.

Substance Abuse and Addictions

The Church acknowledges substance abuse and other recognized addictions, including gambling, alcoholism, drug abuse, pornography, and compulsive sexual behavior, as issues that necessitate informed attention. Addressing these behaviors may involve law enforcement and the implementation of canonical disciplinary actions. Conduct related to the *Charter for the Protection of Children and Young People* and the *Essential Norms for Diocesan/Eparchial Policies* regarding allegations of sexual abuse of minors by clergy require criminal reporting and could lead to permanent removal from the clerical state.

If a deacon identifies a personal addiction, he is required to reach out to his pastoral supervisor and the Director of Diaconal Ministry and is encouraged to pursue appropriate treatment. Should others within the archdiocese suspect or become aware of a deacon's addictive behavior, they are obligated to report it promptly to the pastor, the Director of Diaconal Ministry, or the Dean, depending on the situation. All proceedings related to this matter will be handled confidentially, and on a need-to-know basis.

Treatment recommendations may differ for each person and may be tailored to the specific addictive behavior in question. As treatment protocols typically involve a structured treatment plan and may necessitate a specific aftercare program, if a deacon requires time away from his assignment for treatment or recovery, the Director of Diaconal Ministry will collaborate with the pastoral supervisor. In cases where a leave of absence is warranted, upon successful completion of treatment, the Director of Diaconal Ministry, in collaboration with the Archbishop, will assess and determine the most suitable assignment for the deacon returning from leave.

Background and Reference Checks

Every five years, deacons must complete a criminal background check. If a criminal background check uncovers any records of sexual offenses against vulnerable individuals, the deacon will be placed on leave without delay.

Wives of Deacons

In the initial phases of recognizing the call to the Permanent Diaconate, both husbands and wives must reflect on the potential impacts of ordination on their personal lives and marriage, as well as on their children's lives if they have offspring. A wife should also evaluate whether family obligations or other circumstances will allow her to engage in her husband's ministry or pursue one of her own. Many wives are employed part-time or full-time outside the home; many also fulfill roles as mothers, grandmothers, and caregivers for aging or ill parents, all of which can influence the time and energy available for the formation process and ministry. Therefore, it is essential that the wife approach the affirmation of a husband's call to serve God and the Church's mission in the diaconal role with careful discernment and a realistic mindset. Additionally, there is a need for confidence and trust in the Holy Spirit when a decision is made to embrace the challenges, joys, and blessings associated with diaconal life.

Among the numerous blessings and joys of diaconal life, many wives find that their marital relationship is enhanced by participating in their husband's diaconal service. Many experience personal, spiritual, intellectual, and ministerial growth due to the opportunities afforded by the Diaconate. Others uncover inner strengths and resources that were previously unrecognized. The wives and widows of deacons benefit from an enduring network of support, encouragement, and companionship as they strive to fulfill their call.

The wives, by virtue of supporting their husbands in their calling, are equally equipped for ministry. Their involvement may occur alongside their deacon husbands or through independent ministries, utilizing the skills acquired during their formation. The Diaconate Office provides support to both the deacon and his spouse in their ministerial endeavors. Shortly after the ordination, the Diaconate Office will issue a letter to the pastor of the designated parish, indicating that the deacon's wife has also undergone formation and may be engaged in parish activities if she wishes. Some specific areas of ministry include but are not limited to (a) leading prayer or facilitating retreats, (b) continuation of liturgical roles, (c) service on parish, diaconal or archdiocesan committees/offices where qualified, (d) care for the sick to those in need, and (e) instruct or assist those in formation for baptism, confirmation or marriage.

Post-Ordination Supervised Ministry and Formation

The post-ordination path in diaconal formation “is first and foremost a process of continual conversion” (*Directory for the Ministry and Life of Permanent Deacons*, §65). For the newly ordained, special care, guidance, and administration is essential in the ecclesiastical and ministerial growth of new deacons.

Diaconal ministry requires that continuous formation strengthens each deacon's awareness and readiness to engage in a thoughtful, active, and mature communion with the Archbishop and the priests of the archdiocese, as well as with the Supreme Pontiff, who serves as the visible foundation of the Church's unity. When deacons are formed in this manner, they become effective advocates for communion within their ministry.

The objective of this formation pathway is to thoughtfully consider the various dimensions of the deacon's ministry, the evolution of his ministerial identity, and his dedication to spiritual development. Continuous formation must encompass and integrate all aspects of the deacon's life

and ministry. Therefore, it should be comprehensive, systematic, and tailored to address the *human, spiritual, intellectual, and pastoral* dimensions.

The transition from candidate formation to active diaconal ministry demands a degree of sensitivity. Facilitating introductions between the deacon and community leaders (such as parish priests or representatives from archdiocesan offices or agency), as well as between the parochial community and the deacon, fosters mutual understanding and encourages collaboration rooted in respect and dialogue, all within a framework of faith and fraternal charity. Consequently, newly ordained deacons should be assigned to – and overseen by – a priest or a representative from an archdiocesan agency. This pastoral support for newly ordained deacons, coordinated by the Director of Diaconal Ministry, will last for the first five years following ordination. This period will include opportunities for ongoing formation, initially focusing on the issues and concerns expressed by the newly ordained as he acquires ministerial experience.

Program Foundation for the Newly Ordained

As a newly ordained deacon begins to concentrate on more specialized ministries in response to the evolving needs of the community he serves, it becomes essential to implement targeted programming that caters to his individual requirements, skills, and ministerial focus. Initially, however, emphasis should be placed on enhancing his comprehension and abilities in the areas of the word, liturgy, charity, and personal faculties. Consequently, this will serve as the primary objective of the post-ordination program.

During the initial of diaconal service, there are specific considerations pertinent to the newly ordained. It is crucial that newly ordained deacons embark on their diaconate journey in a constructive and encouraging environment. Therefore, a structured program has been established for the first five years of the new deacon's ministry, overseen by the Archdiocesan Office of Diaconal Ministry.

In the early stages of a deacon's diaconal ministry, ongoing formation will primarily reinforce the foundational training and its practical application in ministerial contexts. Subsequent formation will involve a more comprehensive exploration of the various elements outlined in the dimensions of diaconal formation. In their initial pastoral roles, newly ordained deacons should

receive careful supervision from their pastor and ongoing evaluations by the Director of Diaconal Ministry or designated personnel.

The program for the continuous formation of newly ordained deacons will undergo an annual review. This assessment must consider the challenges faced by the deacons in their pastoral roles, travel distances, the frequency of gatherings, their commitments to family and secular work, as well as the varying ages and needs of the deacons.

Program Outline

The current formation structure previously encountered by the newly ordained deacons during aspirant and candidate formation lends itself to a post-ordination formation methodology. However, the need to provide enhanced training in specific areas, while providing ongoing support, is the driving force behind this plan.

This program is planned for the first five years of diaconal ministry. Each deacon should be supervised by their appointed pastor, and carefully coordinated by the Director of Diaconal Ministry or designated personnel. This post-ordination program fulfills the continuing education requirements for newly ordained deacons.

In addition to the newly ordained deacon committing to a personal and continuing formation program, the Director of Diaconal Ministry or designated personnel will supervise additional ongoing formation to provide support and enhance the personal experience of newly ordained deacons.

Personal tools to enhance continuing formation include the reading and study of books, journals, training guides, periodicals, articles, and documents concerning the ministry of the deacon. Many ordained, both priests and deacons, can aid and support for questions and concerns. Spiritual direction and the study of Scripture will enhance continued formation and growth.

The newly ordained must unveil, as well as experience the power of their new faculties in a supported and supervised environment. New deacons must understand the importance of such pastoral ministries as preaching, baptizing, presiding at weddings, and leading funeral vigils and interments. These roles, often administered by priests, will now fall upon deacons more frequently. It is important for the newly ordained to experience each ministry firsthand. It is also important

for them to understand the extraordinary significance their presence and performance create for those in attendance.

The post-ordination path of formation will include additional training in the following critical subject areas. The Director of Diaconal Ministry or designated personnel will coordinate scheduling, support, and critique. The Director of Diaconal Ministry will request that the deacon's pastor/sacramental moderator/administrator provide adequate opportunities for the new deacon to practice and demonstrate his abilities in the subject areas. In each area, the Director of Diaconal Ministry or diaconate personnel will work with the pastor and new deacon on approach, content, knowledge, and presentation of material, and liturgical presence. If required, additional classes, reading material, and tutoring will be provided.

Area	Objectives
Homiletics	The new deacon should be scheduled to preach at least once per month. Preferably, on Sunday/Vigil masses. His homily should be critiqued for his approach, content, knowledge of material, and presentation. Additional class time, reading, or tutoring may be required to assist him in his presentation and delivery.
Rite of Baptism	The new deacon should be permitted to baptize to gain experience in performing this rite. His performance should be observed so that he may grow and learn from these experiences.
Rite of Marriage	The pastor should provide the new deacon the opportunity to preside at weddings [homily included] at least once annually. Usually, these will be weddings when a Mass is not celebrated [mixed marriages]. His performance should be observed and critiqued.
Funeral Rites	The pastor should assign the new deacon as many funeral vigils as possible. At least one vigil per year should be observed and critiqued. The new deacon should be assigned at least one funeral per year outside the context of a Eucharistic celebration which should be observed and critiqued. The deacon should be assigned all the interments possible. At least one interment per year should be observed and critiqued.
Canon Law	The Director of Diaconal Ministry may schedule additional class time for special review of Canon Law as it pertains to general topics often encountered by the deacons during their pastoral ministry work.
Overview	Post-ordination requirements will be scheduled periodically by the Director of Diaconal Ministry throughout the five years of post-ordination formation. Such requirements are mandatory for the new deacon.

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

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

Ongoing Formation and Continuing Education

The *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* mandates ongoing continuing education and formation for deacons. A requirement for such education and formation is to be established by each diocese, with the approval of the diocesan bishop. Each diocese establishes a basic minimum of continuing education hours to be fulfilled on an annual basis by all deacons. This requirement is in addition to time allocated for spiritual direction and the annual retreat. The Archdiocese of Louisville has established the following continuing education and formation requirements for all deacons in active service.

Requirements
<p>Each deacon is required to obtain forty-five (45) hours of continuing education every three (3) years, with a minimum of fifteen (15) hours in any year.</p> <p>In each three-year cycle, at least thirty (30) of the forty-five (45) hours must be in the form of attendance and participation in live seminars, courses, or workshops. The remaining fifteen (15) hours can be any combination of live presentations, virtual workshops, using computer modules, or programs offered by way of the internet and should be pre-approved by the Office of the Diaconate.</p> <p>The three-year cycle begins January 1 following the year of ordination, or arrival into the diocese and the granting of faculties by the Archbishop.</p> <p>The following programs qualify for continuing education hours:</p> <ul style="list-style-type: none"> • Attendance and participation at the annual National Diaconate Institute for Continuing Education – 20 CEUs. • Seminars, workshops, and programs offered by Archdiocesan agencies. These include classes given in the pre-ordination formation program. • Courses offered by seminaries, colleges and universities designed specifically to further the education and/or formation of deacons.

Requirements

- Courses offered by seminaries, colleges, and universities, subject to the approval of the Director of Diaconal Ministry.
- Virtual workshops, computer modules, or programs offered by way of the internet, subject to approval by the Director of Diaconal Ministry.
- Miscellaneous other activity with the approval of the Director of Diaconal Ministry.

Annually, each deacon in active service shall submit to the Diaconate Director a record of continuing education and formation hours. Such record shall be submitted by February 1 of the following year. The Diaconate Director shall maintain records of the continuing education hours of each deacon and shall notify deacons who have not fulfilled the annual and three-year continuing education requirements. A copy of this notice will be provided to the Pastoral Center and placed in the deacon's file.

If a deacon in active service fails to fulfill the annual and/or three-year continuing education requirements, he may, at the discretion of the Archbishop, be subject to suspension of assignment and faculties until such time as the requirements are fulfilled.

The Archdiocesan Office of Diaconal Ministry may provide partial payment or reimbursement (subject to budgetary limitations) for funds expended by the deacon on continuing education and formation. Additionally, it is suggested that each deacon request additional reimbursement from the parish, agency, or other ministries to which the deacon is assigned.

Wives of deacons are not required, but encouraged, to participate in continuing education. The Diaconate Office may provide partial payment or reimbursement for funds paid for appropriate continuing education activities, subject to budgetary limitations. Parishes, agencies, and other special ministries should be very supportive of wives in ministry and should allocate funds for the wives of deacons.

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Appendix A | Council on the Permanent Diaconate



BYLAWS OF THE COUNCIL ON THE PERMANENT DIACONATE

ARTICLE I. NAME, PURPOSE, AND FUNCTION

Section 1. Name. The name of this consultative body shall be the Archdiocese of Louisville Council on the Permanent Diaconate. The Archdiocese of Louisville will be referred to as “Archdiocese” and the Council on the Permanent Diaconate as “Council” hereafter.

Section 2. Purpose and Function. The Council, as a consultative body representing the diaconal community in the Archdiocese, serves to provide advice and counsel to the Archbishop and the Director of Diaconal Ministry, hereinafter referred to as “Director,” and:

- a. To assist and advise the Director, ensuring the well-being of the diaconal community;
- b. To serve as a voice for deanery diaconal communities by raising issues with diaconal leadership;
- c. To disseminate information to the deanery diaconal communities;
- d. To coordinate archdiocesan and deanery diaconal gatherings; and
- e. To advise the Director on the recruitment, formation and selection of deacon candidates; continuing education/formation of deacons; spiritual growth and retreats for deacons; or any other matters of concern pertaining to diaconal ministry.

ARTICLE II. COUNCIL MEMBERSHIP

Section 1. Composition. The Council shall consist of persons appointed by the Archbishop. The Archbishop shall strive to appoint members so that the membership of the Council reflects a fair representation of the diaconal community in the Archdiocese and a diversity – particularly in terms of age, ethnicity, and geography. The Council shall include representatives of the wives of deacons, and may include priests, consecrated religious men and women, or the laity. The composition of the Council shall consist of no more than fifteen (15) members.

Section 2. Eligibility. Any deacon in good standing may be eligible for appointment to the Council. Any deacon in good standing who possesses a diaconal assignment in a deanery, is eligible for appointment for the respective deanery, provided he has not exceeded the term limits as described in Article III. Wives of deacons in good standing are eligible for appointment to the Council, provided they have not exceeded the term limits as described in Article III.

Section 3. Ex Officio Membership. The Director and the Associate Director(s), during their respective tenures of service, will serve as ex officio members of the Council.

Section 4. Regular Membership. One deacon shall be appointed to represent each of the deaneries. Two (2) deacon wives shall be appointed to represent all wives but shall not be from the same deanery. The Archbishop may appoint up to three (3) additional members to the Council to ensure that the needs of the diaconal community are appropriately represented or for reasons needed by the Council.

ARTICLE III. TERMS, CESSATION, RESIGNATIONS, AND VACANCIES

Section 1. Terms. The term for members shall be three (3) years. Members may serve up to two consecutive terms. As the Director and the Associate Director for Diaconal Formation are ex officio members, they shall serve provided that they hold their respective offices. The term of office for the Chairperson and Vice Chairperson shall be one (1) year, elected annually. The Chairperson and Vice Chairperson may serve up to two consecutive terms.

Section 2. Cessation. A member ceases to serve on the Council by death, loss of eligibility as defined in Article II, Section 2, written resignation duly submitted and accepted by the Archbishop, by transfer from the deanery for which he was appointed, or by expiration of term of appointment. A member may be removed if the Archbishop, in his sole discretion, determines that removal of a member is necessary for the good of the Archdiocese or Council.

Section 3. Absences. Unexcused absences from three (3) consecutive meetings of the Council shall be grounds for removal by the Archbishop. Any member unable to participate in a meeting is to notify the Director.

Section 4. Vacancies. Vacancies shall be filled for the completion of unexpired terms of members by an appointment of another to serve out the term, without prejudice to Article III, Section 1.

ARTICLE IV. OFFICERS

Section 1. Chairperson. The Council shall elect the Chairperson to preside at all meetings and to serve as the principal contact between the Council and the Director. The Chairperson, in collaboration with the Director, establishes the agenda for meetings. Any deacon with one full year of service on the Council may stand for election for Chairperson.

Section 2. Vice Chairperson. The Vice Chairperson shall represent the Chairperson, and preside at all meetings, in his absence.

Section 3. Recording Secretary. The recording secretary shall be appointed by the Director – who should be the same person who serves as secretary to the Director – to record the minutes of all regular and special meetings. The minutes of such meetings shall be distributed to each Council member within fifteen (15) business days. In the absence of the Recording Secretary, a Council member should be appointed to record the minutes.

ARTICLE V. MEETINGS AND PROCEDURES

Section 1. Regular Meetings. Regular meetings of the Council shall be convened at no less than four (4) times a year. These meetings shall ordinarily be held during January, March, May, September, and November at a time and place as the Archbishop or Director may determine.

Section 2. Special Meetings. The Archbishop or Director may call special meetings of the Council when a pertinent matter comes up that must be dealt with before the next regular meeting, or a particular matter is important enough to be the exclusive reason for the meeting.

Section 3. Executive Sessions. The Archbishop or Director may call for an executive session at any time. Only full members of the Council and others specifically named by the Archbishop or Director may attend the session. The records of executive sessions are not published.

Section 4. Quorums. More than fifty (50) percent of the voting members of the Council shall constitute a quorum.

Section 5. Agenda. The Chairperson, in coordination with the Director, will prepare the agenda for the meetings. The agenda will be published one week prior to the meeting. Any member may submit items for the agenda by communicating the item to the Director, Chairperson, and Secretary in writing at least ten business days prior to the meeting.

Section 6. Rules of Order. The Council shall strive to reach recommendations by consensus. A vote, carried by a simple majority of those present, shall be used when consensus does not appear possible.

Section 7. All regularly scheduled Council meetings shall be open, except for executive sessions and special meetings. Notice of regularly scheduled meetings shall be published and a record of the proceedings shall be maintained by the Office of the Diaconate.

ARTICLE VI. COMMITTEES

Section 1. Composition. In consultation with the Director, the Council may appoint committees as is deemed appropriate. All such committees shall be composed of two (2) or more Council members. Except for the Executive Committee, which may only be comprised of Council

Members, a Committee may include deacons, wives, widows, or persons from outside the Diaconate.

Section 2. Standing Committees. The standing committees of the Council will be:

- a. Admissions and Scrutinies Committee
- b. Formation Committee
- c. Intercultural Vocational Awareness Committee
- d. Fellowship Committee

ARTICLE VII. MODIFICATION OR DISSOLUTION

These bylaws may be modified, or the Council may be dissolved, by the sole discretion of the Archbishop for any reason at any time.

Appendix B | Committee on Admissions and Scrutinies



BYLAWS OF THE COMMITTEE ON ADMISSIONS AND SCRUTINIES

ARTICLE I. NAME, PURPOSE, AND FUNCTION

Section 1. Name. The name of this consultative body shall be the Archdiocese of Louisville Committee on Admissions and Scrutinies. The Archdiocese of Louisville will be referred to as “Archdiocese” and the Committee on Admissions and Scrutinies as “Committee” hereafter.

Section 2. Purpose and Function. The Committee is strictly consultative and advisory in character. It advises and makes recommendations to the Archbishop of Louisville (Archbishop) on matters related to the admissions or invitation of men to enter formation for the permanent diaconate and to be ordained to the permanent diaconate. The Committee, as a consultative body, serves to provide advice and counsel to the Archbishop. For this purpose:

- a. all matters before the Committee, considered by the Committee, and recommendations from the Committee are confidential;
- b. the Committee makes recommendations to the Archbishop through the Director of Diaconal Ministry (Director) who shall communicate the recommendations to the Archbishop with the assistance of the Associate Director(s) of Diaconal Formation;
- c. the Committee is to be familiar with the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (Directory) and to make its recommendations in accordance with the standards set forth in the *Directory*; and
- d. the Committee receives reports from the Associate Director(s) of Diaconal Formation and other persons from whom the Committee determines is appropriate in any given deliberation or matter before the Committee.

ARTICLE II. COUNCIL MEMBERSHIP

Section 1. Composition. The Committee is to consist of not less than 6 and not more than twelve members. One of the members is to be the Director of Diaconal Ministry. The Archbishop appoints the other members. The Associate Director of Diaconal Formation is not a member of the Committee but is to attend the Committee's meetings to provide information to the Committee and receive consultation from the Committee.

Section 2. Term of Office. Each term of an appointed member shall be 3 years. Terms of appointed members shall be staggered with one third of the appointed members being appointed each year. To provide for staggered terms, the Archbishop, through the Director, may, at any time, call for the assignment of or drawing of 1-, 2-, or 3-year terms by any reasonable means and may shorten the length of an appointed member's term for this purpose.

Section 3. Vacancies. A vacancy is created when a member resigns (which should be submitted in writing); is not capable of continuing to serve for any reason; or is removed under Section 4 of this Article.

Section 4. Removal. A person may be removed as a member if the Archbishop, in his sole discretion, determines that removal of a member is necessary for the good of the Diocese or the Committee. The Director shall promptly give notice of removal to the Committee member who is removed, and the removal shall be effective upon the giving of such notice.

Section 5. Limitations. No member may oblige the Committee or the Diocese. All members serve without remuneration.

Section 6. Liability. The Diocese shall indemnify, save, defend, and hold harmless all current or past members for any actions arising either directly or indirectly out of their actions as Committee members; provided that such actions were taken in good faith and within the scope of the authority of a member.

ARTICLE III. OFFICERS

Section 1. Officers. There shall be no officers on the Committee.

Section 2. Chair. The Director, or his designate, shall act as Chair and shall preside at all meetings and ensure that the functions of the Committees are being properly performed. No minutes of a meeting shall be taken or recorded.

ARTICLE IV. MEETINGS

Section 1. Number. The Committee shall meet at least twice each year and as is necessary to complete its purposes.

Section 2. Meeting Dates. The Director shall call all meetings and give reasonable notice to the Committee members of the meeting dates.

Section 3. Specific Location and Time of Meetings. The Director shall set the location and time of each meeting.

Section 4. Quorum. A quorum means a majority of all members of the Committee. If a quorum is not present at a meeting, those present at a duly called meeting may engage in discussion and must note in any communication or recommendation to the Archbishop that a quorum was not present.

Section 5. Action. Action of the Committee shall be by consensus, but the Committee may, as the Director determines appropriate, take votes at a duly called meeting.

Section 6. Closed Meetings. All meetings of the Committee are closed and not opened to others, except as the Archbishop may otherwise permit. The Director may permit certain people who may offer relevant information or reports on specific candidates or aspirants to attend the relevant part of a Committee meeting.

Section 7. Notice of a Meeting. The Director shall provide reasonable notice of a Committee meeting in advance of a meeting.

Section 8. Conduct of Meetings. General decorum or consensus shall govern the conduct at meetings.

Section 9. Emergency Meetings. Emergency meetings may be called without the notice requirements required by Section 7 of this Article, by the Director or by the Archbishop. The notice of an emergency meeting shall be through such methods as are reasonable and practical given the circumstances.

ARTICLE V. SUBCOMMITTEES

Section 1. Formation of Subcommittees. The Director may establish subcommittees. A subcommittee shall have and exercise the authority granted to it by the Director. However, no subcommittee shall have the authority to: (a) elect, appoint, or remove any subcommittee

member or any committee member; (b) amend, alter, or repeal these bylaws; or (c) authorize the voluntary dissolution of the subcommittee or the committee.

Section 2. Subcommittee Membership. Each subcommittee shall be made up only of committee members and may perform only those tasks specifically assigned.

Section 3. Vacancies. The Director may fill any vacancies on a subcommittee.

Section 4. Subcommittee Action. Recommendations of a subcommittee shall be made by consensus.

Section 5. Subcommittee Chair. A subcommittee may have a subcommittee chair, who the Director may appoint.

ARTICLE VI. MODIFICATION OR DISSOLUTION

These bylaws may be altered, amended, or repealed, and the Committee may be dissolved, by the sole discretion of the Archbishop for any reason at any time.

Appendix C | Ministry Agreements and Reports



DIACONAL MINISTRY AGREEMENTS AND REPORTS

The efforts of Diaconal Ministry to align with the National Directory on the Diaconate necessitate the accuracy of all records. Consequently, it is crucial to maintain an up-to-date ministerial agreement for every deacon possessing faculties within the Archdiocese of Louisville. Included in this appendix are the following necessary forms:

Annual Ministry Report. The Annual Ministry Report form must be completed by all deacons, including those who are *retired*. The deacon will provide an overview of his ministry over the past year. The form should be submitted alongside the Ministry Agreement. The deacon and the pastor (or supervisor) are required to sign this form. To maintain good standing, it is essential to return this form to Diaconal Ministry.

Parish Ministry Agreement and Special Ministry Agreement. Only active deacons are required to complete the Parish Ministry Agreement or Special Ministry Agreement forms. While Deacons whose ministry is confined to the parish should only use the Parish Ministry Agreement, deacons who are engaged in both parish and external ministries are to complete both forms. Each form requires signatures from the deacon, the pastor, the supervisor, and if applicable, the spouse. To maintain good standing, it is essential to return this form to Diaconal Ministry. Deacons, pastors, and supervisors should retain copies for their records before submitting the original to Diaconal Ministry. These agreements will remain valid for a period of three years, or until such time the agreements are appropriately revised.

Deacon Ministry Evaluation. All active deacons are required to submit the Deacon Ministry Evaluation. The form should be completed by the deacon's pastor or supervisor, who will then engage in a discussion regarding its contents. Diaconal Ministry recommends utilizing this form as a resource to reflect on the previous year, to assess talents, and to identify opportunities for development in ministry and skills. The Deacon Ministry Evaluation form must be completed, signed, and submitted to comply with the mandate that regular evaluations be incorporated into a deacon's personnel file.



DEACON ANNUAL MINISTRY REPORT

Deacon Name _____ Cellular Phone _____

Address _____ City _____ State _____ Zip _____

Email _____ Home Phone _____

Parish _____ City _____ Pastor/Supervisor _____

The Annual Ministry Report form must be completed by all deacons, including those who are *retired*. The deacon will provide an overview of his ministry over the past year. The form should be submitted alongside the Ministry Agreement. The deacon and the pastor (or supervisor) are required to sign this form. To maintain good standing, it is essential to return this form to Diaconal Ministry.

Ministry of the Word

1. Give homilies at Sunday Mass? Yes ☐ No ☐ At daily liturgies? Yes ☐ No ☐
2. Work with the RCIA? Yes ☐ No ☐ If so, in what capacity? _____
3. Work with adult formation/education? Yes ☐ No ☐ If so, in what capacity? _____

4. Work with Catechetical Program/Youth? Yes ☐ No ☐ If so, in what capacity? _____

5. Work with Marriage Preparation? Yes ☐ No ☐ If so, in what capacity? _____

6. Work with Baptismal Preparation? Yes ☐ No ☐ If so, in what capacity? _____

7. Work with Confirmation Preparation? Yes ☐ No ☐ If so, in what capacity? _____

8. Work with Retreats and Renewal Programs? Yes ☐ No ☐ If so, in what capacity? _____

Ministry of the Liturgy

1. Assist regularly at Eucharist? Yes ☐ No ☐

2. Baptize regularly? Yes ☐ No ☐

3. Witness marriages regularly? Yes ☐ No ☐

4. Preside at Funerals, Vigils, or Burials regularly? Yes ☐ No ☐

5. Preside at other liturgical services? If so, what types of liturgies? _____

Ministry of Charity

1. Engaged in campus ministry? Yes ☐ No ☐

2. Engaged in ministry to immigrants or refugees? Yes ☐ No ☐

3. Engaged in ministry to the deaf, blind, disabled? Yes ☐ No ☐

4. Engaged in ministry to battered women and children? Yes ☐ No ☐

5. Engaged in ministry to the poor, homeless, and hungry? Yes ☐ No ☐

6. Engaged in ministry to sick and dying in hospitals (and nursing homes)? Yes ☐ No ☐

7. Engaged in ministry to the elderly? Yes ☐ No ☐

8. Engaged in Advocacy of Social Justice and Peace? Yes ☐ No ☐

9. Engaged in ministry in prisons and halfway houses? Yes ☐ No ☐

10. Engaged in working with annulments? Yes ☐ No ☐

11. Engaged in parish administration? Yes ☐ No ☐

Personal Information

1. Do you speak a language in addition to English? Yes ☐ No ☐ If so, what? _____
Are you utilizing it in Ministry? Yes ☐ No ☐
2. How many hours each week do you spend in diaconal ministry? _____
3. Are you satisfied with your ministry? Yes ☐ No ☐ If no, please explain. *(Confidential)* _____

4. When was your last retreat? _____ (MM/DD) Where? _____
Do you meet with a spiritual director regularly? Yes ☐ No ☐ How often? _____
Do you desire or are you available to be transferred to another assignment? Yes ☐ No ☐
5. What phone number would you like listed in the Archdiocesan Directory? _____
6. Please list continuing education you have participated in this past year. (Classes, workshops, seminars, ...) _____

Signature of Deacon

Date

Signature of Pastor/Supervisor

Date

Recognition by Director of Diaconal Ministry

Date



DEACON PARISH MINISTRY AGREEMENT

Deacon Name _____ Cellular Phone _____
Address _____ City _____ State _____ Zip _____
Email _____ Home Phone _____
Parish _____ City _____ Pastor/Supervisor _____

Upon ordination, permanent deacons within the Archdiocese of Louisville establish a parish ministry agreement with their pastors. This agreement involves evaluating the community's needs and recognizing the unique gifts the deacon offers, ensuring these talents are effectively employed to address those needs. The Parish Ministry Agreement must demonstrate an understanding of the deacon's family and professional commitments, while also promoting the spiritual development and well-being of the deacon and his family. The agreement should encapsulate a comprehensive understanding of the diaconate's ministerial role, which is complementary yet distinct from that of the priest, who serves as the leader and presider of the parish.

DEACON AS SERVANT OF THE WORD | Evangelizing, Preaching, Teaching, and Catechetical

1. Homily at Sunday Mass? Yes ☐ No ☐ If yes, how often? _____ At how many Masses? _____
2. Homily at Daily Liturgies? Yes ☐ No ☐ If yes, how often? _____ At how many Liturgies? _____
3. Ministers in the following area(s):
 - Order of Christian Initiation of Adults
 - Adult Formation/Education
 - Religious Education and/or Youth Ministry
 - Marriage Preparation
 - Baptismal Preparation
 - Confirmation Preparation
 - Ecumenical Functions
 - Facilitating Retreats, Days of Reflection, etc
 - Other Catechetical Ministry

DEACON AS SERVANT OF LITURGY | Liturgical and Sacramental (Specify responsibilities):

1. Assist at Eucharist? Yes ☐ No ☐ If yes, how often?
2. Conduct Communion Services? Yes ☐ No ☐ If yes, where?
3. Confer Baptisms? Yes ☐ No ☐ If so, how often?
4. Witness Marriages? Yes ☐ No ☐
5. Presider for Eucharistic Adoration and Benediction, other prayer services? Yes ☐ No ☐
If yes, what?
6. Presider for Funeral Rites – Vigil, Committals, etc Yes ☐ No ☐
7. Presider for the Liturgy of the Hours? Yes ☐ No ☐ If yes, how often?
8. Administer Sacramentals of the Church? Yes ☐ No ☐
9. Serve on Liturgy Committee, or Participate in training of Liturgical Ministers? Yes ☐ No ☐
10. Other Liturgical Ministries

DEACON AS SERVANT OF CHARITY | Pastoral, Advocacy for Justice (Specify responsibilities):

1. Ministry to the poor, disabled, homeless, and hungry:
2. Ministry to the homebound, sick, and dying:
3. Ministry to those in nursing homes and assisted living:
4. Ministry to the mentally ill or chemically dependent:
5. Ministry to the immigrants and refugees:
6. Advocacy of social justice and peace in the community:
7. Ministry in jails, prisons, and halfway houses:
8. Assistance with annulments:
9. Pastoral Counseling and Guidance? Yes ☐ No ☐ If yes, what kind?
10. Ministry as Parish Administrator? Yes ☐ No ☐ If yes, what kind?
11. Other Pastoral Ministry:

OTHER SPECIFIC PARISH MINISTRIES NOT LISTED ABOVE:

This agreement remains in force for a period of three years unless one is reassigned by the Archbishop to another parish or ministry setting or a new pastor is assigned to the parish. The parish is requested to reimburse the deacon for out-of-pocket expenses and pay for continuing education up to \$_____ and pay for an annual retreat. The parish is also urged to pay for the wife's retreat.

Signature of Deacon

Date

Signature of Pastor

Date

Signature of Deacon's Wife

Date

Recognition by Director of Diaconal Ministry

Date



SPECIAL MINISTRY AGREEMENT FOR DEACONS

Deacon Name _____ Cellular Phone _____
Address _____ City _____ State _____ Zip _____
Email _____ Home Phone _____
Ministry Setting _____ Ministry Supervisor _____

Deacons serving outside of parish ministry – such as in hospitals, prisons, or archdiocesan agencies – are required to establish a special ministry agreement with their supervisor at the respective agency or location. Those whose primary role is within an archdiocesan agency (or another institution) are expected to have an additional assignment in a parish. Deacons with responsibilities in a parish must also formalize a ministry agreement with the pastor. Supervisors and pastors should discuss and agree on their respective roles in supporting the deacon. While deacons should not receive compensation solely for their role as deacons, they may be employed by a parish or ecclesial agency for tasks that extend beyond their ministry agreement. It is important to differentiate between the job description as an employee and the special ministry agreement as a deacon.

DEACON AS SERVANT OF THE WORD | Evangelizing, Preaching, Teaching, and Catechetical

1. Homily at Sunday Mass? Yes ☐ No ☐ If yes, how often? At how many Masses?
2. Homily at Daily Liturgies? Yes ☐ No ☐ If yes, how often? At how many Liturgies?
3. Ministers in the following area(s):
 - Order of Christian Initiation of Adults
 - Adult Formation/Education
 - Religious Education and/or Youth Ministry
 - Marriage Preparation
 - Baptismal Preparation
 - Confirmation Preparation
 - Ecumenical Functions
 - Facilitating Retreats, Days of Reflection, etc
 - Other Catechetical Ministry

DEACON AS SERVANT OF LITURGY | Liturgical and Sacramental (Specify responsibilities):

1. Assist at Eucharist? Yes ☐ No ☐ If yes, how often?
2. Confer Baptisms? Yes ☐ No ☐ If so, how often?
3. Witness Marriages? Yes ☐ No ☐
4. Presider for Eucharistic Adoration and Benediction, other prayer services? Yes ☐ No ☐
If yes, what?
5. Presider for Funeral Rites – Vigil, Committals, etc Yes ☐ No ☐
6. Presider for the Liturgy of the Hours? Yes ☐ No ☐ If yes, how often?
7. Administer Sacramentals of the Church? Yes ☐ No ☐
8. Serve on Liturgy Committee, or Participate in training of Liturgical Ministers? Yes ☐ No ☐
9. Other Liturgical Ministries

DEACON AS SERVANT OF CHARITY | Pastoral, Advocacy for Justice (Specify responsibilities):

1. Ministry to the poor, disabled, homeless, and hungry:
2. Ministry to the homebound, sick, and dying:
3. Ministry to those in nursing homes and assisted living:
4. Ministry to the mentally ill or chemically dependent:
5. Ministry to the immigrants and refugees:
6. Advocacy of social justice and peace in the community:
7. Ministry in jails, prisons, and halfway houses:
8. Assistance with annulments:
9. Pastoral Counseling and Guidance? Yes ☐ No ☐ If yes, what kind?
10. Ministry as Parish Administrator? Yes ☐ No ☐ If yes, what kind?
11. Other Pastoral Ministry:

OTHER SPECIFIC PARISH MINISTRIES NOT LISTED ABOVE:

This agreement is subject to an annual review. All deacons are required to meet the standards set forth by the Archdiocese of Louisville Office of Safe Environment. Participation in all mandated Safe Environment renewal training or online training is essential. Prior approval from the pastor is necessary for any compensation from parish funds related to diaconal activities.

Signature of Deacon	Date
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Signature of Pastor	Date
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Signature of Deacon's Wife _____ Date _____

Recognition by Director of Diaconal Ministry	Date
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RETIRED DEACON PARISH MINISTRY AGREEMENT

Deacon Name _____ Cellular Phone _____

Address _____ City _____ State _____ Zip _____

Email _____ Home Phone _____

Parish _____ City _____ Pastor/Supervisor _____

Although retired deacons may not hold canonical positions within parishes or institutions, they may maintain archdiocesan faculties. They may serve in a parish or institution with the consent of the pastor without prejudice to ensuring their ministry remains within the bounds of their health and family obligations. To validly witness marriages and baptize children under the age of seven, they are required to secure a specific delegation for each marriage and baptism liturgy.

DEACON AS SERVANT OF THE WORD | Evangelizing, Preaching, Teaching, and Catechetical

1. Homily at Sunday Mass? Yes ☐ No ☐ If yes, how often? _____ At how many Masses? _____
2. Homily at Daily Liturgies? Yes ☐ No ☐ If yes, how often? _____ At how many Liturgies? _____

3. Ministers in the following area(s):

Order of Christian Initiation of Adults

Adult Formation/Education

Religious Education and/or Youth Ministry

Marriage Preparation

Baptismal Preparation

Confirmation Preparation

Ecumenical Functions

Facilitating Retreats, Days of Reflection, etc

Other Catechetical Ministry

DEACON AS SERVANT OF LITURGY | Liturgical and Sacramental (Specify responsibilities):

1. Assist at Eucharist? Yes ☐ No ☐ If yes, how often?
2. Confer Baptisms? Yes ☐ No ☐ If so, how often?
3. Witness Marriages? Yes ☐ No ☐
4. Presider for Eucharistic Adoration and Benediction, other prayer services? Yes ☐ No ☐
If yes, what?
5. Presider for Funeral Rites – Vigil, Committals, etc Yes ☐ No ☐
6. Presider for the Liturgy of the Hours? Yes ☐ No ☐ If yes, how often?
7. Administer Sacramentals of the Church? Yes ☐ No ☐
8. Serve on Liturgy Committee, or Participate in training of Liturgical Ministers? Yes ☐ No ☐
9. Other Liturgical Ministries

DEACON AS SERVANT OF CHARITY | Pastoral, Advocacy for Justice (Specify responsibilities):

1. Ministry to the poor, disabled, homeless, and hungry:
2. Ministry to the homebound, sick, and dying:
3. Ministry to those in nursing homes and assisted living:
4. Ministry to the mentally ill or chemically dependent:
5. Ministry to the immigrants and refugees:
6. Advocacy of social justice and peace in the community:
7. Ministry in jails, prisons, and halfway houses:
8. Assistance with annulments:
9. Pastoral Counseling and Guidance? Yes ☐ No ☐ If yes, what kind?
10. Ministry as Parish Administrator? Yes ☐ No ☐ If yes, what kind?
11. Other Pastoral Ministry:

OTHER SPECIFIC PARISH MINISTRIES NOT LISTED ABOVE:

This agreement is subject to an annual review. All deacons are required to meet the standards set forth by the Archdiocese of Louisville Office of Safe Environment. Participation in all mandated Safe Environment renewal training or online training is essential. Prior approval from the pastor is necessary for any compensation from parish funds related to diaconal activities.

Signature of Deacon	Date
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Signature of Pastor	Date
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Signature of Deacon's Wife _____ Date _____

Recognition by Director of Diaconal Ministry	Date
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DEACON MINISTRY EVALUATION

Deacon Name _____ Cellular Phone _____

Address _____ City _____ State _____ Zip _____

Email _____ Home Phone _____

Parish _____ City _____ Pastor/Supervisor _____

The deacon and his ministry supervisor should complete this ministry evaluation form individually. Once each has reviewed the deacon's ministry, they meet collectively to discuss their assessments. This meeting will serve as a defining moment to set the ministerial expectations for the upcoming year. The purpose of this evaluation is to ensure ongoing open communication between the ministry supervisor and the deacon. Additionally, through a candid evaluation process, this initiative aims to facilitate the ongoing pastoral formation of the deacon to further enhance the service and charity he provides to the local church.

Exceeds Expectations	Fulfills Expectations	Requires Attention
-------------------------	--------------------------	-----------------------

Ministry of the Word

- | | | | |
|---|--------------------------|--------------------------|--------------------------|
| 1. <u>Preaching</u> — content of the deacon's homilies | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. <u>Preaching</u> — delivery of the deacon's homilies | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. <u>Theological preparation</u> : continuing theological reflection | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Ministry of the Liturgy

- | | | | |
|--|--------------------------|--------------------------|--------------------------|
| 4. <u>Liturgical presence</u> and comfort with the liturgy | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. <u>Presiding</u> : skills in leading the community at prayer | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. <u>Flexibility</u> : ability to adapt in the context of liturgy | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

	Exceeds Expectations	Fulfills Expectations	Requires Attention
Ministry of Charity			
7. <u>Concern for the marginalized</u> : for those in need	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. <u>Advocacy</u> : stance on behalf of the poor and marginalized	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. <u>Administration</u> : ability to organize and lead activities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Integration of Ministry, Marriage and Work			
10. As a norm, maintains a balance of ministry and marriage	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Has the ability to judge when he is overextended	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ecclesial Minister			
12. Understands the mission of the parish and his ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Has excellent relationships with those he serves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Understands the key issues and trends in his ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ministry Skills			
15. Is aware of his own feelings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Has the ability to learn from his supervisor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Participates in collaborative ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Deals with emergencies appropriately and effectively	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Has the ability to listen to the concerns and pains of others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Is willing to take the initiative	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Is able to relate to other staff members, deacons, priests	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Man of Prayer			
22. Has continued to develop his spiritual/prayer life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. The deacon prays well with others — spontaneously/as needed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. The deacon's ability to lead prayers at meetings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. The deacon's knowledge/comfort with the Liturgy of Hours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Additional Information

26. The deacon's most outstanding qualities are:

27. The deacon needs to improve his ministry by:

28. Specific activities recommended for the coming year to help the deacon to improve his ministry:

Signature of Deacon

Date

Signature of Pastor

Date

Recognition by Director of Diaconal Ministry

Date

Appendix D | Liturgical Guidelines for Deacons



LITURGICAL GUIDELINES FOR DEACONS

The following information is offered to assist clergy in understanding the particular liturgical roles and functions of the Deacon at Mass for clarity and uniformity throughout the Archdiocese of Louisville. It is compiled from the following sources:

<i>The General Instruction of the Roman Missal</i>	(GIRM)
<i>Ceremonial of Bishops</i>	(CB)
<i>Book of the Gospels, Introduction</i>	(BGI)
<i>Lectionary for Mass, Introduction</i>	(LMI)
<i>Constitution on the Sacred Liturgy</i>	(CSL)
<i>Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America</i>	(NDRHC)
<i>Sing to the Lord: Music in Divine Worship</i>	(STTL)
<i>Sunday Celebrations in the Absence of a Priest</i>	(SCAP)

Part I: General Information

The Ministry of Deacon

1. After the Priest, the Deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the celebration of the Eucharist. For the sacred Order of the Diaconate has been held in high honor in the Church even from the early time of the Apostles. At Mass the Deacon has his own part in proclaiming the Gospel, from time to time in preaching God's Word, in announcing the intentions of the Universal Prayer, in ministering to the Priest, in preparing the altar and in serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and from time to time in giving instructions regarding the people's gestures and posture. (GIRM 94; CB 23-25).

Vesture

2. The vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity. The stole is worn by the Deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened. (GIRM 338, 340; CB 67). Dalmatics should be worn on Sundays, Solemnities, Feasts, and vigils of the same.

Genuflections, Bows, and Venerations

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

- A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.
- A bow of the body, that is to say, a profound bow, is made to the altar; during the prayers *Munda cor meum* (Cleanse my heart) and *In spiritu humilitatis* (With humble spirit); in the Creed at the words *et incarnatus est* (and by the Holy Spirit . . . and became man); in the Roman Canon at the *Supplices te rogamus* (In humble prayer we ask you, almighty God). The same kind of bow is made by the Deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the Priest bows slightly as he pronounces the words of the Lord at the Consecration. (GIRM 160, 275, 277; CB 68).

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

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

Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession (GIRM 274; CB 69).

5. Neither a genuflection nor a deep bow is made by those who are carrying articles used in the celebration, for example, the cross, candlesticks, the Book of the Gospels (GIRM 173). Ministers carrying such objects may make a simple bow of their heads instead of a genuflection or deep bow when in procession.

6. It is particularly appropriate for the Deacon to place the Book of the Gospels on the altar, after which, together with the priest, he venerates the altar with a kiss (GIRM 173; CB 70).

Incensation

7. Incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture. Incense may be used optionally in any form of Mass:

- during the entrance procession;
- at the beginning of Mass, to incense the cross and the altar;
- at the procession before the Gospel and the proclamation of the Gospel itself;
- after the bread and chalice have been placed on the altar, to incense the offerings, the cross and the altar, as well as the priest and the people;
- at the elevation of the host and the chalice after the consecration (GIRM 276; CB nos. 84, 86-87).

8. How does a person incense? (GIRM 277; CB 90-92)

- The Deacon, assisted by a server (thurifer), brings the censer and the incense boat to the bishop/priest. The Deacon holds the incense boat as the bishop/priest places incense onto the coals and blesses the incense. After the blessing, the Deacon returns the boat to a server, and then presents the censer to the bishop/priest to begin incensation (CB 90). For the Gospel procession, the thurifer with censer precedes the Deacon to the ambo. After the opening dialogue for the Gospel, the thurifer presents the censer to the Deacon for the incensation of the Book of the Gospels (CB 74).
- Before and after an incensation, a profound bow is made to the person or object that is incensed, except in the case of the incensation of the altar and the gifts for the eucharistic sacrifice (CB 91).
- The censer is swung back and forth three times (traditionally: center, left, right) for the incensation of:
 - the Blessed Sacrament [from a kneeling position]
 - a relic of the true cross
 - images of the Lord that are solemnly exposed
 - the gifts on the altar
 - the altar cross
 - the Book of the Gospels
 - the Easter candle
 - the bishop or priest celebrant
 - a civil authority in attendance at the liturgy
 - the choir and people
 - the body of a deceased person (CB 74, 92; BGI 18; GIRM 277).
- The censer is swung back and forth twice (traditionally: left, right) for the incensation of relics and images of the saints exposed for public veneration (CB 92).

Chanting

9. Among the parts of the Mass to be sung, preference should be given especially to the dialogues of the mass – those parts to be sung by the priest or the Deacon or the lector, with the people responding – because these foster communion between the minister and the people and easily invite active participation by the entire assembly (GIRM 34, 40; STTL 118). This includes dialogues such as the announcement of the Gospel and “The Lord be with you” / “And with your spirit.”

10. In accord with their abilities, Deacons should be prepared to sing those parts of the Liturgy that belong to them, such as the dialogues at the Gospel and dismissal, the third form of the Penitential Act, the *Exsultet*, and the Prayer of the Faithful. If they are capable, Deacons may chant the Gospel on more solemn occasions (STTL 23).

11. Chanting tones given in the *Roman Missal* are very natural and easy to sing, but any text can also be chanted on a variation of these or even on a single pitch.

Seating

12. The traditional place for the seating of the Deacon is to the right of the bishop/priest celebrant. A second Deacon may sit to the left of the bishop or priest. Even when the Deacon serves as leader of prayer, he never sits in the priest’s chair (SCAP 24).

Part II: The Role of the Deacon at Mass

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

- Assists the priest and walks at his side;
- Ministers at the altar, both as regards the chalice and the book;
- Proclaims the Gospel and may, at the direction of the priest celebrant, give the homily;
- Guides the faithful people by appropriate instructions, and announces the intentions of the Universal Prayer (petitions);
- Assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels; and
- Carries out the duties of other ministers himself, if necessary, when none of them is present (GIRM 171).

14. Whenever the directives say that the Deacon assists the priest, this never means that the Deacon may replace the priest in his exercise of ministry.

The Introductory Rites

15. Entrance Procession. After the servers, the Deacon, carrying the Book of the Gospels slightly elevated, precedes the priest as he approaches the altar or else walks at the priest's side. When there are other Deacons and/or concelebrants in procession, the Deacon carrying the Book of the Gospels precedes the other Deacons and concelebrating priests (GIRM 172; CB 128; BGI 9). Whenever carrying the Book of Gospels in procession, "slightly elevated" means that the Deacon can still look over the top of the book.

16. When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the Book of the Gospels on the altar, after which, together with the Priest, he venerates the altar with a kiss. If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar (or genuflection to the tabernacle in the sanctuary) with the Priest in the customary way and with him venerates the altar with a kiss. Lastly, if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar (GIRM 49, 173). If the Book of Gospels is not used, the Lectionary is not carried in procession nor placed on the altar. In the case of a funeral, the Book of Gospels used at Mass is not placed on the casket.

17. The Deacon then goes to the chair together with the Priest and assists him as necessary (GIRM 174).

18. Introduction. After the Sign of the Cross and greeting, the priest, the Deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day (GIRM 50; CB 132). If done, these remarks are to be very brief and relevant to the liturgical celebration.

19. Penitential Act. If the third form "C" of the Penitential Act is used, the invocations can be said or sung by the Deacon or other suitable minister (CB 132). This third form "C" is the only form that allows for the Deacon to sing or speak the invocations. The *Roman Missal* offers a text for these invocations, as well as seven sample alternatives in Appendix VI. Deacons should familiarize themselves with the alternatives in Appendix VI and make use of them when appropriate, such as for the various liturgical seasons. While the rubrics permit other invocations to be composed, these are to be modeled closely on those in Appendix VI of the *Roman Missal*.

20. Sprinkling Rite. From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place as a reminder of Baptism. The Deacon holds the vessel of water, hands the sprinkler to the bishop/priest and may accompany the bishop/priest if he goes through the church sprinkling the assembly (GIRM 51; CB 133). A Deacon does not sprinkle the people unless the priest is infirm and unable to do so, or if there is an extraordinary need due to the size of the assembly (ref. query to the Bishop's Committee on Divine Worship, 2012).

The Liturgy of the Word

21. During the proclamation of the First Reading, Responsorial Psalm, and the Second Reading, the Deacon focuses his attention on the ambo and listens attentively to these readings, responding and singing along with the rest of the assembly.

22. If there is no other suitable reader present, the Deacon should proclaim these readings in addition to the Gospel (GIRM 176).

23. The Gospel Procession (with incense). If incense is used, the Deacon assists the bishop/priest by holding the incense boat while the bishop/priest places incense into the censer (see #8 above). After the censer is prepared, the Deacon bows deeply before the bishop/priest and asks for a blessing: “Your blessing, Father.” During the blessing, the Deacon makes the sign of the cross and responds, “Amen.” The Deacon then goes to the altar, makes a profound bow, and takes up the Book of the Gospels. He proceeds to the ambo, carrying the book slightly elevated. The Deacon may be preceded by a thurifer, carrying the thurible with smoking incense, and by servers with lighted candles. Meanwhile, the Alleluia or Gospel Acclamation is sung (GIRM 175; CB 140; BGI 12).

24. The Gospel Procession (without incense). The Deacon bows deeply before the bishop/priest and asks for a blessing. During the blessing, the Deacon makes the sign of the cross and responds, “Amen.” The Deacon then goes to the altar, makes a profound bow, and takes up the Book of the Gospels. He proceeds to the ambo, carrying the book slightly elevated. Meanwhile, the Alleluia or Gospel Acclamation is sung (GIRM 175; CB 140).

25. The Proclamation of the Gospel. The proclamation of the Gospel is reserved to the Deacon if he is present. At the ambo, with joined hands, the Deacon greets the people with, “The Lord be with you.” At the words, “A reading from the Holy Gospel according to...,” he makes the sign of the cross on the book and then on his forehead, lips, and breast, and all present do the same. The Deacon may incense the book with three swings of the censer (see no. 8 above) and then proclaims the gospel reading. At the conclusion of the Gospel reading, the Deacon says, “The Gospel of the Lord” (without elevating the book). After the people’s response, “Praise to you, Lord Jesus Christ,” the Deacon kisses the book and says quietly, “Through the words of the Gospel may our sins be wiped away.” When the Deacon is assisting the bishop, he carries the book to him to kiss. After the bishop kisses the book, the Deacon may take the Book of the Gospels to a side table or some other suitable place (GIRM 175; CB 141; BGI 8, 16-21).

26. If the Gospel is proclaimed from the Lectionary instead of the Book of Gospels, the Lectionary may be incensed. Since a bishop only reverences the Book of the Gospels, the Lectionary is not brought to a bishop to be revered.

27. Even if the gospel itself is not sung, it is appropriate for the dialogues before and after it to be sung, in order that the assembly may also sing its acclamations. This is a way both of bringing out

the importance of the gospel reading and of stirring up the faith of those who hear it (BGI 15; LMI 17).

28. Homily. The Homily should ordinarily be given by the Priest Celebrant himself or be entrusted by him to a concelebrating Priest, or from time to time, and if appropriate, to the Deacon, but never to a lay person. On Sundays and Holy days of Obligation there is to be a Homily at every Mass that is celebrated with the people attending, and it may not be omitted without a grave reason. On other days it is recommended, especially on the weekdays of Advent, Lent, and Easter Time (GIRM 66).

29. The Homily should be an explanation of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners (GIRM 65).

30. Universal Prayer [Prayer of the Faithful]. After the introduction by the bishop/priest, the Deacon, the cantor, a reader, or some other person announces the intentions, either from the ambo or from some other suitable place. If the Deacon announces the intentions from the ambo, he moves there after the introduction by the celebrant but does not return to his place until after the celebrant prays the concluding prayer (GIRM 71, 177; CB 144).

31. There are several examples of formularies for the Universal Prayer in Appendix V of the *Roman Missal*. If intentions are to be composed by the Deacon or another person, the examples in the Missal are to serve as the primary model. The series of intentions usually follows this pattern:

- a. For the needs of the Church;
- b. For public authorities and the salvation of the whole world;
- c. For those burdened by any kind of difficulty;
- d. For the local community.

In any particular celebration, the intentions may be concerned more closely with the particular occasion (GIRM 70, 71).

32. The intentions should be brief and expressive of the prayer of the entire community. Review the intentions and make any necessary changes or additions before Mass. The response given by the assembly should be concise and familiar, such as “Lord, hear our prayer” and ordinarily should not be changed to some other text.

The Liturgy of the Eucharist

33. Preparation of the Gifts. After the Universal Prayer, while the priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon’s place to take care of the sacred vessels himself. Preparation of the altar includes the placement of the corporal, chalice(s) and purificator(s), paten(s), and Missal. He also assists the Priest in receiving the people’s gifts. (GIRM 73, 178).

34. After this, the Deacon hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, “By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity,” and after this presents the chalice to the Priest. He may also carry out the preparation of the chalice at the credence table (GIRM 178; CB 147). If there is more than one chalice, the Deacon adds a small amount of water to the main chalice only. The Deacon should arrange all the chalices needed for distribution of Holy Communion on the corporal (NDRHC 36). If necessary, more than one corporal may be used.

35. If incense is used, the Deacon assists the bishop/priest during the incensation. The Deacon holds the incense boat as the bishop/priest places incense in the censer and blesses it. Then the Deacon hands the censer to the bishop/priest and may accompany him as he incenses the gifts, the cross, and the altar. Afterwards, the Deacon himself or the acolyte incenses the priest/bishop, any other clergy present, and the people. This is done with a bow to the person(s) being incensed, three swings of the thurible, and another bow (see no. 8 above). (GIRM 75, 144, 178; CB 149).

36. During the Eucharistic Prayer, the Deacon stands near the bishop/priest, but slightly behind him. When there are concelebrants, the Deacon stands behind the concelebrants, but in such a way that he may assist with the cup and the book as needed.

37. From the epiclesis until the priest shows the chalice, the Deacon normally remains kneeling (GIRM 179; CB 153). If the Deacon is not able to kneel, he stands and makes a profound bow when the Priest genuflects after each of the elevations of the paten and chalice. If there are multiple assisting Deacons and one is unable to kneel, then all should stand for the sake of uniformity.

38. If a large number of Deacons are present (for example, at major Archdiocesan liturgies), only those assisting Deacons kneel from the epiclesis until the showing of the chalice. All other (non-assisting) Deacons take the postures of the people during the Eucharistic Prayer. They kneel after the Sanctus and rise after the Great Amen and kneel again for the Invitation to Communion.

39. If a pall is used for the chalice, the Deacon may assist in covering and uncovering the chalice. The chalice is uncovered for its preparation and for the Priest’s prayer “Blessed are you,” It is covered once the Priest places it back on the corporal. It is uncovered before the Epiclesis and remains uncovered through the consecration and elevation of the chalice, after which it is covered again. It is uncovered for the Doxology and Great Amen. It is covered for the Lord’s Prayer and remains covered until the Fraction Rite (GIRM 118, CB 147-162)

40. If several Deacons are present, one of them may incense the host and the cup at each elevation (GIRM 179; CB 155).

41. Final Doxology. At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the priest and holds the chalice elevated while the priest elevates the paten with the host, until the people have acclaimed, *Amen*. The final doxology of the Eucharistic prayer is proclaimed by the celebrant alone or by all the concelebrating priests (GIRM 180; CB 158).

42. The Lord's Prayer. The Deacon keeps his hands joined together for the Lord's Prayer.

43. The Sign of Peace. After the bishop/priest has said the prayer and the greeting at the Rite of Peace and the people have responded, the Deacon, with hands joined, may invite the assembly to offer the sign of peace by saying, "Let us offer each other the sign of peace." This is the only text to be used; it is not to be amended in any way. Those concelebrants nearer the principal celebrant receive the Sign of Peace from the celebrant before the Deacon does. The Deacon may offer the sign of peace to the celebrant and to other ministers who are closer to him, but he does not leave the sanctuary. (GIRM 181, 239; CB 161).

44. Lamb of God. During the Fraction Rite, while the Lamb of God litany is being sung, the Deacon may assist the bishop/priest in breaking the consecrated bread and distributing the consecrated bread into additional ciboria or patens. (GIRM 240, NDRHC 37).

45. Invitation to Communion. The people kneel for the Invitation to Communion ("O Lord I am not worthy..."), but assisting Deacon(s) remain standing.

46. The Communion Rite. The Deacon receives Holy Communion under both forms from the principal celebrant after the celebrant and concelebrants have received. Neither the Deacons nor the lay ministers may ever receive Communion in the manner of a concelebrating priest. The Deacon is given the Sacred Host and is offered the Precious Blood. He does not self-communicate. Deacons receive Holy Communion while standing, since this is the normative posture given by our conference of bishops (GIRM 182, 244, 246; NDRHC 39).

47. If Extraordinary Ministers of Holy Communion are required by pastoral need, they should not approach the altar before the Priest has received Communion. After receiving Communion, the Deacon may assist the priest with giving Communion to the Extraordinary Ministers of Holy Communion and with handing the vessels containing the Body and Blood of the Lord to these ministers (NDRHC 38, 40).

48. It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass. As a general rule, Holy Communion is given from hosts consecrated at the same Mass and not from those reserved in the tabernacle (GIRM 85; NDRHC 30; CSL 55).

49. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants. The Deacon offers the chalice to the communicant and says, "The Blood of Christ." No other text is to be used. Upon receiving the chalice back, the Deacon wipes the rim with the

purificator, turns the chalice a quarter turn and offers it to the next communicant. After the distribution, the remaining Precious Blood is consumed and never poured into the ground or into the sacrarium (GIRM 94, 182, 284, 286; CB 165; NDRHC 26, 43, 45).

50. If Communion is given to the faithful only under the species of bread, then the Deacon receives Communion only under the species of bread. After receiving, the Deacon may then distribute the Sacred Host to the faithful. He raises the host slightly, shows it to the communicant saying, “The Body of Christ.” No other text or gestures are to be used. The communicant may choose whether to receive the Body of Christ in the hand or on the tongue (GIRM 161; NDRHC 41).

51. When non-communicants approach in the Communion line, the Deacon is advised to not give a blessing or make a gesture of blessing, as this is reserved to the priest in the context of Mass. The Deacon in this situation should display Christlike hospitality and say some words of acknowledgement (such as “God loves you”) to the non-communicant.

52. When more of the Precious Blood remains than was necessary for Communion, and if not consumed by the bishop or Priest celebrant, the Deacon, standing at the altar, immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests. When there are extraordinary ministers of Holy Communion, they may consume what remains of the Precious Blood from their chalice of distribution (NDRHC 52).

53. Purification. When the distribution of Communion is over, Sacred Hosts that remain and are needed for *Viaticum* and Communion outside Mass are taken to the tabernacle. The Deacon returns to the altar with the Priest, collects the fragments, should any remain, and then carries the chalice and other sacred vessels to the credence table. The purification of the vessels may take place after the distribution of Holy Communion, or it may be done after Mass.

The purification of vessels should not unduly prolong the Communion Rite. The Archbishop prefers the purification of vessels to occur after Mass and recommends this as a best practice for parishes, particularly when there are many vessels to purify.

Whenever it occurs, the purification is done at a side table or in the sacristy. The Deacon may not purify at the altar. Purification is the process of collecting any remaining fragments of the Sacred Hosts left in the vessels by using a purificator to brush the particles from the patens into a chalice. A small amount of water or wine is added to each chalice, swirled around to pick up the remaining droplets of Precious Blood. This water or wine is then consumed by the priest or Deacon and then the vessels are wiped dry with a purificator. After the vessels have been purified, the vessels should be washed with warm water and soap. (GIRM 163, 183, 247, 279; NDRHC 51-55; CB 165).

The Concluding Rites

54. Brief Announcements. Once the Prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself (GIRM 184). Such announcements should not occur before the Prayer after Communion. The ambo should not be used for announcements or for anything else, except the proclamation of the Word and related parts of the liturgy, such as the homily and Universal Prayer (GIRM 309).

55. Final Blessing. If a prayer over the people or a solemn formula for the blessing is used, the Deacon says, “Bow down for the blessing.” (GIRM 185; CB 169).

56. Dismissal. After the bishop's/priest's blessing, the Deacon, with hands joined and facing the people, dismisses the people using one of the four formulas given in the *Roman Missal*:

- Go forth, the Mass is ended.
- Go and announce the Gospel of the Lord.
- Go in peace, glorifying the Lord by your life.
- Go in peace.

No other texts may be used for the dismissal (GIRM 90, 185; CB 170).

57. Procession. Together with the Priest, the Deacon venerates the altar with a kiss, makes the proper gesture of reverence (profound bow or genuflection), and departs in a manner similar to the Entrance Procession. The Deacon walks in front of the Priest or beside him. The Book of the Gospels is not carried out in procession at the end of Mass (GIRM 186, 251; BGI 22).

Part III: The Role of the Deacon at Other Rites and Liturgies

58. For other rites and liturgies, follow the instructions and rubrics given in the appropriate ritual book. The Deacon is permitted to preside at some liturgies outside of Mass when a priest is not present, such as weddings, baptisms, funeral vigils, rites of blessing from the *Book of Blessings*, communal celebrations of the Liturgy of the Hours, and exposition and benediction of the Blessed Sacrament.

59. The appropriate vesture for Deacons during such rites may vary. The cope is sometimes an option for a Deacon and sometimes not. For example, the cope is not an option for the Deacon presiding at the Liturgy of the Hours, nor at weddings outside of Mass. Both cope and humeral veil are indicated for the Deacon who gives benediction at the end of Eucharistic exposition.

60. Whenever a Deacon presides at a liturgy outside of Mass, the Priest's chair remains empty. He uses another chair (e.g., one next to the Priest's chair).

61. When sacraments and rites occur during Mass, a Deacon assists and never replaces the Priest in his ritual duties. For example, a priest always receives the exchange of consent (vows) at weddings within Mass and gives the Nuptial Blessing.

Appendix E | Code of Conduct for Church Personnel



CODE OF CONDUCT FOR CHURCH PERSONNEL

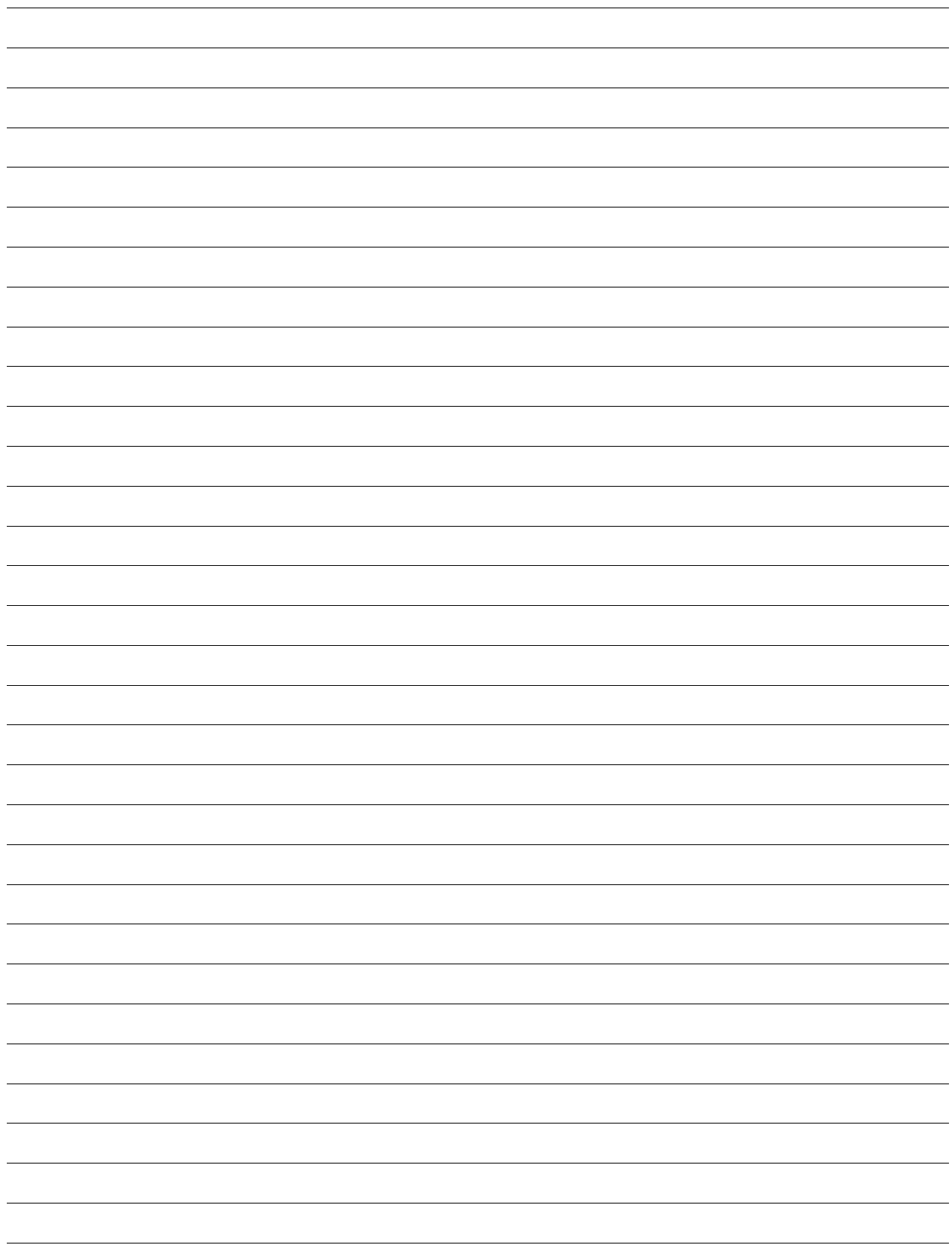
Because of the many programs and services parishes, schools and other Church organizations sponsor, the Catholic Church is a major youth-serving organization in our community. As such, we must model effective safeguards and proactive initiatives in our safe environment programming. The following “Code of Conduct” is meant to assist employees and volunteers who work with young people to employ good sense and best practices in their ministries.

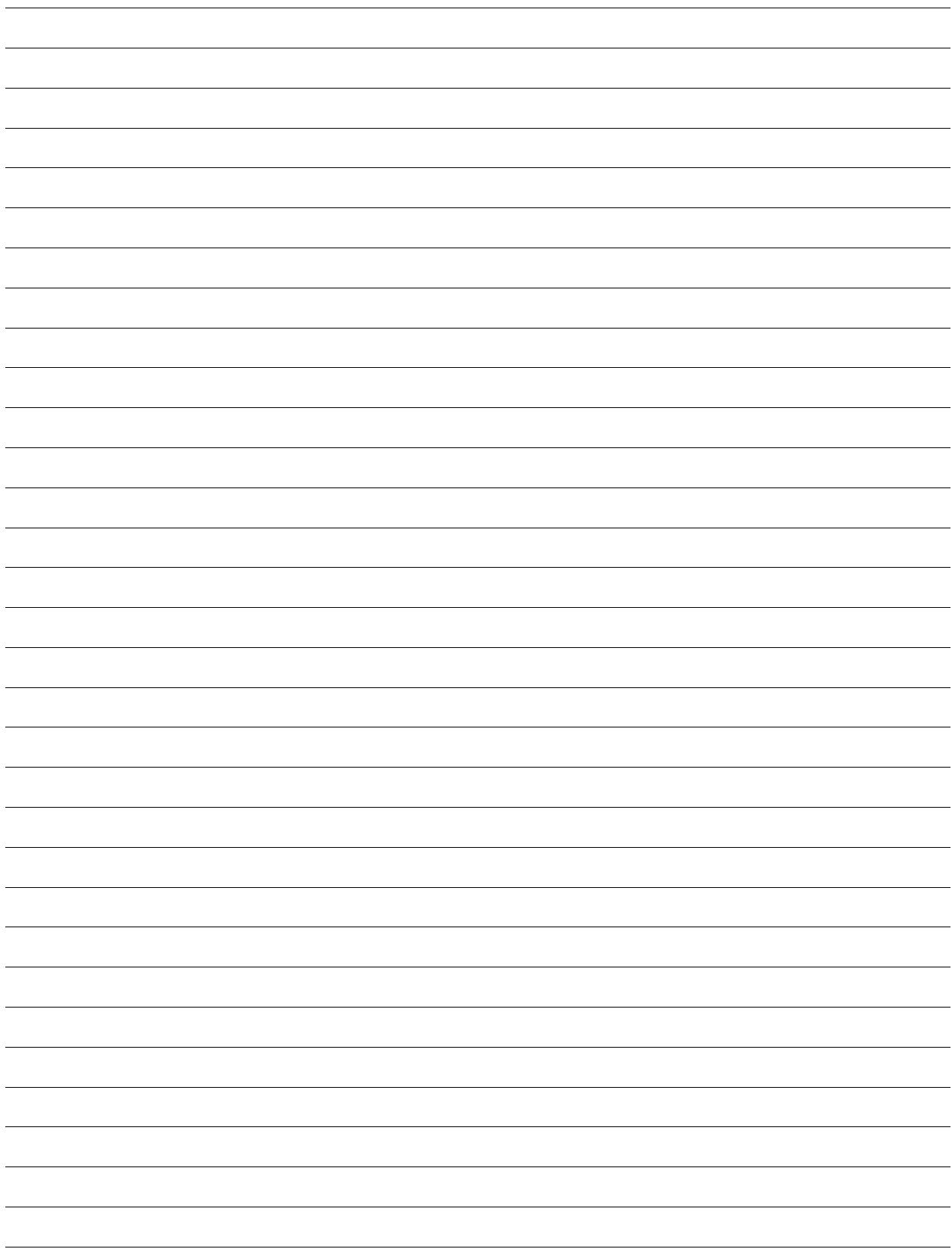
These policies relate to ministry or employment related circumstances and should be understood in that context. Obvious exceptions exist for employees and volunteers with families.

As someone who ministers to young people I will:

- Maintain a professional role and be aware of the trust and power I possess as a minister to young people.
- Never touch a young person in a sexual way or other inappropriate manner.
- Report any suspected child abuse (sexual, physical, neglect) to the authorities.
- Never view, possess, or distribute child pornography.
- Avoid being alone with a minor in a residence, rectory, sleeping facility, locker room, rest room, dressing facility, or other closed rooms.
- Never take an overnight trip alone with a minor.
- Avoid driving alone in a vehicle with a young person.
- Never share a bed with a minor.
- Avoid providing overnight accommodations for minors in rectories or private homes.
- Avoid meeting privately with minors in areas where there is no window or where the door cannot remain open. If one-on-one pastoral care of a minor is necessary (e.g., Sacrament of Reconciliation), avoid meeting in isolated environments.

- Never introduce sexually explicit or pornographic topics, vocabulary, music, recordings, films, games, web sites, computer software, or entertainment.
- Never provide alcohol, drugs, or tobacco to a minor.
- Never use alcohol when engaged in ministering to minors.
- Never use, possess, or be under the influence of illegal drugs.
- Refrain from giving inappropriate or expensive gifts to young people.
- Ensure that all activities (extracurricular, catechetical, youth ministry, scouting, athletics, etc.) for which I am responsible have been approved in advance by the appropriate administrator.
- Have an adequate number of adults present at events. A minimum of two adults must always be present during activities for minors.
- Release young people only to parents or guardians, unless the parent or guardian has provided permission allowing release to another adult.
- Obtain written parental permission, including a signed medical release form, before taking minors away from the parish, school, or agency for events, field trips, etc. Permission slips should include the type, location, dates, and times of the activity and emergency contact numbers.
- Exercise caution in communicating with young people through e-mail, through social media, or through the Internet.
- Only share work/ministry related e-mail addresses with minors.
- Never participate in chat rooms or video chats with minors unless they have been created for a particular ministry or employment related circumstance. See the social media guidelines for the Archdiocese of Louisville for more detailed information about the use of social media.
- Ensure that all social media utilized in ministry with minors be approved and monitored by the appropriate administrator (pastor, principal, director). Ensure that parents are informed about all social media communication utilized by the group/ministry in question.
- Never engage in physical discipline of minors or in discipline that frightens or degrades them. Discipline should be handled in coordination with a supervisor and parents.





O God, we, the Deacons
of your Church,
give you thanks
for entrusting us
to serve your people
as did Jesus, your Son,
who came not to be served
but to serve, and
to give his Life as a
ransom for many. Amen.