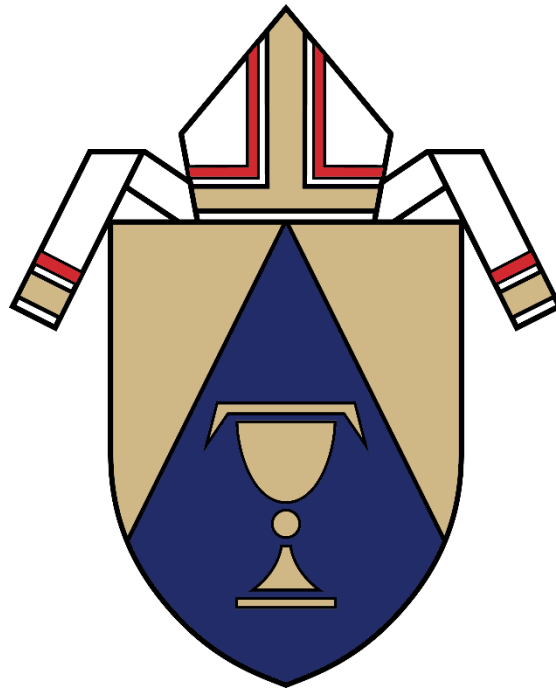


DIOCESE OF SACRAMENTO



DIACONAL POLICIES

Promulgated October 19, 2020

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Appropriate Attire

“The Code of Canon Law exempts permanent deacons from the obligation of wearing ecclesiastical garb. However, in exceptional circumstances, a diocesan bishop, with due consideration for the practice of neighboring diocese and with appropriate consultation, may decide that deacons should wear distinctive garb when engaged in formal clerical ministry. For liturgical services, of course, the rubric vesture is required. The bishop, likewise is to determine what title or titles (if any) may be used to indicate diaconal status and the circumstances in which they may be used.”

In accordance with this statement by the United States Bishops’ Committee on the Permanent Diaconate, the following policies have been established for all deacons serving in the Diocese of Sacramento.

1. The common distinctive ecclesiastical garb of the deacon is the alb and stole; this vesture is to be worn only in liturgical ceremonies and never apart from them. The dalmatic is the traditional vestment of the deacon. The dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity. The alb and stole color is to adhere to the liturgical norms identified in the General Instruction of the Roman Missal and the Instructions of the individual rites.

Specific guidelines for the appropriate ecclesiastical garb of the deacon during various liturgical celebrations and rites include:

- Baptism: Alb and stole.
- Blessing: Alb and stole.
- Funeral: Alb and stole when presiding at a Vigil (within or outside of the church), Funeral Liturgy outside of Mass and/or Committal.
- Matrimony: Alb and stole with the use of the dalmatic optional.
- Serving with the Bishop: Alb and stole with the dalmatic unless directed otherwise.
- Solemn Occasions: Alb and stole, typically along with the dalmatic are worn on the two greatest Solemnities; the Easter Vigil and Vigil of the Nativity of the Lord. Use of the dalmatic for less solemn occasions is optional.

2. The Roman collar or other non-liturgical ecclesiastical garb is not to be worn by the permanent deacon. Permission to wear a Roman collar can be granted by the bishop, if the deacon is required to wear a Roman collar for access or safety reasons within the confines of prison or hospital ministry. The request for such a permission needs to be submitted to the bishop in writing accompanied by the written consent of the deacon’s pastor to proceed with the request and submitted to the Office of Clergy Formation for processing.

3. A deacon who participates in a liturgy but is not called upon to exercise his liturgical ministry should not vest or occupy a specific place, unless the liturgy is one in which the order of deacons is called upon to participate as a body.

4. As identified in the policy section titled “Remuneration and Reimbursement for Permanent Deacons”, Reimbursement section, subsection 5. Liturgical Vestments: “When the ministry exercised by a deacon in a parish or institution entails regular involvement in the Liturgy, the parish/institution [which requires it] shall provide dalmatic, alb and diaconal stoles, with the approval of the pastor/supervisor, for the use of the deacon.”

References

Book of Blessings

- 36. A priest or deacon when presiding at blessings celebrated communally, especially those that are celebrated in a church or with special solemnity, is to wear an alb with a stole. A surplice may replace the alb when a cassock is worn; a cope may be worn for more solemn celebrations.
- 37. Vestments are to be either white or of a color corresponding to the liturgical season or feast.

Code of Canon Law

- 929. In celebrating and administering the Eucharist, priests and deacons are to wear the liturgical vestments prescribed by the rubrics.

Ceremonial of Bishops

- 36. The master of ceremonies wears either an alb or a cassock and surplice. Within a celebration a master of ceremonies who is an ordained deacon may wear a dalmatic and the other diaconal vestments.
- 65. The vestment common to ministers of every rank is the alb, tied at the waist with a cincture, unless it is made to fit without a cincture. An amice should be put on first if the alb does not completely cover the minister’s street clothing at the neck. A surplice may not be substituted for the alb when the chasuble or dalmatic is to be worn or when a stole is used instead of the chasuble or dalmatic. When a surplice is worn, it must be worn with the cassock.
- 67. The dalmatic worn over the alb and stole, is the vestment proper to the deacon. The dalmatic may be omitted either out of necessity or for less solemnity. The deacon wears the stole over his left shoulder and drawn across the chest to the right side, where it is fastened.

National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States

- The Code of Canon Law does not oblige permanent deacons to wear an ecclesiastical garb. Further, because they are prominent and active in secular professions and society, the United States Conference of Catholic Bishops specifies that permanent deacons should resemble the lay faithful in dress and matters of lifestyle. Each diocesan bishop should, however, determine and promulgate any exceptions to this law, as well as specify the appropriate clerical attire if it is to be worn.

Order of Christian Funerals

- 66. (Vigil for the Deceased) The presiding minister and assisting ministers should vest for the vigil according to local custom. If the vigil is celebrated in the church, a priest or deacon who presides wears an alb or surplice with stole.
- 182 (Funeral Liturgy Outside Mass) The minister who is a priest or deacon wears an alb with stole (a cope may be used, if desired); a layperson who presides wears the liturgical vestments approved for the region.
- 275 (Funeral Liturgy outside Mass) The minister who is a priest or deacon wears an alb or surplice with stole (a cope may be used, if desired); a layperson who presides wears the liturgical vestments approved for the region.

Roman Missal

- 336. The sacred garment common to all ordained and instituted ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be used. The alb may not be exchanged for a surplice, not even over a cassock, on occasions when a chasuble or dalmatic is to be worn or when, according to the norms, only a stole is worn without a chasuble or dalmatic.
- 338. 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.
- 340. The stole is worn by the Priest around his neck and hanging down in front of his chest, while it is worn by the Deacon over his left shoulder diagonally across the chest to the right side, where it is fastened.
- Universal Norms on the Liturgical Year
 - 11. Solemnities are counted among the most important days whose celebration begins with First Vespers (Evening Prayer I) on the preceding day. Some Solemnities are also endowed with their own Vigil Mass, which is to be used on the evening of the preceding day. If an evening Mass is celebrated.
 - 12. The celebration of the two greatest Solemnities, Easter and the Nativity, is extended over eight days. Each Octave is governed by its own rules.
 - 13. Feasts are celebrated within the limits of the natural day; accordingly, they have no First Vespers (Evening Prayer I), except in the case of the Feasts of the Lord that fall on a Sunday in Ordinary Tome or in Christmas Time and which replace the Sunday office.
 - 14. Memorials are either obligatory or optional; their observance is integrated into the celebration of the occurring weekday in accordance with the Roman Missal and of the Liturgy of the Hours.
 - Obligatory Memorials which fall on weekdays of Lent may only be celebrated as Optional Memorials.
 - If several Optional Memorials are inscribed in the Calendar on the same day, only one may be celebrated, the others being omitted.

The Order of Celebrating Matrimony

- 34. Whenever Marriage is celebrated within Mass, the Ritual Mass “The Celebration of Marriage” is used with sacred vestments of the color white or of a festive color. On those days listed in nos. 1 – 4 of the Table of Liturgical Days, however, the Mass of the day is used with its own readings, with inclusion of the Nuptial Blessing and, if appropriate, the proper formula for the final blessing.
- 80. At the appointed time, the Priest, wearing an alb or surplice, and a white or festive stole, and even a cope (or a dalmatic for a Deacon) of the same color, goes with the servers to the door of the church, receives the bridal party, and warmly greets them, showing that the Church shares in their joy.
- 119. At the appointed time, the one who presides, the Priest or Deacon, wearing an alb and stole, and even a cope (or a dalmatic, for a Deacon) of the color white or a festive color, goes with the servers to the door of the church or to the place that has been chosen, where he receives the bridal party and warmly greets them.

Assignment

A deacon is ordained for the service of the diocesan Church. Through the imposition of hands by the Bishop of the Diocese of Sacramento (“Bishop”), the deacon shares sacramentally in the diaconal ministry of Christ. A collaborative bond is thereby established between the deacon and the Bishop in union with presbyters to carry on the mission of Christ to his people.

Since a deacon is bound by the bond of obedience freely undertaken in the Rite of Ordination, he is assigned by the Bishop.

Hence, the assignment of a deacon will be governed by the following norms:

1. A deacon will be assigned by the Bishop according to the needs of the Diocese of Sacramento, with due consideration having been given to the deacon’s particular circumstances.
2. The scope of a deacon’s exercise of his ministry is determined by the universal law of the Church, by the faculties granted him by the Bishop and by the terms of the letter of appointment given him by the Bishop.
3. A deacon assigned to a parish renders his diaconal service under the authority of the pastor/parochial administrator. This service flows from a collaborative effort by both pastor and deacon discerning the needs of the parish as well as the gifts and ability of the deacon. The pastor, as the proper shepherd of the parish, is entrusted with the overall pastoral care of the parish under the authority of the Bishop.
4. A deacon assigned to a non-parochial ministry has a similar relationship to the supervisor nominated in his letter of appointment.
5. The specific ministerial responsibilities of a deacon are determined by the pastor/parochial administrator or supervisor as specified in the Service Agreement between the deacon and pastor/parochial administrator or supervisor.
6. A deacon seeking a change of assignment will send a letter requesting the change to the Bishop with a copy to the Director of Clergy Formation, stating the reason(s) for the request.
7. A pastor/parochial administrator or supervisor seeking the transfer of a deacon will send a letter requesting the transfer to the Bishop with a copy to the Director of Clergy Formation stating the reason(s) for the request.
8. A pastor/parochial administrator or supervisor seeking the assignment of a deacon to a parish/agency/department will send a letter requesting such an assignment to the Bishop with a copy to the Director of Clergy Formation, stating the reason(s) for the request.
9. In each situation stated in 6, 7 and 8 above, the Episcopal Vicar for Clergy and/or the Director of Clergy Formation will meet with the person making the request to discuss the matter. Subsequently, either or both Episcopal Vicar for Clergy and/or the Director of Clergy Formation will meet for the same purpose with any other people who are directly

and immediately affected by the request. The Episcopal Vicar for Clergy and/or the Director of Clergy Formation will then make a recommendation to the Bishop regarding the request.

10. It is the prerogative of the Bishop alone to decide what assignment will be given to a deacon.
11. Due to potential conflicts of interest, deacons may not be employed at the parish to which they are assigned. In addition, a deacon's immediate family members (wife, children) may not be employed at the deacon's assigned parish. Any exceptions to this policy must be approved in writing by the Diocesan Bishop.
12. A deacon's assignment is effective on the date determined by the Diocesan Bishop, as stated in the letter of appointment. A copy of the letter of appointment will be sent simultaneously to the pastor/parochial administrator or supervisor and the Director of Clergy Formation.

Rites of Christian Burial for Deacons

These guidelines for the burial of deacons have been prepared by the Vicar for Clergy, with the concurrence of the Office of Worship and are issued with the approval of the Bishop of Sacramento. These guidelines are in keeping with the Official Order of Christian Funerals approved by the Church.

The Order of Christian Funerals, promulgated in the United States on August 15, 1989, is the fundamental framework for these guidelines and takes precedence in conducting the rites for a deacon who is deceased. To the extent that, prior to his death, the deacon did **not** provide instructions for his funeral, the desires of his surviving family should be taken into account when implementing these diocesan guidelines.

The death of a deacon is significant, not only in the life of his family but also in the diocese and in his parish. His life, by its very nature, assumed a public dimension, and both personal and community considerations must be made a part of the planning of his funeral. Mutual planning between the family and the person making arrangements (the coordinator referred to below) is important. These guidelines may serve to facilitate these arrangements.

Preliminary Steps

1. Each deacon should provide the Office of Clergy Formation information regarding his family and personal requests/preferences relative to burial arrangements and maintain currency of such information. This does not refer to the normal last will and testament, but rather an informal document that should contain the following: Preferred presiding celebrant for the funeral Mass; names of concelebrants, names of deacons to assist at the Mass; names of pall bearers; readings to be proclaimed and the names of the reader(s); name of the homilist and the name of the priest or deacon to be responsible for arrangements (i.e., the coordinator referred to below.) See Appendix II: Burial Preferences Form.
2. At the time of death, a family member or other appropriate person should notify the Bishop's Secretary and the Director of Clergy Formation. The choice of funeral directors should also be a part of this notification.

Role of the Vicar for Clergy

1. Confirm the information in Preliminary Step 1 above with the family. If such information has not previously been provided, consult with the family and designate a priest or deacon to supervise arrangements, including the coordinator's duties outlined below.
2. Advise all members of the deacon community of the time and place of the vigil service and the funeral. The Vicar of Clergy should advise the presbyterate of the deacon's death and details concerning vigil service and burial.

Role of the Coordinator

1. Assure that the funeral director is knowledgeable in vesting the body of a deceased deacon. (Note: The appropriate vestments are: alb, white stole and dalmatic.)
2. Determine the location, format and participants for the wake service. (This service traditionally takes place in the church from which the deacon will be buried and in the evening of the day preceding the funeral Mass).
3. Arrange for ushers and four altar servers for the funeral Mass.
4. Arrange for appropriate music and musical accompaniment for the Mass.
5. Arrange the processional order and the Offertory procession.
6. Arrange for appropriate vestments for the celebrant and concelebrants. Arrange a location for all participants to vest. (Note: Vestments may be obtained from the Office of Worship.)
7. Assure the availability of a pall to cover the casket and, if the deacon was a veteran, an American flag (if specified by the deacon prior to death or at the request of the family), for services outside the church.
8. Arrange for military honors at grave side if the deacon is entitled to such and had requested them (or the family's request if no designation has been previously made).
9. Arrange for light refreshments for the clergy, family and friends. (Note: Parish organizations may wish to make these arrangements and should be allowed to do so.)

General Guidelines for the Burial Mass

1. Deacons sit as a vested body.
2. Two deacons assist the celebrant and a third deacon is designated to proclaim the gospel.
3. Holy Communion is offered the faithful under both species. The coordinator insures that sufficient ministers are designated before Mass begins and that they know their stations.
4. The coordinator prepares the Prayer of the Faithful in conjunction with the family and assures that a copy is available to the celebrant.
5. The readings, homily and Prayers of the Faithful should help the family and congregation unite the deceased deacon as well as their own sorrow with the saving Paschal Mystery of Christ.

Incardination

1. A permanent deacon already incardinated in a diocese other than the Diocese of Sacramento who seeks incardination into the Diocese of Sacramento is bound to observe the provision set out in Canons 267-270 of the code of Canon Law/1983.
2. Such a permanent deacon must have already established a canonical domicile within the Diocese of Sacramento (See C. 102).
3. Before he is eligible to request incardination the permanent deacon must have completed a minimum of five years of diaconal service in the Diocese of Sacramento under the supervision of the Vicar for Clergy.
4. In order to begin the period of probationary diaconal service the non-incardinated permanent deacon must submit in writing a formal request to do so to the Diocesan Bishop. For canonical reasons, the request initially will be formally denied by Bishop in writing. The Vicar for Clergy will then send detailed instructions to begin the incardination process.
5. The decision to admit the applicant to the period of probationary service is made by the Diocesan Bishop in consultation with the Vicar for Clergy
6. In the assignment of the non-incardinated permanent deacon during the period of probationary service the Vicar for Clergy shall follow the same criteria and procedures employed in the assignment of incardinated permanent deacons. At the end of the five-year period of probationary diaconal service a list of these required documents will be sent by the Vicar for Clergy with Bishop's response to the incardination request:
 - a. A signed letter of excardination from the applicant's Diocesan Bishop.
 - b. A resume written by the applicant covering the following points:
 - i. A personal history: date and place of birth, upbringing, schools attended and degrees received, an account giving all relevant details of the diaconal training course in which the applicant participated, significant illnesses, special talents or skills in ministry, physical and emotional problems, if any.
 - ii. A health report.
 - iii. A psychological evaluation.
 - iv. A letter of good standing
 - v. Ministerial history: where and when ordained, assignments held, reasons for transfers, etc.
 - vi. Reasons for requesting incardination in the Diocese of Sacramento. Types of assignments for which he feels suited.
 - vii. Types of assignment for which he feels unsuited
 - c. Letters of recommendation: A letter from each pastor or superior of the institution in which the applicant has served as a permanent deacon in the Diocese of

Sacramento, evaluating the ministerial skills of the applicant and indicating the writer's willingness to have the applicant as a cooperator.

7. The Vicar for Clergy shall be responsible for making a recommendation to the Diocesan Bishop regarding acceptance or non-acceptance of a permanent deacon's request for incardination. He may consult with the Deacon Personnel Board in preparing a recommendation to the Diocesan Bishop.
8. Final decision regarding the request for incardination is the responsibility of the Diocesan Bishop.
9. If incardination is refused, but the non-incardinated permanent deacon is permitted by the Diocesan Bishop to continue ministering as a permanent deacon in the Diocese of Sacramento, he must have the proper authorization of his own bishop.

Leave of Absence

1. A leave of absence may be described as a permission granted by the Diocesan Bishop whereby a permanent deacon is released from his assignment and even some of his clerical obligations for a period of time. A restriction of the deacon's faculties may or may not accompany the leave of absence, depending on the circumstances, and in accordance with the law.
2. A leave of absence may be requested when personal or familial circumstances make it difficult or impossible for a permanent deacon to continue to fulfill the obligations of his state.
3. A request for a leave of absence must be made formally in writing to the Vicar for Clergy. Upon receipt of such a request, the Vicar for Clergy will meet with the deacon and then make a recommendation to the Diocesan Bishop, who makes the final decision.
4. If a leave of absence is granted, it will be given for a definite period to be determined by the Diocesan bishop in consultation with the Vicar for Clergy.
5. The permission for a leave of absence will require that the Vicar for Clergy and the deacon formulate a plan of action for the terms of the leave and set up a schedule for conferring on the course of this plan.
6. The Director will consult with the pastor of the deacon requesting the leave of absence.

Ongoing Formation

The formation of a deacon's life is an ongoing process as stated in the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States:

- 239. The post-ordination path in diaconal formation is first and foremost a process of continual conversion.
- 241. The post-ordination path should provide the deacon with ample opportunities to continue to develop and integrate the dimensions of formation into his life and ministry. In this way, the quality of his life and ministry will be ensured, avoiding the risk of ministerial burnout.

The basic components which compose the diaconal formation program (spiritual dimensions, human dimensions, intellectual dimensions, pastoral dimensions) also serve to structure a deacon's ongoing formation program.

Permanent deacons, as members of the clergy, are by Canon Law to be "especially bound to pursue holiness because they are consecrated to God by a new title in the reception of orders as dispensers of God's mysteries in the service of His people." (Can. [276 §1](#).)

In order to pursue this perfection Canon Law (Can. 276 §2) requires deacons to:

1. "Faithfully and untiringly fulfill the duties of pastoral ministry;"
2. "Nourish their spiritual life from the two-fold table of Sacred Scripture and the Eucharist;"
3. Be conscientious in devoting time regularly to contemplative prayer, in approaching the sacrament of reconciliation regularly, in cultivating special devotion to the Virgin Mother of God, and in using other common and particular means for his sanctification.

In addition to Canon Law, the National Directory and/or diocesan policies require the deacon to:

1. Daily or frequent participation in the Eucharist, the source and summit of the Christian life, as well as daily or frequent Eucharistic adoration, as often as his secular employment and family requirements permit
2. Regular reception of the Sacrament of Reconciliation
3. Daily celebration of the Liturgy of the Hours, especially morning and evening prayer
4. Shared prayer with his family
5. Meditative prayer on the Holy Scriptures—*lectio divina*
6. Devotion to Mary, the Mother God
7. Prayerful preparation of oneself prior to the celebration of the sacraments, preaching, or beginning one's ministry of charity
8. Theological reflection

9. Regular spiritual direction
10. Participation in an annual retreat
11. Authentic living of one's state of life
12. Time for personal and familial growth

All deacons are expected to make an annual retreat. In order to assist permanent deacons to continue their intellectual, spiritual, pastoral and human ongoing formation, the diocese organizes periodic convocations, annual retreats and continuing education days for them. Deacons are obliged to avail themselves of these opportunities and are encouraged to attend other theological lectures, conferences and courses at their own initiative. In addition, deacons are urged to do private study of Scripture and theology on a regular basis. A minimum of thirty (30) hours is required annually (Diocesan Statutes 38).

Permanent Deacons are expected to participate in small group communities which will meet regularly to pray and to reflect together about his ministry, to address common problems, to study together, and to be of support to one another. These communities will be organized along deanery or other geographical lines.

Remuneration and Reimbursement

Remuneration

1. In the spirit of Canon 281§3, and sections 94 and 96 of the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States (National Directory), a permanent deacon ordained for or incardinated into the diocese does not receive remuneration for his ecclesiastical ministry. A permanent deacon is to take care of his own and his family's needs from the income derived from the civil occupation, which he exercises or has exercised. This policy also applies to a non-incardinated deacon who is accepted to the exercise of an ecclesiastical ministry in the diocese.
2. No variation of the policy stated in Paragraph 1 above is permitted without the explicit permission of the Bishop. Permission for such a variation is to be sought through the office of the Vicar for Clergy.

Offerings (aka Stole Fees)

1. Under no circumstances is it appropriate for a deacon to receive a stipend or offering for sacraments or blessings. Any offerings given on such occasions are to be given to the parish. The only exception is that a deacon may accept an unsolicited gift over and above the offering to the parish, provided that it is explicitly intended for the deacon and in no way solicited or suggested.

Reimbursement

1. Continuing Education: The parish or institution to which a permanent deacon is assigned is responsible for all expenses for the permanent deacon and wife associated with the two mandatory continuing education weekends offered each year by the Director of Clergy Formation.
2. Continuing Education: A permanent deacon may find it beneficial to his assigned ministry to participate in additional courses or programs. Advance approval is required to participate in additional courses or programs from the permanent deacon's ministerial supervisor and the Director of Clergy Formation. The request for approval is to be submitted in writing, and provide a brief summary of the course or program, explain the anticipated benefits and summarize associated costs. Approval is required from ministerial supervisor and the Director of Clergy Formation with the costs shared equally between the Office of the Director of Clergy Formation, parish/institution and permanent deacon.
3. Expense Reimbursements: A permanent deacon shall be reimbursed for all authorized expenses incurred for the benefit of the parish or institution he serves. This shall include, but not be limited to, automobile mileage at the diocesan rate, required materials and travel expenses. Expenses incurred by a deacon for which he expects reimbursement shall be approved beforehand by the pastor/supervisor.
4. Liability: While a permanent deacon is exercising ecclesiastical ministry, insurance is provided under the Bishop of Sacramento's liability policy. For a permanent deacon using a privately-owned automobile that is not owned by the diocese or an ecclesiastical

entity of the diocese, in the course of exercising his ministry, the automobile liability policy of the registered owner shall be primary insurance coverage.

5. Liturgical Vestments: When the ministry exercised by a deacon in a parish or institution entails regular involvement in the Liturgy, the parish/institution [which requires it] shall provide dalmatic, alb and diaconal stoles, with the approval of the pastor/supervisor, for the use of the deacon.
6. Retreats: The parish or institution to which the permanent deacon is assigned is responsible for the cost of the permanent deacon and wife annual retreat.

References

1. Canon 281§3 - Married deacons who dedicate themselves completely to the ecclesiastical ministry deserve a remuneration by which they can provide for their own support and that of their families; married deacons, however, who receive remuneration by reason of a civil profession which they exercise or have exercised are to take care of their own and their family's needs from incomes derived from their profession.
2. National Directory 94. (Support of Clergy) - Permanent deacons are to take care of their own and their family's needs using income derived from their full-time employment by the diocese, parish or secular profession. In an individual situation of need, the diocesan Church ought to assist the deacon and his family in charity.
3. National Directory 96, (Remuneration)
 - a. Permanent deacons in full-time employment by the diocese, parish or agency are to receive remuneration commensurate with the salaries and benefits provided to the lay men and women on staff for that particular occupation.
 - b. Permanent deacons in full-time secular employment, as well as those in part-time ministries are to be reimbursed for legitimate expenses incurred in their ministry.

Retirement

Introduction

The normal retirement age for permanent deacons is established at the age of seventy-five (75). Because the deacon is called, permanently ordained and in service to the Church of Sacramento, the diocesan bishop may grant him faculties to continue in ministry for as long as he experiences good health, the support of his family, ministerial effectiveness, continued willingness to offer himself in service to the people of God.

Retirement Status for a Permanent Deacon

1. The retirement of a Permanent Deacon is the cessation of his formal assignment to ministry. Unless otherwise indicated, the deacon retains the diaconal faculties granted by the Bishop as long as he remains in the Diocese.
2. Subsequent to a permanent deacon's formal retirement, he may volunteer for or be requested by the pastor or diocesan organization to perform specific services or ministries, which are appropriate to the Office of Deacon and his particular charisms.
3. As an ordained person, the permanent deacon retains, in retirement, a special bond with the Church, his parish, the diaconate community and the bishop. Consequently, he continues to receive the information and service provided to actively assigned deacons and also to have available to him all spiritual and continuing education opportunities offered by the Office of the Permanent Diaconate.
4. Retired deacons and their spouses are welcome to continue their participation in diocesan offered continuing education and retreat opportunities. These opportunities support their growth and provide support and encouragement to the whole diaconal community. After the deacon is no longer "active" in diaconal parish ministry the financial responsibility for these opportunities lies with the Bishop's Office.
5. No retirement benefits or remuneration accrue to a deacon under the provisions of this policy, except as provided in Section 4 above. This does not preclude a deacon from receiving benefits from the diocese to which he might otherwise be entitled as a result of compensated parish or diocesan service.

Conditions and Process for Retirement

1. At the age of seventy-five (75) the permanent deacon is expected to send a request for retirement from formal and assigned ministry in writing to the bishop. The deacon may request earlier retirement for reasons of health, inhibiting family responsibilities, and/or reasons acceptable to the bishop.
2. If, because of health or inhibiting family responsibilities the permanent deacon is discerned to be incapable of performing his diaconal duties, the Bishop may suggest or direct the deacon to retire. Health is understood in the fullest sense, that is, in its spiritual, intellectual, emotional, and physical dimensions.
3. Upon acceptance of the deacon's request for retirement, the Bishop will notify the permanent deacon of his retirement from ministry assignment. Copies of the bishop's

letter will be sent to the deacon's final place of formal assignment, the Office of Clergy Formation and the deaconate personnel board.

Appendix I: Service Agreement

Name of Deacon _____

Parish/Location _____

Organization (if applicable) _____

This agreement covers the years beginning (Month/year) _____ through (month /year)

Purpose of Service Agreement

This agreement serves as a tool that a pastor and a deacon use to arrive at a mutual commitment and understanding of the deacon's ministry while assigned to a specific parish and to document the agreement. It facilitates a dialogue in which pastor and deacon discern how the deacon may exercise his diaconal ministry, which is integrated and moderated by the unique circumstances of his family and professional life, if still employed. It also defines the pastor's commitment to resources and support needed for the deacon needed for the deacon to achieve his goals, and to assist and support the deacon in his continuing formation and spiritual growth.

The agreement seeks also to promote accountability to the Bishop through the diocesan Office of Clergy Formation providing a working basis for ministry reviews of the deacon and his assignment every three years.

Deacons or pastors may request that the agreement be reviewed by the parties when life or parish circumstances curtail the deacon's ability to fulfill commitments as outlined. Otherwise, the agreement remains in effect for three years or until the installation of a new pastor or parochial administrator at which time a new agreement is arranged.

As reflected in the national directory for deacons there is a threefold call to ministry for all deacons.

- The Church's Ministry of the Word: The Deacon as Evangelizer and Teacher
- The Church's Ministry of Liturgy: The Deacon as Sanctifier
- The Church's Ministry of Charity and Justice: The Deacon as Witness and Guide

By ordination, the deacon, who sacramentalizes the Church's service, is to exercise the Church's diakonia. Therefore, "the diaconal ministries, distinguished above, are not to be separated; the

deacon is ordained for them all, and no one should be ordained who is not prepared to undertake each in some way.” However, even if this inherent ministerial service is one and the same in every case, nevertheless, the concrete ways of carrying it out are diverse; these must be suggested, in each case, by the different pastoral situations of the single churches.” A deacon may also have greater abilities in one aspect of ministry; and, therefore, his service may be marked by one of them more than by the others. (National Directory, ch 1, par 39)

Following is a list of some of the possible ministries that the deacon may be involved in. This list is not meant to be inclusive or exclusive but simply an indication of the focus of your particular ministry. Please check those ministries that reflect your intention for service in the coming years or an openness to respond to as needed or requested.

A. The Church’s Ministry of Charity and Justice: The Deacon as Witness and Guide:

Outreach to the poor _____

Ministry to the sick and dying _____

Visiting Homebound or those confined to institutions. (hospital or jail ministries) _____

Social Justice/ Advocacy _____

Collaboration with institutions like St. Vincent de Paul, Knights of Columbus etc. _____

Other _____

B. The Church’s Ministry of the Word: The Deacon as Evangelizer and Teacher:

Adult religious Education/Scripture study _____

Baptismal Preparation _____

Marriage Preparation _____

Annulments _____

RCIA _____

Training of lectors, Extraordinary Ministers of Holy Communion, Altar Servers _____

Cursillos and other non-sacramental activities at which you preside as deacon _____

Spiritual direction _____

Other _____

C. The Church's Ministry of Liturgy: The Deacon as Sanctifier

Services at Masses _____

Baptisms at which you function as deacon: _____

Confirmations _____

Weddings _____

Funerals / Vigil Services/ gravesite services _____

Prayer/ reconciliation services _____

Holy Communion taken to homes or institutions at which you function as a deacon _____

Benedictions _____

Stations of the Cross _____

Novenas _____

Retreats/ Days of Recollection _____

Other _____

The normal preaching assignments each month will include: _____

The deacon is assigned to a particular parish to be a servant to the bishop and the priests of a particular local in their service to the people of God. Deacons have a particular role in bringing together the needs and resources of the people. Communication and collaboration of the deacon with the pastor then is essential to the church's response to the call to serve.

- For this reason, the deacon and the pastor shall meet together privately at minimum once every three months to discuss the needs of the parish and the ministries of the deacon.
- The deacon is encouraged to participate in the planning meetings of the parish.
- To further promote communication and collaboration the deacon is encouraged to participate in the Pastoral Council. As an appointed member of the parish staff the deacon is not there to give advice but to receive and clarify the vision and advice of the laity along with the priests. This participation would enhance the deacon's ability to support the leadership of the pastor.

As a servant to the Lord and assigned to this parish I commit to dedicate _____ hours per month on average to the parish in the threefold ministries of deacon. This will include hours of preparation for preaching and preparation time for other services.

Statement of a personal ministerial goal:

Statement of current or intentioned involvement in ministries that are outside the parish's understanding of "parish ministries"; i.e. Catholic social services, jail ministry, St. Vincent de Paul, organizations that advocate for or feed the homeless, specific tasks requested by diocesan staff in service to the diocese, etc.

Resources: These are some of the ways I will fulfill my continuing formation:

- Continuing Education Formation days offered by the diocese
- Spiritual Direction
- Annual retreats
- Reading relevant documents from the diocese or the Church at large that reflect on deacons or our ministries
- Other

Deacons do not receive any offering for services rendered in their ministry, according to Diaconate Policy and diocesan statutes. The Parish assumes the cost of the continuing formation of Deacons and wives. These include diocesan Deacon Education days, Diocesan Retreats, pre-approved Conferences, books, mileage, or supplies needed for the ministry.

Asking for God's grace, we the undersigned, join together in service to God's People in accepting this agreement. We pray that the Spirit will guide us in our ministries for the greater honor and glory of God.

Deacon _____ Date: _____

Pastor/Administrator: _____ Date: _____

I acknowledge and support this agreement:

Deacon's Spouse: _____ Date: _____

Please forward a copy of the completed and signed Agreement to:

Office of Clergy Formation, 2110 Broadway, Sacramento, CA 95818

Notes from the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, chapter 1

V. The Church's Ministry of the Word: The Deacon as Evangelizer and Teacher

He may preach by virtue of ordination and in accord with the requirements of Canon Law. Other forms of the deacon's participation in the Church's ministry of the word include catechetical instruction; religious formation of candidates and families preparing for the reception of the sacraments; leadership roles in retreats, evangelization, and renewal programs; outreach to alienated Catholics; and counseling and spiritual direction, to the extent that he is properly trained. The deacon also strives to "transmit the word in [his] professional [life] either explicitly or merely by [his] active presence in places where public opinion is formed and ethical norms are applied." (31)

Because the deacon sacramentalizes service, he should proclaim the word in such a way that he first witnesses its empowerment in his own life. Then he can effectively challenge others to practice the Church's ministry of charity and justice in the social environments in which people live their baptismal vocation. By his own faithful practice of the spiritual and corporal works of mercy, the deacon "by word and example . . . should work so that all the faithful, in imitation of Christ, may place themselves at the constant service of their brothers and sisters." (32)

VI. The Church's Ministry of Liturgy: The Deacon as Sanctifier

In the context of the Church's public worship, because of its centrality in the life of the believing community, the ministry of the deacon in the threefold diakonia of the word, of the liturgy, and of charity is uniquely concentrated and integrated. (34)

VII. The Church's Ministry of Charity and Justice: The Deacon as Witness and Guide

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

The deacon's service in the Church's ministry of charity and justice is integral to his service in the Church's ministry of word and liturgy. "The three contexts of the diaconal ministry . . . represent a unity in service at the level of divine Revelation: the ministry of the word leads to ministry at the altar, which in turn prompts the transformation of life by the liturgy, resulting in charity." (37)

The life of the deacon reflects this threefold calling. Just as the call to charity and justice informs the deacon as evangelizer, the ongoing call to holiness sends him into the world to serve people in need and reflect God's love for all.

Appendix II: Burial Preferences Form

DATE: _____

TO: Vicar for Clergy

In accordance with the diaconal burial policy, the following information concerning my personal requests/preferences relative to burial arrangements in the event of my death are voluntarily submitted. These requests are to be considered valid upon receipt and until they are modified or rescinded by me, upon written notification to the Vicar for Clergy. These requests have been discussed and concurred in by my wife and/or family as indicated by the signatures below. I understand that these requests are not to be considered as my last will and testament, but rather an informal document intended to assist the Vicar for Clergy in carrying out their responsibilities pertinent to my burial arrangements. All persons designated as taking part in my funeral arrangements have been contacted by me and have agreed to participate as specified.

My First Name Middle Initial Last

If applicable:

Spouse's First Name

Last

Spouse's Phone

Home Address

City

State

Zip

Home Phone

I have designated the following priest/deacon as coordinator to assist my family in supervising the burial arrangements.

Name

Address

Telephone

In the event that the above cannot perform their duties as coordinator I have requested the following alternates.

1. _____
Name Address Telephone

2. _____
Name Address Telephone

3. _____
Name Address Telephone

I (am) (am not) a Veteran.

I (do) (do not) wish an American Flag.

I (do) (do not) wish military honors at grave side.

I (do) (do not) wish a Vigil service.

I have asked the following to conduct my Vigil.

1. _____
Name Address Telephone

2. _____
Name Address Telephone

3. _____
Name Address Telephone

I have asked Rev. _____ to be the presiding celebrant for the funeral Mass.

1st Alternate: Rev. _____

2nd Alternate: Rev. _____

I would like the following priests to concelebrate the funeral Mass as well as all other priests attending and who wish to do so:

Rev. _____

Rev. _____

Rev. _____

I would like the following deacons to assist at the Mass:

Dcn. _____ and Dcn. _____

1st Alternate: Dcn. _____

2nd Alternate: Dcn. _____

I would like Rev. or Dcn. _____ to be the homilist.

Liturgy Requests: (for Vigil, Funeral Mass and/or Graveside Rites.)

Special Prayers:

Readings: Old Testament:

New Testament:

Gospel:

Special Hymns:

Lector: (1) (2)

Reader: (1) (2)

Other Requests:

Deacon's Signature _____ Date _____

If applicable:

Spouse's Signature _____ Date _____

Recommendation: In order that all those you have designated as your primary choices will be aware of the other participants and their duties, as well as serving as a reminder to them, it is recommended that they also receive a copy of this form.

Option to DECLINE Burial Preferences

(To be signed only if you do not wish to submit the above information.)

Deacon's Signature _____ Date _____

If applicable:

Spouse's Signature _____ Date _____



Appendix III: Periodic Review of Diaconal Ministry (PRDM)



Introduction

“The continuing formation of deacons is a human necessity which must be seen in continuity with the divine call to serve the Church in the ministry and with the initial formation given to deacons, to the extent that these are considered two initial movements in a single, living process of Christian and diaconal life.”ⁱ This ongoing formation includes the periodic evaluation of deacons.

“The goal... is to responsibly address the various aspects of a deacon’s ministry, the development of his personality and, above all, his commitment to spiritual growth.”ⁱⁱ

The Periodic Review of Diaconate Ministry is an instrument used by the Diocese of Sacramento to provide feedback to the individual deacon, the Bishop, and the Episcopal Vicar for Clergy, about the individual deacon's effectiveness in their ministry. It also gives the opportunity to affirm the good work being done in that deacon's ministry and to provide information about the areas in which a deacon may need continuing education and formation.

Evaluation Process

- The process of evaluation will originate with a letter from the Vicar for Clergy, or his designate, informing the deacon that he is to be evaluated. A letter will also be sent to the superior of the deacon.
- The Deacon Deanery groups will also provide information on the evaluation process to the deacons within their respective groups.
- The deacon will then have up to 3 weeks to contact at least 10 persons to ask them to participate in the evaluation process. The deacon will include an overview of the process which will be included in the letter from the Vicar for Clergy.
- Those who have been asked to participate will then have up to 3 weeks to complete the online evaluation.
- The evaluation process will also include a summary report from the Office of Clergy Formation indicating the status of the deacon’s fulfillment of the following requirements: annual retreat, continuing education requirements, and submission of the current service agreement.

Evaluation Process - Results and Moving Forward

- Once the evaluation process has been completed, the Deacon Deanery Leadⁱⁱⁱ, joined by members of the Deacon Personnel Board will discuss the report with the Deacon and provide an overview of the evaluation to the Bishop and the Vicar for Clergy.
- A copy will be given to the Deacon and one will remain in his file.

Review Panel (Deacon Lead & Members of the Personnel Board) will be responsible to:

- Receive a copy of the completed report
- Review report individually
- Set up a meeting with the Deacon Lead and members of the Personnel Board to discuss the Deacon being evaluated strengths and weakness
- Prepare a consensus list of recommendations for Deacon to share with Deacon. Group should leave with a sense of direction to share with Deacon.
- The purpose of the evaluation process is to assist the deacon in his ministry and service to the Church, as well as to enable communication with the Diocese and Diaconal Offices.

ⁱ *Directory for the Ministry and Life of Permanent Deacons*, no. 71, United States Catholic Conference, 1998.

ⁱⁱ *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, no. 239. United States Conference of Catholic Bishops, 2005.

ⁱⁱⁱ A Deacon Deanery Lead is a deacon responsible for convening deacon deanery meetings.