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**Manual for
The Permanent Deacon
in the
Archdiocese of Santa Fe**

**Fifth Edition
2021**

THE DEACON MANUAL

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THE DEACON MANUAL

CHAPTER 1

INTRODUCTION

While all permanent deacons share in the same universal order of deacons within the Roman Catholic Church, there are customs and practices which are particular to the deacons within each local church (i.e., diocese or archdiocese). Policies such as the age of retirement, the wearing of clerical attire, and the requirements for continuing education can vary. Other policies and procedures may be common to all deacons in the United States, but the details and implementation may vary from diocese to diocese.

Therefore, the purpose of *The Deacon Manual* is to assist the ordained permanent deacon in exercising his diaconal responsibilities to the People of God within the Archdiocese of Santa Fe. *The Deacon Manual* includes all pertinent policies and directives regarding deacons in the Archdiocese as well as customary practices and expectations. In so doing it is hoped that this *Manual* will provide a sound foundation on which to practice the deacon's ministry and offer useful guidance on best professional practices here in the Archdiocese.

It should be understood that what is contained in this *Manual* is normative and shall be observed by all in regard to whatever pertains to the permanent diaconate in the Archdiocese of Santa Fe. Only the Archbishop or his delegate may dispense from these norms in those cases permitted by law.

This is now the Fifth Edition of *The Deacon Manual* which reflects the evolving history of the Permanent Diaconate within the Archdiocese. Numerous changes in policies and structures have been instituted since the previous (2016) edition and are reflected in this Fifth Edition. While we have done our best to provide a correct and accurate reference work, perfection has undoubtedly eluded us. Therefore, please inform the Director of the Office of Deacons of any mistakes, errors, or omissions that you may discover.

CHAPTER 2

THE COMMUNITY OF PERMANENT DEACONS, THE DEANERY DEACON GROUPS AND THE DIACONAL COUNCIL

A. THE COMMUNITY OF PERMANENT DEACONS

“It is proper to the nature of man to freely unite himself with others in order to combine and coordinate efforts for attainment of common interests. The church recognizes therefore, that the faithful have the right of consulting, directing, and participating in associations in order to promote activities and goals that are in harmony with the mission of the church.”¹ Under Canon 278§1 of the *Revised Code of Canon Law* (1983), the general right of association of secular clerics (such as permanent deacons) is officially recognized. Such associations promote fraternal support, the pursuit of holiness in the exercise of their ministry and fosters unity among the clergy and between themselves and their bishop.

The community of permanent deacons of the Archdiocese of Santa Fe, is made up of all the ordained permanent deacons (either incardinated into the Archdiocese or granted faculties by the Archbishop of Santa Fe), regardless of their canonical assignments, together with the wives of such deacons and the widows of deceased deacons who served the Archdiocese of Santa Fe.

1. Overall Mission Statement

Unless otherwise specifically stated, all subsequent reference in the *Manual* to “the Community” must be understood to include the wives and widows of deacons in addition to the deacons themselves. This Community is committed to all the ministries for which permanent deacons are called, formed, and ordained. These ministries are broadly characterized as the ministry of love and justice, the ministry of the Word of God, and the ministry of the liturgy.

2. General Goals of the Deacon Community

In support of its overall mission as described above, the Community of permanent deacons sets itself the following general goals:

- To provide a framework (i.e., the Community) within which we can nurture, sustain, and enhance our God-given talents and charisms for these ministries.
- Through the deanery’s Diaconal Council representatives, to identify annually to the Diaconal Council the continuing education and spiritual growth needs of the Community.
- To provide opportunities for each deacon deanery community to gather for fellowship and the sharing of ministry.

¹ Joseph T Martin De Agar, *A Handbook on Canon Law* (Montreal: Wilson & LaFleur Limitée, 1999) p. 61.

B. THE DEANERY DEACON GROUPS

Within the Community, there are organized smaller groups of deacons and their wives and widows. These groups are territorial, corresponding generally to the boundaries of the deaneries (*vicariates forane*) established within the Archdiocese. As needs dictate, groups with declining membership may merge with adjacent groups and groups that have grown unwieldy may divide. A deacon's deanery affiliation is normally determined by the location of the parish or institution to which he is canonically assigned, not the location of his family residence (domicile) or by his personal preference.

Each deanery group is expected to meet regularly in order to conduct the routine business of the Community and for spiritual growth, fellowship, continuing education, and recreation.

One deacon and deacon wife (not married to one another) from each deanery group and one alternate should be elected by that deanery to represent that group on the Diaconal Council. (See below: Section C, 2).

C. THE DIACONAL COUNCIL

Please refer to Appendix A – Constitution of the Diaconal Council for a complete description of the Council's structure and organization.

1. Purpose

The Diaconal Council (hereafter, the Council) is established to serve as an advisory body to the Archbishop on matters concerning diaconal ministry and life in the Archdiocese. It constitutes the forum by which input from deacons and their families is communicated, discussed and acted upon by the Community at large. The Council shall represent the Community in its dealings with the Archbishop, the Director of the Office of Deacons and other Archdiocesan staff agencies.

2. Organization and Membership

The Archbishop is the *ex officio* president of the Council. Ordinarily, the Archbishop delegates the presidency of the Council to a deacon member of the Council elected from its number. In matters of great importance to the entire Community the Archbishop may choose to preside in person over the proceedings of the Council or have the Director of the Office of Deacons act in that capacity.

One deacon and one deacon's wife (not married to one another) elected from each of the deanery groups in the Archdiocese shall provide representation on the Council.

Although the Director of the Office of Deacons is not a voting member of the Council, his presence is required by Archdiocesan policy at all Council meetings. When the Director is not

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available for the Deacon Council meeting, the Council meeting will be rescheduled until such time that he is available.

The Council will meet four times per year to act as the forum by which input from the Archbishop, the Director of the Office of Deacons and the Community is discussed, acted upon and reported in the proper format to:

- Support the development of the Community in matters relating to ongoing spiritual direction and continuing education, and
- Assist the Archbishop and the Director of the Office of Deacons in recruiting and ongoing support of diaconal candidate formation.

3. Goals

The council representatives will forward to the Chair issues and concerns that need to be addressed at the scheduled or special meetings.

The Chair will prepare the invitation and agenda, which will be mailed to the Archbishop, the Vicar of Clergy, the Director of the Office of Deacons and the council members at least one month prior to the scheduled meeting. The Secretary will take the minutes and send a draft to the Director of the Office of Deacons for review and approval for publication. The Council may also direct the Chair to write any follow-up correspondence. The Chair will prepare the annual report, send the draft to the Officers and Director of the Office of Deacons for review and finalize the draft to be included in the packet for the annual retreat.

The Council will initiate and organize spiritual formation retreats and continuing education seminars and workshops for the Community throughout the liturgical year.

The Council will schedule and identify a host deanery as well as organize and publicize the time, date and location of the annual deacons' in-service day(s) training to the Community.

The Council will identify the deanery that will organize and host the annual deacon retreat, schedule the date with the retreat location, assist the host deanery in selecting the retreat master and assist with all logistical matters the hosting deanery may request of the council members. It must be noted that the purpose of the annual deacon retreat is to be a purely spiritual time for the deacons and wives to come together as a Community to be renewed and refreshed in the presence of the Holy Spirit.

The Council will furnish guidelines to each deanery group to be used when the deanery group is responsible for the development and organization of the annual retreat.

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CHAPTER 3

DIRECTOR OF THE OFFICE OF PERMANENT DIACONATE

A. SPECIFIC DUTIES

The Director of the Office of Permanent Diaconate, or Director of the Office of Deacons as he is more commonly referred to, is appointed by the Archbishop of Santa Fe to provide support for those who serve as permanent deacons in the Archdiocese. This position has evolved over the years², and in its present form, the Director collaborates with the Archbishop and, under his supervision, with other members of the Archbishop staff together with deans, pastors and other responsible agents in integrating the Office of Deacons within the overall Archdiocesan Pastoral Plan.

Supervising the Office of Deacons, the Director maintains office records, prepares and manages the office budget, collaborates with the archdiocesan Director of the Office of Worship and ensures that the deacon community is kept current with liturgical principles and practices, facilitates a learning community among deacons and calls forth the community to continuing professional education and spiritual growth. The Director also assists the Director of Formation with recruitment, screening, testing, and training of deacon candidates according to the U.S. Conference of Catholic Bishops (USCCB) and archdiocesan directives and policies.

As facilitator and advisor, the Director works in collaboration with the Diaconal Council³ to support and assist the diaconal community and its individual members in pursuit of their ministry. Whenever possible the Director provides a visible presence at all archdiocesan and deanery activities and promotes good public relations while also providing leadership in coordinating diaconal ministry within the Archdiocese.

B. ADMENDMENT AND EVALUATION OF THE DEACON MANUAL

1. Amendment

Changes in the *Manual* will need to be made. Some changes will be dictated by

² Historically in the Archdiocese the individual responsible for the permanent diaconate was a priest known officially as the Vicar of Deacons. In 1993, Archbishop Sheehan instituted the position of Director of Deacons and appointed Deacon Norbert Sanchez to fill that position; he was succeeded in 1995 by Deacon Donato (Don) Lucero. In August of 2007, Deacon Donato (Don) Lucero was succeeded by Deacon Steve Rangel. In 2015, Archbishop John Wester became the 12th Archbishop of Santa Fe, he subsequently reorganized the position of Director of Deacons and appointed Deacon Andy Carrillo as Director of the Office of Deacons, who reports to the Vicar General, Vicar for Clergy, Fr. Glennon Jones.

³ As described in Chapter Two.

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higher authority in the Church, such as those changes necessitated by official interpretations of Canon Law, by pronouncements of the USCCB, or by revised Archdiocesan policy that is binding on the Community. Moreover, any person or organization may propose changes to the Director of the Office of Deacons.

2. Evaluation

The requirements, policies, and procedures contained in this *Manual* and their implementation, shall be evaluated as required. Evaluation is conducted by the Archbishop, the Vicar for Clergy, the Presbyteral Council, the Director of Worship/Liturgy/Christian Initiation, and members of the Diaconal Council.

CHAPTER 4

CANONICAL ASSIGNMENTS AND BENEFITS

The permanent deacon who derives his income from secular employment is fully responsible for his own livelihood and that of his family. In such a situation he is generally not available for a full-time position in the church. Yet he is expected to be available and committed to part-time ministry by virtue of his vocation and ordination. (see Section B below). However, there are some permanent deacons who by their education and expertise have been called to devote themselves to full-time employment in the Church and, in a similar manner, there are deacons who retire early from their secular employment in order to devote themselves to full-time ministry. (see Section A below).

The permanent deacon who has been granted faculties by the Archbishop of Santa Fe, whether or not that deacon has been incardinated into the Archdiocese⁴, is canonically assigned by the Archbishop to a parish or to a special ministry or both. In this canonical assignment he ministers either on a full-time or a part-time basis, but he has an important sacramental role 24 hours a day regardless of his assignment simply by reason of his having received sacred orders. Placed in the world without being of the world he has the challenging duty of ministering in the marketplace, of living out the Gospel in the world, and of forming new lay-clerical relationships.

Conversely, a permanent deacon who does not have a canonical assignment is effectively prevented from exercising any diaconal function. Such an unassigned deacon is not entitled to any of the benefits described below.

All permanent deacons are clerics. Married deacons who dedicate themselves to full-time ecclesial ministry deserve remuneration sufficient to provide for themselves and their families⁵. However, those who receive remuneration by reason of a secular profession are expected to support themselves and their families without assistance from the Church⁶.

All permanent deacons assigned in the Archdiocese of Santa Fe are **required** to attend scheduled In-Service Days and the annual weekend spiritual retreat for deacons and their wives. The legitimate expenses of attendance by both deacon and wives at these gatherings are to be paid by the parish or institution to which the deacon is assigned. Approved programs of continuing education in which the deacon is enrolled, in keeping with the requirements of Chapter 5, Section C of this *Manual*, shall be paid for according to the suggested formula of: **one-third paid by the Archdiocese, one-third by the deacon's parish or institution, and one-third by the deacon himself**. Any alternative arrangement for reimbursement for professional education should be specified in the Pastor-Deacon Agreement described in Sections A and B of this Chapter.

⁴ See Chapter 9, Section A.

⁵ Canon 281§3.

⁶ Ibid.

“Stole fees” (not “stipends”, which are given to priests for the celebration of the Eucharist for a particular intention) are offerings given on the occasion of administering the sacraments (other than the Eucharist) and sacramentals. When a “stole fee” is given to a deacon on the occasion of a sacrament, it is understood to be for the parish. However, if the donor makes a specific gift to the deacon himself, the deacon may keep the gift. (See the Archdiocesan *Parish Administrative Manual*, Section VI.III, Page 11). If the deacon so wishes, his gifts can be given to the St. Stephen’s Fund. (n.b., if the deacon receives it and then gives it to an organization, it is still reportable as income to the IRS regardless,)

A. FULL-TIME MINISTRY

The permanent deacon whose family and financial circumstances will permit full-time ministry should have the opportunity to be employed in those activities of the Church that are especially appropriate to his role as servant-leader and to his personal gifts and qualifications. Among these may be administrative, managerial, custodial, catechetical, liturgical and sacramental functions. When the Archdiocese is confronted with the need to administer a parish and no priest is available, the Archbishop may appoint a qualified permanent deacon as Parish Life Administrator⁷ -- known as **Parish Life Coordinator** in the Archdiocese of Santa Fe.

The permanent deacon’s multiform ministry, enriched by the diversity of his gifts, cannot be defined in a single position description; neither is there a single set of benefits applicable to a permanent deacon engaged in full-time ministry. Therefore it is imperative that a Pastor-Deacon Agreement and Position Description (with salary) be developed for each permanent deacon who is employed full-time by the Church. Both the Pastor-Deacon Agreement and Position Description (with salary) must be approved and signed by the employer (Archdiocese, parish or institution) and the employed deacon. A copy of each Pastor-Deacon Agreement and Position Description (with salary) governing the employment of a full-time deacon must be provided to the Director of the Office of Deacons and placed in the deacon’s general personnel file (see Chapter 13, Section D.1). This Pastor-Deacon Agreement and Position Description should address the following types of benefits:

1. Salary

The negotiated salary for a permanent deacon employed full-time in Church work should take into account his personal financial situation, his specific position, his experience, and his education. Justice is the overriding consideration in arriving at an agreed-upon salary. Because of the real possibility that the employing parish or institution may temporarily be unable to pay the deacon’s salary, the Pastor-Deacon Agreement should address possible alternative means of meeting his legitimate short-term financial needs.

2. Other Benefits

⁷ Reference Canons 273-289.

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In addition to his salary, a permanent deacon engaged full-time in diaconal service is entitled to an equitable schedule of working hours. He is entitled to sick leave, to personal leave, to a day or days off each week when the workload will permit and to a yearly vacation. All these personal benefits must be specified in the Pastor-Deacon Agreement and Position Description.

Furthermore, the full-time deacon is to be reimbursed at the prevailing rate for travel expenses incurred in his sacramental ministry (that is, in those liturgical functions in which the deacon is expected to participate or at which he is the presider). Provisions should also be made for life and disability insurance for the benefit of the deacon's family. Likewise, the deacon (and his family members when feasible) should be covered by medical and dental insurance.

B. PART-TIME MINISTRY

Those permanent deacons of the Archdiocese of Santa Fe engaged in secular positions should never forget that they are ordained ministers and give due priority to their families, their employment, and their canonical assignments -- **respectively**.

Although permanent deacons, who are committed to part-time ministry by virtue of their canonical assignment, are not entitled to a salary for the support of their family, they are however, entitled to just compensation for the expenses that occur in the exercise of their ministry. A Pastor-Deacon Agreement, less formal than for a deacon in full-time ministry, should be clear and comprehensive nonetheless and written by the pastor or supervisor for every permanent deacon holding a canonical assignment in the Archdiocese. Such an agreement delineates the deacon's responsibilities, his pastor's or supervisor's expectations of him and the benefits to which he is entitled.

For the purposes of budgeting and accounting, a certain sum of money should be specified by his parish or institution for a part-time permanent deacon's expenses while incurred in the exercise of his ministry. If the deacon derives adequate income from his secular employment for his own and his family's legitimate needs, then he is encouraged to voluntarily donate back to his parish or institutions the same amount he has been paid as prototype steward and exemplary servant-leader.

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CHAPTER 5

PERSONAL DEVELOPMENT

“THOSE WHO ARE ORDAINED TO THE DIACONATE ARE OBLIGED TO ONGOING DOCTRINAL FORMATION WHICH PERFECTS AND COMPLETES WHAT THEY RECEIVED PRIOR TO ORDINATION.”⁸

“The post-ordination path in diaconal formation is first and foremost a process of continual conversion. . . . the goal for this post-ordination formation is to address the various aspects of a deacon's ministry, personal development and, above all, his commitment to spiritual growth. A deacon's ongoing formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus, it should be complete, systematic, and personalized in the diverse aspects whether human, spiritual, intellectual or pastoral. The primary source for post-ordination formation is the ministry itself.”⁹

There are two principal opportunities for personal development of permanent deacons in the Archdiocese of Santa Fe: the annual weekend spiritual retreat and the scheduled In-Service Day (or days). The importance of attendance at both of these events is paramount and all active deacons are expected to attend. Due to the cultural diversity of our diaconal community, efforts will be made to provide translations for our non-English-speaking deacons and their wives as our deacon Community is a microcosm of the Church in the future.

A deacon who finds himself **unable** for legitimate reason(s) to attend these gatherings will be **required** to correspond in writing at least four weeks in advance with the reasons for not attending, such as death in the family, sick or away on business. In the letter the deacon should also add how this training will be made up, when it will be completed, and where the training will take place. It is especially critical that each deacon participate in the Annual Deacon Retreat as required by Canon 276. All written correspondence regarding this matter will be sent directly to the Director of the Office of Deacons. (See form letter in Appendix F).

A. SPIRITUAL GROWTH

Spiritual growth of the permanent deacon should be a continuous process, rooted in the fulfillment of his everyday vocation as a Christian worker, husband and father, and strengthened by profound exposure to Sacred Scripture that will find authentic expression in prayer and

⁸ Directory for the Ministry and Life of Permanent Deacons, Congregation for the Clergy (Washington, DC: U.S. Catholic Conference, 1998) Number 63, Page 127.

⁹ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, (Washington, DC: USCCB, 2005) Number 239, Page 113.

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apostolic work. Permanent deacons experience the call to sanctity in the daily environment of their home, their workplace and the secular community.

1. Spiritual Direction

A deacon is encouraged to choose a well-qualified **spiritual director**, not only to counsel him through problems, but also to assist him in his encounters with Christ in his ministry.

2. Deacon Deanery Groups

The community exercises its support for each deacon at the deanery level. The regularly scheduled meetings of permanent deacons and their wives at the deanery level should be a top priority among the deacon's endeavors as an occasion on which individuals with diverse skills, distinctive experiences, wide-ranging interests and collective wisdom can assist and support one another in ways of growing that are not possible when persons act singly.

B. STRENGTHENING FAMILY RELATIONSHIPS

Because most permanent deacons are married, their spiritual growth must recognize the supernatural resource available to them and their families in the sacrament of matrimony. The lives and lifestyles of married deacons and their wives is a reflection of the service they render to the community. Wives and children should be supportive of the permanent deacon's spiritual growth. Although not mandatory, various programs should be made available for the wives and children of permanent deacons, including professional marriage and family counseling services.

C. PASTORAL AND ACADEMIC CONTINUING EDUCATION

Deacons as professionals in ministry need to update themselves continually with practical education in order to (1) provide the best possible service to the People of God; (2) ensure a feeling of self-confidence and adequacy in the ministry; and (3) demonstrate to the Church they serve that they are professionally accountable. Each deacon should arrange that his parish or institution of assignment budgets for and then contribute its fair (one-third) share of the legitimate cost of his continuing education.¹⁰ A deacon who is retired (refer to Chapter 9, Section D) but remains active in the ministry is expected to fulfill the required continuing education and meeting requirements.

1. Policy

Each permanent deacon who is granted faculties to function within the Archdiocese of Santa Fe is expected to complete a minimum of forty hours of continuing education each year. Hours of continuing education are determined on the basis of clock time actually spent in attending formal classes, lectures, seminars, and workshops on academic subjects related to the personal

¹⁰ Refer to Chapter 4

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development of the deacon as an ordained minister. In individual cases where remote location and great distance are a hardship, a deacon may devise a plan for acquiring the equivalent amount of continuing education by alternative means such as a self-study, correspondence courses and directed reading. This plan must be discussed with the deacon's pastor/supervisor and then submitted to the Director of the Office of Deacons. The educational portions of such gatherings as: In-Service Training Day(s), the annual weekend retreat for deacons and their wives, monthly deanery meetings and regional conferences of permanent deacons count toward the forty hours required yearly. The deacon must be specific when referencing the use of books (i.e., title, author and subject), videos or television programs (i.e., speakers name and subject).

2. Reporting Continuing Education.

Annually, in January, each permanent deacon is required to submit, in writing, a report of continuing education received over the preceding twelve-month period (a sample of the form to be used is found in Appendix E). Failure to comply may ultimately lead to a suspension of faculties.

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CHAPTER 6

PASTORAL AND PROFESSIONAL RELATIONSHIPS

A. GENERAL

Diakonia makes tangible, visible and audible the concept of **service**. *Diakonia* is not only the response of an individual to a call to a particular ministry, but a constitutive essential element of the Catholic Church. In the same way that a bishop or a priest is not defined solely by his sacred functions, neither should the deacon be defined merely by what he does. Rather, like the other two orders in the ordained ministry he must be regarded in the context of what he is: *the consistent and effective embodiment of Christ's commandment to love the least of our brothers and sisters*.

The deacon's pastoral relationship and responsibility are to help the Church see through his eyes, to hear through his ears, and to perceive through his own life experiences, the needs, the resources, and the opportunities present in the People of God. The permanent deacon is envisioned as a driving force (or animator) for the Church's *diakonia* (service) toward the local Christian community. Sometimes employed in administrative or institutional responsibilities of the Church and often committed to secular employment, the deacon also has a great potential for service to the Church by his response to his vocation to bear public witness before all believers.

B. THE DEACON AND HIS BISHOP

Deacons in the Archdiocese of Santa Fe are accountable to the Archbishop for their stewardship. While localized because of their canonical assignments, they are nevertheless extensions of the Archbishop's pastoral solicitude for the health and growth of the entire faithful of the Archdiocese.

This view of the deacon's role demands a close relationship between the Archbishop and the deacons ordained for this service and bound by obedience to him. That relationship must foster open, regular and frequent communication and dialogue about the respective needs and goals of the Archdiocese on the one hand and those of the community on the other. The Director of the Office of Deacons will normally conduct the day-to-day business of the diaconal community with the Archbishop or Vicar for Clergy, while the Archbishop himself is an *ex-officio* member of the community.

C. THE DEACON AND THE PRESBYTERATE

Although the deacons of the Archdiocese of Santa Fe are assigned by the Archbishop and are ultimately accountable to him, their immediate supervisor is most often a pastor or another priest so as to carry out the Archdiocesan mission. Both priests and deacons are assigned by the Archbishop to work in fraternal collaboration in the exercise of their respective responsibilities

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under the coordinating authority of the pastor/priest. They also work in collaboration with all members of the pastoral team. Therefore, it is highly recommended that the pastor /priest meet with the deacons and their wives on a regular basis.

Communication is indispensable for a fruitful relationship between priest and deacon. Mutual respect, fraternal unity, freedom and honesty are of paramount importance. They should strive for a recognition of the real interdependence between the two hierarchical orders of priest and deacon in accomplishing Christ's mission through his Church.

1. Service Outside the Assigned Parish.

As adequate and appropriate communication is indispensable for a fruitful relationship between priest and deacon, when the deacon is asked to assist at another parish (rosaries, funerals, committals, presentations, etc.), **he shall inform his pastor and the pastor of the parish at which he will be assisting, requesting permission from both.** This includes ministering at nursing homes, mortuaries, and cemeteries within the boundaries of a parish outside the parish he is regularly assigned.

2. Assist as a Deacon outside of the Archdiocese of Santa Fe

When a deacon receives a request to function as a deacon in another diocese, said deacon should request in writing to the Director of the Office of Deacons for permission to function outside of the Archdiocese of Santa Fe. This request should be submitted at least two weeks prior to the date of the function.

In submitting the request for permission the following should be included:

- Written permission of the deacon's pastor.
- Written permission of the pastor in charge of the place in which the deacon has been requested to minister.
- Diocese, parish, address, contact person in the ceremony.
- Date and time of the ceremony.
- Reason for the request.
- Type of ceremony and persons involved in the ceremony.
- For any other request, please provide as much information as possible.

The Director of the Office of Deacons will forward the deacon's request to the Vicar for Clergy, who will draft and forward a letter of good standing for the deacon, providing the deacon with a copy. (See Appendix H).

3. Other Ministers.

A cordial and collaborative relationship (which includes mutual and appropriate communication) must not exclude the many other ministers (professed religious, laity, pastoral council, parish

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staff, other parish organization, etc.) who together with the ordained ministers and the faithful, constitute the Body of Christ.

D. THE DEACON AND HIS BROTHER DEACONS

Deacons of the Archdiocese of Santa Fe must exemplify in their mutual support and encouragement their common call to service. Whether active in ministry on a full-time basis or part-time basis, assigned at diocesan or at parish level, urban or rural, newly ordained or with many years of incardinated service to the Archdiocese, all are deacons—servants of the faithful of Santa Fe.

The scheduled deanery meetings, the Archdiocesan In-Service Training Day(s), the annual weekend retreat and other gatherings are important means of strengthening relationships within the diaconal community. To sustain and enhance these relationships, all deacons and their wives are encouraged to meet in their deanery communities (See Chapter 2, Section B and Chapter 5, Section A.2).

E. THE DEACON AND THE LAITY

Deacons of the Archdiocese of Santa Fe must always remember that the same Second Vatican Council that restored the permanent diaconate also encouraged the empowerment of the laity in the affairs of the Church. Deacons should consider it an important part of their ministries to facilitate the active participation of the lay faithful in all aspects of church life. This collaborative ministry is the right of the laity by virtue of baptism. The deacon serves as liaison, promoter, and integrator of the varied activities of the laity within the Church.

F. THE DEACON AND HIS PERSONAL RESPONSIBILITIES

Since we know neither the time nor the day that we will be called from this life, it is suggested that each deacon prepare for that eventuality by completing the necessary documentation related to planning for his funeral. The pre-planning effort will greatly reduce the stress that family members experience when the death of a loved one occurs. The form that is to be used is found in Appendix D. It is essential that the information entered onto this form be kept current. A copy of the form should be placed in a file by the deacon's family a copy provided to his pastor to be kept in the parish's office file and a copy provided to the Director of the Office of Deacons.

All deacons are required by canon law to make an annual spiritual retreat (see Canon 276. §2.4 and also Chapter 5). In the Archdiocese of Santa Fe, particular law requires all permanent deacons to attend the scheduled annual weekend retreat. In addition, all deacons are required to attend the In-Service Training Day(s). Furthermore, all deacons are expected to participate actively in the business of their respective deaneries, including regular attendance at scheduled meetings of all deanery clergy, as well as at scheduled deanery meetings whenever possible.

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As with other persons working with the Archdiocese, deacons and men in formation are governed by the “*Policy of the Archdiocese of Santa Fe Abuse Awareness Training for Adults.*” Beyond proscribing such conduct by employees of the Archdiocese, this policy directive requires that each deacon candidate prior to entering the diaconate formation program (Section 7.3) (or ordained deacon new to the Archdiocese and prior to beginning his service) must participate in the **required Abuse Training for Adults**.

Completion of the Office of Safe Environments training **must be renewed every five years**. (Also see Chapter 9, Section A.) A record of this attendance and participation is kept in each deacon’s general personnel file. A copy of the attendance certificate will be sent to the parish; otherwise the instructor should give it to the Director of the Office of Deacons.

In the same category as more widely recognized forms of sexual misconduct is **sexual harassment**; this behavior is likewise unacceptable and, if substantiated, will result in disciplinary actions, up to and including the termination of a deacon’s canonical assignment, consequent withdrawal of his faculties and possibly laicization.

The operative definition of **sexual harassment** from the Archdiocese of Santa Fe *Employee Handbook* (p. 11-7) is as follows:

“Unwelcome sexual advances, request for sexual favors and other verbal or physical conduct of a sexual nature constitute sexual harassment when (1) submission is made either explicitly or implicitly a term or condition of an individual’s employment (*quid pro quo*); (2) submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual; (3) such conduct has the purpose or effect of substantially interfering with an individual’s work performance or creating an intimidating, hostile or offensive work environment (hostile work environment) .”

CHAPTER 7

MARITAL PROBLEMS

A. SEPARATION WHILE THE BOND ENDURES

The common life (*convictus conjugal*) or actual living together is a fundamental obligation of marriage; the spouses must be present to each other in order to bring about the union. The gravity of the obligation is related to the nature of marriage itself.¹¹

Nevertheless, marital discord is a reality and the reception of holy orders does not confer immunity to this pervasive human phenomenon. Situations may arise which make the harmonious living of married life impossible. While spouses, especially the members of a deacon couple, have a serious obligation to do all in their power to foster the common life, a separation may be the only prudent way of dealing with a relationship that has deteriorated to the point where it actually is the opposite of what true marriage is meant to be.

The public commitment to marriage, once made, is subject to the laws of an authority higher than the spouses themselves. Because of the indissoluble nature of marriage and its ecclesial role, ecclesiastical authority gives practical witness to the seriousness of the marital covenant by requiring couples to submit their case to the Church when separation is contemplated.¹² This step, too often ignored by partners in a troubled marriage, is particularly important when the husband and wife are struggling to balance their mutual marital commitment against the demands of the permanent diaconate. Deacon couples that separate without ecclesiastical permission may not be deprived of the sacraments unless one or the other enters a subsequent marriage without ecclesiastical approval. The canons on separation apply as much to interfaith marriages as they do to marriages between two Catholics. Because serious marital problems can rarely, if ever, be solved by the spouses themselves, the help of a professional marriage counselor is essential. Deacon couples especially should not agree to a separation without first taking advantage of the best available counseling. Before a deacon couple decides to separate, they have a responsibility before God, to their families and to the ecclesial community to do whatever is possible to avoid divorce and to build a fulfilling marriage. If both deacon and wife are sincerely willing to undergo counseling to work at resolving conflicts and to building a relationship, there is some chance that divorce can be prevented.

B. PREVENTING DIVORCE

The most obvious way to prevent divorce is to build stronger marriages on scriptural principles and characterized by mutual love, commitment and open communication. However, assuming that a deacon couple is contemplating divorce, how might this be prevented?

¹¹ Canon 1055. As stipulated in Canon 1151: "spouses have the duty and right to preserve conjugal living unless a legitimate cause excuses them."

¹² Canon 1152§3.

- Self-Examination. With or without counseling each spouse must ask, “What am I doing (or failing to do) which contributes to the problems of my marriage?” Often there is bitterness, refusal to forgive, unrealistic expectations, constant criticism, sexual infidelity, unwillingness to work at building the marriage or some equally harmful attitude that is contributing to the marital tension. Only after these root causes have been identified can there be effective efforts to overcome them.
- Reconciliation. Deacon couples intending divorce need to avail themselves of the avenue of possible help. Reconciliation comes about only after hours of discussion and a realistic evaluation of the problems involved by participating in marriage counseling and/or *Retrouvaille*.
- Divine Guidance. Separately and together, deacons and their wives must seek divine wisdom, strength and guidance as they grow spiritually and work to prevent divorce.

C. CIVIL DIVORCE

When divorce has become the last option available to a troubled deacon couple, they should notify, in writing, the Director of the Office of Deacons of their intent to initiate civil divorce action. A final decree of divorce is not, and of itself, cause for the imposition of any ecclesiastical penalties. The Archbishop may decide whether the faculties of a permanent deacon, who is party to a divorce, should be withdrawn, suspended, or left in effect. The community has in these circumstances, a particular demand placed upon it: the charitable and fraternal support of the persons involved.

D. CELIBACY

A deacon may lose the marital state because of the death of his spouse. He may also be declared to be not in the marital state because of a decree of nullity. In both cases, the deacon is obliged to celibacy, and a deacon ordained when not married is likewise bound by celibacy.¹³

If a deacon who is obliged to celibacy, whether by being ordained when not married, because of the death of his wife or because of a declaration of nullity, wishes to marry, two possibilities that are available to him:

1. The deacon can seek from the Holy See a return to the lay state and a dispensation from celibacy.¹⁴

¹³ Canon 277 §1.

¹⁴ Canon 3°291.

2. The deacon can seek the dispensation from the Holy See to remarry while still remaining a permanent deacon. The Congregation on Divine Worship and the Discipline of the Sacraments in 1997 issued the following reasons which might be considered for such permission: "...any one of the three following conditions taken solely are sufficient for a favorable consideration of the dispensation from the impediment, namely; the great and proven usefulness of the ministry of the deacon to the diocese to which he belongs; the fact that he has children of such a tender age as to be in need of motherly care; the fact that he has parents or parents-in-law who are elderly and in need of care".

The Tribunal Office has been delegated to work with such cases and has had success both for the dispensation from celibacy and a return to a lay status, and dispensation from celibacy and permission to remain a permanent deacon.

CHAPTER 8

SUBSTANCE ABUSE AND ADDICTION

For the purposes of this chapter, the term “drug” includes all mood-altering chemicals that are known to be capable of producing dependency or addiction. These include alcohol, illegal drugs (like marijuana, cocaine or heroin), prescription drugs (like amphetamines, opioids or barbiturates) and even tobacco. The term “addiction” as used here includes both physiological dependency and psychological addiction, as well as the lesser degrees of substance abuse that, unless treated, lead progressively and inevitably to addiction.

The Archdiocese of Santa Fe recognizes addiction to drugs as a human disease that demands our enlightened concern. This disease typically manifests itself in an inexorable, progressive, three-fold impairment of body, mind and spirit. This debilitation, unless treated and arrested leads inevitably to irreparable damage to the entire human person and to those closest to the addicted person (typically members of the immediate family). Untreated, the disease is very often fatal, either directly or indirectly (for example, by way of depression-induced suicide, drug related vehicular accidents, infectious jaundice, cirrhosis of the liver and diseases of the immune system, including AIDS).

All victims of chemical dependency (families included) need and deserve humane understanding and professional help. Experience indicates that the persons most directly affected are precisely those who are also the least able to discern that addiction has created major living problems for themselves and their families. Substance abuse/addiction has the uncanny ability to convince the victim that there is not a problem with him, that other people are to blame for his misfortunes and that everything will be fine if others will simply mind their own business and stop harassing the victim. This persistent delusion that all is well effectively prevents substance abusers from helping themselves and from voluntarily seeking help from others.

It is our obligation in fraternal charity and in justice to the People of God, to facilitate proper treatment and productive recovery for such victims among the Community. Our primary objectives and concerns are to relieve pain and suffering, to restore health and dignity, and to return our afflicted brothers and sisters to productive and rewarding involvement in the work of God within the Archdiocese.

A. IDENTIFICATION

A substance abuse problem may reasonably be suspected to exist when an individual’s use of any drug repeatedly interferes with the proper performance of assigned duties, reduces dependability, impairs interpersonal relationships, adversely affects physical health or reflects discredit on his/her ministry. The existence of a problem is not determined by the volume or amount of drug used or by the frequency of use *per se*, but by the effects of such use of behavior and function. Multiple addictions are increasingly common as the abuse of one drug alone is becoming the exception rather than the rule.

Early identification is important not only to the deacon whose addiction is damaging his ministry and every other facet of his life, it is also important to the Archdiocese of Santa Fe. A dysfunctional deacon affects many lives, starting with the members of his immediate family. Accordingly, the Archbishop must be notified as soon as the identification of a drug abuse is reasonable well established. The Archbishop may then decide whether the faculties of a deacon who afflicted by addiction, should be withdrawn, suspended or left in effect without interruption pending the resolution of the deacon's problem.

B. INTERVENTION

A drug abuser is seldom able to diagnose himself and to volunteer for treatment. In the majority of cases, "constructive coercion" is necessary before proper treatment and recovery can begin. All too often family friends, associates and supervisors fail to intervene until it is too late to reverse the cumulative damage. There is no moral or medical validity in saying, "You can't help an addict until he is ready to be helped". Generally speaking, an addict has to be helped in spite of himself, he has to become ready to accept the treatment. This readiness to be helped is attained only when the victim is confronted with the gut-level truth about his addiction so plainly and so often that even in his sickness he can no longer deny the reality that he has become powerless over the substance he is abusing and that his life has become unmanageable.

C. TREATMENT

A deacon who is identified as suffering from addiction will be required to take part in the most appropriate treatment program that can be prescribed, and satisfactorily complete that treatment. Proper treatment of addiction varies in detail from case to case. Prescriptions depend on such factors as duration since onset, degree of impairment, physical and psychological complications, proper treatment of addiction varies in detail from case to case. Prescriptions depend on such factors as duration since onset, degree of impairment, physical and psychological complications and individual insight and motivation. Prescription is best made by a team of professionals who can make referrals to the most appropriate treatment resources and facilities.

Generally speaking, effective addiction treatment takes place in two stages: (1) the acute phase of detoxification and physical stabilization, and (2) the chronic phase in which the patient is helped to embrace a new value system and lifestyle that enables him to live comfortably and productively without recourse to the drug of addiction. The acute phase of treatment should always take place under proper medical supervision. The chronic phase of treatment can effectively take place in any of a variety of settings, such as a hospital, clinic, special sanatorium, half-way house, or the fellowship of a mutual support group based on the "Twelve Steps" of Alcoholics Anonymous. Even long after an addict has begun the recovery process, he needs companionship and support from others who understand his condition. During treatment, the recovering addict should continue to receive whatever recompense and benefits to which he is entitled at the time he entered treatment.

D. POST-TREATMENT ASSIGNMENT

Each individual treated shall, upon satisfactory completion of the prescribed program of treatment, either be allowed to return to his previous assignment or else be given a new assignment that is compatible, insofar as possible, with his experience, abilities and needs. An adequate time for reflection and re-entry shall be offered at a suitable location before any assignment to a pastoral ministry is finalized.

CHAPTER 9

INCARDINATION, EXCARDINATION, LEAVES OF ABSENCE, RETIREMENT, AND CANONICAL FACULTIES

A. INCARDINATION

Because ordination is conferred only for service to the Church and not for the private devotion, honor or convenience of the ordained, it is appropriate that incardination occur simultaneously with the reception of the diaconate that inducts men into the clerical state. Incardination is the legal act by which a cleric is bound to a specific ecclesiastical superior.¹⁵ Every permanent deacon¹⁶ owes ecclesiastical loyalty and obedience to his bishop or archbishop, the principal shepherd of the flock for whose service they were both ordained. Such permanent and stable attachment is essential to good order in carrying out the work of the Church.

A deacon from outside the Archdiocese of Santa Fe who moves **permanently** into the Archdiocese and who desires incardination in order to function as a deacon in the Archdiocese must provide the following documentation:

1. A letter of notification to the Director of the Office of Deacons informing him of the deacon's move into the Archdiocese, the reason(s) for the move, and the deacon's desire to exercise his diaconal orders.
2. A **resume** that includes the following information:
 - A brief biography (*curriculum vitae/resume*).
 - A list of his ministerial (lay as well as diaconal) experiences.
 - A statement of his specific skills and talents.
 - A description of any special language skills.
 - The names and current addresses of former pastor/supervisors under whom he has served in the last five years.
3. The deacon will request the following letters be sent:
 - A letter of introduction and recommendation from his current vicar/director.
 - A letter of excardination from his current archbishop/bishop.
 - A letter of good standing.

Upon receiving the above documentation the Archbishop may at once issue a letter of incardination to the deacon.¹⁷ However, the Archbishop may also elect to delay or withhold his

¹⁵ Canon 266§1

¹⁶ As long as he is not a professed member of a religious institute in perpetual vows or incorporated into a clerical society of apostolic life.

¹⁷ Canon 267§1

acceptance of the deacon's service. If delayed, the letter of incardination may be issued at any time within a five-year period beginning when the Archbishop is first made aware that a particular deacon desired incardination into the Archdiocese of Santa Fe. Also, by canon law: "A cleric who has legitimately moved from his own particular church to another is incardinated in the latter particular church by the law itself after five years if he has made such a desire known in writing both to the diocesan bishop of the host church and to his own diocesan bishop and neither of them has expressed opposition in writing to him within four months of receiving the letter."¹⁸

Within thirty days of being informed of the Archbishop's acceptance of the deacon's service, he must complete the office of safe environments abuse awareness training. **This training must be renewed every five years.**

B. EXCARDINATION

Any permanent deacon who permanently moves away from the Archdiocese of Santa Fe, with no intention of returning at some future time, and who desires to function as a deacon in his new domicile, must obtain a letter of excardination signed by the Archbishop of Santa Fe and a letter of incardination signed by the bishop who has governance over the particular Church in the territory where the deacon intends to exercise ministry.¹⁹ A deacon of the Archdiocese of Santa Fe who moves temporarily away from the territory of the Archdiocese may request that he be furnished with a letter of attesting that he was canonically in good standing (see Appendix H) and functioning as a deacon at the time he moved from the Archdiocese. Such temporary transfer, however, has no effect on the deacon's incardination status in the Archdiocese of Santa Fe.²⁰

C. LEAVES OF ABSENCE

1. Obtaining a Leave of Absence

When A deacon finds it necessary to take a leave of absence from active ministry, he must, after informing the appropriate authority at his parish/institution of assignment, submit a written request to the Director of the Office of Deacons. The request is to include the period of time for which the leave is requested, and a statement indicating the reason for requesting such leave. The Director of the Office of Deacons will forward the request with his recommendation for approval or disapproval to the Archbishop (via the Vicar for Clergy) for action.

2. During a Leave of Absence

If the deacon is granted a leave of absence the following conditions apply, except as modified in writing by the Archbishop:

¹⁸ Canon 268

¹⁹ Canon 269

²⁰ Canon 271

- a) The deacon does not enjoy the faculties to baptize, to witness marriages, to preach, or to function as an ordinary minister of the Eucharist.
- b) The deacon may not participate in any liturgical function or in any official diaconal ministry during his leave of absence.
- c) The deacon may attend and participate in all scheduled gatherings of his deanery and the entire deacon community.
- d) The *Archdiocesan Directory* will indicate that the deacon is on a leave of absence.
- e) The deacon may request that he remain on the various Archdiocesan mailing lists to receive correspondence and communications pertaining to the entire diaconal community.

3. After a Leave of Absence

Before the end of an approved leave of absence the deacon must submit a written request for reinstatement to active ministry. This request is to be sent to the Director of the Office of Deacons who will forward it with his recommendation for approval or disapproval to the Archbishop (via the Vicar for Clergy) for action. The request should indicate the parish or institution to which the deacon would like to be canonically assigned if his request for reinstatement is accepted. If the deacon seeks an assignment other than the one he held before his taking leave, his request must be accompanied by letters from both the pastor/supervisor of his previously assigned parish/institution and the pastor/supervisor of the parish/institution to which he seeks assignment. Each of these letters must recommend that the Archbishop approve the deacon's request to return to active ministry.

D. RETIREMENT

The following NEW retirement policy was added on October 12, 2019:

- Retirement from diaconal ministry is based on age, health, and other matters that must be considered regarding a deacon's request for retirement. The norm for retirement is age 70 years.
- Upon nearing age 70 permanent deacons must write a letter (see Appendix C) informing the Archbishop (via the Vicar for Clergy) that he has attained standard retirement age and specify whether he prefers to retire or to continue in active ministry. If the deacon prefers to remain in active ministry, a letter of assessment/recommendation must also be sent separately by the pastor to the Archbishop.
- If the deacon is in good health but desires to retire officially, the deacon may request to continue serving at his parish of assignment in retirement status; upon approval, he may do

so, as much as, and as long as, he is able and so desires the with the consent of his pastor. In such cases he retains the faculties granted him by the Archbishop for baptism, preaching, and witnessing marriage with that specific permission/delegation from his pastor.

- A request to retire for reasons other than age must be discussed with the pastor, after which a formal letter is sent to the Archbishop with copies provided to both the Vicar for Clergy and the Director of the Office of Deacons. A letter from the deacon's pastor with the pastor's assessment/recommendation must be sent separately by that pastor.
- If the deacon is physically and mentally able to do so, the retired deacon is encouraged to continue involvement in diaconal activities -- specifically the deacon deanery meetings and gatherings, annual in-service training and the annual deacon retreat.

E. CANONICAL FACULTIES

Under canon law A faculty is a grant by a higher authority enabling a subordinate to act in a way in which the subordinate would not otherwise be empowered or authorized to act. A faculty may also be understood as enabling a beneficiary (in the context of this *Manual*, a deacon) to use validly a power that he already holds for the advantage of others (that is, the People of God).

Within the Archdiocese of Santa Fe, canonical faculties are granted to a permanent deacon only in conjunction with, and for the same period as, his canonical assignment. Thus, **the termination of a canonical assignment automatically brings about the suspension of canonical facilities for that deacon.** The following facilities with respect to the administration of the sacraments and other specific functions of diaconal ministry are granted either by the universal law (canon law) or by the Archbishop to those permanent deacons he authorizes to minister in the Archdiocese, **whether or not a particular deacon is incardinated into the Archdiocese of Santa Fe.** These faculties remain in effect until canonical reassignment, excommunication or death, or until they are specifically revoked for just cause.

1. Preaching

All permanent deacons have the faculty in canon law to preach, **unless this faculty has been restricted or removed.** When the deacon is ordained, he is granted the faculty to preach. If the faculty to preach is not desired by the Archbishop, that restriction will be indicated in the deacon's letter of assignment. However, once having the faculty to preach, **the deacon must still obtain permission of the local pastor, chaplain, etc. in order to preach at the Mass.**

2. Baptisms

All permanent deacons have the faculty in canon law to baptize.²¹ The lawful exercise of this faculty outside the deacon's parish/institution of assignment requires the consent of the pastor of the parish in which the baptism is to take place. Baptism is not conferred in private homes.

²¹ Canon 861 – the deacon is an ordinary minister of Baptism.

The proper liturgical ritual book to be used is:

The Order of Baptism of Children, 2nd edition (Washington, DC: USCCB, 2020). Available in English Only and Bilingual Spanish-English versions. It became mandatory on April 12, 2020.

3. Emergency Baptisms

The information provided below is taken from the General Norms for Baptism dated December 12, 1991:

When an emergency baptism has been celebrated in a hospital or any other place, the following steps are to be followed in order to insure proper recording of the baptism:

- a) The one who administers baptism is to see that, unless a sponsor is present, there be at least a witness by whom the conferral of baptism can be proved²².
- b) The one who administered baptism must inform the pastor of the **territorial parish** in which baptism was administered so that the proper record may be entered into the books²³. This is to be done **within three days** after the administration of the sacrament.

The **territorial parishes** for the following hospitals are:

Lovelace Medical Center, Albuquerque: Holy Ghost

University of New Mexico Hospital, Albuquerque: St. Charles Borromeo

Presbyterian Hospital, Albuquerque: St. Charles Borromeo

Kaseman Presbyterian, Albuquerque: Assumption

Northside Presbyterian, Albuquerque: Risen Savior

Albuquerque Medical Center, Albuquerque: San Ignacio

Lovelace West, Paradise Hills: St. Jude

Presbyterian Rust Medical Center, Rio Rancho: St. Thomas Aquinas

Northeast Heights Medical Center, Albuquerque: Queen of Heaven

Clovis High Plan Hospital, Clovis: Sacred Heart, Clovis

Espanola Hospital, Espanola: Sacred Heart, Espanola

²² Canon 875

²³In accord with the norms of Canons 877 and 878.

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North Region Medical Hospital, Las Vegas: Immaculate Conception

Christus St. Vincent, Santa Fe: St. John the Baptist

Public Health Services Indian Hospital, Santa Fe: St. John the Baptist

Holy Cross Hospital, Taos: Our Lady of Guadalupe, Taos

The one who administers the baptism is to encourage the parents, or the person baptized, to go to their **proper parish** to have the ceremonies supplied.²⁴

4. Rite of Christian Initiation of Adults (RCIA)

- a) The deacon should be ready to assist pastors in the proper formation of the RCIA.
- b) During the pre-catechumenate period the deacon may be involved in meeting with inquirers. The deacon should come to know the candidates, help them to understand the nature of Christian faith and conversion, and help them in the ways of prayer.
- c) During the catechumenate period, the deacon may preside at liturgical celebrations of the Word for catechumens, and also exercise liturgical functions in the catechumenal rites such as minor exorcisms and blessings of catechumens.
- d) During the period of purification and enlightenment, the deacon may lead the intercessions and litanies for the elect. During the scrutinies of the third, fourth and fifth Sundays of Lent, the deacon may lead the intercessions, and may actually celebrate the liturgical exorcism.
- e) During the sacraments of initiation, the deacon may assist the presider in all of the rites of Christian Initiation at the Easter Vigil.
- f) During the Mystagogia, deacons along with the priest, the RCIA team and the community lead the neophytes to a deeper understanding and experience the mysteries of Christianity in which they now have a share. This occurs throughout the fifty days of Easter through a catechesis of enlightenment and special celebrations of the Eucharist.

The proper liturgical ritual book to be used is one of the following:²⁵

- a.) *Rite of Christian Initiation of Adults, 1988*
- b.) *Rito de Iniciación Cristiana de Adultos, 1991*

²⁴ By proper parish it is understood to be the parish where the parents, or the one baptized, are registered. If they are not registered in any parish, it is understood to be the territorial parish of their home address.

²⁵ The USCCB is working on a revised: **Oder of Christian Initiation of Adults** which will be forthcoming.

5. Confirmation.

Confirmation is not a faculty granted to deacons and they may not validly confirm at any time.²⁶

6. Eucharist

Deacons are ordinary ministers of distribution of Holy Communion. Permanent deacons are also ordinary ministers of exposition of the Blessed Sacrament and of the Eucharistic blessing.²⁷

Deacons may give Holy Communion (Viaticum) to the dying, however, they may not anoint the sick.²⁸ The proper liturgical ritual book to be used is one of the following:

a.) *Sunday Celebrations in the Absence of a Priest/Concelebraciones Dominicales el La Ausencia de un Presbitero, (bi-lingual) 1997 edition.*

b.) *Pastoral Care of the Sick/Cuidado Pastoral de los Enfermos, (bi-lingual) 1986 edición.*

c.) *Pastoral Care of the Sick, 1982*

7. Marriage

Delegation is given to each deacon canonically assigned to a parish or institution within the Archdiocese to assist at marriages within that parish or institution. The faculty is given to the pastor to sub-delegate, in writing, a specific priest or deacon for a specific marriage only **within** the parish or institution of assignment (cf. Canon 1111§1). Delegation of the proper pastor or of another person sub-delegated must be obtained for a marriage **outside** the parish or institution of assignment. The discipline of Canon 1071 must be maintained: Delegation must be requested **in writing** by any deacon who wishes to witness the marriage of those persons identified in Canon 1071.

Although the former *Rite of Marriage* misleadingly implies that the deacon is to be the official witness at a marriage only “when a priest cannot be present” (cf. *Rite of Marriage* #53), a deacon may properly assist at a marriage celebrated during a nuptial Mass. The sacramental ministry is particularly appropriate when the deacon is related to the bride or groom. In parishes directed by a Parish Life Coordinator, the Parish Life Coordinator must be included in the planning of the marriage.

Permission must be sought from the Vicar General or the Judicial Vicar to witness a marriage in a church of another denomination or ecclesial body, or in another suitable place (cf. Canon 1118). A retired deacon may not validly assist at a marriage, even within his own parish or institution of assignment, without the express delegation of the pastor or of another person with delegation authority.

The proper liturgical ritual book to be used is one of the following:

²⁶ Ref. Canon 882

²⁷ Ref. Canon 943

²⁸ See Chapter 9, Section C. 8

- a.) *Order of Celebrating Matrimony*, 2nd edition (Washington, DC: USCCB, 2016).
- b.) *Ritual del Matrimonio: Bilingual Edition/Edición Bilingüe*, 2016.

8. Anointing of the Sick/Pastoral Care of the Sick

The sacrament of Anointing the Sick is not a faculty granted to Deacons and they unable to validly administer the sacrament of Anointing of the Sick. However, pastoral care of the sick and dying includes many rituals and prayers of the Church that may be validly celebrated by a deacon including:

- Ritual visits to the Sick
- Communion to the Sick
- Celebration of Viaticum
- Commendation of the dying
- Prayers for the Dead

These rituals are found in:

- a.) *Pastoral Care of the Sick/Cuidado Pastoral de los Enfermos*, (bi-lingual edition) 1986.
- b.) *Pastoral Care of the Sick*, 1982

9. Order of Christian Funerals

Permanent deacons are authorized to preside at all of the rites of Christian funerals except, of course, for the funeral Mass.²⁹ Moreover, the Archbishop has granted his deacons permission to celebrate -- without recourse to himself -- Christian burial for children not yet baptized but whose parents had intended to have them baptized.³⁰ With respect to any rite of Christian burial celebrated in a church, **the lawful exercise of this faculty requires the permission of the pastor in whose church it is to be celebrated.**

The proper liturgical ritual book to be used in one of the following:

- a.) *Order of Christian Funerals*, 1989 edition
- b.) *Appendix of Cremation*, 1997 edition
- c.) *Ritual de Exequias Cristianas*, 2002 edition

10. Blessings

²⁹ cf. **Order of Christian Funerals**, #14.

³⁰ Reference: Canon 1183§2.

A deacon may impart only those blessings that are expressly permitted him by law.³¹ A deacon may give all the blessings in the rites of which he is the minister: Baptism, Holy Communion and worship of the Eucharist outside Mass, Marriage outside of Mass and Christian burial. A deacon may also lawfully give any of the blessings, **except those specifically reserved to bishops or priests**, for which orders are provided in the 1989 edition of the *Book of Blessings*, approved for use in the dioceses of the United States by the National Council of Catholic Bishops and confirmed by the Holy See. The list of blessings thus permitted to deacons is extensive, by contrast with the few blessings that are reserved to priests or bishops only. A careful reading of the *Book of Blessings* may be necessary to assure all concerned that a particular blessing is the legitimate function of a deacon. The proper ritual book to be used is one of the following:

- a.) *Book of Blessings*, 1989 edition.
- b.) *Bendicional y Ritual de Benediciones*, 1989 edición.

11. Quinceañera (quince años)

The Quinceañera ritual is a spiritual and significant event among Latinos to celebrate the passage from childhood to adolescence, that is, the fifteenth birthday of the young woman. In some dioceses young men are also included and given the title Quinceaños.

The celebration of Quinceaños and Quinceaños is a sacramental of the Church at which deacons may preside. The celebration may take place in the context of a Liturgy of the Word or in Rite of Blessing during the day or evening, or most commonly, in the context of a Communion Service. The proper ritual book to be used is:

- a.) *Quinceaños, Celebration of Life, MexicanAmerican Cultural Center*, 1999 edition.
Also refer to the ritual reference: *Archdiocese of Santa Fe, Pastoral Guidelines for Quinceaños*: 2000 edition.

³¹ Ref. Canon 1169§3.

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CHAPTER 10

ARCHDIOCESE OF SANTA FE – MASS WITH A DEACON

Sundays and Solemnities

The deacon's liturgical ministry, which must be wedded to his social ministry, is outlined in Pope Paul VI's *Sacrum Diaconatus Ordinem*, which restored the permanent diaconate in the Latin Church (no. 22):

- To assist the bishop and priest during liturgical actions in regard to all those matters assigned to the deacon by the liturgical books for various rites;
- To administer baptism solemnly;
- To reserve the Eucharist and distribute it himself and to others, to bring Viaticum to the dying and to impart to the people benediction with the Blessed Sacrament with the ciborium or the monstrance;
- To assist at and bless marriages in the name of the Church by delegation from the bishop or pastor using parts outlined for him in the liturgical books;
- To administer sacramentals and to preside at funeral and burial services;
- To read the books of Scripture to the faithful, to instruct and exhort the congregation;
- To preside at worship and prayers when a priest is not present;
- To lead/direct celebrations of the Word, especially in the absence of a priest.

“Such is the liturgical service that deacons render to God and God’s people in the celebration of the Eucharist, other sacramental rites, and communal prayer...” ³²

When a deacon is present at the celebration of the Eucharist, a deacon should exercise his ministry wearing vestments. The deacon:

- Wears the vestments of an alb, stole and dalmatic (the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity); ³³
- Assists the priest and walks at his side;
- Ministers at the altar, both as regards the chalice and the Missal;
- Proclaims the Gospel and may, at the direction of the priest celebrant, give the homily;
- Guides the faithful by giving appropriate instruction and announcing the intentions of the Universal Prayer;
- Assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels;

³² Michael Kwatera, O.S.B., The Liturgical Ministry of Deacons Second Edition, Liturgical Press, Collegeville Minnesota 2005 pp 9-10

³³ United States Conference of Catholic Bishops, General Instruction of the Roman Missal, #33

- Carries out the duties of the other ministers himself, if necessary, when none of them is present.³⁴

The deacon should arrive at least ½ hour before Mass to ensure that everything need during the Mass is prepared.

Introductory Rites

Entrance Procession and Reverence to the Altar

The typical order of the entrance procession to the altar is:

- Thurifer carrying a thurible with burning incense
- Cross Bearer with image to the front
- Candle-bearers carrying candle sticks with lighted candles
- Deacon carrying the Book of the Gospels
- Priest

Bowing toward the altar and kissing the altar

Upon arriving at the sanctuary, if he is carrying the *Book of the Gospels*, the deacon omits bowing to the altar, walks directly to it and either lays the Book flat on the altar or places it in a stand which holds it up (GIRM 173). After placing the *Book of the Gospels* on the altar, the Deacon of the Word waits there for the arrival of the priest (and Deacon of the Altar if present). Then together they venerate the altar with a kiss.

If he is not carrying the *Book of Gospels* and the tabernacle is not present in the sanctuary, the deacon makes a profound bow towards the altar with the priest in the customary way before entering the sanctuary.

If the tabernacle is located in the sanctuary, the priest, deacon and other ministers (who are not carrying articles used in the celebration) should genuflect toward the tabernacle when they approach the altar and before entering the sanctuary. They should do this again when they leave the sanctuary at the end of the Mass, *but not during the celebration of Mass itself*. Ministers who are carrying the processional cross, candles or Book of Gospels bow their heads instead of genuflecting (GIRM 274). *This practice of genuflection, while the most correct, may be modified in the Archdiocese of Santa Fe to bowing due to physical incapacity or as local custom suggests.*

Incensation of the Altar

If incense is used, the deacon will assist the celebrant. The thurifer will bring the thurible and incense boat to the deacon. The deacon hands the boat to the celebrant while the thurifer opens the thurible, and the celebrant places incense in the thurible, subsequently blessing it without

³⁴ Ibid, # 171

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words. When the celebrant is finished, the deacon takes the boat and hands it to the thurifer. The deacon then offers the thurible to the celebrant.

The celebrant and the deacon move to the center of the altar (with the deacon to the right of the celebrant), and face the altar. There is no bow before and after incensing the altar. The deacon begins a slow procession to the right around the altar as the celebrant incenses the altar. When the celebrant reaches the center front of the altar, both he and the deacon bow to the crucifix, the celebrant subsequently incensing the crucifix. The deacon and celebrant bow again to the crucifix and the deacon starts the procession back to the rear of the altar. The celebrant returns the thurible to the deacon, who hands it to the thurifer.

Greeting the Assembly

After incensation, the deacon and celebrant go to their chairs (the deacon always to the right of the celebrant). The deacon stands beside him while the celebrant greets the assembly.

Penitential Act

The deacon stands at the right side of the celebrant during the Penitential Act. If Penitential Act I or II is used, the priest leads the assembly and deacon (or choir) leads the Kyrie Eleison which follows. The priest always says the absolution.

If Penitential Act III is used, the deacon may recite or intone the tropes. However, a choir may do this instead of the celebrant or deacon.

Gloria

The deacon continues to stand at the right side of the celebrant during the Gloria and joins the assembly in prayer.

Collect

If an altar server is not present, the deacon may assist the celebrant with the Roman Missal for the collect (opening prayer); otherwise, he continues to stand at the celebrant's right.

Liturgy of the Word

During the entire Liturgy of the Word, up to the Gospel, the deacon remains seated at his place. During the Responsorial Psalm, the deacon joins in with the cantor and the assembly in singing of the psalm.

Absence of Lector

In the absence of a lector, the deacon reads the readings prior to the Gospel.

Gospel

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If incense is to be used at the Gospel reading, the thurifer brings the thurible and boat to the deacon at the beginning of the Gospel Acclamation.

The deacon accepts the boat from the thurifer, opens the boat and holds it close to the thurible held open by the thurifer. The celebrant places incense in the thurible and blesses it without words. When the celebrant is finished, the deacon closes the boat and hands it to the thurifer.

The deacon makes a profound bow before the celebrant and asks for his blessing, saying in a low voice, “Your blessing, Father”. The priest says in a low voice: “May the Lord be in your heart and on your lips, that you may proclaim his Gospel worthily and well, in the name of the Father and of the Son and of the Holy Spirit”. The deacon signs himself with the Sign of the Cross and replies: “Amen”.

After receiving the blessing, the deacon proceeds to the altar, bows, and lifts the Book of Gospels. Preceded by the thurifer and the candle bearers, he then goes in procession to the place where the Gospel is proclaimed.

The order of the procession is:

- One thurifer carrying the thurible
- Two candle bearers
- Deacon carrying the Book of Gospels

When the procession arrives at the ambo, the two altar servers with lit candles stand on either side and face each other, the altar server with the thurible stands near and faces the deacon, the deacon places the Book of Gospels on the ambo, looks at the assembly, and **with hands joined** chants or says: “The Lord be with you.” The assembly responds: “And with your Spirit”. The deacon says: “A reading from the Holy Gospel according to _____.” (**Note: This is the only formula and words to be used.**) The deacon makes the Sign of the Cross with his thumb on the book, his forehead, his lips, and his heart.

Incense is now used to venerate the Book of the Gospels. The deacon turns toward the thurifer and takes the thurible. He then bows to the Gospel Book and incenses it with three swings. He bows to the Book again and returns the thurible to the thurifer.

The deacon then proclaims the Gospel reading (may be chanted). At the conclusion of the reading, he chants or says: “The Gospel of the Lord.” He says this **without** hand gestures and **without** raising the book from the stand.

While the people respond “Praise to you, Lord Jesus Christ,” the deacon then venerates the Book of the Gospels with a kiss, saying privately, “*Through the words of the Gospel may our sins be wiped away.*”

When a bishop is the celebrant, the deacon takes the Book of Gospels to the bishop to be revered. The bishop may bless the assembly with it.

Finally, the deacon may carry the Book of Gospels to the credence table or another appropriate and dignified place.

If the celebrant is delivering the homily, the deacon returns to his seat; if the deacon is preaching he returns to the ambo and begins. After completing the homily, he returns to his chair and sits.

Creed

The deacon remains at the right side of the celebrant and visibly joins in prayer with the assembly. At the words “*And by the Holy Spirit...and became man*” all make a profound bow.

Universal Prayer

After the priest introduces the General Intercessions (or Prayer of the Faithful, or Universal Prayer), the deacon announces or sings the intentions from the ambo or another suitable place. (See the *Roman Missal*, Appendix V for Examples of Formularies for the Universal Prayer 1-11) He remains at the ambo while the priest concludes the intercessions with a prayer (GIRM 94, 171, 177). In the absence of a deacon, or in special circumstances a cantor, lector or members of the lay faithful, may announce the intentions of the Prayer of the Faithful (GIRM 71).

This series of intentions is usually to be:

- For the needs of the Church
- For public authorities and the salvation of the whole world
- For those burdened by any kind of difficulty
- For the local community

It is also customary to have the last intention for the dead.

The celebrant concludes the Universal Prayer with a prayer.

Liturgy of the Eucharist

Preparation of the Gifts

After the Universal Prayer, while the celebrant remains at the chair, the deacon prepares the altar assisted by the altar server, **but it is the deacon’s place to care for the sacred vessels**. The deacon should be the only person that places the vessels, etc., on the altar.

The altar server may place the corporal(s) and Missal on the altar. Then the deacon places the chalice, communion cups (if needed) and purificators on the altar. The Missal should be placed according to the choice of the celebrant and open to the appropriate page.

The creases in the corporal are there for a practical reason: to catch fragments of the Host. The corporal should be placed on the altar with the creases pointing down and the “fold” facing up, cross at the bottom, in the center of the altar with the bottom of the corporal at the edge of the altar nearest to the deacon. The paten should be placed **off the corporal and just to the right**. The chalice (and any vessel not in the offertory procession) should be placed on the lower corner of the altar where the deacon will pour the water and wine after the reception of the gifts. Any ciboria containing

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unconsecrated hosts (and not in the offertory procession) should be placed appropriately on the altar so as to allow the celebrant to place ciboria, paten and chalice on the corporal.

If one chalice is not sufficient for Holy Communion to be distributed under both kinds to the priest concelebrants or to the faithful, several chalices filled with wine may be placed on a corporal on the altar in an appropriate place. It is praiseworthy that the main chalice be larger than the other chalices prepared for distribution.

Note: Corporal(s) of sufficient size must be used so as to accommodate the number of sacred vessels used. The deacon should determine that the corporal(s) have been ironed and folded correctly.

The deacon assists the celebrant in accepting the gifts brought in procession. It is permissible for the deacon to receive the gifts by himself if directed by the celebrant. The deacon returns to the altar and offers the paten or ciborium to the celebrant. The deacon pours sufficient wine into the chalice. He then pours a very small amount of water (a few drops) into the chalice. While pouring the water, the deacon prays **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.”* The deacon then offers the chalice to the celebrant.

If incense is used, the deacon assists the celebrant as at the beginning of the Mass.

After the gifts, the crucifix and the altar have been incensed, the celebrant and deacon face each other and the celebrant hands the thurible to the deacon. They bow to each other and the deacon incenses the celebrant with three swings. They bow to each other again.

The deacon then incenses as follows:

- Bishop (if present): 3 swings
- Other clergy (concelebrants) if present in the sanctuary: 3 swings
- Concelebrants placed with the congregation: 3 swings
- Deacons and congregation: 3 swings to each section

The thurible is then returned to the thurifer and the deacon returns to the right side of the celebrant.

If incense is used, the washing of the celebrant's hands by the instituted acolyte or altar servers occurs while the deacon is incensing.

Eucharistic Prayer

The deacon stands to the right and slightly behind the celebrant, usually one step back and one step to the right.

When concelebrants are present, they join the celebrant around the altar just prior to the preface. The deacon should avoid standing between the concelebrants and the altar.

As the celebrant begins the Eucharistic Prayer and invites the faithful to *“Lift up your hearts”*, the deacon should **not** lift his hands and arms in a ministerial gesture but keep them close to his chest in a prayerful position.

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The *General Instruction of the Roman Missal* indicates that the deacon is to kneel from the Epiclesis (celebrant extends his hands over the paten) until after the celebrant shows the chalice at the end of the Consecration.³⁵ As the celebrant rises from his genuflection and intones, “*The mystery of faith*,” the deacon also rises. The deacon remains standing through the rest of the Eucharistic Prayer.

If there is a pall on the chalice, the deacon may assist the celebrant by removing the pall before he kneels. If the celebrant so desires, the deacon may cover the chalice again after they have both risen to their feet.

The option of kneeling: As a general rule, the deacon kneels from the Epiclesis until after the elevation and showing of the chalice; that is, he kneels when the celebrant extends his hands over the gifts and remains kneeling until the celebrant says/intones: “*The mystery of faith*.” If age or physical condition makes it difficult for the deacon to kneel or the celebrant needs his assistance because of age or physical condition, the deacon may remain standing. If there are two deacons assisting at a Mass and one is unable to kneel, both should remain standing to maintain a uniform posture.

At the Doxology, the deacon stands to the right of the celebrant and raises the chalice while the celebrant raises the paten with the Host until the people have responded, “*Amen*.” The deacon does not recite the Doxology with the celebrant but leads the congregation with the Great Amen. The deacon should be turned **slightly** toward the celebrant and the chalice should be elevated so that the center of the chalice is at a level with the Host. After the assembly has responded “*Amen*,” the deacon should hand the chalice back to the celebrant and he may place the chalice pall on the chalice if the celebrant so desires.

The Lord’s Prayer

The celebrant leads the Lord’s Prayer.

During this time, the deacon is at the celebrant’s right side, slightly behind him and visibly joining in the prayer. The deacon **does not** raise his hands and arms in a ministerial gesture (i.e. the priest raises and extends his arms inviting all to pray). The deacon should hold his hands folded in a prayerful stance and avoid imitating the presider.

After the celebrant has greeted the people with, “*The Peace of the Lord be with you always*” and the people have responded, the deacon invites the congregation to exchange the Sign of Peace. He faces the people and, with **hands joined**, chants or says, “*Let us offer each other the Sign of Peace*”. (**This is the only word formula to be used; no elaborations**). Then the deacon receives the sign of peace from the celebrant and may offer it to those other ministers who are close to him. If there are concelebrants, the concelebrants who are nearer to the principal celebrant receive the sign of peace from him before the deacon does.³⁶

³⁵ GIRM no. 179

³⁶ GIRM n. 239

Fraction and Distribution of Communion

In ordinary circumstances, the celebrant alone performs the fraction.

If there are a large number of hosts, the deacon may assist the celebrant in placing them into additional ciboria during the “*Lamb of God*.” Whenever possible, when a very large number of hosts are needed, they should be placed into the additional ciboria before the Mass begins as determined by the celebrant.

If the deacon is bringing reserved hosts from the tabernacle to be distributed, he does **not genuflect** to the tabernacle since the Lord is already present on the Altar.³⁷

Just prior to the priests’ Communion, the celebrant will genuflect. The deacon remains standing and does not bow.

After the priests’ Communion, the deacon receives Communion from the celebrant. The deacon is strictly forbidden from self-communicating.

Depending upon numbers, circumstances, and logistics, the deacon will step away for a moment to allow concelebrants to approach the altar for the Precious Blood. The deacon then assists the celebrant in giving Communion to other ministers (altar server(s), extraordinary ministers of Holy Communion), with the deacon administering the chalice. The deacon does not distribute Communion to the concelebrants.

The deacon then assists in distributing Communion to the assembly. If extraordinary ministers of Holy Communion are helping to distribute Communion, the deacon, as an ordinary minister of Holy Communion, may serve Communion under either kind.

Since priests and deacons are ordinary ministers, they must **not** sit and allow an extraordinary minister to distribute Communion in their place unless they are infirm and unable to distribute.

After Communion has been distributed, the deacon returns to the altar and collects any remaining consecrated Hosts. This consolidation should be done over a corporal, if possible. The deacon then collects any remaining consecrated Hosts and returns them to the tabernacle without ceremony. He genuflects before closing the door to the tabernacle.

The deacon then carries the chalice and other sacred vessels to the credence table where he may purify them in the usual way. Purification by the deacon takes place at the credence table and not at the altar. There are three options for the purification of vessels:

- Option 1: All vessels (including the principal chalice and paten) are placed on a credence table, covered, and purified after Mass by a priest, deacon or instituted acolyte.
- Option 2: The principal chalice and paten (ciborium) are purified by the celebrant reciting the prayer found in the Roman Missal at the altar. All other vessels are placed on a credence table, covered, and purified after Mass by a priest, deacon or instituted acolyte.

³⁷ GIRM n. 274

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- Option 3: The principal chalice and paten (ciborium) are placed on the credence table after communion and purified by the deacon without reciting the prayer in the Missal. Additional vessels are purified after Mass at the credence table or in the sacristy by a priest, deacon or instituted acolyte.

The corporal should be folded carefully so that any possible particles will not be shaken onto the altar or floor. It should not be left on the altar from one Mass to another.

Note: See Addendum for difference between purification and washing

Conclusion and Recessional

Instruction prior to Solemn Blessing or Prayer Over the People: If a solemn formula for the blessing or a prayer over the people is used, the deacon says, "*Bow down for the blessing.*"

Dismissal: After the final blessing, the deacon, with hands joined and facing the people, dismisses them, saying one of the following formulas from the Roman Missal:

"Go forth, the Mass is ended."

or

"Go and announce the Gospel of the Lord."

or

"Go in peace, glorifying the Lord by your life."

or

"Go in peace."

These are the only formulas to be used.

Recessional

Together with the priest, the deacon venerates the altar with a kiss, and makes a profound bow with the priest upon leaving the sanctuary. If the tabernacle is in the sanctuary, all genuflect toward it rather than bow toward the altar. The procession to the rear of the Church is in the same order as the entrance procession. Candles are not carried, but left in their place at the altar.

Addendum

Sing to the Lord

After the priest, the deacon is first among liturgical, and he should provide an example by actively participation in the song of the gather assembly.³⁸

In accord with their abilities, deacons should be prepared to sing those parts of the liturgy that belong to them. Deacons should receive training in singing the dialogues between deacon and people, such as those at the Gospel and at the dismissal. They should also learn to sing various invitations in the rites, the Exultet, the third form of the Penitential Act, and the Universal Prayer (Prayer of the Faithful). If they are capable, the deacon should be trained in the practice of chanting the Gospel on more solemn occasions. Programs of diaconal formation should include major and compulsory courses in the chant and song of the Liturgy.³⁹

Genuflections and Bows

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.⁴⁰

During Mass, three genuflections are made by the priest celebrant: namely, after the elevation of the host, after the elevation of the chalice, and before Communion. Certain specific features to be observed in a concelebrated Mass are noted in their proper place (cf. nos. 210-251).

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

Otherwise, all who pass before the Most Blessed Sacrament genuflect unless they are moving in procession.

Ministers carrying the processional cross or candles bow their heads instead of genuflecting.

Difference between washing and purification of sacred vessels

³⁸ See GIRM, no. 94

³⁹ **Sing to the Lord Music in Divine Worship**, USCCB, Fifth Printing May 2017 No. 22 & No. 23

⁴⁰ GIRM No. 274

In 2005 a special permission (indult) expired which allowed extraordinary ministers in the United States (unlike elsewhere) to assist in the purification of the sacred vessels. The indult was not renewed by the Vatican and therefore the purification of the vessels is reserved to the ordinary ministers of Holy Communion.

Paragraph 279 of the *General Instruction of the Roman Missal* reads: ***“The sacred vessels are purified by the priest, the deacon, or an instituted acolyte after Communion or after Mass, in so far as possible at the credence table. The purification of the chalice is done with water alone or with wine and water, which is then consumed by whomever does the purification. The paten is wiped clean as usual with the purificator. Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar.”***

All Sacred Vessels (chalices and patens) must be purified after Mass. There is a distinction between “purifying” the sacred vessels and “cleaning” them. “Purification” of the sacred vessels means adding water to the sacred vessels and then consuming the remains of the consecrated Body and Precious Blood. A prayer is said during purification. “Cleaning” of sacred vessels means washing them after they have been purified.

When Should the Sign of the Cross Utilized in Mass

Liturgical moments requiring a sign of the cross:

- The celebrating priest opens the Mass with a sign of the cross, which the congregation joins in.
- Just prior to the Gospel reading, there is an older version of the sign of the cross performed by drawing out a small cross over the forehead, the lips, and the chest.
- The celebrant concludes the Mass with a sign of the cross, which the congregation joins.

When Using Incense

A single series of three swings (three single swings) is used if incensing an individual or an object. If incensing the Blessed Sacrament, (e.g. at Benediction), three series of three swings each (in the center, to the left, and to the right) (CB 74) should be used from a kneeling position. A relic of a saint is venerated with only two swings.

Concelebrants

Deacons should be familiar with 237 - 249 The Communion Rite from the *General Instruction of the Roman Missal* (GIRM), which describes the actions of concelebrants.

CHAPTER 11

THE DEACON AND OTHER ASPECTS OF THE LITURGY

The functions of the deacon during the celebration of the Mass are covered in detail in Chapter 10 of this *Manual* and are also found in the *General Instruction of the Roman Missal* (GIRM) published by the United States Conference of Catholic Bishops⁴¹. **All deacons are encouraged to obtain a copy of the GIRM for their personal reference.**

This chapter however, focuses on other aspects of the deacon and the liturgy, specifically:

- When deacons participate as an Order at Mass
- When the deacon presides at a Sunday celebration in the absence of a priest
- Weekday communion services and communion to the sick and homebound
- The deacon and the Liturgy of the Hours
- Archdiocese policy on wearing a clerical shirt with a Roman collar
- The deacon and Exposition of the Blessed Sacrament
- Deacon Title

A. WHEN DEACONS PARTICIPATE AS AN ORDER AT MASS

Normally, those deacons who are present for a Mass but are not called upon to function as a sacred minister in the celebration of the Mass, do not vest or occupy a specific place in the liturgy. This will prevent the development of a practice that might easily appear to be an imitation of concelebration.

There are times, however, when the deacons of a diocese do gather as an Order for a Liturgy that pertains to the Order of Deacons. In these cases, they vest and are seated together in a specific place. One instance when this is true is at the celebration of the ordination of another deacon or deacons. Other occasions where the Order of Deacons is represented are at the installation of an Archbishop; deacon's funerals; the annual Chrism Mass; Rites of Candidacy; installation of a lector and acolyte. Even in these cases deacons remain in their assigned place during the Liturgy of the Eucharist to avoid confusion of ministries between them and the priests who may be concelebrating the Liturgy.

1. Role of The Master of Ceremonies

At the liturgies described above, the Master of Ceremonies has the responsibility of informing the diaconal order regarding its specific place and functions during the particular liturgy.

⁴¹ The General Instructions of the Roman Missal. Liturgy Documentary Series 14. (Washington, DC: U.S. Conference of Catholic Bishops, 2011), pages 60-63.

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Normally, the Deacon of the Word and the Deacon of the Eucharist are the only deacons present in the sanctuary during the celebration of the Mass.

2. Posture at the Eucharist Prayer

The appropriate posture for the body of deacons and wives during the Eucharistic Prayer is kneeling along with the congregation in the assembly unless the norm of the parish is for the congregation to stand.

B. WHEN THE DEACON PRESIDES AT A SUNDAY CELEBRATION IN THE ABSENCE OF A PRIEST OR AT A COMMUNION SERVICE

When a deacon presides at a Sunday celebration in the absence of a priest or when a deacon presides at a communion service, it is of greatest importance that the deacon avoids as far as possible the impression that the laity are participating in a Mass. Therefore the deacon should avoid any actions, gestures, or words that would lead the laity into the confusion of thinking that he is celebrating a Mass.

As the primary assistants of priests, deacons are therefore called in a special way to lead Sunday assemblies that are conducted for Christ's faithful in the absence of a priest. Since he has been ordained for the nurture and increase of the People of God, it belongs to him to lead the prayers, to proclaim the Gospel, to preach the homily, to distribute Communion and to give the dismissal and blessing. In this role the deacon wears the vestments proper to his ministry, that is the alb with stole, and, as circumstances suggest, the dalmatic. He also uses the presidential chair.

These guidelines above apply equally to:

- Weekday communion services conducted by a deacon in the absence of a priest, regardless of the liturgical rank of the day; and
- Saturday evening communion services that anticipate the Sunday liturgy when it is reasonably clear that there can be no Sunday Mass celebrated in that place.

1. When to Wear the Dalmatic

Because of its special importance, the Sunday Celebration gives way only to solemnities or feasts of the Lord. Hence, the wearing of the dalmatic by the deacon presider is appropriate on these occasions. During the week, however, the dalmatic is not appropriate vesture unless the weekday is a solemnity or a feast of the Lord. Only a careful reading of the *Ordo* can reassure the deacon that he has taken into account all the liturgical norms.

2. Ritual Books to Follow

The liturgical ritual book to be followed is either: *Sunday Celebrations in the Absence of a Priest/Concelebraciones Dominicales el la Ausencia de un Presbitero*, (bi-lingual) 2012 edition (for Sundays), or *Holy Communion Outside Mass* (for weekdays).

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In conducting a communion service at a nursing home, retirement home, or in a similar situation, the deacon should use the approved rites found in *Communion of the Sick* (New Jersey: Catholic Book Publishing Corporation, 2000, bi-lingual edition).

C. THE LITURGY OF THE HOURS

Permanent deacons in the United States are not obliged to pray the Liturgy of the Hours in its entirety on a daily basis. However, this practice is recommended as a most salutary and effective form of prayer. **As a minimum, deacons in the Archdiocese of Santa Fe are to undertake the regular recitation of Morning Prayer and Evening Prayer.** Ideally, whenever possible and when the opportunity arises, these Hours should be celebrated in community such as during the annual deacons and wives retreat.

D. WEARING CLERICAL GARB

POLICY FOR PERMANENT DEACONS IN THE ARCHDIOCESE OF SANTA FE PERTAINING TO WEARING THE CLERICAL SHIRT WITH A ROMAN COLLAR ENACTED JANUARY 1, 2018

This document is meant to provide the permanent deacons of the Archdiocese of Santa Fe an option to wear the Roman collar as they exercise their ministry to the People of God. The guidelines that follow are to provide some boundaries in regard to wearing the Roman collar. It is also important to read this policy noting Canon 284, "*Clerics are to wear suitable ecclesiastical garb in accord with the norms issued by the conference of bishops and in accord with legitimate local custom.*" It is important to note that the United States Conference of Catholic Bishops (USCCB) specifies that permanent deacons should resemble the 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. When a permanent deacon is wearing clerical attire, he should be especially conscious of his role as a visible and public representative of the Church and should conduct himself accordingly.

The option to wear the roman collar is for when a deacon is directly engaged in ministry for the Archdiocese of Santa Fe.

1. The Attire

- a) The clerical shirt can be long or short sleeve, and any color except black.
- b) The clerical shirt is to have the deacon cross on it, which can be embroidered, or a pin.

2. When It Is Permissible to Wear the Clerical Shirt

- a) Teaching class for a parish or the Archdiocese.

- b) Meeting with parishioners on parish grounds.
- c) Meeting with committees / organizations of the parish or the Archdiocese of Santa Fe.
- d) For the celebration of Mass, the sacraments, and sacramentals.
- e) When in active ministry including but not limited to hospital and prison ministry.

3. When It Is Not Permissible to Wear the Clerical Shirt

- a) At any time when you are not directly engaged in ministry for the Archdiocese of Santa Fe or one of its parishes.
- b) At any social function even if the social function is held at or sponsored by a parish and/or the Archdiocese of Santa Fe.
- c) While working or volunteering for any other organization even if that organization has a relationship with the Archdiocese of Santa Fe.

If a permanent deacon is suspended, has his faculties removed or is restricted in his functions as a permanent deacon, he is not to wear the clerical shirt.

E. THE DEACON AND EXPOSITION OF THE BLESSED SACRAMENT

The ordinary minister for exposition of the Eucharist is a priest or deacon. The minister, if he is a priest or deacon, should vest in an alb or in a surplice over a cassock and should wear a white stole. (cf. *Holy Communion and Worship of the Eucharist Outside Mass*, no. 92). At the end of the period of adoration before the reposition, he blesses the people with the sacrament. When the exposition takes place with the monstrance, the priest or deacon should wear a white cope and humeral veil to give the blessing at the end of adoration. In the case of exposition with the ciborium the cope may be omitted, but the humeral veil should be worn.

When the deacon is the celebrant of Eucharistic Exposition, the following ritual should be observed:

- A Eucharistic hymn is sung for the entrance.
- The deacon exposes the Blessed Sacrament, he places the luna containing the Blessed Sacrament into the monstrance, which is then placed in a position to be seen by the faithful.
- The deacon incenses the Blessed Sacrament.
- A period of adoration follows with readings, hymns, psalms, etc.
- A Eucharistic Hymn is sung.
- The deacon incenses the Blessed Sacrament.
- The deacon says/sings the prayer.
- The deacon, after the prayer, puts on the humeral veil, genuflects, and takes the monstrance or ciborium. In silence, he makes the sign of the cross over the people with the monstrance or ciborium and replaces it upon the altar.
- The deacon leads the assembly in reciting the Divine Praises.
- The deacon then replaces the Blessed Sacrament in the tabernacle and genuflects.
- The assembly may sing/say an acclamation or Eucharist hymn.
- The deacon leaves the sanctuary.

F. DEACON TITLE

As indicated in the letter from Archbishop Sheehan, dated September 30, 2007, deacons will refrain from addressing themselves as Reverend Mr. All deacons should address themselves written or verbally using either first name only, or both first and last or only last name. For example: Deacon John Doe, Deacon John or Deacon Doe.

CHAPTER 12

CONFLICT RESOLUTION

A. RESOLVING A CONFLICT BETWEEN DEACONS

Conflicts occurring among members of the Community need to be acknowledged promptly and resolved quickly with minimum rancor. Experience suggests that the best prospect for satisfactory resolution is to attempt reconciliation at the lowest level possible. This is the principle of **subsidiarity** which has roots not only in Scripture but also in the documents of Vatican II and the Code of Canon Law.

Because the permanent deacon is a public figure and is regarded by many as an official spokesman for the Church, he must exercise discretion and diplomacy when disputes arise in which he is involved, whether as a principal or as an advocate for one side or another. This is not to say that he must forgo the pursuit of justice on his own behalf or for the cause he is espousing. However, he must be sensitive to the fact that he is not simply a private citizen, but also an authority symbol with the power to unwittingly cause scandal simply by becoming embroiled in a conflict which may become public knowledge.

The usual sequence in which a deacon should try to resolve conflicts is:

- His Pastor
- The Director of the Office of Deacons
- His Dean
- The Vicar for Clergy
- The Archbishop

B. RESOLVING A CONFLICT BETWEEN THE DEACON AND HIS PASTOR

Perhaps the most common dispute occurs between the deacon and his pastor. As with nearly all disputes nothing is to be gained by broadcasting the argument among the members of the Community. The lowest level at which this particular conflict can be resolved is between the deacon and the pastor. Neither party to the dispute should appeal to any authority outside the parish until every effort to resolve the dispute internally between the disputants has been exhausted. If no mutually acceptable conclusion can be reached at this level, the deacon may choose to pursue the following course of action:

- Request a meeting with his pastor and the Director of the Office of Deacons to discuss the dispute in detail. Each will be given the opportunity to express their concerns regarding the issue to be resolved.

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- If there is no resolution reached between the pastor and the deacon during this meeting, the deacon has recourse to the dean and failing that, to the Vicar for Clergy. Final recourse may be to the Archbishop.
- Should attempts at resolution fail, the deacon may request to be re-assigned to another parish, submitting his request through the Director of the Office of Deacons to the Vicar for Clergy. (See Appendix G).
- The Vicar for Clergy will contact the subject pastor to determine his need and preference concerning the subject deacon. He will relay his findings and the request for reassignment to the Archbishop. However, the deacon should be aware that his request might not be granted.
- Should the Archbishop agree to a reassignment, the Director of Deacons will discuss with the deacon his preferences and subsequently contact subject pastors or heads of ministries to determine their level of interest in accepting the deacon, ensuring to outline the source of conflict between the deacon and his current pastor.
- The deacon shall then discuss his possible assignment with the interested pastor/head of the parish/ministry to which he wishes to be reassigned.
- Should the pastor/head of the parish/ministry to which the deacon is seeking assignment accept the deacon's request, he shall prepare a letter of acceptance to the Director of Deacons, copying the deacon and the Vicar for Clergy. The deacon will also prepare a request and send it to the Director of Deacons copying the Vicar General.
- Upon receipt of the pastor's letter, the deacon shall prepare a letter to the Director of the Office of Deacons, attaching a copy of his pastor's letter and that of the pastor who would be accepting him into his parish.
- Upon receipt of the deacon's request for reassignment, the Director of the Office of Deacons will forward the correspondence to the Vicar for Clergy and the Archbishop for their review and approval.
- If the Archbishop agrees with the requested reassignment, he will send a letter to the deacon stating that his request is accepted.
- Only after the deacon has received the letter from the Archbishop granting his request for reassignment is he able to function in his new assignment
- If the Archbishop does not accept the deacon's request for re-assignment, the deacon may request to take a leave of absence⁴²-or, if he is of an age where he is eligible to retire,⁴³ he

⁴² See Chapter 9, Section C.

⁴³ See Chapter 9, Section D.

may submit a letter (see Appendix C) to that effect to the Director of the Office of Deacons who will forward it to the Vicar for Clergy and the Archbishop for their review and final decision.

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CHAPTER 13

CONFIDENTIALITY

A. POLICY

The dignity of each human being demands that the Community observe due discretion in its dealings, both general and ecclesiastical, with other clerics, with one another, and with the laity. Moreover, the right to privacy and confidentiality is guaranteed in both canon⁴⁴ and public law.

Because of the consultative nature of most of the personnel actions discussed in this manual, total secrecy will seldom be possible, even when it might be the unanimous wish of all parties to a sensitive matter. However, various levels of confidentiality, ranging from absolute secrecy to merely normal discretion, can and must be observed to the best of our ability. No personnel action is final until it is approved by the Archbishop. Up to that point a personal action is only a proposal. To discuss such proposals openly as though they were accomplished facts is tantamount to the thoughtless spreading of rumors which can only work to the detriment of the entire Community.

B. CONFIDENTIALITY REGARDING PERSONAL PROBLEMS

The Archbishop and every cleric who owes him obedience are all bound to secrecy concerning the personal problems of any individual cleric, whose natural and legal rights to privacy must be scrupulously respected. To assure an adequate measure of confidentiality during its deliberations on the personal problems of any permanent deacon, the Diaconal Council requires its members to exercise the highest level of integrity, discretion, and confidentiality. Additionally, permanent deacons who are not members of the Council, but who have knowledge of such problems, are likewise bound to the same high standard of confidentiality.

C. CONFIDENTIALITY REGARDING PERSONNEL ACTIONS

As a minimum, the following types of personnel actions, and all discussions, deliberations, and records pertaining to them, shall be held strictly confidential by the Director of the Office of Deacons and the Council:

- Requests for laicization
- Requests for personal leave or for sick leave

⁴⁴ Canon 220 states: "No one may unlawfully harm the good reputation which a person enjoys, or violate the right of every person to protect his or her privacy."

- Requests for treatment of alcohol or chemical dependency
- Request for administrative transfer or removal, and subsequent recourse
- Requests of arbitration of a dispute between a permanent deacon and his priest/supervisor⁴⁵
- Submissions of administrative resignation
- Requests for review of a permanent deacon's personal profile, evaluations and goals
- Requests for dismissory letters and excardination

D. PERSONNEL FILES AND RECORDS

The following, personnel files shall be maintained by the Director of the Office of Deacons for the Archdiocese:

1. General Files

A general file shall be maintained on each permanent deacon in the Archdiocese of Santa Fe containing:

- Biographical data and a chronological record of assignment
- Public documents (certificates of baptism and ordination letters of assignment, etc.)
- Current employment contract for full-time and part-time deacons⁴⁶
- Record of participation in the Archdiocesan Sexual Abuse Prevention Training
- Other letters and written material of a public nature

2. Confidential Files

A confidential file shall be maintained on each permanent deacon in the Archdiocese, to which only the Archbishop, Vicar for Clergy and the Director of the Office of Deacons shall have access. Confidential files shall be maintained by the Director of the Office of Deacons.

⁴⁵ See Chapter 11 on Conflict Resolution.

⁴⁶ Or Pastor-Deacon Agreement, see Chapter 4.

APPENDICES

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APPENDIX A

CONSTITUTION OF THE DIACONAL COUNCIL OF THE ARCHDIOCESE OF SANTA FE

PREAMBLE

The Community of Permanent Deacons of the Archdiocese of Santa Fe (hereafter “Community”) adopts this Constitution in accordance with Chapter 2, Section C of *The Deacon Manual* for the permanent deacon in the Archdiocese of Santa Fe (hereafter the “*Manual*”) in order to provide a meaningful structure and organization with which to assist our Archbishop in meeting the objectives of the Pastoral Plan for the Archdiocese of Santa Fe.

Article I. NAME

The name of this organization shall be “The Diaconal Council of the Archdiocese of Santa Fe”, hereafter identified as the “Council”.

Article II. PURPOSES

The purposes of the Council shall be:

- To serve as an advisory body to the Archbishop;
- To provide a forum in which input from deacons and their families can be communicated and acted upon; and
- To represent the Community of permanent deacons.

Article III. MEMBERSHIP OF THE COUNCIL

Section A. Makeup of and Participation on the Council

Makeup of the Council shall be specified in Chapter 2, Section C, Subsection 2 of the *Manual*. Any elected representative may serve on or chair committees, speak, make motions, and vote at Council meetings. Any elected representative may also seek and hold any office established in accordance with Article V. Section A.

Section B. Term of Office

The term of office for all officers shall be two (2) years, and any officer may hold the same office for only two (2) consecutive terms. A council representative and council alternate is to serve at least two (2) years.

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Section C. Removal from Office.

1. An inactive member of the Council may be removed from office by action taken by the Council. The chair will contact the Director of the Office of Deacons and they will convene the deacons from the inactive member's deanery to have them elect another deacon couple to complete the current term, or the deanery alternate may replace the inactive representative and another alternate is elected.
2. The members of the deanery deacon group may initiate the removal of one of their elected representatives by submitting a written petition to the Council signed by at least two-thirds (2/3) of the members of the deanery.

Article IV. STRUCTURE

Section A. Duties of the Council

The Council shall

- Serve as the vehicle through which the Archbishop may hold dialogue and counsel with the Community;
- Coordinate and implement the activities of the Council that reflect the thoughts and concerns of the Community, acting as its representative body;
- Establish standing and *ad hoc* committees in accordance with Article VII, below; and
- Establish, change, amend, or suspend existing rules of procedure in order to carry on the work of the Council.

Section B. Meetings

The Council and all other interested members of the Community shall meet four (4) times a year. The Director of the Office of Deacons at the September Annual Retreat will convene the first business meeting of the year. The Chair of the Council will call the second meeting for December/January the third meeting for the evening prior to the April In-Service Training Day. and the fourth for June/July.

Section C. Voting

The voting body should be the entire Council. A quorum shall be fifty-one percent (51%) or more of the voting body.

Section D. Vacancy

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Upon vacancy of the See (that is, the Archdiocese of Santa Fe) the Council shall cease to function as an official body. The Chair, however, shall immediately contact the Vicar for Clergy of the Archdiocese to ensure the continuation of its work until such time as the Council may be reconstituted by the new Archbishop⁴⁷.

Article V. COUNCIL OFFICERS

Section A. Designation.

The Archbishop of Santa Fe, in accordance with Chapter 2, Section C, Subsection 2 of the *Manual*, is *ex officio* president of the Council. (In a letter dated October 22, 2002, Archbishop Michael Sheehan requested the following statement be included in this Section of Article V: “*in the absence of the Archbishop, the Director of the Office of Deacons will act as his representative and must be present at all meetings. If the Director of the Office of Deacons is unable to attend, then the meeting will be postponed and rescheduled.*”

In addition, the Council shall elect the following officers from among its own membership: Chair, Vice-Chair, and Secretary.

Section B. Term of Office.

The term of office for all officers shall be two (2) years, and any officer may hold the same office for only two (2) consecutive terms.

Section C. Office Vacancy.

A vacancy in the office of the Chair shall be filled by the Vice-Chair. A vacancy in any other office shall be filled by a simple majority vote of the entire Council. The method of voting shall be at the discretion of the Chair.

Section D. Duties of the Officers.

1. The Chair shall:

- Preside over the Council and conduct all meetings of the Council in accordance with *Roberts Rules of Order, Newly Revised 12th edition (September 1, 2020)*;
- Submit written reports to the Archbishop, the Vicar for Clergy and the Director of the Office of Deacons regarding the activities of the Council following each Council meeting; copies of the minutes of the Council meetings may fulfill this requirement;
- Give an annual report of the activities and decisions of the Council to the Community; and
- Perform such other duties as pertain to the office or as may be designated by the Archbishop or this Constitution.

⁴⁷ See Canons 416 and 417.

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2. The Vice-Chair shall:

- Perform the duties of the Chair in the absence or inability of the Chair to serve;
- Succeed to the office of the Chair should that position become vacant during an unfinished term, and
- Perform such other duties as may be assigned by the Chair of the Council.

3. The Secretary shall:

- Take minutes of the regular meetings of the Council;
- Record the findings and conclusions reached during any special meeting called by the Chair and implement the appropriate confidentiality of such records;
- Be responsible for the maintenance and safekeeping of the Council's official documents and;
- Perform such other duties as may be assigned to the Secretary's position by competent authority.

Article VI. DEANERY DEACON GROUP ELECTIONS

In accordance with Chapter 2, Section C, Subsection 2 of the *Manual*, one Council representative from each deacon deanery group shall be a deacon and the other shall be a deacon wife (not married to one another). One deacon or deacon wife (again, not married to one another) shall serve as an alternate on the Council. The deanery deacon groups' elections shall be conducted in the following manner:

On Even Numbered Years **Elections will take place for:**

The Santa Fe Deanery
The Southwest Deanery
Albuquerque Deanery "B"
Albuquerque Deanery "C"

On Odd Numbered Years **Elections will take place for:**

The Northeast Deanery
Albuquerque Deanery "A"
The Northwest Deanery
The Southwest Deanery

The deacon and deacon wife candidates who receive, respectively, the greatest number of votes shall be declared the elected Council representatives of their deanery deacon group. Ties shall be decided by a method acceptable to the candidates affected. The results of elections shall be announced at the Council meeting following the election.

Article VII. COMMITTEES

Standing committees necessary to carry on the general business of the Council shall be named and their duties defined. The Council may establish such *ad hoc* committees as it deems necessary to carry out special projects pertinent to the Council and/or the Community.

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Article VIII. AMENDMENTS

The Constitution may be amended by a two-thirds (2/3) vote of the Community.

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APPENDIX B

THE ST. STEPHEN'S FUND

The St. Stephen's Fund is established according to the Archdiocese of Santa Fe by-laws and constitution. As such, it is an approved fund for the designated purpose of giving financial assistance to permanent deacons and/or their wives.

A. INCOME

The sources of income for the St. Stephen's Fund are from donations, fund raising and other sources.

B. PURPOSE OF THE FUND

The St. Stephen's Fund is intended to be temporary assistance during a time of crisis, or when a grave financial need has been identified. An example of such need may include, but is not limited to:

- Medical Expenses
- Funeral Expenses

Assistance from the Fund is intended to be a one-time gift. In certain circumstances, the committee may decide to help on more than one occasion.

C. DEACON FUND COMMITTEE

The St. Stephen's Fund is managed by a committee approved by the Deacon Council (under Article VII) which will consist of 3-5 members including the committee chair.

- The committee is accountable to the Director of the Office of Deacons and the Deacon Finance Council who represent all permanent deacons within the Archdiocese of Santa Fe.
- The committee will review petitions and present its recommendations to the Director of the Office of Deacons for final approval for disbursement or denial of a request.
- An ongoing written report will be presented at each Deacon Council Meeting.

D. . PROCEDURE FOR DISBURSEMENT

The permanent deacon or widow requesting assistance must complete a Request for Assistance application form from the Director of the Office of Deacons. It will be forwarded to the committee chair who will interview the applicant and take it to the committee for discussion.

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- Those requesting assistance must be willing to give the committee chair permission to follow-up on any of the information provided to the committee.
- The committee may request references and contacts to verify the need.
- The committee will be sensitive to all confidential issues.

E. PROCESSING THE REQUEST

- The application is received by the committee chair.
- The committee will review the request and discuss it in a meeting or via a telephone conference and make a recommendation to the Director of the Office of Deacons.
- The person making the request will be informed of the decision.
- A check will be written and disbursed by the Director of the Office of Deacons.
- Whenever possible, the checks will be made payable to an agency or vendor.

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APPENDIX C

FORMAT FOR A RETIREMENT LETTER

(Should be sent to the Archbishop at least one month prior to your 70th Birthday)

(Date)

Most Reverend Archbishop Wester
Archbishop of Santa Fe
4000 St. Joseph Place NW
Albuquerque, NM 87120

Dear Archbishop Wester,

This letter is in compliance with the Retirement Policy for Deacons of the Archdiocese of Santa Fe. I will attain the age of 70 on (write in your birthday) and in accordance with the Retirement Policy, I submit my retirement request to you. If you desire, I would like to continue serving as Deacon or as long as I am able and as long as you desire my services.

I understand that on retirement status, I will retain some faculties as outlined in *The Deacon Manual*, Chapter 9 Section D, and that I will no longer have a canonical assignment at my parish.

I accept and will comply with whatever decision you make in this matter.

Respectfully,

(Your signature)

(For your information only.

*The Archbishop's response will be sent to you along with a copy to the
Vicar General, Director of the Office of Deacons and your pastor.)*

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APPENDIX D

FUNERAL PLANNING FORM

Name of Deacon: _____

Spouse's Name: _____

Names of Children: _____

Pall Bearers: _____

Organist/Cantor: _____

Gift Bearers: _____ Bread: _____ Cup: _____

Altar Servers: _____ and _____

Lector for First Reading: _____

Lector for Second Reading: _____

Name of Mortuary: _____

Cremation: ☐ Yes ☐ No Open Casket: ☐ Yes ☐ No Burial at: _____

☐ I have ☐ I have not made all funeral arrangements

☐ I would like to have a Rosary Prayed by: _____

☐ I would like to have a Vigil Service ☐ I would like to have both the Rosary Prayed and a Vigil Service

Vigil Service Liturgy

(If a Vigil Service is planned, complete the following)

Presider's Name: _____

Selected Gathering Son: _____

Selected First Reading: _____

Selected Responsorial Psalm: _____

Selected Second Reading: _____

Selected Gospel Reading: _____

Homilist: _____

Petitions; Offered by: _____

The Lord's Prayer

Sign of Peace

Eulogy Offered by: _____

Announcements

Selected Closing Hymn: _____

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The Funeral Mass Liturgy

Presider's Name: _____

Selected First Reading: _____

Selected Responsorial Psalm: _____

Selected Second Reading: _____

Selected Gospel Acclamation: _____

Selected Gospel Reading: _____

Gospel to be proclaimed by deacon _____

Homilist: _____

Petitions Offered By: _____

Selected Offertory Hymn: _____

Holy, Holy
Memorial Acclamation
Amen
Lamb of God
The Lord's Prayer

Selected Communion Song: _____

Selected Hymn of Sending Forth: _____

Selected Recessional Hymn: _____

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APPENDIX E

ANNUAL CONTINUING EDUCATION REPORT

In accordance with Chapter 5 (Personal Development) of the *Deacon's Manual*, each permanent deacon is to prepare a report on continuing education undertaken over a twelve-month period. To accomplish this annual requirement, you are requested to complete the information indicated below for the **calendar year ending December 31**.

To assist you in achieving your education requirements of 40 hours each year, certain activities have been assigned specific hours of education time.

If you have attended the following activities in their entirety indicate your participation by the check mark next to the activity you attended. List all activities that you attended that are not listed below along with the hours of each. Indicate the total number of hours earned in the space provided.

Calendar Year _____

√	Activity Attended	Credit Hours
	Deacon's In-Service Training Day	7.0
	Annual Deacon Retreat	12.0
	Region XIII Conference	10.0
	Total Number of Credit Hours for the Year	

Deacon's Name

____/____/____
Date

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APPENDIX F

LETTER TO BE EXCUSED FROM ATTENDING THE ANNUAL RETREAT OR IN-SERVICE DAY

(Date)

Most Reverend Archbishop Wester
Archdiocese of Santa Fe
4000 St. Joseph Place NW
Albuquerque, NM 87120

Dear Archbishop Wester,

I request to be excused from attending this year's Annual Retreat (or In-Service Day) which is scheduled to be held on (indicate the month and days).

My reason for requesting this non-attendance is (indicate in detail the reason or reasons why you will not be able to attend the Annual Retreat (or In-Service Day)).

I will make up the Annual Retreat (or In-Service Day) requirement by attending a workshop on (indicate the dates) which will be held at (indicate the location) conducted by (indicate the name of the person(s)).

Respectfully,

(Your signature)

(Your address)

(For your information only:

A response to your letter will be sent to you as well as copies sent to your Pastor, the Vicar General and to the Director of the Office of Deacons)

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APPENDIX G

LETTER REQUESTING CHANGE OF CANONICAL ASSIGNMENT

(Date)

Deacon Andres Carrillo
Director of the Office of Deacons
4000 St. Joseph Pl., NW
Albuquerque, NM 87120

Dear Deacon,

I am requesting a change of my canonical parish assignment. I ask to be considered for (indicate the name of the Church and its location)

The reason for this change is (spell out, in detail, your reason for requesting this change for a canonical re-assignment.)

I understand that this is the first step in the process. I note that you will contact my current Pastor and ask for his written input as well as discuss the request with Archbishop Wester. I also understand that my request for a change in assignment may result in my changing parishes but the parish which I request may not be the parish with the greatest need in the Archdiocese and that Archbishop Wester will make the final decision.

Sincerely,

(Your signature)

(For your Information only:

The Archbishop's letter of decision will be sent to you with copies sent to your current Pastor and future Pastor if the change is granted and as well a copy will be sent to the Vicar General and to the Director of the Office of Deacons

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APPENDIX H

LETTER OF GOOD STANDING FOR THE CELEBRATION OF SACRAMENTS OUTSIDE THE ARCHDIOCESE OF SANTA FE

(This letter should be requested at least one month prior to the Sacraments)

The letter will be in the following format:

(Date Requested)

Deacon Andres Carrillo
Director of the Office of Deacons
4000 St. Joseph Pl., NW
Albuquerque, NM 87120

Dear Deacon,

I am requesting a Letter of Good Standing for the celebration of sacraments outside the Archdiocese. I have been asked to celebrate the Sacrament of _____ (identify the Sacrament) for _____ (the names of the person(s) who will be receiving the Sacrament); on _____ (the date the Sacrament will be celebrated); at _____ (the name and full address of the church where the Sacrament will be celebrated); and the Pastor of that church who has given his permission is _____ (name).

Sincerely,

(Your signature)

Note

A letter will be sent to the Pastor where the Sacrament will be celebrated as well as a copy of your letter to your Pastor.

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