



Appendix K

Ministerial Policies for Permanent Deacons

Roman Catholic Diocese of Boise

Ministerial Policies for Permanent Deacons

Dear Brothers and Sisters in Christ:

These ministerial policies for the Permanent Diaconate in the Diocese of Boise are a welcome addition to the ministry of the Permanent Diaconate in our diocese. Much consultation and dialogue have brought them to this state of completion.

The presence of the Permanent Diaconate in our diocese has certainly been a blessing. The development of these guidelines is very important as we look to the future. We all know that the Church is a complex entity with many varied ministries and challenges. The fostering of relationships, the affirmation of ministries, and mutually agreed upon expectations all facilitate the growth and development of the Permanent Diaconate in our local Church. I am glad now that we have these new policy guidelines in place so that we might better live the stewardship of our talents and gifts in the Church and in this particular ministry.

Finally, I want to express to the Advisory and Personnel Council for the Permanent Diaconate my deep gratitude for their helping to bring this project to completion. In addition, I want to thank all the Permanent Deacons, their wives and families for their presence in the local Church in Idaho. The ministry of the Permanent Deacon in the Diocese of Boise has been a special presence, gift and sign of service. May this presence be a source of inspiration to all of us as we respond to the Lord's call to serve God and one another in faith and in humility.

It is the responsibility of those who are in the stages of formation, or as already ordained Deacons to read and understand all of the attached policies.

By my authority as Bishop of Boise, I do hereby promulgate as particular law of the Diocese these, "Ministerial Guidelines for Permanent Deacons." In accord with Canon 8, §2, these policies shall have effect beginning February 17, 2017. I entrust Deacon Robert Barros-Baily with communicating these policies to the Deacon community and to ensure their implementation and observance.

Given this February 17, 2017 in Boise, Idaho.

Most Reverend Peter F. Christensen
Bishop of Boise

Mark L. Raper, JCL
Chancellor

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Ministerial Policies for Permanent Deacons

1. INTRODUCTION

1.1 ISSUING AUTHORITY

This Appendix K: Ministerial Policies for Permanent Deacons is issued as particular law under the authority of the Bishop of the Roman Catholic Diocese of Boise.

1.2 APPLICABILITY

These policies apply to all Permanent Deacons (and Permanent Deacon Candidates) actively engaged in ministry or formation in the Roman Catholic Diocese of Boise.

Regarding policies governing formation of Permanent Deacon Candidates see the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States (2004) and Attachment 4 of this Appendix K.

For information relating to liturgical procedures within the Diocese of Boise, refer to its Appendix K, Attachment 1.

1.3 BACKGROUND

Jesus the Christ, on the night He was betrayed, established the sacramental and communal Church with the First Eucharist. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men as Permanent Deacons who could free the bishops of their more secular and temporal duties. Historical testimony of the generations that followed shows that the Permanent Deacon at all times had a special link with the bishop, as the Diaconate quickly became a recognized and important office in the Church.

In the centuries that followed, the Church continued to grow under the guidance of the Holy Spirit. Likewise, the work of the Permanent Deacons evolved into three major areas: liturgical, doctrinal, and charitable. In regard to liturgy, they fulfilled such roles as proclaiming the Gospel at Holy Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, and distributing Holy Communion. In regard to doctrine, teaching duties for Permanent Deacons included giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the Permanent Deacons' work consisted of reporting the needs of the community to the bishop and bringing his response and assistance to those in need and want.

Over the centuries, the Diaconate was displaced by seminarians in their final year of preparation for the priesthood. These were termed "transitional" Permanent Deacons.

In Rome, in 1959, Caritas International requested that the Permanent Diaconate be restored and from October 4-16, 1963, the subject was discussed during the deliberations of the Second Vatican Council. On September 29, 1964, in four separate votes, the Council Fathers approved the restoration of the Diaconate as a Permanent Order, in its own right, a full part of the three-fold hierarchy of Holy Orders: bishop, priest, and Permanent Deacon. On June 18, 1967, Pope Paul VI issued "Sacrum Diaconatus Ordinem," a document that reestablished the Permanent Diaconate for the Western Church. In May of 1968, the Roman Catholic bishops of the United States petitioned the Holy See for permission to restore the Diaconate in our country. The Apostolic Delegate informed our bishops on August 30, 1968 that Pope Paul VI had acceded to their request. Thus began the unprecedented growth of this restored ministry in the Holy Catholic Church.

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This Roman Catholic Diocese of Boise Appendix K: Ministerial Policies for Permanent Deacons reflect many hours of prayer, discussion, study, and collaboration among many people within the Diaconate community, especially the Permanent Deacon Advisory and Personnel Council. These policies was revised to bring the Permanent Diaconate within the Diocese of Boise into compliance with the Basic Norms for the Formation of Permanent Deacons and The Directory for the Ministry and Life of Permanent Deacons, two documents given to the Universal Church (respectively) by the Congregation for Catholic Education and the Congregation for the Clergy (1998).

With the promulgation of the General Instruction of the Roman Missal (March 19, 2003), the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States (December 26, 2004), and the installment of Bishop Peter F. Christensen as the 8th Bishop of the Diocese of Boise, these ministerial policies for the Permanent Diaconate has been developed and published. It is a living document, to be revised as the Permanent Diaconate continues to evolve within our Diocese and continues to strengthen the ministerial life of the Universal Church.

2. MISSION

2.1 SCRIPTURAL BASIS FOR MISSION

“...He rose from supper and took off His outer garments. He took a towel and tied it around His waist. Then He poured water into a basin and began to wash the disciples’ feet and dry them with the towel around His waist. “If I, therefore, the Master and Teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do...” (John 13:4-15)

2.2 MISSION STATEMENT

Our goal is that every person, in every community, at every moment of brokenness and during every journey for deeper meaning, will experience the unconditional love of Jesus the Permanent Deacon. As a community of Permanent Deacons dedicated to the saving mission of the Roman Catholic Church of Boise, we are called to come together to be fed by the Holy Eucharist, proclaim the Gospel of Jesus the Christ, and serve the needs of all God’s people. We believe that authentic conversion is manifested in compassionate giving of self and that Jesus the Christ lives intimately in the poorest of the poor of our brothers and sisters.

2.3 IMPLEMENTATION

- A Permanent Deacon in the Roman Catholic Diocese of Boise serves at the will of the Bishop according to the pastoral needs of the Diocese.
- It will be the privilege and duty of the pastors of the Diocese (and other ministers in leadership roles) to request the service of the Permanent Deacon through the Office of the Permanent Diaconate.
- Each Permanent Deacon will be assigned a Pastor to whom he will be accountable.
- A Letter of Assignment (see Appendix K, Attachment 2) will be issued by the Bishop, after consultation with the Permanent Deacon, director of the Permanent Diaconate and the Permanent Deacon’s pastor/supervisor.
- The ministry of the Permanent Deacon will be performed according to the gifts of the individual Permanent Deacon and his state of life.

3. DIRECTOR OF THE PERMANENT DIACONATE

3.1 AUTHORITY

The Roman Catholic Bishop of Boise shall appoint an active ordained Permanent Deacon incardinated with the Diocese of Boise to serve as the director of the Permanent Diaconate. The director shall serve at the pleasure of the Bishop and is his sole representative to the Permanent Diaconate community with the diocese.

3.2 SCOPE

The director of the Permanent Diaconate is responsible for all aspects associated with the formation, ministry and community of the Permanent Diaconate within the Diocese of Boise. The director facilitates the processes involved in the recruitment and selection of candidates, their formation, evaluation, and initial assignment. Through the academic, spiritual and pastoral formation of these men, the Director helps in the holistic development of each candidate within his family and within his parish community. Additionally the director works with the ordained Permanent Deacons in coordinating continuing education, retreats, assignments, exchange of information, meetings, support and other activities. The director works closely with the Permanent Deacon Advisory and Personnel Council.

4. PERMANENT DEACON ADVISORY AND PERSONNEL COUNCIL

4.1 MEMBERSHIP

The Permanent Deacon Advisory and Personnel Council (hereafter known as the Council) is a consultative body to the Bishop and will consist of the following members: the Director of the Permanent Diaconate, one Permanent Deacon to represent each of the six diocesan deaneries and as many ex-officio members as the Director shall appoint. Permanent Deacons residing within a deanery will elect from among their number a Permanent Deacon to represent that deanery. Their term of office shall be for three years, renewable for a second successive term. Each Permanent Deacon will have one vote. The Director of the Permanent Diaconate will only exercise voting privileges in the case of a tie vote of the council and has one vote, as well. The Vicar General for Clergy, wives of the Permanent Deacon deanery representatives and other members appointed by the Director of the Permanent Diaconate shall be ex-officio members and shall have a voice but not a vote. Such ex-officio appointments are effective only after they have been approved by the Bishop. All matters requiring a vote are subject to confirmation by the Bishop or his designee, the Director of the Permanent Diaconate.

4.2 PURPOSE

The Council will work in consultation with the Bishop or his designee, the Director of the Permanent Diaconate to suggest policy changes applicable to the Permanent Diaconate, and to advise the Bishop in making personnel decisions which affect Permanent Deacons. The council will provide advice and consultation in a variety of diaconal matters including Permanent Deacon transfers, diaconal service assignments, evaluations, personal problems (e.g. divorce, substance abuse, financial difficulties, health matters, legal issues), and changes of the status of individual Permanent Deacons. The Board will also act on any particular or special matters at the request of the Bishop or his designee the Director of the Permanent Diaconate.

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4.3 SPECIFIC AREAS OF RESPONSIBILITY

The Council will review the Ministerial Policies for the Permanent Deacons (Appendix K), once promulgated by the Bishop, and make recommendations for changes or additions. This review should be done a minimum of every three years and shall be presented to the Director of the Permanent Diaconate for acceptance prior to being submitted to the Bishop for consideration.

The Council will serve as a resource regarding ongoing formation opportunities for diaconal ministry within the diocese. Permanent Deacon deanery representatives will be responsible for planning and facilitating regional diaconal in-services at least once-a-year. The format and frequency is flexible based on the needs of the deanery groups. All in-services must be approved by the Director of the Permanent Diaconate. There shall be three regions for the purposes of planning and facilitating diaconal in-services: Northern (North and North Central deaneries), Western (West and West Central deaneries), and Southeastern (South and Eastern deaneries).

The Council can be called upon to review requests by Permanent Deacons for assignment or reassignment and make recommendations to the Bishop or his designee the Director of the Permanent Diaconate.

The Council can be called upon to make recommendations to the Bishop or his designee the Director of the Permanent Diaconate on the change of status of individual Permanent Deacons. This would include decisions concerning leaves of absence, retirement, return to full ministry, reassignment, special ministerial assignments, etc.

The Council will facilitate an active and ongoing dialogue with Permanent Deacons within each deanery to ensure that the cares and the needs of the diaconal community are being heard by the Bishop and his designee the Director of the Permanent Diaconate.

4.4 CONFIDENTIALITY

All members of the Council are bound by charity and love to strict confidentiality regarding matters dealt with by the council. If it is certain that a member has broken confidentiality, he will be asked to resign as a member of the Council. This confidentiality prevails even after a Permanent Deacon is no longer a member of the Council. In addition, the Council is bound by written guidelines for handling confidential personnel issues included within Personnel Policies approved by the Bishop for the Diocese of Boise. These policies are repeated here because of their importance.

“Because of a deep respect for rights of reputation and privacy, personal and employment related information about priests, Permanent Deacons, religious and laity who work for the church is confidential. Such information will be treated confidentially by Diocesan staff, by pastors, principals and other parish leaders. Such information will not be shared with anyone unless there is an overriding need to know the information, because of the position of the individual receiving the information. When information is shared, the scope of the information shared will be determined by the issue involved and the receiver’s need to know. All those who supervise staff on behalf of the church are expected to follow these general professional standards, and treat personnel information with the utmost respect and care. A Council member, who has received confidential information in the course of their duties, cannot be sharing that information with others without specific permission. Additional guidelines include:

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- Problems with performance of church personnel will be discussed between the supervisor and the individual in confidence. The supervisor (pastor, parish life director, administrator, principal, etc.) will meet with the individual in a private setting to discuss the issue.
- The supervisor who is addressing performance issues will not discuss the issue among other staff, parishioners, or other church personnel who are not appropriate consultants. It is appropriate for the supervisor to discuss concerns and appropriate methods of addressing those concerns with the Bishop, Vicar General, Chancellor, and Director of the Permanent Diaconate or the Coordinator of Human Resources.
- When a supervisor has personnel information about an individual staff member, it is inappropriate for the supervisor to gossip about that information with those who have no need to know.

Caution should be used in sharing personnel information with lay boards or other parish staffs, such as parish councils, finance councils, school boards, Permanent Deacons, etc. Such boards, councils and staff may not have a need to know about individual personnel information. If there is a need to know, and the information is appropriately shared, those who receive the information must be cautioned about the need for complete confidentiality of such personnel information. Those who receive the information must be cautioned to keep the information strictly confidential.”

5. MINISTERIAL POLICIES

5.1 Duties and Responsibilities of Permanent Deacons

Ordained Permanent Deacons have all the rights and privileges granted by Canon Law, and by the Bishop as outlined in their Letter of Assignment, which may include the following:

- To administer Baptism (Can 861.1)
- To be custodian and distributor of the Eucharist
- In the name of the Church, with proper delegation, to witness at marriages (including validations)
- To bring Viaticum to the dying (Can 911.2). **This does not impart in any situation on the Deacon the ability to anoint using Holy oils or perform any act that may cause confusion among the faithful with the sacrament of Anointing of the Sick.**
- To read Sacred Scripture to the faithful
- To preach, instruct and exhort the people
- To preside at the worship and prayer of the faithful where a priest is absent.
- To administer the sacramentals
- To preside at the Rites of Christian Burial, including the vigil, non-Eucharistic rites in the church, the final commendation and the rites at the cemetery.
- To preside at the Liturgy of Benediction of the Blessed Sacrament (Can 943)
- To impart those blessings expressly permitted to him by law (Can 1169.3 and the Book of Blessings)

The letter of assignment as issued and approved by the Bishop serves to outline specifically those faculties and ministerial duties given to and expected of the Permanent Deacon. This may include specific ministerial sub-assignments that provide a extra-parish focus of responsibility and time.

5.2 INCARDINATION / EXCARDINATION

“Every cleric must be incardinated into some particular church... so that unattached or transient clerics are not allowed.” (Canon 265) “A person becomes a cleric through the reception of Diaconate and is incardinated into the particular church...for whose service he has been advanced.” (Canon 266) There is never a moment when the cleric is unattached. The two acts of excardination and incardination coalesce into a single juridical act.

Effects of Incardination – The following rights and obligations arise from ordination as distinct from incardination:

- right to status of cleric in the Church.
- right to perform a ministry of service in the Church.
- obligation to pray the public prayer of the Church.
- obligation of obedience to lawful ecclesiastical superiors.
- right to pursue theological studies
- obligation to live an exemplary life.
- obligation to fulfill family obligations.

The following rights and obligations arise specifically from incardination:

- right to recognition in diocese of incardination.
- right to fulfill assignment committed to a Permanent Deacon.
- right to seek assistance of other Church ministers to achieve goals of assignment.
- obligation to complete task as assigned.
- obligation to remain in service to assignment.

Faculties – Some faculties are granted in virtue of ordination alone (e.g., to preach). Incardination is not necessary for the granting of faculties. Some examination of the Permanent Deacon and information from his previous Diocese of service will be required before faculties are granted. A criminal background check will be included in the process of information gathering prior to the granting of faculties.

Assignment and Ministry – Ordination implies a need in the Diocese. Indeed, a Bishop is not to ordain a man unless there is a need. Therefore, ordination brings with it not only incardination and a connection between the cleric and the diocese, but a general right to ministry. However, there is no particular right to a particular assignment or ministry. An assignment may be granted by the Bishop to a Permanent Deacon by virtue of his ordination, even though not incardinated. Any assignment given can be terminated in accord with the norms of law, regardless of whether the Permanent Deacon is incardinated in the Diocese or not.

Failure to Accept an Assignment – A Permanent Deacon who fails to accept an assignment without a grave reason may be subject to canonical penalties.

Process of Incardination – *“In order for a cleric already incardinated to be incardinated validly into another particular church, he must obtain a letter of excardination signed by the Bishop; he must likewise obtain from the diocesan Bishop of the particular church into which he desires to be incardinated a letter of incardination signed by the Bishop.”* (c. 267).

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“A cleric who has legitimately moved from his own particular church into another one is incardinated into this other particular church by the law itself after five years if he made such a desire known in writing both to the diocesan Bishop of the host church and to his own diocesan Bishop and provided neither of them informed the cleric of his opposition in writing within four months of the reception of his letter.” (c. 268)

According to Canon Law, a Permanent Deacon planning to leave the diocese of his current incardination for whatever reason (job, retirement, health reasons, etc.) must write a letter of notification to his Bishop regarding his intended move from the Diocese. The Permanent Deacon should also write a letter of notification to the new Bishop of the place to which he intends to move informing them of his intended move. These letters of notification are separate from any excardination / incardination process. Such a letter may include an intention to seek incardination into the new diocese or an offer to minister in the Diocese should there be a need. The Bishop of the Diocese to which the Permanent Deacon is moving is not bound to accept the Permanent Deacon’s offer of service.

Should the Bishop wish to accept a Permanent Deacon from another diocese for assignment, the Director of the Permanent Diaconate should on his behalf seek information from that diocese to include:

- a curriculum vitae of the Permanent Deacon
- a certificate of ordination
- names and addresses of pastors/supervisors he previously served in ministry
- a copy of previously granted faculties
- a completed ministry agreement
- names and address of three persons who may supply letters of recommendation
- a statement of past ministerial experiences
- a statement of personal talents and skills
- any specific language or cultural skills

The Director of the Permanent Diaconate should arrange for a personal interview with the Permanent Deacon seeking transfer and with his wife (if married). He should contact the former director for needed documentation and references. He should also bring to the attention of the Bishop, if he is not already aware of the presence of the new Permanent Deacon in the diocese and his reasons for coming as well as future plans. He should also arrange to seek ministerial faculties for the new Permanent Deacon in the parish of his new residence, should the Permanent Deacon wish to serve in the Diocese and the pastor is also willing to accept the assignment.

The Diocese must receive from the Bishop of the Permanent Deacon’s incardination a letter of introduction, recommendation and good standing for the Permanent Deacon wishing a transfer. If the Diocese of transfer has a “Director of the Permanent Diaconate” or some similar office, a letter of recommendation should be secured from that individual as well.

If both Bishops are in favor of excardination and incardination of the Permanent Deacon, the Diocese must receive a decree of excardination from the Permanent Deacon’s former bishop. Simultaneously, the Bishop of Boise via the Diocesan Chancellor issues a decree of incardination for the Permanent Deacon.

The recommended time of service of a Permanent Deacon in this diocese is three years before he makes a request incardination.

5.3 PROFESSIONAL GUIDELINES & EXPECTATIONS

Purpose: Holy Scripture provides the foundation of what is expected of the Permanent Deacon:

“In the same way, Permanent Deacons must be serious, straightforward, and truthful. They may not overindulge in drink or give in to greed. They must hold fast to the divinely revealed faith with a clear conscience.” (1 Tim.3: 8-9)

Professional Guidelines: Obedience and loyalty – Permanent Deacons must be obedient and loyal to their Bishop and the teachings of the Church. (Canon 273)

Scandalous Behavior: Permanent Deacons must be straightforward and truthful in all that they do and say. Thus, scandalous behavior includes, but is not limited to, publically rejecting the church’s dogmatic teachings, inappropriate political affiliations or speech, criminal behavior, dishonesty, violations of the Diocesan Sexual misconduct policies and disobedience to the Bishop.

Criminal offenses: If a Permanent Deacon is arrested for, or charged with a criminal offense, State or Federal, excluding **minor** traffic violations, he may be asked, to voluntarily take (or will be placed on a leave of absence) in order to attend to family and personal needs and to prepare for his defense. The leave of absence will generally continue until the charge is dismissed or the Permanent Deacon is acquitted or found not guilty of any criminal offense. Should it be deemed necessary (e.g. to avoid or repair scandal among the faithful), the Bishop may elect to temporarily restrict the Permanent Deacon’s ministry, until such time that such restrictions are no longer necessary. (cf cc. 223, §2 and c. 381, §1722). The Permanent Deacon in question retains the right of hierarchical recourse in such situations (cf. cc. 1733 – 1739).

If a Permanent Deacon is found guilty of a criminal offense, the Bishop may appoint a committee comprised of the Director of the Permanent Diaconate, Vicar General for Clergy, Chancellor, a priest and a Permanent Deacon serving on the Permanent Deacon Advisory and Personnel Council to review the case and make a recommendation to the Bishop regarding the future of the Permanent Deacon's public ministry. Depending on the severity of the offense, the Bishop may elect to pursue a canonical process to impose further ecclesiastical penalties.

Allegations involving sexual misconduct, as defined in the Diocesan Sexual Misconduct Policies, will be immediately referred to the Bishop, Vicar General for Clergy, or Chancellor for investigation and appropriate action (See Roman Catholic Diocese of Boise sexual misconduct policies for definitions and procedures (Appendix J).

Professional Censure/Revocation of a Professional License (Physician, Psychologist Counselor, Social Worker, etc.): If a Permanent Deacon receives professional censure, incurs the revocation of his license to practice his profession, or voluntarily surrenders his license, even though such censure, revocation, or voluntary surrender is not considered a criminal offense, he shall inform the Director of the Permanent Diaconate. The Director will review the situation with the Bishop. The Bishop will determine whether any limitations on public ministry are required, or whether any diocesan policies or standards of behavior have been violated, necessitating a change in public ministry assignment.

Civil disobedience: Permanent Deacons will not involve themselves with any acts of civil disobedience without first discussing the actions with the Director of the Permanent Diaconate

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and allowing 48 hours for the Director to inform the Bishop of the proposed action. The Bishop retains the right to disallow such activity. Further the Permanent Deacon shall refrain from social media activities which may bring scandal to the Church or the faithful, including political or divisive discourse.

Other Behavior: Permanent Deacons will not engage in any other behavior which could bring scandal on the Diaconate or the Church. Incidents involving such alleged behavior will be reported to the Bishop, who may refer the matter to the Director of the Permanent Diaconate to review the alleged incident and make a recommendation to the Bishop regarding the future of that Permanent Deacon's public ministry.

Family of Permanent Deacons: Permanent Deacons are always to put their family before their diaconal ministry. Scandalous behavior as described above, when involving immediate family members, could adversely affect the public ministry of a Permanent Deacon. Such behavior by family members should be discussed with the Director of the Permanent Diaconate, who will review the situation with the Bishop. The Bishop will determine if any limitations or cessation of public ministry are warranted

Professional Code of Ethics: This code of ethics embodies certain standards of behavior for the Permanent Deacon in his professional relationship with those he serves, with his colleagues, with other clergy, his pastor, the Bishop and the community. The Permanent Deacon will conduct his professional relationships in accord with the code and subscribe to the following:

- Regard as a primary obligation the welfare of the individual or group they are serving.
- Give preference to their professional responsibilities over their personal interests.
- Hold themselves responsible for the quality and extent of the service they perform.
- Respect the privacy and confidentiality of the people they serve.
- Recognize their own limitations and refer people to appropriate professionals when necessary.
- Avoid getting into situations, which might compromise the integrity of the Diaconate.
- Follow standards of behavior established in the Diocesan Sexual Misconduct Policies.

5.4 INITIAL ASSIGNMENT

Each Permanent Deacon serves at the direction and discretion of the Bishop of the Diocese of Boise, within the confines of Canon Law. The Bishop's input and approval always is required when a Permanent Deacon's assignment is made—either initially or in the years following ordination. The Bishop may consult with the Director of the Permanent Diaconate and the Permanent Deacon Advisory and Personnel Council when making diaconal assignments.

- Permanent Deacon assignments will be made only with consultation among all parties (i.e. the Permanent Deacon, his wife, the pastor/parish life director/administrator, the Director of the Permanent Diaconate, and the Bishop).
- A Permanent Deacon's initial assignment (first three years) will normally be to the parish from which he has been called to ordination, although a Permanent Deacon may be assigned to a parish other than his own parish, or to a special sub assignment.

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- Prior to the initial assignment of a newly ordained Permanent Deacon, the Director of the Permanent Diaconate shall be asked for input regarding the initial assignment of the Permanent Deacon about to be ordained in the year prior to his ordination.
- The Director of the Permanent Diaconate shall be notified in writing of each newly-ordained Permanent Deacon's assignment.

5.5 PARISH ASSIGNMENT

The Permanent Deacon ministers in a parish on behalf of and at the discretion of the Bishop, normally with the pastor/administrator, parish life director's concurrence. It is most appropriate for the pastoral council to affirm the parish's need and the Permanent Deacon's ministry prior to his assignment. A pastor/administrator, parish life director is not obligated to provide a ministry for the Permanent Deacon; however, neither is it appropriate that they will make it difficult or impossible for the Permanent Deacon to minister. The Permanent Deacon's assignment results from the following process:

- The Permanent Deacon, in conjunction with the pastor, administrator, or parish life director, identifies a need in the parish or community that the Permanent Deacon can fill.
- The Permanent Deacon proposes to fill that need and discusses the specific ministry with the pastor, administrator or parish life director.
- The Permanent Deacon and the pastor, administrator or parish life director notifies the Director of the Permanent Diaconate of the specific parameters of the desired assignment. The director prepares a Letter of Assignment describing the specific duties, responsibilities, and common support to be provided (see Attachment 2). The Letter of Assignment is to be signed by the pastor, administrator, or parish life director, the Permanent Deacon, and the Director of the Permanent Diaconate and validated by the Bishop.
- The Letter of Assignment shall be the primary vehicle by which the Permanent Deacon and the parish's pastor, administrator, or parish life director develops the Permanent Deacon's relationship with and service to the parish. Any evaluation of the Permanent Deacon by the parish pastor, administrator, or parish life director shall be based on the duties, responsibilities and scope of service outlined in the Letter of Assignment.
- Letters of Assignment may be modified at the request of the Permanent Deacon with the consent of their parish pastor, administrator, or parish life director. A request to modify a standing Letter of the Assignment must be given to the Director of the Permanent Diaconate with the modified Letter of Assignment. The director will forward the request to the Bishop for his consideration and possible approval. A modified Letter of Assignment will only take force when approved by the Bishop. Once approved, a modified Letter of Assignment will replace and supersede an existing Letter of Assignment.

5.6 SPECIAL SUB-ASSIGNMENT

Permanent Deacons may have specialized ministerial sub-assignments (e.g. hospitals, correctional institutions, parish life director, etc.) or to diocesan functions (e.g. Marriage Tribunal, Office of the Diaconate, etc.). Such a specialized or diocesan sub-assignment may constitute the Permanent Deacon's primary ministry. When such is the case, a parish affiliation agreement will be made so that that the Permanent Deacon may also exercise his ministries of

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Word and Worship. When such assignments are being considered, the Director of the Permanent Diaconate may be consulted by the Bishop during the process and prior to the sub assignment being made. A ministerial sub-assignment, and with a specific parish pastor's consent, a parish affiliation agreement will be specifically outlined and included as part of the Permanent Deacon's Letter of Assignment.

5.7 CHANGE OF ASSIGNMENT

5.7.1. Reassignment at the Permanent Deacon's request

A Permanent Deacon may request a change of assignment at any time **after 3 years from his initial assignment**. The Permanent Deacon requesting the change must first notify his pastor and then with his consent, notify the Director of the Permanent Diaconate in writing. The Director of the Permanent Diaconate may forward the request to the Permanent Deacon Advisory and Personnel Council for review and recommendation.

The Director of the Permanent Diaconate will interview the Permanent Deacon, his wife and the appropriate pastoral authorities concerning the change and make a recommendation to the Bishop. If consulted, the Director of the Permanent Diaconate will include any recommendations by the Council to the Bishop along with his personal recommendation. Criteria to be considered are listed in Section 5.7.5.

5.7.2. Removal of a Permanent Deacon at a pastor/parish life director's request

A Pastor/parish life director may make a request for a diaconal change of assignment. A pastor/parish life director requesting the change must notify **the Permanent Deacon, the Bishop and Director of the Permanent Diaconate in writing**. The Director of the Permanent Diaconate may forward the request to the Permanent Deacon Advisory and Personnel Council for review and recommendation.

The Director of the Permanent Diaconate will interview the Permanent Deacon, his wife and the appropriate pastoral authorities concerning the change and make a recommendation to the Bishop. If consulted, the Director of the Permanent Diaconate will include any recommendations by the Council to the Bishop along with his personal recommendation. Criteria to be considered are listed in Section 5.7.5.

5.7.3. Request for the services of a Permanent Deacon by a pastor/parish life director or other appropriate pastoral authorities:

A pastor/parish life director may make a request for assignment of a Permanent Deacon to his/her parish at any time. The pastor/parish life director requesting the services of a Permanent Deacon must notify the Director of the Permanent Diaconate in writing.

The Director of the Permanent Diaconate may forward the request to the Permanent Deacon Advisory and Personnel Council for review and recommendation.

The Director of the Permanent Diaconate will interview any Permanent Deacon, his wife and the appropriate pastoral authorities concerning the change and make a recommendation to the Bishop. If consulted, the Director of the Permanent Diaconate will include any recommendations

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by the Council to the Bishop along with his personal recommendation. Criteria to be considered are listed in Section 5.7.5.

5.7.4. Assignment at the Bishop's request:

The Bishop may also make a specific request for the assignment of a Permanent Deacon. The Bishop will notify the Director of the Permanent Diaconate of his desire to transfer a Permanent Deacon. The Director of the Permanent Diaconate will evaluate the situation in consultation with the Bishop and appropriate pastoral authorities to facilitate the transfer. The Director of the Permanent Diaconate may forward the request to the Permanent Deacon Advisory and Personnel Council for review and recommendation. Once the transfer has been finalized and approved by the Bishop, the Director of the Permanent Diaconate will provide the Permanent with a new Letter of Assignment reflecting the transfer. Criteria to be considered are listed in Section 5.7.5.

5.7.5. Criteria for Assignment / Reassignment or removal of a Permanent Deacon from a parish assignment:

Permanent Deacons are ordained to the Diocese of Boise to serve the people of the diocese at the direction of the Bishop. They will normally work in the parish from which they were called to service; however, the needs of the diocese are paramount. The following are important factors, which need to be addressed when evaluating recommendations for a change or removal of assignment:

- Pastoral needs of existing parish
- Pastoral needs of potential new assignment
- Ability to provide supervision
- Existence of resolution to issues prompting request for new assignment
- Morale of Permanent Deacon/spouse
- **The needs of the Permanent Deacon's family**
- Travel/commuting distance (normally to be 25 miles or less)
- Salaries, stipends or employment by the current parish
- Medical problems or special needs
- Occupational restrictions
- Educational factors
- Language
- Behavior unbecoming of a cleric

5.8 ASSIGNMENT OF A NEW PASTOR

When a new pastor, administrator or parish life director is named to a parish, the Permanent Deacon and his wife will be included in the orientation process welcoming the new pastor. The Permanent Deacon(s) will continue to function according to the existing Letter of Assignment of each Permanent Deacon until a request for modification is made by the Permanent Deacon or the pastor, administrator or parish life director. If either the Permanent Deacon or the new pastor/administrator or parish life director after consideration of a Permanent Deacon's letter of assignment desires a modification, he and the Permanent Deacon must agree to the modifications. If the new pastor, administrator or parish life director and the Permanent Deacon cannot agree on the desired modifications to an existing Letter of Assignment then the Director of the Permanent Diaconate, the Vicar General for Clergy and any other appropriate personnel, as directed by the Bishop will mediate any disputes until a resolution is made.

5.9 LEGAL REQUIREMENTS

Deacons are responsible and personally liable for any and all actions of themselves or their family members who are minors, performed outside of parish or diocesan duties.

The diocese will provide personal liability insurance to cover all reasonable actions performed by Deacons in the performance of their assigned duties. Deacons may be personally liable for any actions, which are outside the scope of their ministerial assignment, contrary to diocesan policy, or negligent or malicious.

Deacons will:

- Avoid situations where they might be compromised (for example, visiting wives of others or single women alone in their home).
- Recognize their limitations and refer people in serious psychological, emotional or mental distress to appropriate professionals.
- Report to the appropriate law enforcement agency any case involving potential injury to a person **or suicidal thoughts or intentions**.
- Report as required by law and diocesan policy, any suspected instances of child abuse or sexual misconduct. Suspected instances of child abuse or sexual misconduct involving diocesan personnel as the alleged perpetrator must be reported to law enforcement, the Bishop, Vicar General for Clergy or the Chancellor, as soon as possible in accord with current diocesan sexual misconduct policies.
- Report any incidents to their employer which could have the potential for a lawsuit.
- If involved in a diocesan case in litigation, say nothing about the incident to anyone without approval of the diocesan attorney.

5.10 CONTINUING PROFESSIONAL EDUCATION

Permanent Deacons in active ministry will update themselves continually with practical education to ensure a feeling of self-confidence and adequacy in their ministry and to demonstrate to the Church they serve that they are professionally accountable.

Therefore, each active Permanent Deacon is expected to complete a minimum of sixteen contact hours of mandatory continuing education every year in addition to 12 hours of recommended additional instruction. This nominally may be completed by attending the required “Regional In-Services” each year and other instruction, such as, any conference, seminar, or workshop given for the education of members of the diocese; any certification courses – given as a part of adult education, local colleges, or by correspondence. These events will be credited according to the contact hours of instruction for each specific course.

Permanent Deacons, unable to attend the required diocesan continuing professional education, must contact the Director of the Permanent Diaconate and propose an alternative means for addressing the missed education material.

The parish in which the Permanent Deacon serves is responsible for reimbursing the Permanent Deacon for the reasonable costs of meeting the annual Continuing Professional Education requirement and an annual Deacon retreat (as reflected in their individual Letter of Assignment).

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Permanent Deacons who have reached the retirement age for Permanent Deacons in the Diocese of Boise are encouraged, but not required to participate in the annual continuing professional education requirement nor attend an annual Deacon retreat.

5.11 SPIRITUAL FORMATION

Each Permanent Deacon is expected to have a spiritual director with whom he meets with on a regular basis.

The Permanent Deacon is required to make an annual spiritual retreat. (Can 276, §2, 4°-4) Deacons will normally fulfill this obligation by attending the annual diocesan Deacon retreat. In cases where this is not possible, the Permanent Deacon should inform the Director of the Permanent Diaconate and arrange to attend another retreat.

5.12 DEACONS EMPLOYED BY THE DIOCESE

Deacons who are employed by the diocese are governed by the diocesan personnel policies.

5.13 APPAREL

“The Code of Canon Law exempts Permanent Deacons from the obligation of wearing ecclesiastical garb. However, in exceptional circumstances, a diocesan bishop, with due consideration for the practice of neighboring dioceses and with appropriate consultation, may decide that Permanent Deacons should wear some distinctive garb when engaged in formal clerical ministry. For liturgical services, of course, the rubrical vesture is required.” (Can. 288)

The following is the policy for the Diocese of Boise:

- Correct rubrical vesture is required for all liturgical services. This includes vigil or rosary services at funeral homes. The primary vestments are an alb, a stole, worn over the left shoulder to the right hip, and a dalmatic. These vestments are normally provided by the parish and usually match the vestments of the priest. The dalmatic is worn for special feasts, weddings, funerals, etc. when the Permanent Deacon is the primary celebrant. It is also suggested that the dalmatic be worn when serving on the altar at Sunday or High Masses especially when serving with the Bishop. Otherwise, no distinctive form of dress is authorized.
- Exceptions to this policy are possible, especially where a Permanent Deacon is assigned as a prison chaplain, a hospital chaplain, or is called routinely to visit such institutions, provided that the rules of the facility dictate that entry may only be made in clerical garb. The Permanent Deacon shall make application to the Bishop for permission to wear clerical apparel (roman collar) during those times when he is performing that specific duty.

5.14 REMUNERATION

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Permanent Deacons employed full or part time for the parish or diocese are paid in accordance with the agreements made at the time of hiring. There are no fixed salaries for Permanent Deacons. They are paid according to the type of job they are doing; however, consideration should be given to the financial status of the Permanent Deacon, and his family.

Permanent Deacons who are not employed by the parish or diocese normally do not receive compensation for their services in the parish. They may, however, accept a monthly stipend from the parish, and/or retain stole fees for funerals, weddings or other sacraments depending on their arrangement with the parish pastor, administrator, or parish life director and canonical norms.

The parish where the Permanent Deacon is assigned shall pay normal and reasonable expenses incurred during the course of diaconal activities. Typically, these expenses include, but are not limited to, travel, workshops, clergy conferences, educational conferences and materials, retreats and vestments (if they are not supplied by the parish). Pastors, administrators or parish life directors are to make every effort to provide adequate and fair reimbursement to the Permanent Deacon. If a parish is unable due to size and budgetary constraints to provide adequate reimbursement, they are to notify the Director of the Permanent Diaconate to explore other possible resources for reimbursement.

Permanent Deacons who are retired are not eligible to have any expenses for attending ongoing professional development or the annual diaconal retreat covered since these requirements only apply to active Permanent Deacons. Any reimbursements are at the voluntary discretion of the pastor, administrator, or parish life director.

5.15 TITLES

Titles are necessary as a means of distinguishing different roles in the church structure. The term “Reverend” has traditionally been used for one ordained by the church to a particular ministry, i.e. Bishop, priest or Deacon. In the Diocese of Boise, the Bishop has directed that the title “Reverend” be used for priests, the title “Reverend Mister” for transitional Deacons and the title “Deacon” for Permanent Deacons.

In no case should **the verbal titles** “Permanent Deacon” or “Transitional Deacon” be used, since every person ordained to the Diaconate is ordained “Permanently.” In the Diocese of Boise, Permanent Deacons shall be addressed as Deacon John Doe on all correspondence, with the heading Dear Deacon John or Deacon Doe.

The title Reverend Mister shall only be used by Permanent Deacons when they sign legal documents, such as marriage licenses, etc.

The use of the term “Permanent Deacon” within this document is not meant as a title but as a way to distinguish that the policies contained herein only apply to those Deacons ordained as “Permanent” Deacons with no desire or intention to become priests.

5.16 LEAVE OF ABSENCE

A Leave of Absence may be granted to a Permanent Deacon for reasons of health, personal or marital problems, family commitments, changes of employment, military leave or training, or temporary absence from the diocese.

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A Permanent Deacon seeking such a leave will do so in writing to the Bishop, his Pastor, and the Director of the Permanent Diaconate. This written communication will detail, as much as possible, the reasons for seeking a leave of absence, the expected length of the leave, and current plans for a return to ministry. The Director of the Permanent Diaconate will consider the request and make a recommendation to the Bishop. The Bishop may request that the Director of the Permanent Diaconate seek the advice of the Permanent Deacon Advisory and Personnel Council on a specific request.

A Leave of Absence will be granted for specific periods of time depending on circumstances and, if granted for more than one year, will be reviewed at least annually by the Director of the Permanent Diaconate. The Bishop will document his decision in granting or denying a leave of absence in writing with a copy provided to the Director of the Permanent Diaconate. Following such an annual review, the Director of the Permanent Diaconate may recommend a continued Leave of Absence, a return to normal ministry, retirement, etc.

A Permanent Deacon who leaves his regular ministerial assignment without permission from the Bishop is on unauthorized leave. As a result, his faculties, assignment and any diocesan benefits may be immediately suspended by the Bishop in accord with the norms of law. A Permanent Deacon who has difficulty fulfilling any assignment, for any reason, including his own inability to complete the assignment, the refusal of a pastor/parish life director to work with the Permanent Deacon, or other external factors, should request assistance prior to leaving the ministerial assignment.

5.17 RETIREMENT

Within the Diocese of Boise, a Permanent Deacon who has celebrated his seventh (70) birthday (c.f. c 539, §3) is asked to offer his retirement/resignation to the Bishop (and copied to the Director of the Permanent Diaconate). The Bishop, after considering all the circumstances of person and place, is to decide whether to accept or defer the retirement/resignation **upon initial submittal of the retirement request and every year after the age of seventy (70)**. In accord with canon 189, the bishop has up to three months to answer the Deacon's retirement request.

Aside from the above situation where the Deacon is requested to offer his retirement/resignation, Any Deacon, due to health, family or employment reasons may request retirement from active ministry. Such requests are made in writing and addressed to the Bishop, with the Director of the Permanent Diaconate receiving a copy of the resignation.

Retired Deacons typically retain the ordinary faculties granted by the Code of Canon Law and by the Bishop, and may continue to exercise these faculties with the permission of the appropriate pastoral authority and within the terms of the conditions prescribed for their retirement. Retirement does not affect the Permanent Deacon's good standing as a cleric of the Diocese of Boise.

5.18 Vacation Time

For those Permanent Deacons not employed by the diocese or a parish, pastors/parish life directors will make every effort to allow Deacons to take vacation time at their convenience.

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This vacation time should be planned and scheduled as early as possible to allow the pastor to provide substitutes for those tasks normally assigned to the Deacon in the parish.

5.19 Commendation, Complaints, Appeals

Letters of Commendation – will be forwarded to the Permanent Deacon with a copy retained in his personnel file at the Chancery and copied to the Director of the Permanent Diaconate.

Letters of Complaint and Concern – Anonymous letters to the Director of the Permanent Diaconate shall be ignored and destroyed except when those letters allege sexual misconduct. In such cases, the letter will be immediately referred to the Bishop, the Vicar General for Clergy, and the Chancellor for appropriate investigation and action in accordance with the Diocesan Sexual Misconduct Policies.

In the case of signed letters, the Director of the Permanent Diaconate shall acknowledge receipt of the complaint. The Director shall advise the writer that the normal procedure involves making the contents of a letter and name of the writer known to the Permanent Deacon involved. If the writer wishes their identity and the letter's content to remain confidential, the writer shall present their reasons for confidentiality in writing to the Director of the Permanent Diaconate. The Director of the Permanent Diaconate will make the final recommendation about confidentiality in accordance with Canon 1598. The Bishop or his delegate shall be informed of the complaint and proposed actions. The Bishop may request that the Director of the Permanent Diaconate consult the Permanent Deacon Advisory and Personnel Board to consider the letter and provide advice and recommendation. The Bishop may also request that the Chancellor be consulted regarding any canonical implications.

In the case of a letter sent directly to the Bishop, he may take whatever action he deems appropriate.

Telephone calls of complaint and concern directed to the Director of the Permanent Diaconate – Such telephone calls will only be considered when the caller is identified. In such cases, the caller will be encouraged to put the concern in writing to the Director of the Permanent Diaconate. In cases involving allegations of sexual misconduct, the caller will be immediately referred to the Bishop, the Vicar General for Clergy, or Chancellor, pursuant to diocesan policy.

Petitions – Petitions regarding the appointment and transfer of clergy are to be discouraged and may be destroyed and ignored at the discretion of the Director of the Permanent Diaconate, unless they include allegations of sexual misconduct.

Appeals – A Permanent Deacon has the right to appeal any grievance following the norms of the Code of Canon Law.

Section 5.20 MARITAL PROBLEMS/SEPRATION/DIVORCE

Because of the commitments made at the time of the reception of the Sacrament of Marriage and the mutual responsibilities flowing there from, a Deacon must give primary attention to his marriage and family life. These commitments will ordinarily take precedence over the commitments of diaconal service.

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The preservation of the marriage and the family life is of utmost concern to all involved with the Permanent Diaconate. Marital conflicts that directly affect the ministerial obligations of the Deacon should be brought to the attention of the Bishop, the Director of the Permanent Diaconate and the appropriate pastoral authority as soon as possible. The Bishop, after appropriate consultation, will take whatever action he deems appropriate in each case, which may include asking the Permanent Deacon to take a temporary leave of absence to give time for healing and to avoid any scandal in the parish community in which the Permanent Deacon serves.

In the event of separation or divorce, the Permanent Deacon is reminded that he must live a life in accordance with his sacramental vows to the marriage and to the Diaconate. He must also fulfill all financial and paternal responsibilities as required by the civil court.

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

“76. Divorce between a Deacon and his wife can happen. In this situation, suitable pastoral care should be offered to the Deacon, his wife, and their children. This pastoral care, which may be facilitated by the director of Deacon personnel or any other qualified person on behalf of the bishop, should include ample time to work through the various stages of grieving and adjustment caused by divorce. The determination of the divorced Deacon’s ministerial status will require sensitivity and prudence on the part of the bishop, the pastor or pastoral supervisor, the ministerial community, and other institutions in which the Deacon serves. Members of the diaconal community are also in a unique position to reach out, as appropriate, in order to help the divorced couple and family deal with the challenges the divorce may entail.”

Section 5.21 LAICIZATION

A Permanent Deacon may seek to be laicized for grave reason (cc. 290-293). Only the Holy See can grant a rescript of laicization. In some very grave circumstances, a Permanent Deacon may be involuntarily laicized by the Holy Father on direct petition made by the Bishop, in order that the good of the faithful be safeguarded. A Permanent Deacon seeking laicization shall inform the Director of the Permanent Diaconate and petition the Bishop in writing, to begin the canonical process.

Section 5.22 FUNERAL OF A DEACON AND WIDOW OF A DEACON

In the event of a Permanent Deacon’s death, the Bishop and the Director of the Permanent Diaconate shall be informed as soon as possible by the family or pastor. The Deacon community will support and assist the family in making funeral arrangements. Care must be taken that any pre-arranged plan of the deceased and the wishes of the family be honored.

When possible, the bishop or his designee will be the celebrant and homilist of the funeral mass. Permanent Deacons will normally assist the Bishop at the Mass. The deceased may be vested in alb and white stole. The Deacon community will be invited to assemble for a prayer service the night before the funeral. The vigil service will normally be held in church and should be conducted by Director of the Permanent Diaconate or his designee. It is appropriate for a Director of the Permanent Diaconate or his designee to conduct the rites of commitment at the cemetery.

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The Permanent Diaconate community is encouraged to attend another Deacon's funeral and it is expected that the Permanent Deacons vest for any of the liturgical rites for the deceased Permanent Deacon. At the funeral Mass, Permanent Deacons will process into the church with their wives as part of the entrance procession. Normal vestments will include the alb and white stole. Permanent Deacons serving on the altar will also vest in a white dalmatic if available. At a funeral for the wife of a Permanent Deacon, Permanent Deacons not serving on the altar will process into mass with their wives and sit as a group in a reserved section of the church.

The Director of the Permanent Diaconate shall appoint the wife of an active Permanent Deacon to ensure continuous outreach, invitation, and contact with the wives of deceased Permanent Deacons still residing within the diocese. An appropriate memorial arrangement will be sent to the wife of a deceased Permanent Deacon no later than 10 days after the community has been notified of the Permanent Deacon's passing.

ATTACHMENT 1 – Liturgical Policy for Permanent Deacons

Diocese of Boise

“It will be the Deacons’ duty, at the Bishop’s discretion, to bring God’s word to believer and unbeliever alike, to preside over public prayer, to baptize, to assist at marriages and bless them, to give viaticum to the dying, and to lead the rites of burial. Once he is consecrated by the laying on of hands that comes to us from the apostles and is bound more closely to the altar, he will perform works of charity in the name of the Bishop or his pastor. From the way he goes about his duties, may you recognize him as a disciple of Jesus, who came to serve, not to be served.”
(Rite of Ordination)

PREFACE

This document is intended to set norms for the proper administration of liturgical rites and devotions which involve the Deacons of the Diocese of Boise. It reflects the directives given by the different liturgical documents of the Church and of the Diocese. It is not intended to force rigidity of practice. It is rather intended to be a helpful reference for both the presider and Deacon as to the liturgical functions of the Deacon. It is intended to standardize the Deacon’s role in liturgies because the skillful implementation of his ministerial role is essential to good liturgical celebrations.

1. INTRODUCTION

A Deacon is one ordained to serve the community in charity and justice. That ministry, as in the ministries of bishop and priest, and in the Christian witness of all the baptized, is always related to the Word and to the Sacrament. For the Word of God and the sacraments of the Church inform, structure, and give life to the ministry of each person baptized into the death and resurrection of the Lord, and each participates and shares in the Eucharist according to his or her function and role in the community. No less is true for the Deacon. If the Deacon's primary ministry is one of service (diakonia), then his function within the Mass, and in all the other rites and celebrations of the Church, is modeled on that diakonia. A thorough knowledge and understanding of his functions within the liturgy is important to the Deacon’s ministry within the community. There are styles and modes of celebration which the Deacon is called to fulfill. Sometimes he assists another minister, a priest or bishop, for example, in the Eucharist. There are times when, in the absence of a bishop or priest, he will preside over the assembly's worship, e.g., in a Liturgy of the Word with Communion or a Sunday Celebration in the absence of a Priest. At other times the Deacon acts as the minister of baptism or witness of marriage. Norms and guidelines drawn from the various rites can assist the Deacon in understanding the variety of roles he has within the Church’s worship.

This policy is in use in many of the dioceses in the United States and is approved for use in the Diocese of Boise.

2. GENERAL NORMS AND GUIDELINES

Assisting the Bishop or Priest at the Eucharist:

In the celebration of the Eucharist the Deacon's role is clearly one of assisting the priest or bishop who presides. The Deacon assists the presider of the assembly in all the rites of the Mass,

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proclaims the Gospel, assists at the altar in preparation of the gifts and in the communion rite. However, there are other functions within the Eucharist that the Deacon performs.

The Deacon makes the petitions in the penitential rite, as he does in the general intercessions. Making intercessions in the name of the assembly has traditionally been a diaconal role because it is the Deacon, serving among the people in a ministry of charity, who ought to know well the needs of the community. He can give voice to those needs. The Deacon, therefore, has intercessory functions within the Eucharist and in any liturgy in which intercessions and litanies figure. In a sense, the general intercessions are the prototype of diaconal prayer.

Throughout the Eucharistic liturgy, and in other rites at which the Deacon assists, the Deacon also has the role of calling upon the people to respond to prayer, or to exhort them to prayer as indicated in the rubrics of the particular ritual. This invitatory or exhortatory function is obvious in the Mass when the Deacon calls upon the people to exchange the sign of peace. The Deacon may also ask the people to kneel, bow their head or perform some ritual gesture as in the final blessing at Mass, or in the bidding prayers to the Good Friday liturgy.

Deacon as Presider:

To these diaconal functions is added the presidential function itself. Deacons may normally preside at many liturgical rites: baptism and marriage, liturgies of the Word, and of the Hours, burial rites and Eucharistic blessings. In the absence of a priest, Deacons normally preside over the assembly's worship, even on Sunday in the form of a Sunday Celebration in the Absence of a Priest (SCAP).

Other Diaconal Functions:

The Deacon serves the Church in the following stages of Christian Initiation: (a) evangelization; (b) catechesis; (c) pastoral discernment of readiness for the sacraments; (d) celebration of rites.

The Deacon has traditionally brought communion to the sick and the dying. Such visitation of those in spiritual need is as much as diakonia of liturgy as it is a ministry of charitable service.

Proclaiming the Word:

The Deacon is a minister of the Word. This includes proclaiming the Gospel (but not if he is serving as the Deacon of the Eucharist when there is more than one Deacon present), preaching and catechesis. At those rites in which the Deacon presides, he should prepare and give a homily.

Blessings and Sacramentals:

According to the Book of Blessings, the Deacon functions liturgically also in blessings and sacramentals, although certain blessings are restricted to a bishop or priest. Within such celebrations as matrimony and baptism he may bless objects used in the ritual. The Book of Blessings (*Liber Benedictionum*) determines more precisely the responsibilities of the Deacon in this ministry.

3. THE DEACON AND THE BISHOP

A. Historical Background: The history of the Diaconate and the rite of ordination of Deacons demonstrate an intimate relationship between the bishop and his Deacons. Deacons in the past were special emissaries of the bishop to other bishops. Deacons served in the household of the

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bishop in Rome especially in the preparation of the papal liturgies, and in their celebration. The pope deputized his Deacons to oversee all the charitable works of the Church of Rome. Seven churches in Rome were directly under the care of Deacons who supervised such charitable works.

B. Assisting the Bishop: In the reformed liturgy of the Roman Rite, especially as outlined in the Roman Pontifical, the Deacon always assists the bishop, whether in the cathedral or in a parish church. Deacons assist the bishop in all the rites of ordination, not just those of Deacons, but also in the ordinations of bishops and priests. Deacons assist the bishop at the altar, even if priests are present. Consequently, all Deacons should receive training on how to assist the Bishop in his liturgical role.

4. LITURGICAL VESTURE

The traditional vestment of the Deacon is the dalmatic, which further underlines the relationship between the Diaconate and the episcopate. The dalmatic, which has traditionally been the diaconal vesture, was at one time worn only by the bishop of Rome. In the fourth century its use was extended to the Roman Deacons. On the other hand the stole, worn over the left shoulder, was the symbol of the Deacon's ministry in the East and in Gaul, which adopted many Eastern usages. When the Gallican Church adopted the dalmatic, both dalmatic and stole (underneath, and over the alb) came to be the common vestments of the Deacon.

The contemporary Roman garments for the Deacon reflect the blending of Eastern and Roman usage; the white alb, the stole worn simply over the left shoulder, and the dalmatic.

Liturgical Vesture:

- The alb, stole and dalmatic will be the usual liturgical vestments of the Permanent Deacon in this diocese. The alb and stole may be worn when a dalmatic is not available.

Communal Vesture:

- Deacons vest as a body for a liturgical celebration, such as an ordination or, funeral service for a Deacon in an alb and stole.
- Dalmatics shall only be worn by those Deacons serving on the altar if available.

Particular Vesture:

- When a Deacon presides at a wake or graveside ceremonies, presides at marriages, or presides at baptisms, the normal attire will be an alb, stole and dalmatic (when available).
- It is fitting for a deceased Deacon lying in state, to be vested in alb, stole and/or dalmatic.
- Under no circumstances is it appropriate to mix attires. An example of mixed attire would be wearing a stole with a business suit.

The Eucharist with one Deacon:

- One of the more basic liturgical ministries of the Deacon is “to make all the preparations for the sacrifice, and distribute the Body and Blood of the Lord to the faithful.” The following norms are guidelines drawn from the General Instructions of

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the Roman Missal, and the Roman Missal itself, on the manner in which a Deacon exercises his liturgical function at the Eucharist.

- The Deacon should see to it that the necessary liturgical books, vessels, and vestments are properly arranged for the celebration.
- The Deacon vests in alb, stole and dalmatic (when available) for the celebration of the Eucharist. The Deacon wears the stole over his left shoulder, crossed and fastened at the right side.
- If the Deacon is carrying the Book of the Gospels (the expected practice), the Deacon enters with the Book of the Gospels held at approximately head level and precedes the priest in the procession. Otherwise, he may walk at the right-hand side of the Priest -Celebrant.
- In the sanctuary area the Deacon makes the customary reverence to the altar (unless he is carrying the Book of the Gospels, when reverence is not made). If he is carrying the Book, he places it on the altar, and then, together with the priest, kisses the altar. Nothing else should be placed on the altar at this time, not even the Roman Missal or vessels.
- If there is an incense rite, the Deacon assists the priest. Then the Deacon proceeds to the chair with the priest where he shall be seated on the right side of the main celebrant if physically possible.
- After the sign of the cross and greeting, the priest introduces the theme of the celebrations of the day in a very few words. However, this may also be delegated by the priest to the Deacon and as a general rule should be done by the one who preaches.
- If Penitential Rite “B” or “C” is used, the Deacon announces or sings the petitions to which he congregation responds. If Rite “A” is used, the Deacon leads the assembly in the Confiteor and the Kyrie which follows. The priest always says the absolution at the end.
- If, the rite of sprinkling is used, the Deacon assists the priest; however, the Deacon may receive the permission of the presider to sprinkle the people himself.
- During the entire Liturgy of the Word, up to the Gospel, the Deacon remains seated at his place.
- If incense is used, the Deacon assists the priest when he puts incense in the censer during the singing of the “Alleluia” or other antiphons. Then he bows before the priest and ask for the blessing, saying in a low voice: “Father, give me your blessing.” The priest blesses him: “The Lord be in your heart and on your lips that you may worthily proclaim His Gospel. In the name of the Father, and of the Son, and of the Holy Spirit.” The Deacon answers, “Amen.” If the Book of the Gospels is on the altar, he takes it and goes to the ambo, preceded by the ministers who carry the candles and censer. There he greets the people, announces the reading, incenses the Book, and proclaims the Gospel. He then says, “The Gospel of the Lord.” After the proclamation, he kisses the Book, saying quietly, “May the words of the Gospel wipe away our sins.”
- The Deacon may preach the homily, although normally this is done by the presider. Otherwise, after the proclamation of the Gospel, the Deacon goes to his place and remains there for the homily and the profession of faith.
- After the profession of faith, the Deacon leads the intercessions either from his place or from the ambo. The priest introduces the intercession by exhorting the people to

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- prayer. The Deacon announces or sings the petitions, allowing some time for silent prayer. The priest concludes the intercessions with a prayer.
- The Deacon may prepare the petitions of the intercessions. This should be done according to the norms of the general intercessions and local customs.
 - After the general intercessions, the catechumens who are present may be dismissed by the priest or Deacon.
 - While the priest remains at the chair, the Deacon prepares the altar with the corporal, Roman Missal, vessels, etc.
 - The Deacon assists the priest in receiving the assembly's gifts. At the altar, he hands the paten with the bread to the priest, prepares the chalice with wine and some water, saying quietly, "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity." The Deacon distributes the wine in to the other cups (if they are to be used). He then hands the chalice to the priest and puts the other cups on the corporal. (No blessing of the water takes place.)
 - If the incense is used, the Deacons assist the priest in the preparation of the censer as he incenses the offerings and altar. The Deacon may incense the priest, ministers, and people.
 - During the Eucharistic Prayer, the Deacon stands near the right of the priest, but a little behind him. When necessary, he assists the priests with the chalice and the Missal. The presider (not the Deacon) sings or says, "Let us proclaim the mystery faith." The Deacons should be careful not to give the impression that he is reciting the Eucharistic prayer with the priest, even in a quiet mode.
 - During the singing or recitation of the doxology, the Deacon stands beside the priest and elevates the chalice while the priest elevates the consecrated Bread, until the people have responded "Amen." (The Deacon does not sing or say the doxology with the priest.)
 - After the priest has said the prayer for peace and said "The peace of the Lord be with you always," the Deacon invites all to exchange the sign of peace in these words: "Let us offer each other the sign of peace." He and the priest exchange the sign of peace with one another, and with some of the ministers, (and perhaps with some of the people).
 - During the breaking of the bread, while the Agnus Dei is sung or said, the Deacons may assist the priest in fraction rite in preparation for Communion. If more hosts will be needed, the Deacon may open the tabernacle and remove the necessary ciborium(a).
 - After the priest's Communion, the Deacon receives under both species and then assists the priest in the distribution of Communion. If Communion is given under both kinds, the Deacon ministers the chalice to the communicants. The Deacon may be asked to present the Blessed Sacrament to concelebrating priests. If asked, he presents the ciborium for the priest/bishop to self-communicate. The Deacon does not say: "The Body (Blood) of Christ."
 - After Communion the Deacon returns to the altar and collects any fragments. He takes the chalice and other vessels to the credence table where he may wash them and arrange them in the usual way. The priest returns to the chair immediately. (It is preferable that the Deacon purify the vessels in the sacristy after the celebration He simply brings the vessels to the credence table where they remain until the celebration is over. An acolyte may assist him.)

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- At the end of the Prayer after Communion, the Deacon or another minister may make the announcements, if there are any.
- If the Solemn Blessing or Prayer over the People is said or sung, and after the priest has greeted the people and they have responded, the Deacon says “Bow your heads and pray for God’s blessing,” or gives a similar direction. The priest then blesses the people.
- When the priest has given the blessing, the Deacon dismisses the people according to the formulas prescribed in the Roman Missal.
- Ordinarily, the priest and the Deacon each kiss the altar at the same time before leaving the sanctuary in the same order as at the beginning of the Mass.
- The above norms are also followed in the usual way for a concelebrated Mass.
- A concelebrating priest may not assume the diaconal functions at the Mass when a Deacon is present serving on the altar. (See also, Study Text V: Eucharist Celebration NCCB pp. 24-27.) This includes proclaiming the gospel, setting the altar for the offertory, and cleansing the vessels used for communion. Deacons are not among concelebrants at a concelebrated Mass.

The Eucharist with more than one Deacon:

- When two Deacons are available at the celebration of the Mass, they will divide among themselves the ceremonies of the Liturgy of the Word and the ceremonies of the Liturgy of the Eucharist, according to the guidelines outlined above.

The Eucharist with the Bishop at the Cathedral:

- Three Deacons may assist the Bishop during the Stational Mass at the Cathedral:
- The Deacon carries the Book of the Gospels in the entrance procession and places it in the middle of the altar, facing the people, in a standing position.
- Before proclaiming the Gospel, the Deacon goes to the Bishop for the blessing before going to the altar to carry the Book of the Gospels to the lectern. The Deacon is preceded by the thurifer and two acolytes with lighted candles who stand alongside the ambo.
- After the Deacon announces the Gospel, he incenses the book three times (center, left, and then right) and proclaims the Gospel. At the conclusion of the Gospel, the Deacon carries the Book to the Bishop to kiss (or the Deacon may kiss the Book himself if the Bishop does not choose to do so.)
- The Deacon (who read the Gospel) announces the intentions of the Prayers of the Faithful.
- The other two Deacons assist during the Liturgy of the Eucharist: i.e., preparing the altar, distribution of Communion.

ATTACHMENT 2 – Diaconal Letter of Assignment

The Letter of Assignment serves as the official juridical document placing a Permanent Deacon in their respective assignment and outlining their expected duties and rights. The Letter of Assignment is issued and approved by the Bishop and documents the understanding between a Permanent Deacon serving in the Diocese of Boise, and if a specific parish, its pastor. It identifies the Deacon's commitment to ministry in the service of Liturgy, Word, and Charity/Justice for the parish and greater community. It also identifies the mutual responsibilities, duties, and commitments of the parish in aiding the Deacon to fulfill his ministry.

The Letter of Assignment will address the following contractual elements:

- **MINISTRY OF LITURGY/SACRAMENTS:** The Deacon will exercise the ministry of the Sacraments/Liturgy by...
- **MINISTRY OF the WORD:** The Deacon will exercise the ministry of Word by....
- **MINISTRY OF JUSTICE/CHARITY:** The Deacon will engage in Corporal and Spiritual Works of Mercy by...
- **TIME:** Recognizing that this Deacon's ministry is limited by primary commitments to his family and employment, the anticipated time devoted to diaconal duties shall be...
- **ROLE OF THE PARISH/ CLUSTER/INSTITUTION**
 - Recognizing that most Deacons' service is limited by time, family, and employment, the parish agrees to provide the following for his ministry...
 - Defray the reasonable costs of required continuing education and annual retreat provided to the Diaconate community by the Diocese of Boise.
 - Other programs related to growth as a minister as approved by the pastor, administrator or parish life director.
 - Reimbursement of personal expenses incurred by the Deacon in carrying out his ministry, as approved by the pastor, administrator or parish life director.

The Letter of Assignment is in effect until such time when it is modified by request of the Permanent Deacon or his pastor, administrator or parish life director. Agreed upon modifications to the Letter of Assignment only take effect when approved by the Bishop.

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ATTACHMENT 3 – Job Description for a Director of the Permanent Diaconate

The Director of the Permanent Diaconate is appointed by the Bishop and is directly responsible to him. The purpose of the position of the Director of the Permanent Diaconate is to:

- Provide leadership for the community of Deacons,
- Serve as a liaison between the Bishop and individual Deacons,
- Serve as a liaison between the community of Deacons and the Presbyterate,
- Serve as a resource on the Diaconate to the Diocese of Boise, and
- Direct the recruitment and formation of Deacons.

Education and Experience:

- A practicing Catholic in good standing.
- Master's degree in Theology, Pastoral Ministry, Religious Education or similar content area, from accredited institutions of higher learning, or equivalent studies in theology.
- At least 2 years' experience in parish ministry, preferably in the Diocese of Boise.
- At least 2 years' experience in supervision of others.
- Experience in the ministry of service.
- Experience as a liturgical minister.
- Ordained and incardinated Permanent Deacon or Priest.

Knowledge, Skills and Abilities:

- Knowledge of the challenges and pastoral needs of the wide variety of parishes in our diocese, sensitive to multi-cultural realities, demographics, size and other special outreach needs.
- Demonstrates communication skills in English, including public speaking and written communication.
- Ability to work in a collaborative team effort with the Bishop, other Deacons, with priests, with Diocesan and parish leadership, with committees and with the laity.
- Ability to inspire confidence in the leadership/liaison role from the Bishop, the Deacon community and parishes.
- Demonstrates pastoral leadership skills.
- Demonstrates the ability to take the initiative and to follow through.
- Knowledge of resources needed to build strong formation programs

Personal Characteristics:

- Demonstrates ease in dealing with people, problems and crises; excellent interpersonal skills.
- Demonstrates emotional stability and self-confidence.
- Known for sensitivity and discretion.
- Experience must demonstrate collaboration, cooperation, compassion and caring.
- Moves comfortably within a multi-cultural environment.
- Demonstrates spirituality, prayer life, and religious conviction.

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- Demonstrates commitment to ongoing formation, education, personal and professional growth.

Specific Responsibilities – Life and Ministry of Deacons:

- Provide guidance and supervision of diaconal ministry in general, and when needed, assist individual Deacons identify and develop their own ministries.
- Assist, collect, and evaluate the Letters of Assignment between Deacons and the parish/institution to which they are assigned. Intervene in particular situations as needed or requested.
- Utilize diocesan and national resources to provide programs of continuing formation and spiritual growth.
- Assist the families (especially the wives of Deacons) to support the ministry of their husbands/fathers, and grow in their own formation.
- Assist Deacons who move into the diocese to obtain faculties.
- Assist non-incardinated Deacons, ministering in the diocese, who choose to undertake the process of incardination.
- Coordinate and preside over the Deacon Advisory and Personnel Council.
- Assist pastors and parishes in understanding and appreciating the identity and role of the Deacon.
- Manage the budget for the Diaconate office.
- Offer support to peers (brother Deacons)

Specific Responsibilities – Deacon Formation:

- Designs, coordinates and administers the Deacon Formation Program in Spanish and English, in accordance with USCCB directives.
- Serves as chair of and provides information and in-services to the Formation, Admissions and Scrutiny's Board.
- Works with pastors and other pastoral leadership to offer a process for raising candidates from among the community.
- Coordinates and contributes to the process of screening applicants to the Deacon Formation Program.
- Directs the development of programs to promote morale and community to maintain well-being of participants.
- Coordinates communication with teachers, mentors, internship supervisors and spiritual directors.
- Brings issues of concern to the Formation, Admissions and Scrutiny's Board, the Chancellor, the Vicar General and the Bishop.
- Maintains updates on regulations, guidelines and pastoral issues for those in formation with respect to the USCCB, NALM, NADD, NFCYM, and NCCL.
- Assists the Bishop, the Office of Worship, diocesan staff and parish personnel with arrangements for ordination.
- Proposes and administers the combined Deacon Ministry and Formation budget.
- Serves as member of the Bishop's Cabinet.
- Assists ordinandi and pastors in mutually understanding and implementing the pastoral, liturgical and sacramental duties outlined in the Letter of Assignment to a specific parish.

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- Works collaboratively with the Multi-Cultural Office and the Office of Catechesis in the area of adult faith formation and lay ministerial certification.
- Works with the Bishop, Multi-Cultural Office and the Office of Catechesis in defining Lay Ecclesial Ministry for the Diocese of Boise and identifying Lay Ecclesial Ministers for official recognition by the Bishop.

ATTACHMENT 4 – Formation of Permanent Deacons

(to be promulgated in August 2017)