



**Policy Manual for the
Ministry of Permanent Deacons
in the
Archdiocese of Halifax-Yarmouth**

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**Promulgated by
Archbishop Anthony Mancini**

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Abbreviations of References

- BN *Basic Norms for the Formation of Permanent Deacons*, Congregation for Catholic Education (22 February 1998).
- CIC *Codex Iuris Canonici*, Code of Canon Law (25 January 1983) [Commonwealth translation].
- DAPNE *Directory for the Application of the Principles and Norms on Ecumenism*, Pontifical Council for Promoting Christian Unity (25 March 1993)
- DMLPD *Directory for the Ministry and Life of Permanent Deacons*, Congregation for the Clergy (22 February 1998).
- GIRM *General Instruction on the Roman Missal (Third English Typical Edition for the Dioceses of Canada)*, Congregation for Divine Worship and the Discipline of the Sacraments (14 July 2011), published in *The Roman Missal*, Canadian Conference of Catholic Bishops (2011).
- ND *National Directory for the Ministry, Formation and Life of Permanent Deacons in Canada* Canadian Conference of Catholic Bishops (2017)
- LG Dogmatic Constitution on the Church *Lumen Gentium*, Second Vatican Ecumenical Council (21 November 1964).
- PCS *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, Sacred Congregation for the Sacraments and Divine Worship (11 December 1982).
- SDO Apostolic Letter *Motu Proprio, Sacrum Diaconatus Ordinem*, Blessed Paul VI (18 June 1967).

I. Introduction

A. The Permanent Diaconate

1. Jesus told His disciples that He had come “not to be served but to serve” (Mt 20:28; cf. Mk 10:45). During the Last Supper, after reminding His apostles that He was among them “as one who serves” (Lk 22:27), He washed their feet, a duty of servants, setting them an example to imitate (cf. Jn 13:1-17). Jesus Himself, who “emptied himself, taking the form of a servant” (Phil 2:7), is the model of all service in His Church.

2. Renewing the practice of the early Church, the Second Vatican Council restored the order of deacons as “a proper and permanent rank of the hierarchy.”¹ The permanent diaconate is meant to be “a driving force for the Church’s service or *diakonia* toward the local Christian communities and a sign or sacrament of the Lord Jesus Christ Himself.”² Because the deacon is a public and “living icon of Christ the Servant within the Church,”³ his ministry encourages all the baptized to commit themselves to service of the ecclesial community and the world.

3. The diaconate is conferred through the prayer of ordination and the laying on of hands by the Archbishop, “not for the priesthood but for service.”⁴ By imprinting an indelible spiritual mark,⁵ diaconal ordination irrevocably configures the recipient to Christ, Lord and Servant of all, and communicates a specific sacramental grace that strengthens him for his mission of public ministry in the Church.

4. Those, who from ancient times, have been called bishops, priests and deacons exercise the divinely instituted ecclesiastical ministry in different degrees.

- Bishop, sign of Christ the Shepherd
- Presbyter, sign of Christ the Priest
- Deacon, sign of Christ the Servant

The Diaconate is a distinct permanent order. It is a ministry which enhances the vitality of the church and which sacramentalizes the primacy of service and charity in the Church.

5. The deacon identifies himself with Christ who washed the feet of his disciples. Though baptism and confirmation oblige all Christians to love and serve their neighbor, all who hold office in the church are called to ministry. The deacon has a particular share in the ministry to the poor,

¹ LG, n. 29.

² PAUL VI, Apostolic Letter *Motu Proprio, Ad Pascendum*, 15 August 1972, introduction

³ BN, n. 11.

⁴ LG, n. 29.

⁵ Cf. CIC, c. 1008.

weak, the wounded, the less fortunate and marginalized; thus, the servant-hood of Christ's Church is rendered visible, tangible, and audible.

6. The deacons of the Archdiocese of Halifax-Yarmouth form a community of ordained ministers with the vocation to stand by the weak. As a community, the deacons commit themselves to one another through the sacrament of Holy Orders. They are centered around and animated by Jesus Christ and represent the Church. Through their vocation, they receive God's unique call to service. As Jesus calls his followers to reach out to those in need ("I was hungry, I was thirsty, I was sick, I was imprisoned, I was naked, I was in need" cf. Mt 25:31-46), so the deacons reach out to the weak, those who are the powerless, the poor, the abandoned, the sick, and all those who are in difficult human circumstances.

7. The call to be a permanent deacon at the service of the marginalized is very different than the call to the priesthood. The bishop, the priest and the deacon have similar but different roles among the ordained clergy. And because their roles are different their call to service is different. The principal ministry, or ministries of the permanent deacon could be outside of the parish. In this ministry, he represents the Archbishop in areas where he is unable to be.

8. Historically, the deacons were the ones who were responsible for caring for the poor, the sick, and the widowed in the early church. Alms for the poor would be given to the deacons who would then distribute them to the poor and the needy in the community. Meanwhile, the apostles and the early leaders would preach, heal the sick, and lead the Eucharist.

9. Today, permanent deacons still do much of the work of the church with the poor. In many parishes, permanent deacons bring communion to the shut-ins, work with the elderly, staff soup kitchens and food pantries, and offer work in parishes as business managers or finance people. Because of their experience as husbands and fathers, and their professional experience in their careers, their presence in modern day community life is a real blessing.

10. This Policy Manual establishes the particular law governing the permanent diaconate in the Archdiocese of Halifax-Yarmouth. It presumes all the provisions found in the following documents: the *Code of Canon Law*, the *Basic Norms for the Formation of Permanent Deacons* (Congregation for Catholic Education, 1998), the *Directory for the Ministry and Life of Permanent Deacons* (Congregation for the Clergy, 1998) and the *National Directory for the Ministry, Formation and Life of Permanent Deacons in Canada* (Canadian Conference of Catholic Bishops, 2017). The administration of the formation program for permanent deacons is the subject of a separate document, namely, *Policy Manual for the Formation of Permanent Deacons in the Archdiocese of Halifax-Yarmouth*. The directives and policies in this Policy Manual are intended to provide a sound foundation upon which permanent deacons can pursue their ministry in the service of the Church in the Archdiocese of Halifax-Yarmouth.

B. Ministry of Permanent Deacons: Threefold Mission of Service

11. The Dogmatic Constitution on the Church recognizes three areas of diaconal service: "For

strengthened by sacramental grace, in communion with the Bishop and his group of priests, they serve the people of God in the ministry of the liturgy, of the word and of charity.”⁶ The deacon whose ministry is founded on the Sacrament of Orders, provides sacramental assistance to the ministry of the Bishop and priests. Thus, the deacon shares in Christ’s threefold mission of teaching, sanctifying and charity to those most in need. The unifying principle is charity which shapes and informs the ministry of the word (teaching) and the ministry of the liturgy (sanctifying). In fulfilling this ministry, the ideal of time and energy commitment to ministry is normally 2/3 ministry of service and charity and 1/3 ministry of word and liturgy. However, at times, circumstances, in individual cases, may influence the Bishop to alter this overriding principle of 2/3 and 1/3.

Ministry of the Word

12. “Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practice what you teach” (Rite of Ordination). Reflective of his own call, the deacon’s ministry invites all to conversion and holiness. Drawing on Sacred Scripture, Tradition, Liturgy and the life of the Church, the deacon can effectively communicate the Mystery of Christ. Sharing in the Church’s mission of evangelization, the deacon proclaims and preaches the Word of God at various times, including

- At the Eucharistic celebration
- In liturgical gatherings
- In Religious Education programs both in the parish and in the diocese
- By providing catechetical instruction, adult faith formation, preparation for reception of the sacraments
- By giving retreats and spiritual direction
- By reaching out to inactive Catholics in the community as well as to those seemingly indifferent to the Gospel.⁷

13. Permanent deacons also explicitly evangelize the world of work and culture and by their example, in their personal and work settings. As evangelizers, they are called to be signs of the passion and compassion of Jesus Christ with everyone they meet.

Ministry of the Liturgy

14. Together with the Archbishop and his priests, permanent deacons foster the sanctification of the faithful of the local Church, which has the “source and summit” of its life and worship in the Eucharist.⁸ The deacon’s presence also reminds the congregation to pray for those members of the community who cannot be present because of age, illness, poverty, or other reasons.

⁶ LG, n. 29.

⁷ Cf. CIC, cc. 757, 762, 764, 767 §1.

⁸ Cf. SECOND VATICAN ECUMENICAL COUNCIL, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 4 December 1963, n. 10.

15. Accordingly, after receiving the appropriate faculties, the deacon may be involved in carrying out some of the following functions:

- Assisting the Archbishop and priest at the Eucharist, praying the Prayers of the Faithful, inviting the faithful to exchange the sign of peace, and dismissing the assembly
- Distributing Holy Communion during Mass and bringing Viaticum to the dying
- Proclaiming the Gospel
- Preaching the homily
- Presiding at the sacrament of Baptism
- Witnessing and blessing marriages, having been duly delegated by the pastor in each specific instance (canon 1111)
- Officiating at wakes, funerals and burial services
- Administering sacramentals and imparting blessings in accordance with the liturgical books⁹
- Conducting prayer services for the sick, and leading popular devotions such as the Way of the Cross¹⁰
- Presiding at Liturgies of the Word and the *Rite of Distributing Holy Communion Outside Mass*
- Officiating at Exposition and Benediction of the Blessed Sacrament
- Preparing the faithful for celebration of the sacraments and assuring pastoral care after receiving them.

16. Deacons observe the liturgical norms proper to the sacred mysteries and observing faithfully the rubrics of the liturgical books without adding, omitting or changing what they require. Furthermore, deacons have a daily obligation to pray Morning and Evening Prayer of the Liturgy of the Hours in communion with the greater Christian community.

Ministry of Charity

17. Because the deacons' ministry is a visible sign of the Church's service to the world, they will dedicate themselves to the works of charity and justice in the Archdiocese. As "a Church which is poor and for the poor,"¹¹ and since "charity is at the heart of the Church's social doctrine,"¹² deacons are expected to bring the poor to the Church and the Church to the poor, whether that poverty is material, spiritual, or cultural. In fact, the service of charity is "a fundamental as well as a key dimension for the commitment of deacons."¹³

18. Permanent deacons must be publicly committed to the preaching and practice of justice as

⁹ Cf. CIC, cc. 1168, 1169 §3.

¹⁰ Cf. CIC, cc. 835, §3, 861 §1, 910 §1, 943, 1108 §1, 1168, 1169 §3.

¹¹ FRANCIS, Apostolic Exhortation *Evangelii Gaudium*, 24 November 2013, n. 198.

¹² BENEDICT XVI, Encyclical Letter *Caritas in Veritate*, 29 June 2009, n. 2.

¹³ BENEDICT XVI, Address to the Parish Priests and Clergy of Rome, 7 February 2008.

contained in the Church's social teaching.¹⁴ Fostering this doctrine is a duty entrusted in a special way to their ministry.

19. Traditionally, diocesan and parochial works of charity are among the primary duties entrusted to the deacons. Deacons personally serve those in need and inspire others to join them in their ministry to youth, the elderly, specific cultural communities in need, Christians of other Churches and ecclesial communities, members of other religious faiths, recent immigrants, refugees, migrant workers, travelers, the sick, the dying and bereaved, the incarcerated, the abused, the deaf and disabled, those with troubled marriages, the homeless, and victims of substance abuse. They reach out to those on the margins of society and those who need special attention to bring them to an experience of God's love.

II. The Structure of the Permanent Diaconate in the Archdiocese

A. The Archbishop

20. The Archbishop oversees all aspects of the permanent diaconate in the Archdiocese of Halifax-Yarmouth. The Director of Permanent Deacons and the Director of Diaconal Formation assist him in the exercise of his responsibility.

21. The primary objective when permanent deacons are assigned to ministry will be to meet the needs of the People of God in the Archdiocese of Halifax-Yarmouth, as determined by the Archbishop. All deacons are ordained to serve the local Church, not a specific parish, institution or ministry per se.

B. Director of Deacons

22. The Archbishop appoints a Director of Deacons, who must be a priest or deacon. The Director serves in an advisory capacity for the Archbishop for the diaconal community of the Archdiocese in matters concerning diaconal ministry, assignments, personnel matters, and continuing education of all permanent deacons. He shall carry out the policies established in this Policy Manual under the general supervision of the Archbishop. His responsibilities shall include:

- a. Being responsible for the co-ordination of diaconate ministry;
- b. Being the principal communication link among the Archbishop, pastors, and the permanent diaconate community, which includes wives and widows;
- c. Being responsible for the direction of the on-going formation programs for the permanent diaconate;
- d. Being the adviser to the Archbishop for the direction, placement and supervision of permanent deacons;
- e. Being responsible for establishing and maintaining ministry agreements for all active

¹⁴ Cf. CIC, c. 287 §1.

- permanent deacons;
- f. Being responsible for administering the day-to-day affairs of the ministry of the permanent deacons in the Archdiocese of Halifax-Yarmouth;
- g. Being responsible to ensure the implementation of the Policy Manual associated with the permanent diaconate.

23. The Director will offer support to a deacon and his family when difficulties arise, whether these impinge on his capacity to exercise his diaconal ministry or directly result from the exercise of that ministry.

C. Permanent Deacons Advisory Committee

24. The Director of Permanent Deacons will appoint an Advisory Committee to assist him in the fulfillment of his role. This Advisory Committee shall consist of representatives of the permanent diaconate in the Archdiocese as well as other members who may provide additional assistance as required.

25. The Director of the Permanent Deacons is an *ex officio* member; he will call and chair meetings of the Advisory Committee, and provide all necessary information to the members.

26. The Director of Permanent Deacons names and removes members of the Advisory Committee at his discretion.

- a. The term of service for members will usually be three years and will be stated in the person's letter of appointment.
- b. Members may normally serve for two consecutive terms. The Director of Permanent Deacons may ask members to serve longer, as needed.

27. The Advisory Committee has the following responsibilities, with the understanding that all recommendations are advisory in nature:

- a. To assist the Director in effectively supporting deacons in active ministry.
- b. To make recommendations to the Director of Permanent Deacons regarding ministerial assignments and transfers for deacons, in order to ensure their effective distribution throughout the Archdiocese. The Archbishop will make the final decisions on assignments and transfers.
- c. To conduct personnel interviews at least once every five years with each deacon regarding his assignment and ministry.
- d. To conduct personnel interviews more frequently in special circumstances, or when deemed necessary or appropriate by the Archbishop, or the Director of Permanent Deacons.
- e. To assist in the development of policies and procedures relating to the permanent diaconate.

D. Assignment of Deacons to Ministry

28. Deacons may be assigned either to parish ministry, or a ministry of service (e.g. prison or hospital ministry, or work for the Archdiocese).

29. A deacon assigned to a ministry of service will also be directed by the Archbishop to exercise his liturgical ministries in a “home parish” when he is available and with the consent of the pastor. This home parish is usually his parish of residence, if there is no other deacon assigned there. Due to his primary ministerial assignment, he is not available for other diaconal ministry in the parish.

30. The Director will recommend ministerial assignments and transfers to the Archbishop who will confirm or make another assignment in his letter of appointment. The Director may consult with the Advisory Committee on ministerial assignments.

- a. In preparing a ministerial assignment, the Director will consult with the deacon, the current and proposed pastors, and any other relevant parties.
- b. In the assignment process, significant consideration will be given to the deacon’s wife, family, employment, and personal circumstances.
- c. Before a ministerial assignment is publicly announced, all parties are bound by confidentiality until the Archbishop signs the letter of appointment.

31. The ultimate duration of any ministry assignment is at the discretion of the Archbishop. Pastors cannot remove a deacon from a canonical assignment nor may deacons remove themselves from a canonical assignment. Deacons may not negotiate new assignments or move from their parishes/institutions without reassignment or direction by the Archbishop. The change of a canonical assignment requires the action and decree of the Archbishop.

E. Letter of Appointment

32. The duties and responsibilities of an individual deacon, and the designation of his pastor will be clearly outlined in a Ministry Agreement, as described below in nos. 34-35, that will form part of the letter of appointment signed by the Archbishop. The Director of Deacons, the pastor, and the deacon collaborate in preparing this Ministry Agreement.

33. Deacons receive a canonical assignment that is binding until the Archbishop signs a new letter of appointment. Assignments or changes in assignments become effective only upon receipt of the letter of appointment from the Archbishop. As members of the clergy, deacons are obligated to undertake and fulfill faithfully the duties entrusted to them by him. The Archbishop alone can remove a deacon from an assignment.

F. Ministry Agreements

34. The ministry agreement will specify the kinds and degree of ministerial activity expected of

the deacon in the course of his assignment. This agreement is to be drafted in consultation with the deacon, his wife, the pastor, and the Director of Deacons, and should include a clear ministry plan as well as the weekly commitment of time allotted for this ministry.

35. Care is to be taken that the deacon's ministry does not replace the present service of parishioners. It is appropriate to consult with existing parish leaders when identifying suitable areas of ministry.

III. Diaconal Ministry

A. Relationships of the Deacon

Relationship to the Archbishop

36. The deacon is closely associated with the Archbishop. The ordination rite expresses this special connection since the Archbishop alone imposes hands on the ordinand and invokes the outpouring of the Holy Spirit on him.¹⁵ Moreover, at ordination the deacon promises obedience to the Archbishop, a promise that entails a spirit of trust, mutual respect, and accountability. In making this promise, "the deacon takes as his model Christ, who became the servant of his Father. The bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's People."¹⁶

37. The promise of obedience made to the Archbishop, for a deacon as for a priest, relates primarily to the exercise of the ministry and to all that pertains directly to it, and is quite different in rationale to the vow made by religious or other consecrated persons in the Church. The promise of obedience that the deacon makes does not have a direct bearing on his day-to-day family life or his secular employment, except insofar as these may impinge directly on his ministry or are unbecoming of his clerical state.¹⁷

Relationship to Priests

38. Priests and deacons are "collaborators in ministry, sharing in complementary ways in the sacrament of orders."¹⁸ Recognizing the particular faculties and callings of their separate orders, priests and permanent deacons participate together in the one apostolic mission conferred by Christ upon the apostles and their successors. A spirit of communion and loyalty, genuine respect and fraternal cooperation between priests and deacons witnesses to their sacramental bond and shared mission, in communion with the Archbishop in the service of God's People.

¹⁵ Cf. CIC, c. 1009 §2.

¹⁶ ND, n. 41.

¹⁷ Cf. CIC, c. 285 §§1-2.

¹⁸ ARCHBISHOP J. MICHAEL MILLER, *Pastoral Letter on the Restoration of the Permanent Diaconate* (22 February 2011).

Relationship with Other Deacons

39. Ordination unites deacons in a sacramental fraternity that witnesses to Christ by its visible bonds of charity, obedience to the Archbishop, prayer, collaboration, friendship and mutual support. Deacons will support not only one another but also the wives, widows and families of other deacons.

Relationship to the Laity

40. “True union with Christ the head cannot but foster true love for His body which is the Church.”¹⁹ Having been chosen from among men already accustomed to collaborating with others in parish life and ministry, a crucial part of the deacon’s service is supporting and strengthening the gifts of the laity. “As servant leaders they not only respect the diverse gifts of others but also assist in sustaining and developing them.”²⁰

B. Other Provisions

41. Every active deacon will complete an annual diaconal ministry report detailing his participation in continuing education, and his attendance at the annual Deacons’ Retreat. Retired deacons will submit an annual diaconal ministry report appropriate to their circumstances and obligations.

42. The process of reassignment can be initiated at any time by a deacon, his pastor, or the Archbishop. Normally, a deacon requesting a change of assignment will send a letter to the Director, preferably at least six months prior to expiration of his current assignment. A request for reassignment initiated by the deacon’s current pastor shall be presented to the Director of Deacons or to the Archbishop and will include the reason for the request. The Archbishop may initiate reassignment procedures upon assessment of current Archdiocesan needs. In these cases, the Director may be asked to consult with the Advisory Committee.

43. In any reassignment, consideration shall be given to the personal circumstances of the deacon and his wife and family. All permanent deacons in active ministry will be required to serve at least twenty hours per month excluding liturgical ministry.

C. Remuneration

Part-time Ministry

44. A deacon will provide for the needs of himself and his family from the proceeds of his

¹⁹ DMLPD, n. 57.

²⁰ ARCHBISHOP J. MICHAEL MILLER, *Pastoral Letter on the Restoration of the Permanent Diaconate* (22 February 2011).

employment, pension, or other income.²¹ Reasonable expenses incurred in the normal course of the deacon's ministry (e.g. mileage, meals, incidentals, etc.) will be reimbursed to him by the pastor according to the deacon Remuneration Policy of the Archdiocese of Halifax-Yarmouth.²² Expenses of a more significant nature (e.g. travel and accommodations, etc.) should be approved in advance by the deacon's pastor.

Full-time Ministry

45. A deacon who is assigned to a full-time ministry is to receive remuneration commensurate with the salaries and benefits provided to lay men and women similarly employed, always taking into account, if he is married, his responsibility for the support of his wife and children.²³ Expenses incurred in full-time ministry will be handled according to the policies of the employer.

Church Employment

46. A deacon who, independently of his diaconal ministry, is employed by the Church in some full-time or part-time position (e.g. accountant, secretary, etc.) retains his rights as an employee. Full time employment of permanent deacons with the Church will generally speaking be more the exception than the rule.

Offerings on the Occasion of the Administration of the Sacraments and Sacramentals (“Stole Fees”)

47. Permanent deacons will follow the policy *Offerings to Be Made on the Celebration of the Sacraments and Funerals* concerning the offerings made on the occasion of the celebration of sacraments, funerals, or the administration of sacramentals.²⁴

Secular Employment

48. While some deacons may be retired or financially independent, others will continue to be active in their career or profession. While the ministry of the deacon is usually exercised on a part-time basis, he is a deacon at all times and in all circumstances. This fact brings with it both unique pastoral opportunities and particular challenges. The deacon will take care to ensure that his full-time employment is both practically and morally consistent with the exercise of the ministry.²⁵

²¹ Cf. CIC, C. 281 §3.

²² Cf. ND, n. 96 (2).

²³ Cf. ND, n. 96 (1); cf. CIC, c. 281 §3. This Policy may be found at S:\Chancery\Chancellor\My Documents\Policy\POLICIES 2012 forward.

²⁴ Cf. CIC, cc. 531, 848, 1181, 1264 2°, 1267.

²⁵ Cf. CIC, c. 285 §2.

D. Attire and Forms of Address

49. The *Code of Canon Law* exempts permanent deacons from the obligation to wear clerical attire in view of their duties and engagement in the secular world.²⁶ A permanent deacon may wear clerical attire when it is deemed appropriate in the performance of his three-fold ministry of Charity, Liturgy, and Word. It is not to be worn at social functions or other similar situations. Issues around wearing the clerical collar are to be addressed in consultation with the deacon's pastor. Deacons may wish to have their identity recognized by wearing a distinctive lapel pin.

50. The proper vestment for a deacon at Mass is an alb (with an amice, if required), cincture (if required), a stole worn in the diaconal manner, and a dalmatic. The stole and dalmatic should be the liturgical colour corresponding to the celebration. When an appropriate dalmatic is unavailable, deacons may preside or assist at liturgical celebrations wearing an alb and stole, which are never to be omitted. For more solemn occasions every effort should be made to wear a dalmatic. The deacon wears the dalmatic only when the priest wears the chasuble. It is not worn for a rite of distributing Holy Communion outside Mass. The proper vestment for celebrations such as Baptisms, weddings, funerals and the like outside of Mass is the alb and stole. A cope may also be worn. Dalmatics, stoles and albs will be of a simple and tasteful design suitable to the order of deacons. Elaborate and personal symbols are not appropriate.

51. A deacon preparing to vest or engaged in ministry not requiring vestments must be dressed appropriately. T-shirts, shorts, sport wear, and sport shoes should never be worn. In ministry situations outside the parish (e.g. hospital or prison chaplaincy), when it may be pastorally helpful for identification purposes, a deacon may wear clerical attire. The deacon should discuss with the pastor other occasions of ministry where clerical attire might be appropriate.

52. The appropriate form of address, in speech, is "Deacon," which precedes the name. In writing: Rev. Mr. John Smith. In speech: Deacon John or Deacon Smith, according to preference.

IV. Administrative Policies

A. Ongoing Formation

Annual Retreat and Spiritual Director

53. Once a year the Director of Deacons will organize a retreat for the deacons. Attendance is mandatory for all deacons,²⁷ and the wives of married deacons are welcome and encouraged to attend. The primary purpose of the annual retreat is to develop the human and spiritual dimensions of the deacon community. Themes and retreat masters will be selected with a view to the edification and rejuvenation for ministry of those in attendance. In addition to reflective talks on the spiritual

²⁶ Cf. CIC, c. 288.

²⁷ Cf. CIC, c. 276 §2 4^o-5^o.

life, the retreat time will include opportunities for silence and reflection, quiet conversation, and opportunities for the Sacrament of Reconciliation. To promote spiritual growth, every deacon is to have a spiritual director with whom he will meet on a regular basis. The deacon will inform the Director that he is seeing a spiritual director. If necessary, the Director will help in procuring a spiritual director for the deacon.

Study Days

54. When appropriate, the Archbishop may invite deacons to participate in ongoing formation activities organized for the priests of the Archdiocese, either in their entirety or for select parts of the events.

Continuing Education

55. Permanent deacons in active ministry are required to complete forty hours of continuing education each pastoral year. Eligible continuing education opportunities include clergy study days, all Archdiocesan-sponsored institutes and conferences, and online courses or seminars. The Archbishop may require obligatory attendance at specific continuing education activities. Participation in continuing education will be reported in the annual diaconal ministry report to be submitted to the Permanent Diaconate Office each June. Insofar as possible, spouses of deacons are welcome to participate alongside their husbands in ongoing formation opportunities.

B. Leaves of Absence

56. Deacons must be sensitive to the impact of their decisions on the communities they serve. This applies to leaves of all kinds, including vacation leave and extended leave. The deacon must be conscientious in planning his leaves so as to do justice to all his responsibilities, including family, work and community. The community or ministry must not be left in difficulty due to improper planning of vacations and other more extended leaves of absence. Any serious problem that cannot be solved by the parties concerned should be referred to the Director for resolution.

57. Deacons are not to be absent from the Archdiocese for more than three months without the permission of the Archbishop.²⁸ A voluntary leave of absence is normally more than three months in length and may be approved by the Archbishop on the advice of the Director of Deacons. Reasons for requesting a voluntary leave of absence from the Archdiocese or from ministerial duties include health and family issues, employment changes or difficulties, or professional responsibilities. Deacons on any form of leave remain obliged to pray the Liturgy of the Hours.

58. Before submitting a formal written request, a deacon considering a voluntary leave of absence is advised to first consult with his pastor. Requests for vacation and other types of leave must be submitted in writing to the pastor.

²⁸ Cf. CIC, c. 283 §1.

Types of Leaves of Absence

Vacation

59. Every deacon is entitled to an appropriate annual vacation.²⁹ Deacons should be prepared to dedicate at least ten months each year to their ministry responsibilities. Deacons employed in full-time ministry will receive paid vacation according to the vacation policy in effect at their place of employment. Deacons in secular employment may take their vacations in accordance with their employers' schedules. They should not, however, be absent from ministry at Christmas or for the Sacred Triduum. The deacon will consult with his pastor when scheduling vacations.

Sick Leave

60. When illness precludes a deacon from fulfilling his ministry obligations, he must inform his priest in a timely fashion. He should inform the Director of any serious illness.

Study Leave

61. A study leave is an absence from ministerial duties for the purpose of spiritual or pastoral enrichment or education. A deacon of the Archdiocese of Halifax-Yarmouth may request a study leave, usually once every seven years. Study leaves may be granted to a maximum length of six months. At his discretion, the Archbishop may grant exceptions to these limitations. Expenses related to study leaves are met by the deacon. The Director of Deacons will develop procedures for requesting and granting study leaves.

Involuntary Administrative Leave

62. The Archbishop may place a deacon on involuntary administrative leave pending investigation into alleged violations of canon law and/ or archdiocesan policy. The Archbishop may also place a deacon on involuntary administrative leave for violations of the civil law, the seriousness and circumstances of which can reasonably be expected to compromise his ability to minister effectively. When a deacon is placed on involuntary administrative leave he will be relieved of his ministerial assignments and is prohibited from exercising his diaconal faculties at Mass, preaching, baptizing, presiding at vigils or funerals, or assisting at weddings – unless the Archbishop's letter expressly indicates otherwise.

C. Temporary Relocation

Temporary Ministry Outside the Archdiocese

63. A deacon who is required to relocate to another diocese (e.g. a transfer related to his

²⁹ Cf. CIC, cc. 283 §2, 533 §2.

employment) must immediately inform the Director of Deacons, who will in turn notify the Archbishop and the Advisory Committee. If the deacon desires to function and minister as a deacon during his temporary relocation, he must contact the appropriate authorities of the other diocese to inform them of his relocation and request information on local procedures for obtaining a temporary assignment. If the other diocese responds affirmatively, the Director will request a Letter of Suitability for Ministry from the Archbishop of Halifax-Yarmouth and will coordinate obtaining and forwarding any other documentation that may be requested by the other diocese. If the deacon does not intend to function as a deacon during his temporary relocation, or if the other diocese does not permit temporary ministry assignments, the deacon must request an extended leave of absence.

Temporary Ministry in the Archdiocese

64. Deacons who are temporarily relocating to the Archdiocese of Halifax-Yarmouth or who are seeking incardination here must receive from the Archbishop a decree of appointment as a visiting deacon before beginning any ministry in the Archdiocese. Visiting deacons and local pastors must not negotiate any ministry agreement or make any commitments regarding opportunities to minister without first contacting the Director of Deacons to initiate the process. The process of obtaining a letter of appointment will include interviews with the visiting deacon, scrutiny of the deacon's history of ministry and personal situation, and the securing of references from his home diocese.

65. The protocol for the temporary ministry of a permanent deacon in the Archdiocese Halifax-Yarmouth is as follows:

- a. The deacon makes a written request to the Archbishop indicating that he wishes to minister temporarily in this Archdiocese.
- b. The deacon requests that his diocesan ordinary write a letter of recommendation to the Archbishop of Halifax-Yarmouth.
- c. The deacon requests that his previous pastor or ministry supervisor write a letter of recommendation to the Director of Deacons.
- d. The Director of Deacons sends a letter to the deacon's diocese of incardination requesting a copy of his personnel file, and arranges for the deacon to be interviewed by the Advisory Committee.
- e. The deacon presents a current criminal record check and a Letter of Suitability for Ministry from his diocesan ordinary.
- f. If approved, the Archbishop will write a letter of appointment assigning the visiting deacon for an initial period of six months.
- g. When the initial period expires, the Director of Deacons will review the temporary assignment by interviewing the deacon and the pastor. The Director will make a recommendation to the Archbishop and, if circumstances warrant, the assignment may be extended for additional six-month periods or longer, if deemed appropriate.

Occasional Ministry in the Archdiocese

66. A deacon incardinated in another diocese or in an institute of consecrated life or society of apostolic life may exercise his ministry at the altar for a period not exceeding three weeks if he has presented a letter of introduction to the pastor. If he wishes to preach or perform some other ministerial function, he must obtain authorization from the Archdiocese pursuant to current policies governing visiting clergy.

D. Incardination and Excardination

67. A deacon ordained in the Archdiocese of Halifax-Yarmouth is incardinated, which means he is enrolled as a cleric under the jurisdiction of the Archbishop of Halifax-Yarmouth, to whom he is accountable.³⁰ If a deacon incardinated in the Archdiocese of Halifax-Yarmouth moves to another diocese, he remains under the jurisdiction of the Archbishop of Halifax-Yarmouth until he is excardinated.

68. The norms and protocols to be followed for excardination (the releasing of a cleric from the jurisdiction of the diocese in which he is incardinated) and incardination (the enrolment of a cleric under the jurisdiction of the Archdiocese of Halifax-Yarmouth) are the same for permanent deacons as those for other clerics in the Archdiocese.³¹

E. Personal Difficulties

69. By virtue of his ordination, the deacon assumes a public role in the Church: his gifts, talents and generosity can become a source of inspiration for the community, while his problems, mistakes, and bad decisions may cause scandal and diminish his effectiveness as a minister of the Gospel. Deacons and their spouses are not immune to the stresses, problems, and temptations that affect other individuals and married couples. A deacon or his spouse who is undergoing personal difficulties and is unable to pay for counseling may request from the Archdiocese through the Director of Deacons the reimbursement of counseling fees at a reasonable rate.

70. A deacon who is considering separation from his spouse is expected to consult in a timely way with the Director of Deacons or the Archbishop. If the deacon and his wife decide to separate, the Archbishop will determine whether it is appropriate for him to continue in ministry and whether a decree of separation is appropriate, following the norms of canon law.³²

F. Suspension

71. If a permanent deacon's ministry becomes ineffective or harmful, the Archbishop will

³⁰ Cf. CIC, c. 266 §1.

³¹ Cf. CIC cc. 267-272.

³² Cf. CIC, c. 1152, §3

withdraw his ministerial assignment and faculties temporarily or permanently, in accord with canon law. The offenses enumerated in the *Code of Canon Law* which lead to canonical proceedings and subsequent penalties will also prohibit any exercise of the deacon's ministry. In particular, the permanent deacon is subject to the penalties provided for clerics³³ and others violating the obligations of ecclesiastical office.³⁴

G. Retirement

72. A deacon may retire at any time for reasons of health or family circumstances. Retirement from the diaconal ministry means withdrawal from specific assignments, duties or responsibilities; not retirement from Holy Orders. Significant family or work-related matters beyond the deacon's control, and which can reasonably be expected to inhibit his ability to exercise diaconal ministry, may justify retirement before age 75. Only the Archbishop can approve an early retirement.

73. When a deacon plans to retire, he writes a letter to the Bishop requesting retirement status, with a copy sent to the Director of Deacons. The requested date of the retirement should be sufficiently foreseen so that there is time for review and discussion. If the request is accepted, the deacon, at retirement, will no longer be required to meet the stipulations for an active deacon regarding ministry agreements, ongoing formation, etc. The Archbishop may also require that a deacon retire from his ministry assignment before his seventy-fifth birthday.

74. A deacon approaching his 75th birthday is required to offer his resignation to the Archbishop, in writing,³⁵ with a copy to the Director of Deacons. The Archbishop who, after considering the good of the deacon, as well as that of the archdiocese, will accept or defer the retirement. A deacon in good health who is able to continue in his ministry might be requested to postpone his retirement. If a deacon continues to be appointed for ministry after his 75th birthday, he shall write a letter on each subsequent birthday describing his current ministry and his state of health and requesting to continue to be involved in ministry for the coming year.

75. Unless explicitly revoked or modified by the Archbishop, faculties remain in effect after retirement. A retired deacon is retired from assigned ministry only, and not from the order of deacons. Accordingly, he and his wife remain welcome to participate in liturgical celebrations and Archdiocesan functions for deacons and their wives. The Archdiocesan faculties of retired deacons are valid only within the Archdiocese of Halifax-Yarmouth.

76. With the permission of the Archbishop, retired deacons of the Archdiocese may exercise their diaconal faculties at a parish or an agency, with the consent of the pastor. The Director of Deacons must be kept informed of any ministry of this nature, which will require continuing participation in the Responsible Ministry Protocol.

³³ Cf. CIC, cc. 1392-1396.

³⁴ Cf. CIC, cc. 1378-1381, 1384-1386, 1389.

³⁵ Cf. CIC, c. 538 §3.

77. Retired deacons and their wives are welcome and encouraged to attend the annual Deacons' Retreat.

H. Death

78. The death of a deacon is a significant event not only in the life of his family but also in the Archdiocese, the community of deacons, and his parish. A death will be announced following the same protocol used when a priest dies. A deacon's funeral is an occasion for people and clergy to honour the deacon's service to the Church and his collaboration with the Archbishop. Within the boundaries set by liturgical norms, the highest priority will be given to the wishes of the family of the deceased deacon. Widows of deacons are invited and encouraged to participate in the activities of the diaconal community. The diaconal community is to pray regularly for its deceased members.

I. Ministerial Status

79. Deacons incardinated in the Archdiocese of Halifax-Yarmouth are identified as belonging to one of the following classifications:

- a. Active: Functioning within a parish, institution or ministry to which they are assigned by appointment of the Archbishop, and fulfilling the liturgical and ministerial obligations of their office according to Archdiocesan policy.
- b. Visiting: Holding a temporary letter of appointment from the Archbishop of Halifax-Yarmouth.
- c. Retired: Retaining faculties but, because of age or infirmity, no longer bound by any appointment to ministry in a parish or an agency.
- d. Seconded: Temporarily serving in another diocese with the written permission of both the local ordinary and the Archbishop of Halifax-Yarmouth.
- e. Involuntary Administrative Leave: Relieved from active ministry and any canonical appointment for a prescribed period, during which he may not function or represent himself as a deacon and is prohibited from exercising his faculties pending resolution of the reason(s) for the leave of absence.
- f. Suspended: Formally suspended from active ministry and the use of all faculties by decree of the Archbishop. Suspended deacons are indicated as such in all Archdiocesan listings of deacons.
- g. Deceased: Listed in the necrology of deacons as having died in good standing.

APPENDIX 1

Ministry Agreement

Every active deacon is required to have a Ministry Agreement as mentioned in *Policy Manual for the Ministry of Permanent Deacons*, nos. 34-35:

- A deacon is committed to lifelong ministry manifested by outreach to those on the margins of society.
- Each deacon is required to develop and exercise a ministry of service that is focused on the marginalized.
- A deacon must have a Ministry Agreement covering details of his ministry and liturgical functions. This agreement is to be completed by the Deacon in consultation with the pastor of his liturgical base and his spouse, if applicable. In fulfilling his ministry, the ideal of time and energy commitment to ministry is normally 2/3 ministry of service and charity and 1/3 ministry of word and liturgy. However, at times, circumstances, in individual cases, may influence the Bishop to alter the balance of 2/3 and 1/3. The balance of ministry of service and charity and ministry of word and liturgy should be reflected in this ministry agreement.
- The pastor shall consult the Parish Pastoral Council concerning the ministerial tasks proposed for the deacon.
- When defining the ministries to be carried out by the deacon, the needs of the community must be assessed carefully, alongside the gifts the deacon brings it and how those gifts can best meet the parish's needs.
- It is to be signed and approved within a maximum of three months of Ordination or canonical appointment.
- The Ministry Agreement must be reviewed every three years. The review might be seen as a tool for evaluation as it provides an opportunity for dialogue between the parties concerned regarding the effectiveness and appropriateness of the Deacon's ministry.

MINISTRY AGREEMENT

Parish and Address: _____

Parish Priest: _____

Deacon and Address: _____

Date of Deacon's Appointment to Parish: _____

1. Ministry of Service and Charity

What areas of Service and Charity will the deacon be involved in?

The deacon may use some of the following examples to complete his Ministry Agreement:

- reach out to those not connected with Church, e.g., visit families of children preparing for sacraments
- visit the sick/imprisoned/marginalized (routine or as requested)
- comfort the bereaved/afflicted.
- provide a pastoral presence to particular institutions
- assist with ministry to youth or young adults
- work with refugee ministry or ministry to seafarers
- see also examples in the Policy Manual, nos. 14-16.

2. Ministry of Word and Liturgy

What areas of liturgy will the deacon be involved in?

The deacon may use some of the following examples to complete his Ministry Agreement:

- to proclaim the Gospel of the Lord
- to preach everywhere in virtue of canon 764 and with the presumed consent of the rector of the church
- to carry out all the roles in liturgical rites which the ritual books attribute to them
- to celebrate Baptism solemnly and/or to supply the ceremonies that have been omitted at baptism in the case of an infant or adult
- to distribute Holy Communion at Mass, especially from the chalice, and to conduct the *Rite of Holy Communion and Worship of the Eucharistic Mystery Outside Mass*.
- to celebrate the rite for the administration of viaticum and to assist dying persons and those with them by reciting the prayers of commendation and the prayers after death if no priest is available (see *The Pastoral Care of the Sick*).
- to share in the pastoral obligation to care for the sick, especially by bringing Holy Communion to the sick (see *The Pastoral Care of the Sick*).
- to preside over in a solemn way and to impart benediction of the Blessed Sacrament to the people.
- to assist at marriages within the limits of the parish(es) to which he is assigned, having been duly delegated by the pastor in each specific instance (canon 1111).
- to celebrate the sacramentals of the church in prescribed form, especially from the *Book of Blessings*
- to preside over religious worship, prayer and bible services where there is no priest present to the degree permitted by the ritual books. To preside at the liturgy of the hours, celebrations of the word, and Sunday celebrations in the absence of a priest.
- to preside at wake, funeral and burial rites according to the approved ritual (*Order of Christian Funerals*)
- see also examples in the Policy Manual, nos. 9-13.

3. Other Parish or Diocesan Service

A Deacon may be involved in other functions in the parish or some diocesan functions, for example,

- to perform basic secretarial duties as appropriate, including frequent phone monitoring.
- to ensure sacramental documentation is initiated, prepared, submitted and recorded as required

- to prepare the “prayers of the faithful” for Sunday Mass
- to prepare and submit, to the bulletin coordinator, relevant Parish and Diocesan information for inclusion in the Parish Bulletin.
- to keep Pastor informed as necessary.

4. Other Miscellaneous Services

Other duties, which may arise from time to time, as requested by the Parish Priest and where the lay parishioners are unavailable to assist.

5. Time Commitment

Unless mutually agreed and indicated below, the deacon’s voluntary service to the parish generally should be around 20 hours per month, exclusive of one Sunday Mass per week and homily preparation.

Weekly hours agreed: _____

6. Remuneration

Recognizing that the deacon’s service is not remunerated, the following will be provided by the parish in recognition of his ministry:

- a. Reimbursement for reasonable out-of-pocket expenses, including mileage, related to his ministry as outlined in this Ministry Agreement and subject to the approval of the Pastor. Receipts will be supplied.
- b. Reimbursement for 25% of monthly cell phone bill
- c. Deacons may choose to receive a monthly stipend for a and b (ministry related mileage and 25% of monthly cell phone bill) depending on being full-time or part-time:
 - Full-time may receive \$500 per month and not submit receipts or expense claim but must be prepared to produce all for CRA if required (a T4A will be issued)
 - Part-time may receive \$250 per month and not submit receipts or expense claim but must be prepared to produce all for CRA if required (a T4A will be issued)
- d. Payment for the cost of the Annual Retreat for the Deacon. The Diocese will pay for the cost of the annual retreat for the spouses and widows of deacons.

Signed by Deacon

Date

Signed by Priest

Date

APPENDIX 2

Guidelines for the Death of a Deacon

The death of a deacon places unique demands on the community because the deacon is an ordained minister of the Church and may be a husband/ father/ grandfather/ uncle, etc. At the time of death, both the family and the church are in grief. Therefore, the needs of both the family and the church are considered vital. This policy is intended to create an atmosphere of loving support during this difficult time and to minimize any conflict between family and diocese.

In general, the norms governing a deacon's funeral are those found in the liturgical books as well as those in the particular law of the diocese. The canons relating to funerals and interment are canons 1176-1185 and canons 1240-1243, respectively.

Responsibilities of the Deacon/Deacon's Family

In the case of the death of a deacon, the family must ensure that the Director of Deacons is notified immediately prior to arrangements being made for wake and/or Mass. This is to allow confirmation about the availability of the presider at the Rites of Christian Burial.

The deacon's family is primarily responsible for making funeral arrangements with the funeral director with the support of the Director of Deacons. To this end, it is recommended that the deacon, spouse and family complete the attached form, detailing the wishes of the deceased. The form should be retained in a safe place for retrieval at time of death. A copy will be deposited with the office of the Director of Deacons. The information provided will be used by the Director in consultation with the family to facilitate the funeral liturgies.

Responsibilities of the Director of Deacons

The Director of Deacons will:

- Act as liaison between the family and the diaconate community;
- Notify the Bishop or his representative;
- Notify the diaconate community regarding arrangements for the Rites of Christian Burial;
- Take all the necessary actions to facilitate the funeral liturgies;
- After notification of the death of a deacon, his wife, or his children, inform the presbyterate, the community of deacons and the entire diocese.

Protocols

Consideration of the following may be helpful to the deceased deacon's family and those concerned with the wake and funeral arrangements. The deceased deacon may be vested in alb, stole and

dalmatic or in secular clothing. The deceased deacon may be waked either at the family home, the funeral home or the church where the funeral liturgy will be celebrated.

The Director of Deacons will ensure that the diaconal community will be involved in a Vigil Service on the evening prior to the Mass of Christian Burial. The Director of Deacons is to ensure that the family is aware of this and that the wishes of the family are respected regarding readings, readers, and the homilist.

For the Mass of Christian Burial:

- the presider will usually be the Archbishop or his delegate;
- pallbearers will be designated by the family;
- the selection of concelebrants, a deacon of the Mass, readers, etc, is to be done in consultation with the family, the pastor and the Director of Deacons;
- The family, the Director of Deacons, and the pastor of the church will establish the times associated with the funeral rites;
- The Diocesan Master of Ceremonies will assist in coordinating the participants in the liturgy. He will work in close cooperation with the pastor of the parish.
- Deacons attending the funeral shall vest in alb, stole and white dalmatic and will be seated together;
- Deacons not serving a liturgical function may vest in alb, stole and white dalmatic and sit with their brother deacons in a section reserved for them. Deacons not serving a liturgical function and who choose not to vest may sit with their wives in another section reserved for them;
- Deacons' wives and widows of deacons will process as a community to a reserved area in the front of the Church immediately prior to the funeral liturgy.

All costs associated with the funeral and burial arrangements are covered by the deacon's estate. When making funeral arrangements for a deacon's wife, widow of a deacon, or other members of the diaconate community, the family should be aware that the community stands ready to assist with any of the above arrangements where they are applicable. In all of the above, early advice to the Director of Deacons will facilitate the wishes of the family regarding participation of the deacon community.

The diaconal community is expected to provide continuing bereavement support to the surviving spouse and children.

FUNERAL WISHES ASSOCIATED WITH THE DEATH OF A DEACON

Name of Deacon _____
Name of Deacon's Wife _____
Name of Family Contact _____
Phone Number _____
Family Phone _____
Funeral Home _____

Suggested details as follows (details not completed will be decided by the family and the Director of Deacons):

THE WAKE AND VIGIL:

Where: (funeral home) (church) _____
When: (times of visitation) _____
Vigil Service _____
Choir/Music _____
Presider to lead vigil _____

THE FUNERAL MASS:

Where (Parish) _____
Suggested Concelebrants _____

Deacon for Mass _____

Music _____

Readings:

1ST Reading _____

Psalm _____

2nd Reading _____

Gospel _____

Homilist _____

INTERMENT:

Name of Cemetery _____