



September 15, 2021

Diocese of Amarillo
Diaconate Office

Diocese of Amarillo

PERMANENT

DEACON

GUIDELINES

Approved by Most Rev. Patrick J. Zurek, Bishop of Amarillo
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INTRODUCTION –

I. HISTORY PERMANENT DEACON

1. This document is intended to be a convenient and helpful source of information addressing various aspects of the Diaconal Ministry. The Bishop of Amarillo will from time-to-time issue mission statements, policies, procedures, guidelines, revisions, addendums, supplements, etc., which may affect and/or supersede this document. The Diocese of Amarillo reserves the right to change these guidelines at its discretion.
2. One of the ministries in the Church that was restored after the Second Vatican Council was the Ministry of Deacon as a Permanent Order. In its promulgation of *Lumen Gentium* (Dogmatic Constitution on the Church) and *Ad Gentes Divitus* (Decree on the Church's Missionary Activity), the Council "*reestablished the diaconate as a proper and permanent rank of the hierarchy*". "*At the lower level of the hierarchy are the Deacons, upon whom hands are imposed not unto the Priesthood, but unto a ministry of service.*" (*Lumen Gentium* #29)
3. When the Second Vatican Council restored the Diaconate as a permanent ministry in the Church three motives were at work:

A desire to restore to the Church the full complement of active apostolic ministries.

The desire to integrate and strengthen with Sacramental Ordination and Grace those who are, in fact, already exercising many diaconal functions.

To provide ministers for those regions where functions vital to the Church's life could not be carried out, without the presence of a Deacon.

In the restoration of the rank of the deacon, the Fathers of the Second Vatican Council described the threefold ministry of deacons: ". . . strengthened by sacramental grace, they are at the service of the people of God in the ministry of the liturgy, the word and charity."

The deacon "is called to proclaim the Scriptures and instruct and exhort the people. This finds expression in the presentation of the Book of the Gospels, foreseen in the rite of ordination itself. He is called to the solemn administration of baptism, in the custody and distribution of the Eucharist, in assisting at and blessing marriages, in presiding at the rites of funeral and burial and in the administration of sacramental.

Finally, he is called to dedication in works of charity and assistance and in the direction of communities or sectors of church life."

4. The deacon, because of his familiarity with the day-to-day realities and rhythms of the family, neighborhood, and workplace, can relate the rich tradition of Catholic teaching to the practical problems experienced by people.
5. Pope Paul VI formally approved the Council's decision in his Apostolic Letter *Sacrum Diaconatus Ordinem* on June 18, 1967. Permission to begin the Permanent Diaconate in this country was granted by Pope Paul VI on August 30, 1968. In, 1968, the Texas Vocation Directors petitioned Bishops of the state to restore the Order of Deacon for service in the Dioceses of Texas.
6. The first class of Deacons in the Amarillo Diocese was ordained in October 1977. At that time the Amarillo Diocese also included the City of Lubbock and surrounding area. In 1983 Lubbock was divested from Amarillo and became its own Diocese. As of June 2020, the Diocese of Amarillo has ordained nine classes of permanent deacons.
7. The Sacrament of Holy Orders "*marks Deacons with an imprint which configures them to Christ, who made himself the Deacon or servant of all*" (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*) (ND). The uniqueness of the Diaconate (Deacons are usually married and secularly employed) is that of an open-ended ministry. As a relatively new ministry in the United States and in particular the Amarillo Diocese, the Diaconate continues to grow and evolve. Its focus, direction, character, and significance are constantly developing to meet the needs of the Church.
8. Deacons are ordained by the local Bishop for service to the Diocesan Church. It is the local Church that mediates, discerns, and ratifies one's call to a ministry. It is to this Church that a Deacon commits himself and is bound to service in communion with the Bishop and Priests.

TABLE OF CONTENTS:

I	Introduction - Permanent Deacon Guidelines	2
II	Canonical Overview	4
III	Obligations/Duties	6
IV	Liturgical Functions a Deacon May Exercise	9
V	Functions of Deacons at the Celebration of Mass	11
VI	Continuing Spiritual Development	19
VII	Continuing Education	20
VIII	The Wife of a Deacon	21
IX	The Family the Deacon	23
X	Marital Difficulties	24
XI	The Deacon and the Bishop	25
XII	The Deacon and the Priest/Pastor	26
XIII	Role of the Parish	28
XIV	The Deacon and the Laity	29
XV	The Deacon and the Diaconal Community	30
XVI	Deacon Status Classifications	31
XVII	Excardination/Incardination	33
XVIII	Miscellaneous Matters	34
XIX	Office of the Diaconate/Acknowledgements	36
Appendices:		
1.	Code of Pastoral Conduct	37
2.	Deacon Ministry Agreement	38
3.	Policy for Compensation to Permanent Deacons	40
4.	Testimonial of Suitability for Ministry	41
5.	Deacon Continuing Education	42

II. CANONICAL OVERVIEW

The Code of Canon Law bears specific applications to the life and ministry of Deacons. The below is a summary and should not be considered an inclusive list of applicable canons:

CANON	DESCRIPTION
213	Pastoral care
215	Joining associations
221	Due process
236,1031	Formation
266, 267	Incardination and transfer
273- 274	Assignment per Bishop, Obedience
276	Liturgy of the Hours
276	Mandatory retreat
1031	Marital Status
277, 291, 1087, 1394	Remarriage
281	Financial Remuneration
283	Absences from the diocese
288	No obligation for clerical dress
288	Secular activities
290, 291	Laicization
531	Stole Fees (administration of sacraments and sacramentals)
764	Preach and instruct the faithful
861	Baptism of children
920,921,943	Holy Communion, Viaticum, Benediction
1031	Age requirements
1031	Consent of Wife
1078	Dispensation from marriage
1108, 1111	Witness Marriages
1168, 1169	Impart Blessings
1176	Funerals, wake services

III. OBLIGATIONS/DUTIES/MISSION OF PERMANENT DEACONS

1. In the “Rite of Ordination of Deacons” the Bishop proclaims: *“Strengthened by the gift of the Holy Spirit, he will help the Bishop and his Priests in the ministry of the Word, of the Altar, and of Charity, showing himself to be a servant to all. As a minister of the altar, he will proclaim the Gospel, prepare the sacrifice, and distribute the Lord’s Body and Blood to the faithful.*

Furthermore, it will be his duty, at the Bishop’s direction, to exhort believers and unbelievers alike and to instruct them in holy doctrine. He will preside over public prayer, administer Baptism, assist at, and bless Marriages, bring Viaticum to the dying, and conduct funeral rites.

Consecrated by the laying on of hands that come down to us by the Apostles and bound more closely to the service of the altar, he will perform works of charity in the name of the Bishop or the Pastor. With the help of God, he is to go about all these duties in such a way that you will recognize him as a disciple of him who came not to be served, but to serve.”

2. The function of diaconal duties must be in concert with the needs and circumstances of the parish or place of extra-parochial ministry to which the Deacon has been assigned.
3. Among the duties which he may be assigned include but are not limited to:
 - a. To function at least one (1) Mass per weekend
 - b. To be available to preach as needed (unless faculty to preach has not been granted by the Bishop)
 - c. To preside at Baptisms and Quinceañeras
 - d. To make Pastoral visits to the sick and homebound
 - e. To preside at Eucharistic and non-Eucharistic prayer services
 - f. To preside at wake and/or funeral services as needed
4. Deacons are obligated to:
 - a. Attend Mass as best achieved considering family and employment restrictions
 - b. Recitation of the Liturgy of the Hours
 - c. Participate in the annual Diocesan Deacon retreat
 - d. Attend Diocesan Functions (i.e., ordinations, special occasions, Chrism Mass, etc. as dictated by the Bishop)
 - e. Regularly approach the Sacrament of Reconciliation
 - f. To have an on-going relationship with a Spiritual Advisor
 - g. To immerse himself in the Sacred Scriptures through diligent reading and study
 - h. To integrate fully God, Family, Job, Church into his lifestyle.
5. Bishops, in a special way, preside over and govern the particular Churches, aided by the presbytery. The role of the Deacon is to be a helper of the Bishop and Priests and, graced by the Sacrament, to proclaim by their very lives the Church's call to serve the needs of others.

During the Ordination Rite Deacons were asked by the Bishop: *"Do you promise respect and obedience to me and my successors?"* To which the Deacon(s) replied *"I do!"*.

6. At the Ordination Rite the Bishop holding the Book of Gospels with the Deacon kneeling before him saying: *"Receive the Gospel of Christ, whose herald you have become, believe what you read, teach what you believe, and practice what you teach"*.
7. The Deacon is publicly committed to the service of Christ through the Sacrament of Holy Orders. He is ordained to exercise a threefold ministry, Word, Liturgy, and Charity.

Ministry of the Word – "Proclamation of the Word in varied contexts of ministerial service: catechesis, preparation of sacraments, homiletics (ND)..."

Ministry of Liturgy – "celebration of the sacraments and sacramentals, service at the altar. (ND)"

Ministry of Charity and Justice - is one of the primary areas of emphasis in the Deacon's ministry. It was for this reason that Deacons were called and ordained in the early Church. The Ministry of Charity continues to give identity to the Deacon, a word which comes from the Greek word, "diakonia," meaning service.

8. The essential role of those in sacred Orders is to lead the Church in caring out the mission of Christ. The three ordained ministries (Bishop, Priest, Deacon) coordinate all the other ministries and services by which the Church exists, lives and acts. The role is to apply the words of St. Paul, *"to equip the saints (that is the whole community) for the work of a ministry building up of the Body of Christ."* At ordination the Bishops asks: *"Do you resolve to discharge the office of Deacon with humble charity in order to assist the Priestly Order and to benefit the Christian people?"*
9. A Deacon who discharges the office of Deacon to its fullness – integrates Word, Liturgy, and Charity into his life. On the other hand, a Deacon who functions only at the altar, only in liturgical settings, is not fulfilling his diaconal responsibilities.
10. The Deacon exercises his order under the direction and supervision of the Pastor of the parish (or another ministry supervisor) to which he is assigned.
11. The Deacon is not bound by the canonical obligations of clerics to wear Roman collar. It is the policy of Diocese of Amarillo that he is not to wear clerical dress, unless specifically dispensed by the ordinary [Example: Prison Ministry]. The proper attire is normally collared shirt and dress slacks, or as the occasion dictates.
12. The Deacon is to wear appropriate vesture when assisting or presiding at liturgical celebrations. For Wake Services in funeral homes, the Deacon may wear either, coat and tie or alb and white stole.

13. If a Deacon is present at parish liturgy but does not function or serve at the Eucharist as a communion minister, he is not to vest. At Diocesan celebrations he is to vest unless notified otherwise.
14. The Deacon is not bound by canons restraining clerics from engaging in business, acting as union officials, holding public office, or other positions/employment. However, a Deacon should consult the Bishop before seeking public office. In particular cases the Bishop may forbid such an undertaking. *"Care should be taken that Deacons do not carry-on profession or trade which the local ordinary considers unsuitable, or which will interfere with the fruitful exercise of their sacred office"* (ND).
15. Each Deacon must adhere to the highest ethical, moral, and social standards of conduct. As a Deacon, he is expected to conduct himself in a courteous, pleasant, and a professional manner at all times. Deacons at the Ordination Rite confess that *"they resolve to hold fast to the Mystery of Faith with a clear conscience, as the Apostle urges, and to proclaim this faith in word and deed according to the Gospel and the Church's tradition"*.
16. Deacons are to nourish their spiritual life from the Scriptures and the Eucharist and are encouraged to participate in daily Mass. They are to be conscientious in devoting time regularly to prayer, to approach the Sacrament of Reconciliation frequently, and to a devotion to the Virgin Mother of God. During the Ordination Rite the Bishop asks: *"Do you resolve to maintain and deepen the spirit of prayer that is proper to your way of life and, in keeping with this spirit and what is required of you, to celebrate faithfully the Liturgy of the Hours with and for the People of God and indeed for the whole world?"*
17. Deacons are to pray the "Liturgy of the Hours" and should not hold themselves lightly excused from the obligation they have to recite morning and evening prayer. They are expected to know the nature and structure of the Liturgy of the Hours and be able to lead it publicly.
18. Each Deacon is strongly encouraged to choose and maintain a Spiritual Director. While the preference is that spiritual directors be Priests, it is appropriate and encouraged to have a trained and/or certified director, whether clergy, religious, or lay person.
19. Deacons are obligated to fully comply with the *Amarillo Diocese Safe Environment Policy* and the *Charter for the Protection of Children and Young People – Essential Norms, USCCB*

IV. LITURGICAL FUNCTIONS A DEACON MAY EXERCISE

1. The Deacon's most solemn Ministry of the Word is that of reading the Gospel and preaching at the liturgy. But as one ordained to bring the Good News, he can extend this ministry in almost unlimited ways. At many gatherings and at formal and informal, meetings he can communicate a word of joy and hope. What is appropriate to the office of a Deacon is simply that he proclaims and witness God's Word in all his service, ministries, and actions.
2. The Ministry of Preaching, for a Deacon, depends on faculties given by the Diocesan Bishop and diocesan norms. How often the Deacon preaches and instructs the faithful - is to be agreed upon by the Pastor and Deacon.
3. While the Deacon exercises a "Ministry of Liturgy", his exercise of this ministry is to be seen as secondary to his day-to-day service to God's people.
4. Deacons are granted faculties by the Bishop, to be exercised only within the boundaries of their assigned parishes, except with permission of the proper Pastor.
5. The following are the liturgical functions which a Deacon may exercise and the norms for exercising those functions in the Diocese of Amarillo as they apply to Permanent Deacons.

To take part in liturgical functions assigned to a Deacon in the approved liturgical books.

To assist the Bishops and Priests at the Liturgy.

Normally, he is to function as Deacon at the Sunday Liturgy and is considered an "ordinary minister" of the Eucharist in a local parish.

He may lead the Congregation in the Penitential Rite, but only "Form C".

Proclaim the Gospel at the Sunday Liturgy and other Liturgical Celebrations.

To administer solemn baptism to children under the age of seven (7).

To give Holy Communion, to administer Viaticum, and to give Benediction of the Most Blessed Sacrament (Canons 910, 921, and 943).

To witness and bless marriages in his assigned parish to include conducting premarital investigation and initiating the processes for convalidation, for declarations of nullity and/or for dissolutions of the bond; administering the Rite of Matrimony within or outside of Mass; giving the nuptial blessing only at marriages outside of Mass.

To witness and bless marriages in a Parish other than the parish of his assignment, where the Marriage is to take place, specific delegation of the Pastor must be so approved.

To preside at funeral and burial rites except for the Mass, a Deacon may conduct all the funeral rites. This includes conducting Vigil (Wake) services, final commendations and prayers at the cemetery, funerals for Catholics, and funerals for unbaptized children (if parents have intended Baptism).

To lead in the celebration of Quinceañeras.

To impart blessings in accord with the norms contained within the liturgical books (Canon 1168 and 1169). Blessing of Sacramentals include medals, religious articles, Holy Water, etc., with the sign of the cross; administering in vocative blessing from the Ritual (unless they are reserved to a Priest); ritual blessings of throats, marriage rings, Baptismal water, but not ashes and oils.

The Liturgy of Benediction of the Blessed Sacrament.

The Celebration of Morning or Evening Prayer or other Rites of the Hours.

Visitation of the sick and Sacrament of Viaticum.

Retreats days of recollections, missions, novenas, etc.

V. FUNCTIONS OF THE DEACON AT THE CELEBRATION OF MASS

1. The following are specific principles and norms drawn and summarized from the revised *General Instruction of the Roman Missal* {GIRM}.
2. GIRM # 94. *After the Priest, the Deacon, in virtue of the sacred Ordination he has received, holds first place among those who minister in the celebration of the Eucharist. For the sacred Order of the Diaconate has been held in high honor in the Church even from the early time of the Apostles. At Mass the Deacon has his own part in proclaiming the Gospel, from time to time in preaching God's Word, in announcing the intentions of the Universal Prayer, in ministering to the Priest, in preparing the altar and in serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and from time to time in giving instructions regarding the people's gestures and posture.*
3. GIRM # 109. *If there are several present who are able to exercise the same ministry, nothing forbids their distributing among themselves and performing different parts of the same ministry or duty. For example, one Deacon may be assigned to execute the sung parts, another to serve at the altar; if there are several readings, it is well to distribute them among a number of readers, and the same applies for other matters. However, it is not at all appropriate that several persons divide a single element of the celebration among themselves, e.g., that the same reading be proclaimed by two readers, one after the other, with the exception of the Passion of the Lord.*
4. GIRM # 171. *When he is present at the celebration of the Eucharist, a Deacon should exercise his ministry, wearing sacred vestments. In fact, the Deacon:*
 - a) *assists the Priest and walks at his side.*
 - b) *ministers at the altar, both as regards the chalice and the book.*
 - c) *proclaims the Gospel and may, at the direction of the Priest Celebrant, give the Homily (cf. no. 66).*
 - d) *guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer*
 - e) *assists the Priest Celebrant in distributing Communion and purifies and arranges the sacred vessels.*
 - f) *carries out the duties of other ministers himself, if necessary, when none of them is present.*

The Introductory Rites:

5. GIRM # 172. *Carrying the Book of the Gospels slightly elevated, the Deacon precedes the Priest as he approaches the altar or else walks at the Priest's side.*
6. GIRM # 173. *When he reaches the altar, if he is carrying the Book of the Gospels, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place*

the Book of the Gospels on the altar, after which, together with the Priest, he venerates the altar with a kiss.

If, however, he is not carrying the Book of the Gospels, he makes a profound bow to the altar with the Priest in the customary way and with him venerates the altar with a kiss.

Lastly, if incense is being used, he assists the Priest in putting some into the thurible and in incensing the cross and the altar.

7. GIRM # 274. *A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.*

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

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession.

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

The Deacon may lead the Penitential Rite, but only "Form C".

8. GIRM # 275. *A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body.*
 - a) *A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.*
 - b) *A bow of the body, that is to say, a profound bow, is made to the altar; during the prayers *Munda cor meum* (Cleanse my heart) and *In spiritu humilitatis* (With humble spirit); in the Creed at the words *et incarnatus est* (and by the Holy Spirit... and became man); in the Roman Canon at the *Supplices te rogamus* (In humble prayer we ask you, almighty God). The same kind of bow is made by the Deacon when he asks for a blessing before the proclamation of the Gospel. The Deacon remains standing, he does not kneel. In addition, the Priest bows slightly as he pronounces the words of the Lord at the Consecration.*

9. GIRM # 174. *Once the altar has been incensed, the Deacon goes to the chair together with the Priest and there stands at the Priest's side and assists him as necessary.*

The Liturgy of the Word:

10. GIRM # 175. *During the singing of the Alleluia or other chant, if incense is being used, the Deacon ministers to the Priest as he puts incense into the thurible. Then, bowing profoundly before the Priest, he asks for the blessing, saying in a low voice, Your blessing, Father.*

The Priest blesses him, saying, May the Lord be in your heart. The Deacon signs himself with the Sign of the Cross and replies, Amen.

Having bowed to the altar, he then takes up the Book of the Gospels which was placed on it and proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer carrying a smoking thurible and by ministers with lighted candles.

At the ambo the Deacon greets the people, with hands joined, saying, The Lord be with you. After this, at the words reading from the holy Gospel, he signs with his thumb the book and then himself on his forehead, mouth, and breast. Then he incenses the book and proclaims the Gospel reading.

When this is done, he acclaims, The Gospel of the Lord, and all reply, Praise to you, Lord Jesus Christ. He then venerates the book with a kiss, saying quietly the formula Per evangelica dicta (Through the words of the Gospel), and returns to the Priest's side.

When the Deacon is assisting the Bishop, he carries the book to him to be kissed. In more solemn celebrations, if appropriate, the Bishop may impart a blessing to the people with the Book of the Gospels.

Lastly, the Deacon may carry the Book of the Gospels to the credence table or to another suitable and dignified place.

11. GIRM # 176. *Moreover, if there is no other suitable reader present, the Deacon should proclaim the other readings as well.*
12. GIRM # 177. *After the introduction by the Priest, it is the Deacon himself who announces the intentions of the Universal Prayer, usually from the ambo.*

The Liturgy of the Eucharist

13. GIRM # 178. *After the Universal Prayer, while the Priest remains at the chair, the Deacon prepares the altar, assisted by the acolyte, but it is the Deacon's place to take care of the sacred vessels himself. He also assists the Priest in receiving the people's gifts. After this, he*

hands the Priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, By the mystery of this water, etc., and after this presents the chalice to the Priest.

He may also carry out the preparation of the chalice at the credence table. If incense is being used, the Deacon assists the Priest during the incensation of the offerings, the cross, and the altar; and after this the Deacon himself or the acolyte incenses the Priest and the people.

14. GIRM # 179. *During the Eucharistic Prayer, the Deacon stands near the Priest, but slightly behind him, so that, when necessary, he may assist the Priest with the chalice or the Missal. Only two Deacons are to assist the Priest at the altar. The others remain at their chairs.*

From the epiclesis until the Priest shows the chalice, the Deacon usually remains kneeling. If several Deacons are present, one of them may place incense in the thurible for the Consecration and incense the host and the chalice at the elevation. Only two Deacons are to assist the Priest at the altar. The other Deacons remain at their chairs.

15. GIRM # 180. *At the concluding doxology of the Eucharistic Prayer, the Deacon stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, Amen.*

16. GIRM # 181. *After the Priest has said the prayer for the Rite of Peace and the greeting The peace of the Lord be with you always and the people have replied, 'And with your spirit', the Deacon then says the invitation to the Sign of Peace. With hands joined, he faces the people and says, 'Let us offer each other the sign of peace'. Then he himself receives the Sign of Peace from the Priest and may offer it to those other ministers who are nearest to him.*

17. GIRM # 182. *After the Priest's Communion, the Deacon receives Communion under both kinds from the Priest himself and then assists the Priest in distributing Communion to the people. If Communion is given under both kinds, the Deacon himself administers the chalice to the communicants; and, when the distribution is over, standing at the altar, he immediately and reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other Deacons and Priests.*

18. GIRM # 183. *When the distribution of Communion is over, the Deacon returns to the altar with the Priest, collects the fragments, should any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them as usual, while the Priest returns to the chair. Nevertheless, it is also permitted to leave vessels needing to be purified on a corporal, suitably covered, on the credence table, and to purify them immediately after Mass, following the Dismissal of the people.*

The Concluding Rites:

19. GIRM # 184. *Once the Prayer after Communion has been said, the Deacon makes brief announcements to the people, if indeed any need to be made, unless the Priest prefers to do this himself.*
20. GIRM # 185. *If a Prayer over the People or a formula of Solemn Blessing is used, the Deacon says, Bow {your heads and pray for God's blessing} down for the blessing. After the Priest's blessing, the Deacon, with hands joined and facing the people, dismisses the people, saying, *Ite, missa est* (Go forth, the Mass is ended) or some other appropriate dismissal.*
21. GIRM # 186. *Then, together with the Priest, the Deacon venerates the altar with a kiss, makes a profound bow, and withdraws in a manner similar to the Entrance Procession. If the Blessed Sacrament is directly behind the altar, they should genuflect.*

Incensation:

22. GIRM # 276. *Thurification or incensation is an expression of reverence and of prayer, as is signified in Sacred Scripture (cf. Ps 141 [140]:2; Rev 8:3).*

Incense may be used optionally in any form of Mass:

- a) *during the Entrance Procession.*
 - b) *at the beginning of Mass, to incense the cross and the altar.*
 - c) *at the procession before the Gospel and the proclamation of the Gospel itself.*
 - d) *after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the Priest and the people.*
 - e) *at the Elevation of the Host and the Chalice after the Consecration.*
23. GIRM # 277. *The Priest, having put incense into the thurible, blesses it with the Sign of the Cross, without saying anything.*

Before and after an incensation, a profound bow is made to the person or object that is incensed, except for the altar and the offerings for the Sacrifice of the Mass.

Three swings of the thurible are used to incense: the Most Blessed Sacrament, a relic of the Holy Cross and images of the Lord exposed for public veneration, the offerings for the Sacrifice of the Mass, the altar cross, the Book of the Gospels, the paschal candle, the Priest, and the people.

Two swings of the thurible are used to incense relics and images of the Saints exposed for public veneration; this should be done, however, only at the beginning of the celebration, following the incensation of the altar.

The altar is incensed with single swings of the thurible in this way:

- a) *if the altar is freestanding with respect to the wall, the Priest incenses walking around it.*

- b) if the altar is not freestanding, the Priest incenses it while walking first to the right-hand side, then to the left.*

The cross, if situated on the altar or near it, is incensed by the Priest before he incenses the altar; otherwise, he incenses it when he passes in front of it.

The Priest incenses the offerings with three swings of the thurible or by making the Sign of the Cross over the offerings with the thurible before going on to incense the cross and the altar.

The Purification:

24. GIRM # 279. *The sacred vessels are purified by the Priest, the Deacon, or an instituted acolyte after Communion or after Mass, in so far as possible at the credence table. The purification of the chalice is done with water alone, which is then consumed by whoever does the purification. The paten is wiped clean as usual with the purificator.*

Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar.

25. GIRM # 280. *If a host or any particle should fall, it is to be picked up reverently; and if any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.*

Communion under Both Kinds:

26. GIRM # 281. *Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father.*

27. GIRM # 284. *When Communion is distributed under both kinds:*

- a) the chalice is usually administered by a Deacon or, in the absence of a Deacon, by a Priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by one of the faithful who, in a case of necessity, has been entrusted with this duty for a single occasion.*
- b) whatever may remain of the Blood of Christ is consumed at the altar by the Priest or the Deacon or the duly instituted acolyte who ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way. Any of the faithful who wish to receive Holy Communion under the species of bread alone should be given Communion in this form.*

28. GIRM # 285. *For Communion under both kinds the following should be prepared:*

- a) *If Communion from the chalice is done by drinking directly from the chalice, a chalice of a sufficiently large size or several chalices are prepared. However, care should be taken lest beyond what is needed of the Blood of Christ remains to be consumed at the end of the celebration.*
- b) *If Communion from the chalice is done by intinction, the hosts should be neither too thin nor too small, but rather a little thicker than usual, so that after being intincted partly into the Blood of Christ they can still be easily distributed.*

29. GIRM # 286. *If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves to the minister of the chalice and stands facing him. The minister says, The Blood of Christ, the communicant replies, Amen, and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.*

30. GIRM # 287. *If Communion from the chalice is carried out by intinction, each communicant, holding a Communion-plate under the mouth, approaches the Priest who holds a vessel with the sacred particles, with a minister standing at his side and holding the chalice. The Priest takes a host, intincts it partly in the chalice and, showing it, says, The Body and Blood of Christ. The communicant replies, Amen, receives the Sacrament in the mouth from the Priest, and then withdraws. [It is not proper to consume the Precious Blood at the place of distribution, nor while walking to the Altar.]*

Vestiture:

31. GIRM # 335. *In the Church, which is the Body of Christ, not all members have the same function. This diversity of offices is shown outwardly in the celebration of the Eucharist by the diversity of sacred vestments, which must therefore be a sign of the function proper to each minister. Moreover, these same sacred vestments should also contribute to the decoration of the sacred action itself. The vestments worn by Priests and Deacons, as well as the attire worn by lay ministers, are blessed before being put into liturgical use according to the rite described in the Roman Ritual.*

32. GIRM # 336. *The sacred garment common to all ordained and instituted ministers of any rank is the alb, to be tied at the waist with a cincture unless it is made so as to fit even without such. Before the alb is put on, should this not completely cover the ordinary clothing at the neck, an amice should be used. The alb may not be exchanged for a surplice, not even over a cassock, on occasions when a chasuble or dalmatic is to be worn or when, according to the norms, only a stole is worn without a chasuble or dalmatic.*

33. GIRM # 338. *The vestment proper to the Deacon is the dalmatic, worn over the alb and stole; however, the dalmatic may be omitted out of necessity or on account of a lesser degree of solemnity.*
34. GRIM # 339 *In the Diocese of the United States of America, acolytes, altar servers, readers, and other lay ministers may wear the alb or other appropriate and dignified clothing.*
35. GIRM # 340. *The stole is worn by the Priest around his neck and hanging down in front of his chest, while it is worn by the Deacon over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.*

VI. CONTINUING SPIRITUAL DEVELOPMENT

1. Spirituality is concerned with a new way of life that is rooted in God. It is reflected in the Deacon's relationship with God and in his relationship with others. For a Deacon who is married, his spirituality is nurtured further in the Sacrament of Matrimony, which sanctifies conjugal love and constitutes it as a sign of love with which Christ gives himself to the Church. For a celibate Deacon, loving God and serving his neighbor roots his whole person in a total and undivided consecration to Christ. (ND)
2. The purpose of continuing spiritual development is to deepen and strengthen these relationships, so that a Deacon's lifestyle will always reflect that holiness and wholeness to which Jesus calls him.
3. Each Deacon is to choose and maintain a Spiritual Director. This person is to be someone with whom he feels he can be direct and honest.
4. The Deacon is to set aside time for retreats and days of reflection and reconciliation. It is a time to foster fraternity and common spiritual renewal among the members of the diaconate. An annual two-night two-day retreat is a minimum (CCL # 276). Annually all Deacons in the diocese are obligated to attend the formal retreat as sponsored by the Diaconate Office, unless excused by the Bishop.
5. While the Diocese will provide an annual Deacon Retreat, this does not preclude a Deacon from pursuing other spiritual retreats and spiritual enhancement opportunities on his own.
6. The signs of spiritual growth are reflected by internal and external behavior and demeanor, a lifestyle of caring with compassion and a sense of sharing in the common unity of all people.
7. The Deacon is to reflect the love of God and bring that presence of God into the community. He is to be committed to a social justice, social service, evangelization, catechesis, and celebration of God's Word.
8. The continuing spiritual development of the Deacon calls him to die and rise in Jesus Christ in his daily life.

VII. CONTINUING EDUCATION

1. Our faith is often described as a journey. A journey that continues to move with a faith that grows. Deacons share the responsibility with the Bishops and Priests to help show the way for others on their journey. He must not allow himself to stagnate in his own journey.
2. *"Each diocesan Church is to establish a basic minimum of continuing education hours to be filled on an annual basis by all diocesan Deacons in active service. This would be in addition to time allocated for the annual Deacon retreat."* (ND)
3. It is with this purpose, to encourage the Deacon's own journey in faith, that each Deacon in the Diocese of Amarillo is required to complete, each calendar year, twenty (20) clock/contact hours of continuing education through courses, seminars and/or workshops. In addition, it is the responsibility of the Deacon to document this continuing education and file this documentation with the Office of the Diaconate. The Deacon's formation does not end with Ordination! **{For further information see "Appendix 6".}**
4. There are several ways in which this continuing education can be obtained.

Each Diocesan and/or Deacon Continuing Education Weekend will count for the actual classroom hours.

Training, education, and workshops offered by the Diocese will count one hour for each hour of presented material. This will include attending applicable Deacon Formation classes (i.e.: canon law, homiletics, theology, etc.).

Reading books on the faith will count for two (2) hours each with a maximum credit of four (4) hours. Each book will be summarized in one page with an explanation how it is applicable to diaconal ministry.

Bilingual training (English for Spanish speaking Deacons, Spanish for English-speaking Deacons) will count one hour for each hour of formal training to a maximum of twenty (20) hours per year.

Other hours could be acquired by College Courses conferences, seminars, etc. that are related to diaconal ministry.

5. The following activities are not normally considered contact hours:
 - Travel related to meetings of place of instruction, Informal meetings, and prayers
 - Prayer services and liturgies, Spiritual Direction sessions
 - Parish, Deanery, or Diocesan business or committee meetings
 - Support groups
 - Courses not related to diaconal ministerial service

VIII. THE WIFE OF A DEACON

1. In recent history, the Latin Church has had the experience of only celibate ordained ministers. Experience of ordained ministers who are married is recent (CCL # 1078). Special attention, catechesis, and direction must be given to this aspect of a ministry, particularly to the mutual relationship between the Sacrament of Marriage and the Sacrament of Orders. Self-giving love is common to both Sacraments. During their formation, as well as after ordination, the candidates and their wives need to appreciate this potential for an integrated spirituality that relates the two Sacraments.
2. A stable marriage and loving family life are positive attributes contributing to this new ministry. In describing the family as the domestic Church, the Second Vatican Council noted that parents are the *"first heralds of the faith to their children"*, significantly, the same word is employed in the ceremony of ordination when the Deacon is told, *"receive the Gospel of Christ whose herald you are..."* This mandate and this familial relationship should be evident and productive in both the formation and ministry of Deacons.
3. The married Deacon must never lose sight of a practical order of priorities: the Sacrament of Matrimony preceded the Sacrament of Orders and thus established a practical priority in the Deacon's life. Consequently, he must be able to support his wife and family before he can be acceptable as an ordained minister. The marriage bond should be enriched by the Sacrament of Orders, just as public ministry is enriched by married ordained ministers of the Gospel.
4. Even though it is clearly understood from the outset that the wife is not to be ordained, nevertheless her marriage and family are truly involved.
5. The Deacon and his wife will need to make a realistic assessment of how her own career, ministry, family, and personal preference will be affected and respected (CCL # 1031).
6. A couple's personal and spiritual priorities should always be: 1) God, 2) Family, 3) Job, and 4) Church. The Deacon has an obligation to share with his wife whatever his ministries will be, the resultant schedules and time commitment, while ensuring a reasonable integration of Church and family.
7. Both husband and wife have to be aware that the nurturing and deepening of their mutual sacrificial love will be the most important way that she will be involved in her husband's public ministry in the Church. Good spiritual direction can help both the wife and husband in understanding and appreciating this truth.
8. The wife of the Deacon may become involved in a type of team ministry (i.e., Marriage Preparation, NFP) with her Deacon husband. On the other hand, she may already be involved in a distinct ministry apart from the diaconal ministry of her husband. Having

experienced the formation process of her husband, she may now wish to consider a type of ministry she had not foreseen, but for which she is now significantly qualified.

9. The local Church should recognize the rich ministerial potential that may be present in the wives of ordained Deacons who have participated in the full formation process and should they choose to offer themselves in a ministry, facilitate the utilization of this potential.
10. While there is nothing formally to prohibit a deacon's wife from serving on the parish council, finance committee, and/or in other administrative positions, it is strongly discouraged. Such positions often result in some type of conflict-of-interest causing dissention between the pastor, deacon, and deacon's wife, thus affecting the parish community.
11. It can be said that a deacon's behavior can reflect positively or negatively upon his wife and family. The same can be said that a wife's action will reflect upon her husband and family. Deacons are called to be "humble servants" as are deacon wives.
12. On occasion a deacon may share with his wife certain events, situations, problems, concerns etc. that he has encountered or experienced as part of his diaconal ministry. Such details should always be considered confidential by both parties.
13. The witness of a Deacon and his wife are carried out first and foremost as a married couple, that is, in the way they live. The Deacon should be exemplary in the generosity of his ministry and the wife in exercising her discipleship. They should also support and encourage the programs, ministries, and discipleship of others.
14. *"In particular the Deacon and his wife must be a living example of fidelity and indissolubility in Christian marriage before a world which is in dire need of such signs. By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole society. They also show how the obligations of family life, work and ministry can be harmonized in the service of the Church's mission. Deacons and their wives and children can be a great encouragement to others who are working to promote family life"* (ND)

IX. THE FAMILY OF THE DEACON

1. The family is called the "Domestic Church" in the teaching of Second Vatican Council and recent popes. As such, it provides an environment for growth in faith and holiness of its members and an opportunity for extending the ministry of Christ to the everyday world. The family of the Deacon has a special call (and corresponding special difficulties) to exemplify the ministry of the "Domestic Church" in a highly visible way.
2. The first order of business in any family is nurturing faith and love in both parents and children. Faith and love are cultivated above all by a conscious and consistent effort to develop healthy, loving relationships. The Deacon has a particular responsibility to see that his ministry, job, and other extra-family commitments do not shove aside his wife and children. Deacons and their Pastors should take extra care to avoid over commitment to parish ministries while at the same time respecting the commitment made to diaconal ministry. There needs to be a reasonable and viable balance.
3. A second area of consideration is the witness of the Deacon's family by example. With prayer and careful thought, the Deacon and his family should examine their lifestyle and ask it if is consistent with the call to follow Jesus. Finances, standard of living, choice of entertainment, and level of giving to the Church and the poor, reflect much a family commitment to the kingdom of God. There is no need to be puritanical or joyless; but sustained, cheerful, sacrificial living is a powerful form of witness by example.
4. The family's involvement in a direct ministry is a third focus for the diaconal family. Careful involvement of a spouse and children in ministerial activities provides an effective means of carrying out the family's mandate to evangelize the world. It also, is an outstanding form of catechesis for the Deacon's children in the servant hood of Jesus. Specific examples of appropriate family ministries might include nursing home visitations and working with food pantries and other ministries to the poor.

X. MARITAL DIFFICULTIES AND/OR DIVORCE

1. Deacons and their families are not immune from experiencing marital or other family discord. As significant discord in the family of a Deacon can adversely affect the Church community, either the Deacon, or his wife, or both should bring marital difficulties to the attention of the Director of the Diaconate when it becomes clear that these difficulties are above and beyond the normal stress and strain of married life. The Director shall assist the Deacon and his wife in every way possible and will ensure that the resources such as Retrouvaille or Marriage Encounter are made available to them.
2. If marital or other family difficulties are not close to resolution, the Director will meet with the Deacon and his wife to assess whether the ministry of the Deacon has become impaired. If this is the case, or if the family situation deteriorates to the point of scandal, the Director, in consultation with the Vicar for Clergy, shall recommend appropriate action to the Bishop. Appropriate action might include involuntary administrative leave for a specified period of time.
3. *“Divorce between a Deacon and his wife unfortunately can happen. In this situation, suitable Pastoral care should be offered to the Deacon. This Pastoral care, which may be facilitated by the Director of the Diaconate 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” (ND).*
4. If a divorce should occur, the Deacon has a grave duty to report this to the Bishop and Director immediately. In addition, he should begin the process of obtaining a “Declaration of Nullity” (annulment). The Deacon should fully understand that even though an annulment may be granted; he none-the-less will lead a celibate and single person lifestyle henceforth.
5. The Deacon must be willing to discuss the circumstances of the divorce fully and truthfully, in confidence, with the Director, the Vicar for Clergy and/or the Bishop. Based upon all the facts and circumstances of each individual case, appropriate action, if any is needed, will be taken. *“The determination of the divorced Deacon’s ministerial status will require sensitivity and prudence (ND)...” Frequently, such action will include reassignment, especially if the Deacon is involved in parish ministry, or involuntary administrative leave”.*

XI. THE DEACON AND THE BISHOP

1. *“The Deacon exercises his ministry within a specific Pastoral context – the communion and mission of the diocesan Church. He is in direct relationship with the Bishop and whom he is in communion and under whose authority he is assigned to exercises his ministry. In making his promise of respect and obedience to his diocesan bishop 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”.* (ND)
2. A Deacon is ordained for the service of a Diocesan Church. Ordained by its Bishop, the Deacon stands in a direct relationship with his Diocesan Bishop, in communion with whom and under whose authority he exercises his ministry. By virtue of his ordination, a Deacon is canonically incardinated into a specific diocese, i.e. The Diocese of Amarillo and should consider himself available to serve where the needs of the Diocese exist and as the Bishop so discerns.
3. It is the Bishop who assigns a Deacon to a particular ministry. The principal criteria for this assignment are the Pastoral needs of the diocese and local communities and the personal qualification and abilities of the Deacon, as these have been discerned in his previous experience and the course of his formation. The assignment should also consider his family and occupational responsibilities.
4. It is very important that the particular ministry assigned to a Deacon by his Bishop be very clearly spelled out, preferably in a written document of mission. It should always contain a clear delineation of responsibilities, that is, of the expectations of the diocese, of the particular community in and for which the Deacon serves, and for the Deacon himself. Such job descriptions will go far to prevent misunderstanding and disappointments arising among either the Deacons themselves or other member of the Church. This mission should be regularly evaluated and reviewed and may be revised when changes in Church needs or in development of the Deacon himself suggest it.
5. The Bishop is also responsible for supervising the ministerial life of Deacons. He should, therefore, encourage and support them in their work, involve them in the committees and councils that assist him in the Pastoral care of the diocese, promote their spiritual lives by providing spiritual counselors and continuing education programs for them.

XII. THE DEACON AND THE PRIEST/PASTOR

1. Deacons exercise their distinct ministry in communion not only with the Bishop, but also with Priest. The Priesthood and the Diaconate are neither identical nor competitive but complementary ministries. *“The Diaconate is not an abridged from the Priesthood but a distinct and full order in its own right”* (ND). Both Priest and Deacon should understand, then, that the Diaconate is not to be thought of or exercised on the model of the Priesthood. *“Deacons and Priests, as ordained ministers, should develop a genuine respect for each other, witnessing to the communion and mission they share with one another and with the Bishop in mutual service to the people”* (ND). Priesthood and Diaconate are two distinct ministries thus for the good of the Church, they must be exercised in communion with one another.
2. *“Priests and deacons are bonded closely together in their common ministry of the Word. All deacons receive the Holy Gospels from the diocesan bishop on their ordination day. This powerful sign of cooperation with the ministry of the diocesan bishop, and its connection to Christ’s own mandate (Lk 24:45-49) places the ministry of deacon and priest within a shared communion of obedience to and love of the Word, which together they labor to proclaim. It is laudatory for priests and deacons to deepen their communion, as brothers in Holy Orders, by way of their shared prayer and reflection on the Word of God.”* (ND)
3. Deacons are to make every effort to assist, make welcome, support, and get along with the Pastor. While Deacons are often assigned to the same parish for many years, Pastors all too often come and go. As such Deacons must always remember that they are to collaborate with the Pastor who is the administrative and spiritual head of the parish. In essence the Pastor is the Pastor and as such the Deacon must visibly and audibly support the Pastor’s position. When disagreements arise, they must be resolved privately and never in public. Under no circumstances should a deacon, a deacon wife, and/or the pastor show disharmony through forms of gossip, backbiting, tweets, Facebook, facial expressions, etc. If unable to resolve the dispute, then the Dean or Vicar of Clergy should be consulted for possible intervention.
4. As in a Diocese so also in a parish, other type of community, institution, or agency, the introduction of Deacons should be part of an overall Pastoral plan. If a Deacon is likely to be assigned to a parish, the Pastor and the people should be involved in drawing up the formal document of diaconal mission. In this way, Priest, Deacons, and the people will all have a clear vision of what may be expected from the new ministers; the work of the local community will be facilitated; and tensions will be much less likely.
5. Approximately every six years the Deacon and Pastor, or when a new Pastor is assigned to the Parish, a new “Deacon Ministry Agreement” should be drawn up. This provides the Pastor and Deacon the opportunity to agree upon ministerial (diaconal) responsibilities. {NOTE: It is not considered appropriate for a deacon to serve as an elected voting member of parish bodies; rather he may attend council and board meetings in an ex-officio capacity if the pastor wishes.}{See appendix #2 “Diocese of Amarillo – Deacon Ministry Agreement” .}

6. The priority of 1) God, 2) Family, 3) Job, and 4) Church by a Deacon's involvement in parish/public/private ministry is consistently reiterated and reinforced. The agreement which is negotiated between the Deacon, and the Pastor, and approved by the Diocese, helps to define these priorities properly.

While there must be a reasonable integration with God, Family, Job, and Church; deacons must recognize that by their ordination they have made a significant commitment to the Parish in which they serve. In particular, the Christmas and Easter Seasons involve much family activity; but they are also the busiest seasons in the life of a parish. Deacons must be ready, able, and available to serve their parish at these Most Sacred times of the Liturgical Year. By the same token the Pastor must be sensitive to the Deacon's personal obligations to family and job in addition to his ministries.

7. Permanent Deacons are not to receive a salary or stipend for their ministry which is described as ordinary diaconal work. {See appendix # 3 "Diocese of Amarillo: "Policy for Compensation to Permanent Deacons for Performing Extraordinary Work in Ministry" dated February 18, 2011"}

XIII. ROLE OF THE PARISH

1. Recognizing that the Permanent Deacon's service is normally of a part-time nature with no financial compensation, together with then norms established and recommend by the Diocese of Amarillo, the following may be provided for his ministry by the parish unless otherwise noted:
2. Permanent Deacons are not to receive a salary or stipend for their ministry which is described as ordinary diaconal work.
3. A parish or institution does not have permission to give the permanent Deacon a monthly stipend for extraordinary work. It is the Bishop who determines whether any extraordinary work of the permanent Deacon merits a monthly stipend

The Parish/Pastor:

Will provide for release from normal responsibilities to participate in approved spiritual retreats and continuing education programs.

Will allow the Deacon time for ministries outside of the parish to include Prison ministry, hospice, engaged encounter, etc.

Should provide or assist in the purchase of vestments required for the carrying out of the Liturgical role of the Deacon.

Should provide access to an area in which the work of instruction, counseling, study, and preparation can be performed by the Deacon.

May provide an expense allowance for the purpose of defraying the costs of continuing education, workshops, retreats, books, subscriptions, liturgical clothing, extraordinary transportation expenses, etc.

Must continuously love, support, and encourage the Deacon, his wife and family.

Appendix # 3: *"Diocese of Amarillo: Policy for Compensation to Permanent Deacons for Performing Extraordinary Work in Ministry"* dated February 18, 2011.

XIV. THE DEACON AND THE LAITY

1. By virtue of their ordination, Deacons become members of the clergy, with the rights and responsibilities that follow from that position. They are a unique instance of the clergy; since most of them are married, have secular occupations, who do not engage in the Church's ministry as their sole activity. This combination of an ordained ministry with marriage and secular occupation can be a great strength to their ministry and great opportunity for the Church as a whole. Deacons are, thus, usually qualified to represent the presence of the Church to the world and the needs and challenges of the world to the Church. (ND)
2. Deacons should consider it an important part of their ministry of service to promote and inspire that participation in the life and activity of the Church, which the laity have as a right and duty by virtue of their Baptism, Confirmation, and charisma. The Diaconate must never be seen or experienced as competitive or threatening to the lay apostolate or to lay ministries. The same Second Vatican Council that restored the Diaconate as a permanent ministry also gave new impetus to lay involvement; and it would be a betrayal of the council's fundamental vision of the Church if one of these initiatives should be considered to impede the other. The whole Church is communion of ministries and services, and the Deacon is in a unique position to foster and to integrate the variety of activities that this communion requires.
3. Although most Deacons will give only part of their time to formal diaconal ministries, they should not neglect the opportunities they have to exercise their ministry in the world or in the marketplace. They do not cease to be Deacons when they go to their secular occupations, and there is much that they can do there precisely as Deacons. The Diaconate is a ministry through which the needs of the world are brought to the Church, and the gifts the Church has to offer are brought to the world. This mediating role can be making visible in particularly powerful ways by the manner in which the Deacon fulfills his secular occupation and his civic and public responsibilities. In turn, Deacons should be able to bring to the Church the appreciation of the meaning and value of the Gospel that derives from their regular and deep involvement in the world, bearing as they do both the questions the world has to pose, and the unique insights secular activity can provide.

XV. THE DEACON AND THE DIACONAL COMMUNITY

1. It is part of the meaning of ordination that a man is, by this Sacrament, brought into the "ordo" or body of ordained ministers. A communal element is thus essential to the ordination and to exercise of ordained ministry. The mutual support and fraternity of Deacons are not just sociologically or psychologically useful things; they are integral parts of the meaning of their vocation.
2. Deacons are encouraged to cultivate a sense of community among themselves and their families.
3. As a community Deacons should go to great lengths to attend diocesan functions, diaconal retreats, and funerals of their fellow Deacons, wives, and family members, etc.
4. Deacons and wives should serve as mentors to the newly ordained Deacon and to those in formation.
5. Deacons are held to a higher level in that they are expected to always act civilly, professional, pastorally with everyone they encounter, especially with diaconal family. Sadly, deacons have had disputes with other deacons, deacon candidates, their spouses and have allowed those disputes to become public. Such disputes are detrimental to the charism of diaconal ministry thus reflecting negatively upon the whole diaconal community.

XVI. DEACON STATUS CLASSIFICATIONS

1. Deacons will be identified as belonging to one of the following classifications:

ACTIVE: Involved in parochial or special ministry assignment and meeting the obligations of their office and are “in good standing”.

RETIRED: They retain their faculties but no longer are required or bound by an appointment to scheduled ministry and are “in good standing”.

LEAVE OF ABSENCE: Relieved from active ministry for a period up to one year. The Deacon is prohibited from exercising his faculties and his “standing is in abeyance”.

INACTIVE: Deacons are classified as “Inactive” when they have been on an extended Leave of Absence or are no longer functioning. The Deacon is prohibited from exercising his faculties.

SUSPENDED: Formal suspension from active ministry and the use of faculties as the directive of the Bishop. Suspended Deacons are removed from all listings of Deacons in the diocese. Suspension can result from certain canonical misbehaviors. He is considered “not in good standing”.

2. While a Deacon is ordained for life- due to age, health, or other personal reasons he may wish to retire from active diaconal ministry. The process should begin with much contemplation and prayer. It should then proceed to discussion with the parish Pastor, spiritual director, etc. The process formally begins by notifying the Bishop and the Office of Diaconate of his intent, in writing. From here the process will proceed as per Diocesan and canonical regulations.

A retired Deacon retains his faculties, may assist at parish and diocesan functions, but is not regularly scheduled. He must ensure that the Pastor is fully aware of any liturgical functions that he may function therein. In order to retain faculties, the Retired Deacon must comply with the requirements of the Diocesan Safe Environment Policy. Failure to comply with the Safe Environment requirements the retired deacon’s faculties are suppressed.

3. It may be necessary for a Deacon to request a Leave of Absence for personal reasons. This process requires a Letter to the Bishop, with copies to the Pastor and Diaconate Office, and a letter is to be resubmitted if an extension is requested.

The normal period of Leave of Absence from ministry is up to 180 days and can be extended for one additional 180-day segment thereafter.

Deacons on a Leave of Absence may not function in any capacity without expressed permission of the Bishop.

While on Leave of Absence the Deacon must maintain regular contact with the Director of the Diaconate and should attend Deacon continuing education and retreats. A Deacon who asks to return to active ministry should submit a letter to the Bishop, with copies to the Diaconate Office.

4. Inactive: Deacons are classified as “Inactive” when they have been on an extended Leave of Absence or are no longer functioning. This could be due to physical or personal matters that preclude one from functioning but anticipate returning to ministry once their issue is resolved. The Deacon is prohibited from exercising his faculties.
5. Suspended Deacons are those who are no longer involved in ministry either by choice or by diocesan mandate. Inactive Deacons do not have any faculties and may not serve in any capacity.

“Bishops are reminded that if the ministry of a permanent Deacon becomes ineffective or even harmful due to some personal difficulties or irresponsible behavior, his ministerial assignment and faculties are to be withdrawn by the diocesan Bishop in accord with Canon Law” (ND).

6. For grave reason, the Bishop may suspend a Deacon de facto prohibiting any exercise of the Deacon’s faculties. Refusal to function as a Deacon and/or fulfill one’s canonical duties, attempted marriage after ordination without dispensation, public crime, scandal, violations of the *Charter for the Protection of Children and Minors*, *Diocesan Code of Conduct*, joining another religious denomination, heterodox teaching, preaching, or theology are regarded as grave reasons that would lead to suspension.
7. The Deacons of the Diocese have the right to make use of the due process when there is a legitimate complaint. The specifics of this procedure are contained in the universal norms (*1983 Code of Canon Law*) and diocesan guidelines which are modeled after the recommendations of the Canon Law Society concerning “Due Process” and as listed in the *Sexual Misconduct With Minors: Policies for Education, Prevention, Assistance to Victims, and Procedures for Determining of Fitness for Ministry* {See - The Amarillo Diocese Safe Environment Policy}. After an appropriate investigation, the Deacon could be reinstated, or the process of laicization could be initiated by the Bishop.

XVII. EXCARDINATION/INCARDINATION

1. Excardination (the releasing of a cleric from the jurisdiction of his ordinary) is handled through the following procedure for Permanent Deacons of the Diocese of Amarillo:

Contact the Director of the Permanent Deacons to determine the process for leaving the diocese in good standing and usual protocols are followed.

Discuss with currently assigned parish Pastor.

In writing notify the Bishop, ministry supervisor, and the Director of Permanent Diaconate that you will be moving outside the juridical boundaries of the Diocese of Amarillo. No formal agreements are to be entered with another diocese without consent of the Bishop of Amarillo.

Contact the Director of the Permanent Deacons of the new Diocese to determine their process for permission to serve in that Diocese as a Deacon.

2. *“The Bishop is under no obligation to accept a permanent Deacon – ordained or incardinated elsewhere – for assignment to a diocesan or parochial ministry. Nevertheless, since a permanent Deacon is an ordained cleric, the Bishop may not ordinarily forbid a visiting permanent Deacon the exercise of his order provided that the Deacon is under no censure”* (ND), and he must present a letter from his Ordinary that he has participated in Safe Environment Training.

Upon agreement of both dioceses the Excardination process will be completed. The usual length of time from Excardination from one diocese to Incardination in another diocese is three (3) years or more.

3. Incardination (the embracing of a cleric into the jurisdiction of a new ordinary) is handled through the following procedure for Permanent Deacons of the Diocese of Amarillo:

An incoming Deacon should have previously advised his Bishop and director of his relocation and interest in serving in the Diocese of Amarillo.

He must provide written proof that he is in good standing.

The new Deacon should contact the Director to determine how to proceed in the Diocese of Amarillo.

In writing, request permission of the Bishop, to function in a probationary status as a Deacon inside the juridical boundaries of the Diocese of Amarillo.

Discuss with assigned parish Pastor.

Once accepted into the diocese of Amarillo – he will be classified as “Active” with the caveat that he is “probationary - extern Deacon”.

XVIII. MISCELLANEOUS MATTERS

1. Deacons who have secular employment thus income, should realize that their ministerial service is usually without financial remuneration. (CCL # 281p3) Permanent Deacons should not seek or expect supplemental income from the Diocese or Parish in which they serve. The bottom line is the diaconal ministry is for the most part is unpaid service to God and Church.
2. If a Deacon serves a parish or diocesan office in a capacity that requires full or nearly full-time ministry, then a salary may be considered. This however is not the norm.
3. Deacons may accept, but neither expect, request, or demand a “stole fee” for weddings, vigils, funerals, baptisms, Quinceañeras, etc.
4. If a Deacon incurs an inordinate amount of personal expenses related to his ministry, i.e., extensive travel, purchase of ministerial aids, etc.; then such expenses should be negotiated accordingly.
5. In accord with the Guideline of the Permanent Diaconate for the United States, generally speaking Deacons should wear secular garb *“to resemble the lay faithfully in dress and matters of lifestyle”* except when functioning liturgically.
6. At diocesan ceremonies Deacons are to attend and vest accordingly unless advised to the contrary. Most large diocesan celebrations the liturgical vestments (stoles and dalmatics) will be available, thus the Deacon need only bring his alb. Those Deacons who have a specific liturgical role will be vested in alb, stole, and dalmatic. Diocesan celebrations could include but not be limited to: Ordinations, Eucharistic Congress, Our Lady of Guadalupe Celebration, Chrism Mass, Respect Life Mass, etc.
7. Deacons should normally attend and vest for funerals of Clerics.
8. Deacons should maintain regular contact with the Diaconate Office as to any changes that may occur in their lives. This would include change of jobs, address , telephone numbers, email addresses, illnesses, etc. Deacons and wives are strongly encouraged to contact the Diaconate Office in time of need when illness or other tragedies strike for inclusion on the Diaconate Family prayer list.
9. The correct title for a Deacon is Deacon, or Deacon (full name), Deacon (first name), Deacon (last name), etc. A Deacon should not be referred to as Reverend or Reverend Mister.
10. Following ordination, a Deacon's continuing education and retreat (for the Deacon and, if married, his wife) as sponsored by the Office of the Permanent Diaconate are to be funded by the Diocese.

11. Diaconate faculties in the Diocese of Amarillo are exercised according to the Diocesan Policy and with the approval of the ministry supervisor. This especially includes the faculty to preach.
12. The nature of diaconal ministry is one of discretion, trust, and confidentiality. It is the ordinary expectation that no confidential information is to be discussed with those whose responsibilities would not normally require them to have access to such information. This would furthermore preclude gossip, backbiting, and negative discussions concerning ecclesial authority, Bishop, Pastors, clergy, diocesan decisions, other sensitive issues and/or personal matters, etc. The Deacon's role should always be one of a positive nature, promoting the welfare and values of the Church, and presenting a positive image as a servant of Christ. To be very clear, confidential material is to be shared with NO ONE without explicit permission of the one who gave the information or is entrusted with it.
13. Deacons seeking re-assignment of ministry or parish must do so by making their intentions known to the Bishop. Deacons may not transfer themselves to another parish without expressed permission of the Bishop.
14. On occasion a Deacon may be call upon to minister in some manner in a parish outside of the Amarillo Diocese. As such, he must first obtain permission from the Diocese he is to visit, and then request permission for the Bishop of Amarillo. The Deacon must provide all the information necessary to adequately prepare a "*Testimonial of Suitability of Ministry*" which will then be forward to the appropriate entity (Diocese, Parish, etc.) being visited. Normally this request should be made two weeks prior to the event. The Bishop's Office is aware that an event like a funeral may require expedited approval.
15. As per CCL # 1087 one in sacred orders is prohibited from entering marriage. Therefore, the norm and understanding for all Deacons is that should their wife pre-decease them or divorce occurs, they cannot remarry.
16. Deacons are to advise the Pastor and Diaconate Office as soon as is reasonable if they are arrested for any misdemeanor and/or felony criminal violation, and major traffic offenses such as Driving Under the Influence, Reckless Driving, etc. The Diaconate Office will advise the Bishop's Office of the circumstances as well as the Safe Environment Office. Deacons are further required to keep the Diaconate Office advised as to the status of the judicial proceedings. Failure to do so may result in the Deacon's suspension from active ministry.

XIX. THE OFFICE OF THE DIACONATE

The office of the Diaconate will provide appropriate structures for the formation of candidates and a support network for the continued application of the Diaconal Ministry. As part of the support network the Diaconate office will

1. Aid with the continuing education and spiritual growth of Deacons after ordination
2. Collaborate with Deacons and their families
3. Be available to assist Diaconate Families in funeral vigils, Mass, etc.
4. Encourage and promote the diaconal community and camaraderie.
5. Maintain an up-to-date prayer list and when feasible to immediately notify the Diaconal Family on emergency related events.
6. Regularly review the diaconal ministries' goals objectives and program
7. Dispense the Deacon's Annual Ministry Report
8. Evaluate the compliance of the Deacons by the submission of their Annual Ministry Report, their Spiritual and Educational Development, and their Ministerial participation, etc.
9. Renewal of each Deacon's annual certification and issuance of the Minister's Identification Card.
10. Develop and coordinate Deacon Formation programs
11. Submit an annual budget and related fiscal responsibilities.
12. Serve as liaison between the Bishop, Vicar of Clergy, and the Deacons.
13. The Diocese is open to providing spiritual and emotional support for deacon and/or his wife at the loss of a spouse. This can include the cost of bereavement counseling.

ACKNOWLEDGEMENT:

These Deacon Guidelines are a compilation of materials from the Diocese of Galveston-Houston, Diocese of Erie, Diocese of Providence, the Bishops Council on the Permanent Diaconate / National Council of Catholic Bishops, General Instructions of the Roman Missal, National Directory of the Formation, Ministry, and Life of Permanent Deacons in the United States {2005/2021ND}, Code of Canon Law, The Roman Pontifical Rites of Ordination (July 2003), National Association of Diaconate Directors, Most Reverend Patrick J. Zurek, which the Diaconate Office of the Diocese of Amarillo adapted to fit the Diaconal needs herein.

Appendix 1: Code of Pastoral Conduct

Code of Pastoral Conduct

Our children are the most important gifts God has entrusted to us. I promise to strictly follow the rules and guidelines in this Code of Pastoral Conduct and the Safe Environment Policy, as a condition of my service in the Diocese of Amarillo. While the below is to be applied specifically on the behalf of minors and vulnerable adults for their wellbeing; none-the-less it is must be considered appropriate behavior with any and all persons regardless as to their age or gender who are entrusted to our Catholic institutions.

As Church Personnel be it **Clergy, Staff, or Volunteer, I will:**

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Avoid situations where I am alone with minors.
- Use positive reinforcement rather than criticism, competition, or comparison when working with minors.
- Refuse to accept expensive gifts from minors or their parents without prior written approval from the pastor or administration.
- Refrain from giving expensive gifts to minors without prior written approval from the parents or guardian and the pastor or administrator.
- Report suspected abuse to the pastor, administrator, or appropriate supervisor and the local Child Protection Services agency. I understand that failure to report suspected abuse to civil authorities is, according to the law, a misdemeanor.
- Cooperate fully in any investigation of abuse of minors.

As Church Personnel be it **Clergy, Staff, or Volunteer, I will not:**

- Touch and/or exploit minors or any person in a sexual or other inappropriate manner.
- Expose or participate with minors and/or adults in pornography (explicit or otherwise), via cybersex, phone sex, sexting, etc., in person, photographing, nor via email, text messages, video chat, or any other form of electronic communication or printed material.
- Engage in one-to-one electronic communications with a minor without a copy-count made available to the appropriate member of the Diocesan, Parish, School staff, and/or parent.
- Pose any health risk to minors (i.e., no fevers or other contagious situations.)
- Humiliate, ridicule, threaten, frighten, or degrade minors.
- Use any physical discipline such as: striking, spanking, shaking, or slapping minors.
- Use, possess, or be under the influence of illegal drugs (including marijuana) at any time.
- Use, possess, or be under the influence of alcohol at any time while volunteering.
- Smoke, VAP, or use tobacco products in the presence of minors.
- Use profane, sexual, romantic, or other inappropriate speech in the presence of minors.
- Drive or ride in a vehicle with an unaccompanied, non-relative, minor.

I understand that working with children, or youth, I am subject to a background check including criminal history. I understand that any action inconsistent with the Code of Conduct and Safe Environment Policy or failure to take actions as so mandated may result in my removal as a Church Personnel in the Diocese of Amarillo.



(bsw 3/10/2020)

Appendix 2: DEACON MINISTRY AGREEMENT

Deacon: _____ Date: _____

Pastor(s): _____

Parish(s): _____

The purpose of the agreement is to ensure that both pastor and deacon fully understand the ministerial responsibilities of the deacon in the parish. For this reason, a detailed job description of the deacon's ministry is required and should be considered an instrument as to the effectiveness of the deacon's ministry. This agreement can be valid up to six (6) years but can be adjusted or modified as needs of the parish or deacon requires, and every time there is a change of pastor or deacon assignment. Should the parish be responsible for a "mission", then those responsibilities should also be addressed to meet the needs of that particular community.

Generally speaking, a deacon is most effectively used to assist the Pastor in ministering and building up the local "Body of Christ". In every case, the needs of the diocese and parish should be the determining factors, thus all parties must be flexible. By the same token, most deacons are married and secularly employed thus their schedule should be taken into consideration. This however should not be an excuse to avoid ministry and service. It should be further noted that a deacon is not a properly functioning deacon if he only serves at the altar.

PASTORAL FUNCTIONS:

A. Religious Education:

1. Adult Education ____
2. R.C.I.A. ____
3. High School ____
4. Youth Ministry ____
5. Renew (or similar outreach program) ____
6. Preparatory catechesis for parents and child celebrating a Quinceañera ____
7. Other (specify) _____

B. Sacramental Preparation:

1. Pre-Baptismal Instruction ____
2. Pre-Marriage Instruction ____
3. Assist in catechesis of parents of children preparing for
 - * First Penance ____
 - * First Holy Communion ____
 - * Confirmation ____
4. Other (specify) _____

C. Pre-Nuptial Work:

1. Preparation of Pre-Nuptial Papers ____
2. Annulment Preparation ____

LITURGICAL MINISTRY:

- A. Assist at the Altar during Mass? Every Sunday __ Monthly __ As Needed __
- B. Holy day services: Christmas __ Holy Week __ others _____
- C. Preach? Yes __ No __ How Often: _____
- D. Conduct Celebrations (Liturgy of the Hours, Liturgy of the Word, etc.) outside of Mass?
Yes __ No __ As Needed __
- E. Solemnly Baptize? Yes __ No __ As Needed __
- F. Witness Marriages? Yes __ No __ As Needed or Requested __
- G. Preside at Benediction and Exposition? Yes __ No __ As Needed __
- H. Conduct Stations of the Cross? Yes __ No __ As Needed __
- I. Preside at Funerals? (Rosary, commendation, vigils, graveside) Yes __ No __ As Needed __
- J. Preside at Quinceañeras? Yes __ No __ As Needed __
- K. Other (specify) _____

OTHER DIOCESAN, PASTORAL, CHARITY & JUSTICE MINISTRIES:

- A. Pro-Life __
 - B. Ministry to the Poor __
 - C. Jail/Prison Ministry __
 - D. Hospice, Hospital Ministry, Nursing Home __
 - E. Engaged Encounter __
 - F. Work with Parish Organizations __ Specify _____
- {NOTE: It is not considered appropriate for a deacon to serve as an elected voting member of parish bodies; rather he may attend council and board meetings in an ex-officio capacity if the pastor wishes.}*
- G. Other Ministries: _____

CAVEATS/OBLIGATIONS: _____

Deacons are not to receive a salary or stipend for their ministry which is described as ordinary work, however extraordinary work may warrant financial remuneration which must be approved by the Bishop.

Diocesan Policy states that the Parish will reimburse the deacon for reasonable out-of-pocket expenses, including mileage if he lives outside the parish of assignment. How will the deacon be reimbursed for expenses? _____

The Pastor will encourage and allow the deacon to attend the entire Deacon Retreat Weekend and Continuing Education Weekends. The Deacon is not to be assigned to any parochial duties during any part of the Retreat! In addition, certain Diocesan Ministries should be taken into consideration as to time away from the parish.

Signed and agreed to:

Signature of Pastor

Signature of Deacon

**CC: Deacon,
Pastor(s)
Diaconate Office**

APPENDIX 3: Diocese of Amarillo: Policy for Compensation to Permanent Deacons for Performing Extraordinary Work in Ministry

2013

This policy concerns the extraordinary work that the Bishop has personally assigned to a permanent deacon to perform at a parish or institution.

General Principle: All permanent deacons who have been given faculties and assignments at a parish or institution are **not** to receive a salary or stipend for their ministry which is described as **ordinary** work. However, with constant concern for the spiritual welfare of the Christian faithful, there may be circumstances that require the Bishop to assign **extraordinary** work to a permanent deacon. This work may be at a parish or institution and may be on a temporary or extended period of time. This work is in addition to the ordinary ministry of the permanent deacon. In this case, the Bishop personally will permit a parish or institution to compensate the permanent deacon with a small monthly stipend as long as the extraordinary work perdures. Once the extraordinary work is completed, the stipend shall cease within that month. The monthly stipend is to be seen as an expression of gratitude for the extraordinary work and not as compensation for the overall ministry of the permanent deacon. With this in mind, the following are guidelines concerning this matter:

- It is the Bishop who determines whether any extraordinary work of the permanent deacon merits a monthly stipend.
- The Bishop is the sole authority to permit a parish or institution to give the permanent deacon a monthly stipend for extraordinary work.
- A parish or institution does not have permission to give the permanent deacon a stipend for ordinary or extraordinary work without first seeking the Bishop's permission.
- The amount of the stipend is determined by the Bishop depending on the financial status of a parish or institution.
- There is to be absolutely no other benefits attached to this monthly stipend for the extraordinary work from a parish, institution, or the Diocese of Amarillo.
- The parish or institution is to provide to the permanent deacon a 1099 form at the end of the year for tax purposes. The work is to be considered as contract labor.
- The permanent deacon may choose to forgo at any time the approved monthly stipend from the parish or institution for the extraordinary work.

All other previous policies concerning this matter are abrogated.

February 18, 2011,

+Most Rev. Patrick J. Zurek, STL, DD
Bishop of Amarillo

Appendix 4:

(Sample) Testimonial of Suitability for Ministry

<<Date>>

Most Reverend <<Name >>
Archdiocese/Diocese of << >>
<< >>
<< >>

Your Excellency:

This is to verify that **Deacon** << >> is in good standing in the Diocese of Amarillo.

After reviewing his personnel file, checking with those who worked with him in various assignments, and from my personal knowledge, I am able to certify, in accord with the USCCB Guidelines on the assessment of Clergy and Religious for assignment that **Deacon** << >> has:

- Never been suspended or otherwise canonically disciplined.
- No criminal record, nor have criminal charges been brought against him.
- Not manifested behavioral problems in the past that would indicate he might deal with minors in an inappropriate manner.
- Never been involved in an incident which called into question his fitness or suitability to fulfill the responsibilities and duties of his diaconal ministry due to alcohol, substance abuse, violation of celibacy, sexual impropriety, physical abuse or financial impropriety, or other causes.
- No other particular mental or physical attribute, condition, and or past situation which would adversely affect his performance or priestly ministry.

<<Reason requesting ministry out of the Diocese of Amarillo>>

I am able to assure you, to the best of my ability, that **Deacon** << >> is of good character and reputation and qualified to perform his diaconal duties in an effective and suitable manner.

I hereby grant him permission to pursue pastoral ministry in the Archdiocese/Diocese of << >> for a period of << >> with the understanding that such ministry is temporary and not in view of incardination.

Title (Please Print)

Signature

Date

Appendix 5: Deacon Continuing Education

As per the Deacon Guidelines, "*Chapter VII Continuing Education*", after ordination, each deacon is to pursue opportunities for continuing education related to diaconal ministry.

Deacons must be able to demonstrate to the Church that they are competent, well-informed spiritual leaders. As professionals in ministry, deacons must constantly form themselves to fulfil their diaconal ministry, update current ministries and prepare for future ministries.

The Diocese of Amarillo requires a minimum of twenty (20) Continuing Education hours per calendar year: January 1st - December 31st. This can be achieved through theological, spiritual, and pastoral studies thus enhancing a deacon's sense of professionalism, accomplishment, self-confidence, and competency in their ministry.

These twenty hours of Continuing Education should be above and beyond usual Parish responsibilities, duties, teaching or attending adult education classes, and/or participation in other laity-oriented Parish based activities.

This appendix provides additional information to assist each deacon in determining the number and type of contact hours achieved through various kinds of continuing education opportunities.

While the minimum number of contact hours is set at "20", nothing precludes exceeding that number. You are encouraged to report those hours exceeding the required twenty, however surplus hours will not be carried over into the next year except under the most extenuating circumstances.

Credit may be achieved in whole or part using the following guidelines:

1. Certification courses: Many national, regional entities offer courses with issuance of a certificate at the end of an instructional seminar or conference.
2. Announced Diocesan Sponsored courses: Any course or conference offered by the Diaconate Office, Faith Formation Office, etc. that is pertinent to diaconal ministry.
3. Attendance at a full semester of any Deacon Formation course.
4. College courses: One contact hour for each classroom hour attended. Such courses must be related to diaconal ministry.
5. Independent study: Utilization of on-line programs via the Internet (online educational sessions, etc.) – number of specific hours required for course completion.

6. Reading of books that are related to diaconal ministry is encouraged. Two hours per book for a total of four hours. A one-page summary of the book to include: Title, Author, ISBN #, Number of pages, brief summary as to the book's contents, and "what value is this book or how can the content be applied into my ministry".
7. Other: courses, conferences, seminars, workshops, and/or Bilingual training.
8. Pursuing a General Education Diploma (GED), classroom hours will count towards the continuing education requirement.
9. The following activities are not normally considered continuing education contact hours:
 - a. Travel related to meetings of place of instruction, mealtimes, etc.
 - b. Informal meetings and prayers
 - c. Prayer services and liturgies
 - d. Spiritual direction sessions
 - e. Pastoral council, diocesan board, administration, business, or committee meetings
 - f. Deanery meetings
 - g. Support group functions
 - h. Parish based Adult Education, Faith Formation, RCIA classes, etc.
 - i. Courses not related to ministerial service

If in doubt, then send full written description of the course (class, workshop, etc.) to the Diaconate Office for consideration.

Deacons are expected to submit a report of all their continuing education activities annually to the Office of the Permanent Diaconate to keep their personnel file current on a standard reporting form available on the diocesan website.



Annual Deacon Continuing Education Report Form January 1 – December 31, _____ (year)

NAME: _____ Date _____

Title of Course/Book	Institution/Instructor/ Publisher	Dates of Attendance/ Number of Pages	Classroom/Contact Hours
*****	*****	*****	TOTAL HOURS:

Please submit this form to:

Diaconate Office
Diocese of Amarillo
4512 NE 24th Ave
Amarillo, TX79107