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PREFACE

A significant initiative from the Second Vatican Council was the restoration of the diaconate. It is important to remember that the call for the institution of the Order of Deacon in the Oakland diocese finds its origin within the black Catholic community: The conceptual 1972 document cited, "...almost all the inner-city churches which serve predominantly minority communities are staffed by non-minority clergy. The seminaries do not seem capable of producing any significant numbers of minority young men in the foreseeable future. This lack of ordained minority leaders within the Church structure amounts to a real poverty of leadership." The proposal was presented to Bishop Floyd Begin, the first bishop of Oakland. Since the NCCB had in 1971 established a process for implementing a diaconate program under the direction of the Bishops' Committee on the Permanent Diaconate, the Bishop introduced the proposal to the Priests' Senate. During its September 20, 1973 meeting, the Senate recommended that a committee be established to study the need and possibility of the diaconal program in the Diocese. The Senate's formal approval to begin a program came on June 6, 1974.

In the original proposal, the deacon is presented as being a "voice" for and to the voiceless minority within the diocese. The call to serve the poor and needy, the heart of every diaconal service, is read in every line. There is something unique here but similar to the original call for the universal restoration of the diaconate which "grew out of a group of men who were interned at Dachau prison camp during World War II. While in prison they wondered about how the Church could be resurrected from the ravages of war."¹ How can people in so great a need be served and given a sense of dignity as the people of God? Who would be their voice? This is the same question and the same resolution that the black Catholic community brought to the Bishop of Oakland. It remains the essential question and response of every deacon and the diaconal community.

This handbook is the fruit of many years of diaconal ministry experience. The first draft was completed October 1992; revised and promulgated December 19, 1994 by Bishop John S. Cummins, the second bishop of Oakland. The purpose of the handbook is to establish just and orderly procedures in diaconal personnel matters, and provide information regarding interpersonal and professional relations among all members of the diocese. Such directives should support the dignity of the diaconal ministry as well as promote growth for the deacons and their wives, participation in community activities and prayer life.

¹Patrick McCaslin and Michael G. Lawler, Sacrament of Service: A Vision of the Permanent Diaconate Today (New York: Paulist Press, 1986), pp. 11-12

HANDBOOK REVIEW AND REVISION

This Handbook shall be reviewed and revised as necessary through a sub-committee on handbook review established by the president of the Deacon Board. The membership of the sub-committee shall have one representative from the Deacon Personnel Board. The chair of this sub-committee will be selected from its membership.

The sub-committee shall:

1. review the Handbook making recommendations for revisions, developing appropriate sections, adding those which correspond to developing, changing or new conditions, and, in general, striving for personnel policies and procedures which will increase the satisfaction of the deacons in their ministries and facilitate the development and use of their personal and professional talents;
2. verify that the documentation called for in the Handbook is current, and assist as needed;
3. consult with the Office of the Bishop's Representative to Deacons, the Office of the Director of Priest Clergy Personnel, together with the president of the Presbyterate Council concerning their observations and recommendations regarding these policies and procedures;
4. recommend revisions to the Deacon Board for review and acceptance by the diaconal community;
5. present the revised Handbook, approved by the Deacon Board, to the bishop for his review and promulgation.

First Draft Written: October 1992

Second, Third and Fourth Drafts: 1994

Promulgated: December 19, 1994

First Revision: 1997

Second Revision: 2003

Third Revision: 2013

Approved: *+ Michael Barber S.J.*
 Most Reverend Michael C. Barber, S.J.
 Bishop of Oakland

Date: *16 September 2014*

VISION AND MISSION STATEMENT

Vision Statement

Responding to God’s call to serve as the Icon of Jesus the Servant, we deacons of the Diocese of Oakland strive to proclaim the Gospel through works of charity and justice.

Mission Statement

Rooted in the marketplace, and graced by ordination we are called to:

- advocate for and serve the poor and marginalized in our diocese;
- foster ministries which encourage the faithful to live out their baptismal call to service;
- assist the Bishop and priests in nurturing the spiritual lives of the faithful in our parishes;
- witness a life of gratitude through being faithful stewards of God’s gifts, graces, and resources.

THE DIACONATE COMMUNITY

SUPPORT GROUPS

The NCCB Committee on the Permanent Diaconate states; “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. Deacons are, therefore, encouraged to cultivate a sense of community among themselves. They have a diaconal ministry toward one another, too, which they can exercise in countless ways, both informally and formally, as, for example, by establishing regional or diocesan diaconal communities. In these communities, they can meet regularly to pray and to reflect together about their work, to address common problems, to study together, and to support one another.”²

The diaconal ministry flows from the community, the Church, and returns to the community. Deacons are a community of persons by ordination. We are bound together by our ordination to a ministry of service. Deacons have other communities, families and parish, that nourish their spiritual lives. However, the diaconal community, the regional or diocesan community of deacons and their wives, if applicable, offers spiritual support and encouragement as no other group can.

For those deacons who are rooted in the sacrament of marriage, which calls them to be one with their spouse, the marriage bond should be enriched by the sacrament of orders, just as public ministry is enriched by married ordained ministers of the Gospel. Even though it is clearly understood from the onset that the wife is not to be ordained, nevertheless her marriage and family are truly involved. They 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. “Self-giving love is common to both sacraments. During this formation, as well as after ordination, the deacon and his wife need to appreciate this potential for an integrated spirituality that relates the two sacraments. A stable marriage and loving family life are positive attributes contributing to the fulfillment of diaconal ministry.”³ For these reasons wives are encouraged to be included within the support group of their deacon husbands.

Each deacon in the Oakland Diocese is required to be in a diaconal support group which will meet ten times annually. Wives of deacons are encouraged to participate within their deacon husband’s support group as well. Existing long established men only support groups are an exception and will not be forced to include wives.

The support group, as a minimum, is to consist of at least five deacons. Ideally, the support group should have deacons from at least two parishes, and if possible from different cultures. This would help provide diversity and challenge along with support.

²N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #124, #125

³N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #106, #107

Retired deacons and widows of deacons are encouraged to continue their participation within a support group of their choice.

Permission to form new groupings of deacons or wives must be obtained, in writing, from the Bishop's Representative to Deacons.⁴

It is recommended that support groups be formed within geographical areas throughout the diocese to minimize travel time and distance. Other groupings may be formed to respond to the needs of individual deacons. Some deacons may wish to form support groups with other diaconal couples from their own culture or language. However, it is advantageous to form mixed cultural groups so that individuals can learn from one another and grow in openness to other cultures since the diaconal community ministers in multicultural communities.

If the particular style of a support group no longer provides for the needs of an individual or couple, they may change to another existing group or with other members of the diaconal community form a new support group, in consultation with the Bishop's Representative to Deacons. It is recommended that the decision to change groups be discussed with the present support group, prior to meeting with the bishop's representative. This process provides for mutual accountability between all parties involved.

When members of the formation community are ordained, the diaconal community's existing support groups may be reformed to integrate the newly ordained deacons and their wives, if applicable. This procedure is helpful to integrate the full community, to infuse new thoughts and ideas into the groups, and to provide an opportunity for an intimate growth as a community. Flexibility in the formation of groups remains essential.

Each support group shall elect a member to represent it at the regularly scheduled Deacon Board meetings. During the September meeting, the representative will register the support group and its membership with the president of the Deacon Board. The representative brings the concerns and questions of the support group to the Board, and brings the Board's agenda and discussion items to the group. **Should the representative be unable to attend a particular Board meeting, it will be his responsibility to obtain a substitute from among his group.**

The President of the Deacon Board will inform the Bishop's Representative to Deacons of any deacon not registered within a support group, or has three or more consecutive unnotified absences from their group. The bishop's representative will contact the deacon to determine the reasons. The bishop's representative may waive the requirement if there is sufficient reason to do so. If the reasons are not acceptable, the bishop's representative will consult with the Deacon Personnel Board, which will assist the deacon in joining another support group.

⁴N.C.C.B. Committee on the Permanent Diaconate, Evaluation Report on the Diaconate in the Diocese of Oakland, April, 1983. In this Report, the Bishops' Visitation Team recommended: "Foster a spirituality which acknowledges more readily the marital and familial relationships of the deacons;...develop a stronger sense of unity among the diocesan family of deacons, wives and their children;...research into why small groups are meeting with less than acceptable success following ordination;... verify that the small group experience contributes to the the prayer life and relationship between husband and wife and enhances family prayer and stability; include structures for the participation of wives in small group experiences. The posture of consistent attention to wives and families needs to be underpinned." pp. 10, 12, 14-15

Participation in support groups is of such great importance, that the consequences for noncompliance would affect the deacon's diaconal status category within the diocese.

The diaconal support groups provide a forum for peer supervision, spirituality, and accountability. Supervision is a way to insure the highest possible care for each deacon, and his family. One of the roles of supervision is to assist each deacon to remain accountable for his ministry. Although the style of a support group may vary according to the composition of its members, the format is structured, small group, peer supervision. Each participant in the support group will provide and receive supervision; grow in skills; build trust, group cohesiveness, and distinctively Christian caregiving; and provide a structured opportunity to discuss diaconal concerns as reflected in the agenda of the Deacon Board. Everyone in the support group is involved in a cooperative process of:

- growth in spirituality;
- caring for each other;
- listening to each other;
- helping each grow in more effective ministry;
- meeting each other's needs for ideas, support, and encouragement.

Without exception, when deacons and their families do not participate in regular peer supervision, there is no sense of accountability and no real support, so that the deacon feels deserted, alone, and not of value. Further, there is no guarantee of consistent, dedicated, high quality care being given or received by the deacon or his family.

DEACON FAMILY CARE MINISTRY

The Deacon Family Care Ministry is formed as an adjunct to the Deacon Personnel Board (DPB) and reports to that body. The Family Care Ministers, also known as Caregivers, are elected or appointed by their support group. Each support group is required to designate a Caregiver. They are available to the DPB as its "hands and feet" implying that the ministry scope could be broader than emergency or bereavement and/or extraordinary supportive care beyond that which can be expected from individual deacon support groups.

The Deacon Board emphasizes to the individual deacon support groups that caring for each other starts in their support group, but they should not hesitate to contact the Bishop's Representative to Deacons when outside assistance is needed.

All transactions are strictly confidential. Caregivers (deacon, wife or deacon couples) assume responsibility for identification and communication of special needs to the DPB.

The Support Group check-in at each Deacon Board meeting will remain as an important trigger for outreach by the general membership of the deacon community. We do not propose a ministry that somehow reduces the amount of personal and communal outreach, and we recognize the need to dispose of the erroneous assumption that "it's all taken care of" by the people in this ministry. We all simply need to remember that prayers are important, but that

human contact is often the way we can see God in our lives. This human contact we see as the primary province of the individual deacon support groups and of the general community.

There are various kinds of support, e.g. emotional, spiritual, and physical. And these can be for short term and long term needs. Caregivers need to be equipped to address all the needs as they arise.

CAREGIVER RESPONSIBILITIES

Responsibilities for the diaconate family care ministry caregivers are as follows:

1. The caregiver (deacon, wife or deacon couple) from each support group is accountable to the Deacon Personnel Board (DPB).
2. The caregivers will be responsible for contacting the DPB especially in emergency cases. If such situations exist, the nature of the emergency should be understood by the caregivers in enough depth to allow the necessary response to be found and implemented. Such situations will immediately be brought to the attention of the Director of Deacon Personnel or the DPB, so that the DPB can mobilize whatever action will be helpful.
3. The caregivers are not necessarily involved in the mobilization or application of resources - only in discovering the situation, understanding it and making it known to the DPB. Subsequent follow-up supportive and empathic contacts are at the discretion of the Director of Deacon Personnel, the DPB, or the individual's deacon support group.
4. The caregivers are responsible also to support each other in the ministry, in making contacts and in deepening their own spirituality in this important community ministry. The caregivers may be requested to meet as a group once a year with the DPB, and may be called to attend a DPB meeting regarding specific individuals in their support group.
5. As deacon community members advise their support group caregiver of requests for prayers for themselves, a wife, a husband, parents and children; the support group caregiver will contact the deacon community caregiver minister coordinator who will initiate a prayer request communication throughout the deacon community.
6. The caregivers are to be aware of those in their support group who no longer drive, or are unable to attend diocesan or deacon community events due to transportation concerns, and assist those in need with making arrangements to encourage their participation.

WIVES AND WIDOWS OF DEACONS

The wife and widow of a deacon is an integral part of the diaconate. The sacrament of marriage and the family of the deacon precede all other ministries. This is a matter of conscience.

Wives and widows of deacons are invited and encouraged to participate in all diaconal activities which include, but are not limited to:

1. Deacon study days.
2. The annual diaconate retreat; the Oakland deacon assembly; the annual diaconate community dinner with the bishop. Personal invitations will be sent to each widow of a deacon.
3. Women's gatherings for mutual support, social, educational, and spiritual growth. There are at least two such gatherings scheduled annually. Personal invitations will be sent to each widow of a deacon.
4. Participation in a support group; representation in the Deacon Board, and Deacon Personnel Board.

Each wife is encouraged to participate with her husband in a support group. Widows of deacons are invited to continue their participation in a support group of their choice. It is encouraged that the widows meet separately on occasion to discuss common issues of life and support each other.

Each wife has a vote in the election of offices for the Deacon Board, as well as a vote in the election of members to the Deacon Personnel Board.

The wives shall have a representative on the Deacon Board. The Wives' Representative is an elected position for a period of three years. The Wives' Representative will be nominated and elected by wives and widows only.

The wives and widows of deacons have access to the bishop's representative and to members of the Deacon Personnel Board for personal, family, and ministerial concerns. Widows are to be afforded the opportunity to grief counseling through the Office of the Diaconate. The Office of the Diaconate is to include widows in all mailings regarding deacon community events. It shall be the widow's choice to notify the Office of the Diaconate and or their deacon support group to be dropped from such notifications.

The deacon's wife or widow may be buried with her husband in a diocesan cemetery clergy plot, as pre-arranged with the diocese and the place of ministry. Pre-arrangements are made in accordance with the policy and procedure specified within this Handbook regarding the "Procedure in the Event of a Deacon's Death."

WIDOWED DEACONS

It is necessary to reflect on the situation of the deacon following the death of his wife. This is a particular moment in life which calls for faith and Christian hope. This is a difficult period of life but it is also an opportunity for interior purification and an impetus for growth in charity and service. Widowed deacons should be helped to discern and accept their new personal circumstances and to persevere in their service to their families and to the faithful. In particular, the widowed deacon should be supported in living perfect and perpetual continence.

The widowed deacon is to be provided grief counseling by a professional grief counselor that is approved by the Director of Deacons. The deacon by his ordination promises a future life of celibacy and is not to be sent to a lay grief counseling group. Grief counseling must be directed toward his past life and moving forward to his new state in life.

The deacon support group of the widowed deacon must extend fraternal help and support of the widowed deacon. The deacon support group is vital in ministry to their brother deacon who has lost his wife thru death.

The Church acknowledges the gift of celibacy that God grants to certain of its members who wholeheartedly live it according to its true nature. The essential meaning of celibacy is grounded in Jesus' preaching of the kingdom of God. Its deepest source is love of Christ and dedication to his mission. If the celibate deacon gives up one kind of family, he gains another. In Christ, the people he serves become mother, brother, and sister. In one-way or another, celibacy affects every deacon, married or unmarried. Understanding the nature of celibacy, its value and its practice, is essential to the married deacon. Not only does this understanding strengthen and nurture his own commitment to marital chastity, but it also helps to prepare him for the possibility of living celibate chastity should his wife predecease him. Tragically, some deacons who were married at the time of ordination only begin to face the issues involved with celibacy upon the death of their wives. As difficult as this process is, all deacons need to appreciate the impact celibacy can have on their lives and ministry.

In exceptional cases, the Holy See may grant a dispensation for a new marriage or for a release from the obligations of the clerical state. However, to ensure a mature decision in discerning God's will, effective pastoral care should be provided to maintain that a proper and sufficient period of time has elapsed before either of these dispensations is sought. If a dispensation for a new marriage is petitioned and granted, additional time will be required for the formation of a stable relationship in the new marriage, as well as the enabling of his new wife to obtain sufficient understanding and experience about the diaconate in order to give her written, informed consent and support.

WIDOWED DEACONS CONTACTING A SECOND MARRIAGE AFTER ORDINATION

The 2005 Protocol No. 1080/05 adopts a new disposition concerning the diaconate and the contracting of a second marriage after ordination. It states that “Deacons who are widowed and who desire to celebrate a new wedding with a dispensation from the *impedimentum ordinis* and therefore to remain in ministry may submit their cases” to the Congregation for the Clergy. The Dicastery will retain competency over the processes relating to this matter. The Protocol outlines three conditions that must be taken into consideration and all three must be present concurrently for favorable consideration of the dispensation from the impediment, namely:

1. The “great pastoral (and proven) usefulness of the deacon’s ministry” to the diocese to which he belongs;
2. The specific requirement of the “attestation by the bishop” (*votum*) and:
3. The “care of minor children” that are in need of motherly care.

POLICY AND PROCEDURE

A deacon who becomes widowed must reflect on the earlier decision that he remains celibate should his spouse precede him in death.

Should his spiritual directed process lead him to discern that entering a second marriage will provide a better servant to the Church and the world; he should be in contact with both his pastor and the Director of Deacons.

A deacon seeking to enter a second marriage must write to the Diocesan bishop, provide supporting evidence from his pastor for his action, and then these letters along with a letter of support (*votum*) bearing the Diocesan Bishop’s signature will be forwarded to Rome, to the Congregation for the Clergy.

FRATERNAL & COMMUNAL CONCERN FOR RETIRED DEACONS & WIDOWS OF DEACONS

The bishop, priests, deacons, and the diaconal community have a special concern for retired deacons and their families, as well as for widows of deacons, which shall be expressed through:

1. Communications

The retired deacon will receive diocesan communications and be welcomed to diaconal and diocesan activities. Widows of deacons will receive diaconal communications and be welcomed to diaconal activities.

2. Pastoral Care

Fellow deacons should respond to any unique or pastoral needs of retired deacons. A member of the Deacon Personnel Board will be assigned to keep regular contact with the retired deacon. The diaconal community shall provide for widows of deacons through the Deacon Board's Committee – Women of the Diaconate.

3. Spirituality

The Deacon Personnel Board shall invite retired deacons, their wives, as well as widows of deacons to participate in the annual diaconate retreat, days of recollection and other spiritual exercises for their own spiritual benefit and the edification of the diaconal community. The Office of the Diaconate shall cover the costs of required fees.

DEACON ANNUAL COMMUNITY RETREAT

POLICY AND PROCEDURE

The National Directory for the Formation, Ministry, and Life of the Permanent Deacons in the United States (#97) speaks of the need for deacons to have a Spiritual Retreat. The Bishop of the Diocese of Oakland requires that deacons attend the Deacon Annual Community Retreat. Deacons who wish to make a private retreat may do so on their own time but **MUST** attend the Diocese of Oakland deacon community retreat.

The Office of the Diaconate, under the direction of the Bishop's Representative & Director of Deacon Personnel, is responsible for the Deacon Annual Community Retreat. It is the Office of the Diaconate that secures an approved location for the retreat and selects the retreat master. (Reference #33 in the Director of Deacons Job Description in this Handbook).

The Bishop has directed that the retreat be at an approved retreat center and not at a hotel or conference center.

Because of the size of the deacon community in the diocese it is necessary to schedule two retreats, one in the Spring and the other in the Fall. Active deacons and retired deacons, health permitting, must attend one of the two retreats. The wife of the deacon is also encouraged to attend but is not required.

It is desirable that the Spring retreat be scheduled one week after Easter and the Fall retreat scheduled the first weekend in November unless Halloween falls on that Friday, then the retreat will be scheduled the second weekend.

The place of assignment of the deacon is responsible for retreat costs of the deacon and wife. Fees are factored in to cover the retreat costs for retired deacons and wife or widows.

Selection of a retreat master is done by the Office of the Diaconate. The Bishop's Representative may solicit suggestions from the leadership of the deacon community. Retreat masters may not be former priests or nuns. Preference is for a priest, deacon or religious. Persons other than the retreat master wishing to address the assembled community for a specific cause who have not been approved by the Bishop's Representative may not do so.

All contracts and with the retreat facility are signed by the Bishop's Representative. This includes the retreat master stipends. Any supplies, fees or other costs must be approved by the Bishop's Representative in keeping within the retreat budget.

The Bishop's Representative may delegate to the Deacon Spirituality and Liturgy Committee the responsibilities for the retreat liturgies. The committee should keep the Bishop's Representative informed as to the plans.

Retreat liturgies must include vested deacons. The wives of deacons should be assigned to various other roles as permitted by the Ordinary of the Diocese. It is essential for the Spirituality and Liturgy Committee to meet with the retreat master prior to the retreat to plan the liturgies.

FORMAT OF THE RETREAT

The Retreat begins on a Friday evening with a social followed by dinner and ends on Sunday with a Mass at 11:00 a.m. Sunday lunch at noon is optional.

Deacons are required to clear their ministry and personal schedule to be at the retreat at the above stated times. To clarify: attendance is from Friday dinner to Sunday after the morning Mass. A deacon who leaves the retreat facility and does not take part in the sessions has not completed his requirement to make the retreat. Pastors must be notified in advance to prepare for the deacon's absence from parish ministry during the retreat.

The Office of the Diaconate will assign rooms at the retreat center; priority given to the older deacons and wives to have ground floor occupancy.

The deacon caregiver of each deacon support group should ensure that retired deacons or those not able to drive have transportation provided to and from the retreat facility by a member of the support group.

The Deacon Personnel Board is responsible to staff the registration table on Friday evening for arrival of the deacons and wives and widows. They will issue the pre-assigned room numbers and weekend schedule. It is encouraged that the Deacon Executive Board members act as greeters on the Friday evening.

The Friday evening social prior to dinner will not include hard alcohol. Friday evening will be the only evening for a social. Saturday night will include an evening session and may include evening prayer, or night prayer, or Adoration of the Blessed Sacrament. Saturday night is set for quiet reflection, prayer, and rest.

The Deacon Board President, or in his absence the President-elect is responsible to assign deacons and wives of deacons to give the grace before meals and call each table to the buffet.

After dinner Friday evening, the first conference will begin with the Bishop's Representative welcoming the Community. He will introduce the Deacon Board President who will conduct a short explanation and prayer with the calling forward of a representative from each deacon formation class to light a class candle. A candle will also be provided for deacons in attendance who may not yet be incardinated into the diocese. The Deacon Community Memorial Book is to be displayed on the same table with the individual formation class candles.

The Deacon Board President is delegated the responsibility to introduce the retreat master, unless it is the Bishop in which case the Bishop's Representative will do the introduction.

DO's AND DON'Ts

The retreat should be kept clear of business if at all possible. The retreat is NOT a social event, but rather a spiritual retreat. Cell phones should be off and not used in the rooms or on the retreat grounds. Specific phone use areas may be designated for use after the sessions.

Should a matter of business or conflict arise, the Bishop's Representative or in his absence the Deacon Board President should consult with the retreat master for a smooth solution to get the retreat refocused on the given theme and time schedule.

Any distribution of general correspondence, flyers, brochures, or other such materials must be approved by the Bishop's Representative. Approved material will be placed on the registration table.

Solicitation of funds is not permitted without the expressed permission of the Bishop's Representative.

PERSONAL / PSYCHOLOGICAL INTEGRATION

It shall be the policy of the diocese to recognize that personal / psychological integration is a lifelong process and to provide resources to deacons and their families for this continuing growth and formation. At times deacons, and/or members of their families, may seek professional counseling as part of their continuing development. In some circumstances, the bishop may invite a deacon, and/or his family, to make use of professional counseling. The bishop shall facilitate this process through his representative to deacons in consultation with whatever other persons are absolutely necessary. Strict confidentiality and the norms of Canon Law shall be observed.

The deacon's individual support group is the primary place for assistance in personal integration for deacons and wives.

Professional agencies in the diocese are available to deacons, and to members of the diaconal family (wives / widows, family members). These agencies provide caregiving services. Support service resource guides for diocesan and public agencies in Alameda and Contra Costa Counties are available in the Office of the Bishop's Representative to Deacons.

The Office of the Bishop's Representative to Deacons is familiar with various programs and self-help groups, and is available to ascertain what financial assistance might be available for such help beyond a deacon's medical insurance package.

Confidentiality is maintained in every instance.

CONTINUING PERSONAL AND PROFESSIONAL EDUCATION

A vocation to ordained ministry involves a process of change and growth. It is an open-ended commitment to continued personal development. The deacon's specific state and mission as clergy, requires that he shall take seriously his obligation to be open to and actively engaged in education programs designed to further his diaconal discipleship, through career development and formation. This commitment relies not only upon a deacon's willingness to continue his growth but also to demonstrate it through personal accountability. It is a commitment based upon self-motivation and self-direction, which enhances each deacon's ministry to the community to which he is called to serve.

The following norms provide deacons with a standardized approach for evaluating their continuing education. These norms provide a description of the basic requirements, (how to record credit hours, and when to submit reports).

The wives, or widows, of deacons are encouraged to continue their formation and spiritual growth. They are invited to attend deacon study days to enhance their own discipleship.

All deacons are encouraged to complete thirty hours of continuing education annually, and are required to document the completion of a minimum of fifteen continuing education units (CEU) annually. Retired deacons are encouraged to fulfill this requirement to the best of their ability. Deacons may accomplish this requirement through scriptural, theological, liturgical, or spiritual studies and/or the development of pastoral skills. Special emphasis should be given to social justice ministerial formation.

The scope and nature of instruction should pertain to the enhancement of present or new ministries, taking into consideration the following:

1. Deacons are encouraged to prepare themselves for a pastoral sensitivity to the multicultural needs and languages of those whom they are called to minister. There is a great ministerial need in the diocese for facility with the Spanish language and Hispanic culture. Applications to study Spanish, therefore, will be given special consideration. The study of other non-English languages and cultures will be given similar consideration as the need for this special

consideration becomes apparent. Finally, because special ministries and inner-city ministry requires special motivation and preparation, a deacon assigned to these ministries, shall be given time for pastoral preparation such as study and orientation, before or shortly after his assignment.

2. Leadership training should be of particular importance to the deacon. Deacons in leadership assignments are encouraged to seek appropriate training.
3. Scripture study, especially the social justice gospel, should be central to diaconal continuing education and formation, and is therefore encouraged.

The following procedures shall be observed:

1. PROGRAMMING

To insure that these educational requirements may be achieved, specialized programs have been established:

- (a) **Deacon Study Days**: Five continuing education unit (CEU) hours are earned for participation in each complete study day.
- (b) **Clergy Study Days**: While a separate continuing education policy exists for the deacons of the diocese, they may attend all study days and other events sponsored by the Priests' Ongoing Formation and Deacon Formation office.
- (c) **Oakland Deacon Assembly and Region XI Diaconal Convocation**: These special gatherings of deacons on a diocesan and regional level equate to actual educational CEU hours during the event.
- (d) **Directed Reading, Video or Audio Tape Study Programs**: Individual deacons, or small group of deacons, may elect to fulfill their continuing education requirement through directed reading, video or audio tape study programs available through the Department for Evangelization and Catechesis, or other sources. A personal reflection paper, or notes from a group discussion, must be submitted upon completion of the study program to the Office of the Diaconate. Each hour of formal study, discussion, and preparation of the reflection paper, or notes, will be accumulated for actual CEU hours earned.
- (e) **Certificate Courses**: National, regional, and local organizations sponsor educational courses, or seminars, which may meet specific growth needs of a deacon. Many issue a certificate at the end of the conference. All CEU hours shown on the certificate, or the actual teaching hours, if not shown, may be applied to the continuing education requirement.

- (f) **College Courses**: One CEU hour is awarded for each classroom hour attended. A total of ten CEU hours are given for class preparation, and five CEU hours for course reports/examinations.
- (g) **Adult Enrichment Course**: Participation in an adult education program provides one CEU hour for each class or lecture hour attended.

NOTE: Participation in a retreat is for personal spiritual enrichment. Retreats are not included in the accumulation of CEU hours.

2. NOTIFICATION AND REPORTING

- (a) Prior to ordination, each candidate will receive a copy of this Handbook and will be instructed on the importance of continuing formation. The candidate will also receive a copy of the Continuing Education Report (Form D).
- (b) While it is not necessary to submit more than fifteen CEU hours annually, deacons are encouraged to submit all their educational activities so that their continuing formation files maintained in the Office of the Bishop's Representative to Deacons, are complete and updated.
- (c) Each deacon will receive a Continuing Education Report form annually in November to be completed according to the instructions on the report. (A copy of form D is found in the Deacon Forms section of this Handbook). Retired deacons are not required to complete this form, although they may do so if they wish.

Failure to submit this report as required will be referred to the Bishop's Representative to Deacons. The Deacon Personnel Board will contact the individual deacon to determine the reasons. The Bishop's Representative may waive the requirements if there is sufficient reason to do so. If the reasons are not acceptable, the Bishop's Representative will consult with the Deacon Personnel Board, and will make a recommendation to the bishop. If warranted, the deacon will be given a canonical warning first, after which the bishop may revoke a deacon's faculties for noncompliance.

- (d) It is suggested that a copy of the Continuing Education Report be maintained by the deacon. The submitted reports are enclosed in the deacon's file within the Office of the Bishop's Representative to Deacons.

SPIRITUALITY

Deacons strive for the personal holiness befitting their ministry, as described in the documents of the Second Vatican Council, the Code of Canon Law (Canons 273 - 289), the Statutes of the diocese (Statutes 1 - 6), and documents of the United States bishops. Further, if the deacon is

married, the family perspective provides ample opportunities for growth in personal and communal spirituality.

“Since he is an ordained minister, the deacon's spiritual life should have a powerful ministerial dimension. He does not go before God simply as an individual Christian, but also as a deacon whose consecration and commitment bring unique responsibilities, challenges, and opportunities. With him when he prays to God, must also come those with whom and for whom he serves in the Church. The spiritual challenges and responsibilities common to the Christian are in the deacon focused and qualified by his ministerial challenges and responsibilities.”⁵

While finding the active ministry a source of holiness in itself, deacons shall allot time for reflective activities which foster their growth in holiness, e.g., retreats, spiritual reading, days of recollection, and consultation with an individual spiritual director/companion.

The Code of Canon Law states “clerics are also bound to make a retreat according to the prescriptions of particular law.”⁶ Accordingly, the bishop of Oakland requires that the deacon, (and recommends that his wife, if applicable), shall attend the annual deacon community retreat to enhance spiritual growth and development.

A deacon may fulfill this obligation by attending the Annual Diaconate Retreat, as organized for the diaconal community. Retired deacons and widows of deacons are encouraged to participate in the diaconal community retreat.

It is recommended that each deacon have a spiritual director/companion with whom he consults regularly.

It is recommended that each deacon attend diocesan and parish days of recollection, and retreats.

The deacon shall record his completion of the requirement of participation in an annual retreat, together with any other spiritual growth activities, on the Continuing Education Report which he is required to submit in December according to the instructions indicated previously in this Handbook.

DAY OFF / VACATION

A schedule for a weekly day off, and vacation time, will be arranged by mutual agreement among the staff of the parish or institution. These days for personal use and renewal are owed to the deacon himself as well as to the people he serves.

⁵N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #92

⁶Code of Canon Law, Chapter III, The Obligation and Rights of Clerics, Canon 276

SABBATICAL LEAVES

A sabbatical is an extended period of time (three months to a year) away from a deacon's normal assignment. A sabbatical is part of the normal pattern of growth in a deacon's ministry. Sabbaticals are meant not for the few but for everyone.

Any deacon incardinated in the Diocese of Oakland may claim three months sabbatical leave for each seven years of "active status" in the diocese, cumulative to a maximum of twelve months.

The Bishop's Representative to Deacons, in consultation with the Deacon Personnel Board, shall make every effort to provide that at least three eligible deacons be on sabbatical at any given time.

The following procedures shall be observed:

1. The deacon shall consult with the Bishop's Representative to Deacons.
2. He shall submit a written application to the Bishop's Representative to Deacons at least six months prior to the beginning of the desired program. Deadlines for submitting applications shall be twice each year, January 1st and July 1st. The application shall include a written agreement from the Bishop's Representative to Deacons, and from the deacon's pastoral supervisor, stating their approval of the project.
3. The application for a sabbatical leave will be processed by the Deacon Personnel Board according to the procedure approved in the Handbook on Clergy Personnel - C3.
4. The Deacon Personnel Board shall submit its recommendation to the Bishop's Representative to Deacons.
5. The Bishop's Representative to Deacons shall make a final recommendation to the bishop for his approval.

THE DEACON BOARD CONSTITUTION AND BY-LAWS**THE DEACON BOARD
OF THE DIOCESE OF OAKLAND
CONSTITUTION AND BY-LAWS**

PREAMBLE

As deacons we are encouraged to cultivate a sense of community among ourselves, and have a ministry toward one another which we can exercise in countless ways. The Deacon Board is therefore instituted to establish the Oakland diocese diaconate community.

Although a Deacon Board is not required by Canon Law to assist in the pastoral care of deacons, the bishop has approved the establishment of the Deacon Board to oversee the well-being of the Diaconal Community and direct diaconal matters as outlined in its constitution and by-laws.

**ARTICLE I
NAME**

The name of this body shall be “The Deacon Board of the Diocese of Oakland,” hereinafter called the “Deacon Board.”

Wherever the term “deacon” or “deacons” is used, it is intended to mean “permanent deacon” or “permanent deacons” and does not include “transitional deacons” or those in formation for later ordination to the Diaconate.

**ARTICLE II
PURPOSE**

Section 1: The purpose of this Deacon Board shall be to:

- 1.1 Develop, recommend and implement programs that will foster growth among the community of deacons, their wives / widows and families;
- 1.2 Serve as a consultative body as appropriate, to other committees, offices, councils and boards of the diocese;

- 1.3 Promote and maintain contact among permanent deacons;
- 1.4 Provide a forum for discussion among deacons;
- 1.5 Address all matters referred to it by the deacons, whether individually or collectively;
- 1.6 Provide for the spiritual, educational, and ministerial needs of deacons and their wives / widows;
- 1.7 Promote development of ongoing support groups with deacons, their wives / widows, and families;
- 1.8 Establish functional committees, as required;
- 1.9 Provide temporal assistance to deacons, their wives / widows, and families in need.

ARTICLE III MEMBERSHIP

Section 1: The Deacon Board shall be composed of the following:

- 1.1 The officers of the Deacon Board (reference Article IV - Officers);
- 1.2 One member from each support group as identified in the by-laws;
- 1.3 One member from the Women of the Diaconate;
- 1.4 One elected or appointed observer from each class of deacon candidates in formation;
- 1.5 The Bishop's Representative / Director of Deacon Personnel is an ex-officio member.

ARTICLE IV OFFICERS / EXECUTIVE COMMITTEE

Section 1: Designation

- 1.1 The bishop of Oakland shall be the chief executive officer of the Deacon Board, and has all rights and obligations delineated in the Code of Canon Law which he exercises personally, and/or through his representative to deacons.
- 1.2 The elected officers of the Deacon Board shall be the president, the president-elect, and the immediate past president.
- 1.3 The president-elect shall be nominated by the Community at large (reference Article V - Elections).
- 1.4 The president shall appoint the treasure, and if desired, a secretary.
- 1.5 The president, president-elect, immediate past president, treasurer, and secretary shall constitute the Executive Committee. The bishop's representative shall be an ex-officio member of the Executive Committee.

Section 2: The duties of the officers shall be as follows:

- 2.1 The president shall preside at all meetings of the Deacon Board. In consultation with the Executive Committee the president shall develop all meeting agendas, and shall appoint all committees and the chairperson of each;
- 2.2 The president-elect shall perform all the duties of the president when the president is absent or unable to act;
- 2.3 The secretary shall maintain a written record of all actions of the Deacon Board, receive and dispose of all correspondence addressed and referred to the Deacon Board, and preserve all reports and documents committed to his/her care;
- 2.4 The treasurer shall collect all funds entrusted to his/her care. The treasurer shall provide a report of all financial transactions at each Deacon Board meeting;
- 2.5 The immediate past president shall be a member of the Executive Committee and shall provide counsel and continuity on presidential matters.

ARTICLE V ELECTIONS

- Section 1: The election of the president-elect shall be conducted annually and announced at the Annual Assembly. Of those nominated, the deacons with the most votes will enter into a discernment process to determine who will hold the office of president-elect.
- Section 2: The president-elect shall hold office for one year and then in subsequent years advance to the office of president, and then to the office of immediate past president.
- Section 3: The president shall mail a nomination ballot each year with eligible candidates for the office of president-elect, and shall be responsible for conducting the discernment session.
- Section 4: No fewer than two nominations shall be placed on the slate for the office of president-elect. All nominations are subject to the discernment process.
- Section 5: It shall be a necessary qualification of any nominee that he be an active member in good standing of the Diaconal Community.
- Section 6: All the members of the Diaconal Community (deacons, their wives, and widows of deacons) shall be eligible to vote.
- Section 7: Voting shall be by mail ballot.
- Section 8: Elected officers shall assume office following their announcement at the Annual Assembly.
- Section 9: In the event of a resignation from an elected office, the Deacon Board Executive Committee shall determine how best to fill the vacant office. Length of time

remaining to be served and which office, immediate past president, president, or president-elect, shall influence the executive committee's options. The slate of nominations from the latest discernment session shall be considered as the voice of the Diaconal Community.

ARTICLE VI OPERATION OF THE DEACON BOARD

- Section 1: The operation of the Deacon Board, to meet its purposes as defined in Article II, shall be imposed as outlined in the by-laws.
- Section 2: The Deacon Board shall regularly meet at least every other month at a time and place as selected by the Executive Committee.
- Section 3: Regular meetings are open to all members of the Diaconal Community. The president may, if he deems it necessary to preserve confidentiality, call special sessions of the Deacon Board Executive Committee.
- Section 4: Voting members of the Deacon Board shall consist of its officers, the support group representatives, and the Women of the Diaconate representative. If an officer is also a support group representative he shall have an additional vote (one as an officer and one for his support group).

ARTICLE VII AMENDMENTS

- Section 1: The Constitution may be amended or revised by an affirmative vote of two-thirds of the Diaconal Community, by mail ballot, according to the following procedure. The Diaconal Community consists of deacons and their wives, and widows of deacons.
- Section 2: Procedure
- 2.1 All proposed amendments shall be sent to the Deacon Board at least ninety days prior to the Annual Assembly.
 - 2.2 A Constitution Committee shall be convened to review all proposed amendments and prepare them for mailing and presentation to the Diaconal Community at the Annual Assembly.
 - 2.3 Notice of such proposed amendments shall be sent to all members of the Diaconal Community thirty days prior to the Annual Assembly.

- 2.4 All amendments or revisions to the Constitution shall be openly discussed at the Annual Assembly.
- 2.5 Ballots shall be mailed to each member of the Diaconal Community within one week after the Annual Assembly.
- 2.6 Ballots shall be returned to the Diaconate Office no later than thirty days after the Annual Assembly.

**THE DEACON BOARD
OF THE DIOCESE OF OAKLAND
BY LAWS**

Section 1: Procedural Authority

- 1.1 The rules contained in the most recent edition of Robert’s Rules of Order shall govern the Deacon Board in all cases not covered by this Constitution or its by-laws without prejudice to the Code of Canon Law.

Section 2: Amendments

- 2.1 These by-laws may be amended by a simple majority of the quorum at a regular or special meeting of the Deacon Board, providing the proposed amendment was accepted at a previous meeting of the Deacon Board.

Section 3: Conduct of Meetings

- 3.1 The Deacon Board meeting shall be conducted according to Robert’s Rules of Order, except that the Deacon Board will work toward consensus rather than a simple majority on the major issues before it. Consensus shall ordinarily be understood as at least 75% of the members expressing themselves on any given issue. The issues to be treated in this manner will be decided by the Executive Committee.
- 3.2 The ordinary order of meetings shall be:
 - A. Call to Order
Opening Prayer
Approval of Minutes (if a secretary position is filled)
Treasurer’s Report (submitted in writing)
 - B. Standing Committees’ Reports (submitted in writing)
 - C. Special Committees’ Reports (submitted in writing)
 - D. General Business
 - E. Unfinished Business

- F. New Business / Presentations (on agenda 10 days before meeting)
- G. Support Group Check-in
- H. Bishop's, or his Representative's, Comments
- I. Announcements and Closing Prayer
- J. Adjournment

- 3.3 For the purpose of transacting official business, it shall be necessary that a quorum of the Deacon Board members be present. A quorum shall consist of fifty-one percent of the voting body. If no quorum is present, efforts shall be made to form one. If those efforts are not successful within a reasonable time, the Deacon Board meeting shall be adjourned without any further business.

Section 4: Support Groups

- 4.1 Deacons will be formed into support groups.
- 4.2 Support groups are to be geographically arranged to suit the convenience of members so as to allow for frequent meetings (normally monthly).
- 4.3 Support groups may be restructured following ordination of each new class of deacons.
- 4.4 No deacon or wife / widow are precluded from joining an existing support group which he/she feels will offer the support needed. However, due to the length of time a support group has existed and the level of sharing among its members, consent from the support group should be obtained.

Section 5: Committees

- 5.1 There shall be the following Standing Committees of the Diaconal Community (see Exhibit A. for a description of their functions):
 - A. Spirituality and Liturgy
 - B. Continuing Education
 - C. Public Relations
 - D. Social Events
 - E. Women of the Diaconate
 - F. Deacon Community Help
 - G. Social Justice Committee
- 5.2 There shall be the following ad hoc committees convened by the president as required or so stated:
 - A. Handbook Review Committee (convened every five years)
- 5.3 The president may appoint chairpersons to each committee, or direct committees to choose a chairperson from among its membership.

- 5.4 The chairperson of the committee shall serve as a liaison between the committee and the Deacon Board. The chairperson of the committee need not be a member of the Deacon Board.
- 5.5 The president-elect reports to the Deacon Board on activities of the committees and relays the Deacon Board's direction to the committees. All such communication reported shall be in writing.
- 5.6 The president shall be empowered to appoint other special committees as in his judgment the welfare of the Community requires.
- 5.7 The duties of the Executive Committee shall include the following:
- A. Serve in an advisory capacity to the president;
 - B. Appoint necessary support personnel to its membership;
 - C. Authorize expenditure of funds, e.g. Community Help Fund;
 - D. Report at every regular meeting of the Deacon Board;
 - E. Prepare the agenda for all Deacon Board meetings;
 - F. Act as a consultant to the committees;
 - G. Perform such other duties as delegated by the president;
 - H. Work in collaboration with the Diocesan Diaconate Council and other Consultative Bodies of the diocese.
- 5.8 The Executive Committee shall meet at the call of the president. The president, as chairman, may participate fully in the discussion of the Executive Committee.
- 5.9 The Executive Committee has ultimate responsibility for determining the final form of the agenda for the Deacon Board meeting, though this agenda may be changed by a majority vote of the members present at a Deacon Board meeting, when the agenda is submitted for approval at the beginning of the meeting.
- 5.10 The Executive Committee shall report to the Deacon Board on its disposition of items proposed for the Deacon Board agenda. The agenda shall be put in final form by the Executive Committee from the following sources: Any item the Deacon Board as a whole votes to put on it; Any item submitted by a support group, or three or more members in writing to be put on it; Any item submitted by the bishop to be put on it; And any item the Executive Committee, itself, feels should be put on the agenda. Deacons must work through one of the processes listed above in order to get items on the agenda of the Deacon Board.

Section 6: Duties of Officers

- 6.1 President: The president shall
- A. be the chief presiding officer of the Deacon Board,
 - B. conduct all meetings of the Deacon Board, Executive Committee, and Annual Assembly,

- C. recommend appointments of Standing Committee Chairpersons, and those of all ad hoc committees created by the Deacon Board,
- D. be an ex-officio member of all committees,
- E. submit to the bishop and his representative the activities of the Deacon Board,
- F. give an annual report of the activities and decisions of the Deacon Board to the Annual Assembly of the Diaconal Community,
- G. performs such other duties as pertain to the office or are designated in the Constitution and its by-laws.

6.2 President-elect: The president-elect shall

- A. perform the duties of the president in the absence or inability of the president to serve,
- B. succeed to the office of president should the position become vacant during an unfinished term,
- C. be coordinator of the standing committees and the support groups,
- D. perform such other duties as may be assigned by the president, the Deacon Board, or the Executive Committee.

6.3 Immediate past president: The Immediate past president shall

- A. perform the duties of the president-elect in the absence or inability of the president-elect to serve,
- B. provide counsel and continuity on presidential matters,
- C. perform such other duties as may be assigned by the president, the Deacon Board, or the Executive Committee.

6.4 Treasurer: The treasurer shall

- A. be custodian of the funds of the Deacon Board,
- B. give an itemized report at each regular meeting of the Deacon Board and at the Annual Assembly,
- C. perform other such duties as pertain to the office.

6.5 Secretary: If appointed, The secretary shall

- A. be responsible for the minutes of all meetings of the Deacon Board and the Executive Committee,
- B. be responsible for the official documents of the Deacon Board,
- C. perform such other duties as pertain to the office.

Section 7: Duties of the Deacon Board

7.1 To coordinate and implement the activities of the Deacon Board.

7.2 To reflect the thought and concerns of the Diaconal Community acting as their representative body.

- 7.3 To present to the bishop the resolutions of the Deacon Board and the Assembly directed to him.
- 7.4 To collaborate with the Diocesan Diaconate Council as a means through which the bishop may have dialogue and take counsel with his deacons and the Diaconal Community.
- 7.5 To create, combine, or discontinue ad hoc committees, standing committees, and to approve of the chairpersons appointed to them.
- 7.6 To pass, amend, or suspend standing rules of procedure, as outlined in the by-laws, to carry on the work of the Deacon Board.
- 7.7 To delegate such of the above stated duties, or others, that the Deacon Board may deem advisable to the Executive Committee.

Section 8: Annual Assembly

There shall be an annual assembly of the total Diaconal Community to review the affairs of the Community and the Deacon Board.

- 8.1 Time and Place
The time and place of each annual assembly shall be determined at the previous annual assembly and announced to the membership at that meeting.
- 8.2 Call to Annual Assembly
The official call to the annual assembly, listing time and place, shall be sent to all members at least thirty days prior to the annual assembly.
- 8.3 Voting Body
The voting body shall be all members of the Diaconal Community.

Section 9: Vacancy of the See

Upon vacancy of the See, the Deacon Board shall cease to function as an official body. However, the president of the Deacon Board together with the bishop's representative shall immediately contact the administrator of the diocese to confirm the Deacon Board's existence as a voluntary and unofficial organization, and seek approval for the continuation of the work of its committees until such time as the Deacon Board itself is reconstituted by the new bishop.

**THE DEACON BOARD
OF THE DIOCESE OF OAKLAND**

BY LAWS EXHIBIT A.

STANDING COMMITTEES

(Reference by-laws Section 5: Committees)

Standing Committees of the Deacon Board - A description of their functions, including but not restricted to the following:

SPIRITUALITY & LITURGY COMMITTEE

This committee shall consist of no less than five deacons. The deacon's spouse may be on the committee if she so desires. The Bishop's Representative to Deacons / Director of Deacon Personnel is a member of this committee. The scope of responsibility covers four major areas:

1. Annual deacon community retreat
2. Deacon community liturgies
3. Spiritual growth
4. Liturgical education and the deacon's functions in liturgy

A general description of activities and functional guidelines for each of these areas are further outlined as follows:

ANNUAL DEACON COMMUNITY RETREAT

The Spirituality and Liturgy Committee activities associated with the Annual Deacon Community Retreat include:

1. Assisting the Bishop's Representative in planning and coordination activities.
2. Providing a retreat deacon facilitator to manage and coordinate the retreat liturgies.
3. Informing the Deacon Board President to assign deacons and wives to give the grace before meals.
4. Planning with the retreat master those liturgical celebrations that are part of the retreat ensuring that vested deacons be part of the liturgical service.
5. Reviewing retreat evaluations and planning recommendations from the Deacon Board Executive Committee, the Deacon Board, Deacon Personnel Board, and the Bishop's Representative.

DEACON COMMUNITY LITURGIES

All deacons, their wives/widows and families should be considered as available to take part in any diaconal liturgical function. The committee should not hesitate to call upon the deacon community for needed participation.

A minimum of two annual deacon community liturgies will be scheduled and planned for as follows:

1. Annual Mass for Deceased Deacons and Wives of Deacons
 - (a) Select date, place, and time for the Mass
 - (b) Plan the liturgy
 - (c) Rotate the location of the Mass to a different parish each year
 - (d) Select a Deacon Support Group to provide a social following the Mass (cookies & coffee)
 - (e) Notify the deacon community of the event through the Diaconate Office

2. Annual Penitential Evening Prayer for the Diaconate Community
 - (a) Select date, place, and time of the liturgy
 - (b) Plan the Evening Prayer Service
 - (c) Select several priests for confession
 - (d) Request a deacon to preside and wives as readers from the Deacon Board president
 - (e) Select a Deacon Support Group to provide light refreshments following the service

SPIRITUAL GROWTH ACTIVITIES

Plan activities and programs to develop and nurture a deeper sense of spirituality among the Diaconate Community, e.g. a spiritual evening during Lent and Advent, for Evening Prayer, for anointing our sick, inspirational readings and other printed materials, etc.

LITURGICAL EDUCATION AND THE DEACON'S FUNCTIONS

Plan and develop ongoing education on the role and function of the deacon in the rites of the Church. The program should be directed to deacons, pastors, priests and liturgical chairpersons in the diocese. The committee should make full use of printed materials and videos to aid in this education, and see that such materials are made available and/or distributed.

This committee may work jointly with the Continuing Education Committee to coordinate and schedule workshops and study days for deacons regarding liturgical training.

CONTINUING EDUCATION COMMITTEE

This committee shall consist of no less than three deacons and if married, their spouses if they so desire. The committee membership will be recommended by the bishop's representative with consultation and appointment by the Deacon Board president. Terms of appointment shall be for three years with a renewable option.

The Continuing Education Committee responsibilities include but are not limited to:

1. Administer the continuing education policies as outlined in this Handbook.
2. Meet at least once each quarter with a representative of the diocesan School of Pastoral Ministry for the planning, coordination and scheduling of study days and days of enrichment.
3. Liaison with the Director of Priests' Ongoing Formation on issues pertaining to deacon training and development.
4. Solicit desired topics from the deacon community.
5. Recommend relevant topics, teachers, and speakers.
6. Provide appropriate notice of continuing education opportunities.
7. Set up and coordinate Diaconate continuing education events as appropriate.
8. Review the Annual Deacon Community Retreat evaluation and pass on comments and recommendations to the Spirituality and Liturgy Committee.
9. Provide a sign-in log at all continuing education events and forward the record of attendance to the Bishop's Representative to Deacons / Director of Deacon Personnel.

PUBLIC RELATIONS COMMITTEE

The Public Relations committee responsibilities include but are not limited to:

1. Oversee the administration of the Oakland deacon web site.
2. Coordinate the writing, editing, and gain appropriate approvals before distribution to local, diocesan, and national publications on news worthy events and activities relating to diaconal involvement.

SOCIAL EVENTS COMMITTEE

This committee's responsibilities include but are not limited to:

1. Planning and organizing social events for gathering the Diaconal Community, e.g. family picnic, Epiphany party, annual dinner with the bishop, etc.
2. Keeping records of the planning, costs and resources utilized in providing social events.
3. Reporting to the Deacon Board on events in their planning and upon their completion.

WOMEN OF THE DIACONATE

This committee has responsibility to foster a support environment for deacon wives and widows. They plan and organize activities, events, workshops, days of reflection, etc. which address issues of importance to wives and widows of the Diaconal Community.

DEACON COMMUNITY HELP

A FUNCTION OF THE DEACON BOARD EXECUTIVE COMMITTEE

In the spirit of service to our brothers and sisters in Christ of the deacon community of the Diocese of Oakland, this committee as established in the Deacon Board Constitution and By-Laws, has responsibility to authorize the release of funds entrusted to the Deacon Board. The committee sees that the funds collected in the Deacon Community Help Fund are provided to aid and assist those in our community who are in need. This ministry is coordinated with the Deacon Personnel Board and is extremely confidential.

Committee activities relating to the Deacon Community Help activity include:

1. Funding
 - (a) Funds are to be raised for the specific purpose of providing financial help to deacons, their wives and widows.
 - (b) The Deacon Board president shall annually in the month of November mail an annual Thanksgiving letter of appeal for funds. A financial summary of expenditures, without releasing the names of those helped, shall be attached to the letter.
 - (c) A second appeal for funds is to be sent out by the Deacon Board president in the month of May. This appeal should be a short reminder that the fund is being used and is in need of continued support. An addressed envelope should always be included in the mailings.
 - (d) The Deacon Board president, the Deacon Board, the bishop's representative and community leadership should always promote financial support to this fund year round.
2. Identification of those in need shall be the responsibility of the entire diaconate community. Needs are to be communicated to any member of the Deacon Board Executive Committee. It may be possible that the committee use professional resources of other agencies for help, e.g. Catholic Charities, St. Vincent DePaul Society, etc.
3. The treasurer of the Deacon Board shall be responsible for the accounting and book keeping of the Community Help Fund. The treasurer shall be required to make a report to the Deacon Board and shall provide an annual financial report to the Deacon Board president for mailing with his annual letter of appeal in November.
4. The committee shall facilitate sharing where possible among the Deacon Community.

SOCIAL JUSTICE COMMITTEE

This committee's responsibilities include but are not limited to:

1. Planning and organizing social justice events for gathering the Diaconal Community.
2. Keeping social justice awareness before the Diaconal Community.
3. Reporting to the Deacon Board on events in their planning and upon their completion.

APPOINTMENT TO MINISTRY

ASSIGNMENTS

Assignments vitally affect the people ministered to and those who minister. Priorities must be assessed and individual gifts/charisms acknowledged. Ideally the person should match the position and find satisfaction in his ministry. However, it is equally recognized that the deacons of the diocese have a common responsibility to assist with meeting the needs and mission of the local Church. It shall be the policy of the diocese to recognize the complexity of making assignments and to employ a process of discernment which will include prayer, consultation, and discussion. All assignments of deacons will focus upon diocesan needs, but keeping in mind the secular employment and family perspective of each deacon. All ministerial decisions shall be based upon the individual deacon's competence and experience, together with the particular needs of the assignment.

Deacons must recognize that the diocese does not offer an unlimited choice of personnel or assignments. The good of the diocese can require within reason, the obedient acceptance of an assignment not perceived as ideal.

In recommending diaconal assignments, the Deacon Personnel Board will recommend the acceptance of a Ministry Agreement Proposal which:

1. reflects the essential mission of the deacon as expressed in his ministry of love and justice. Each proposal must designate a specific amount of time in direct ministry to the poor, the marginal, the people without a voice in our Church community - however that will be specified in a particular place of ministry.
2. indicates that the greater majority of scheduled time is in the exercise of the ministry of love and justice; the least amount of time is scheduled for liturgical ministries.
3. establishes a clear line of accountability, together with specified times for the required supervisory meetings; fulfillment of continuing education, as well as the annual retreat obligation.
4. is signed by the wife of the deacon, if applicable. No assignment will be recommended to the bishop until it is agreed upon by the wife of a deacon. This procedure strengthens the family perspective of a married deacon's vocation.

All Ministry Agreements will be reviewed as specified within this Handbook. The "Performance Appraisal" (Forms B and B2) of each deacon, as required by this Handbook, must precede any renewal of a Ministry Agreement. Ministerial agreements or job descriptions should not be construed or used as attempts to limit diaconal ministry; they are appropriate only to clarify expectations of ministry within the limitations of ability, time and resources.

Recognizing that the deacon has a certain stability within a specific parish because it is the place of his and his family's residency, and/or near his secular employment, it is the policy of the Board to provide deacons with creative ministry opportunities, both inside or outside their parish of registration, in order to encourage a deacon's growth and to foster the growth of ministries as well.

ASSIGNMENT TO MINISTRY

“It is the bishop who assigns a deacon to a particular ministry. In making the assignment, the following items are of particular importance:

1. The principal criteria for an assignment are the pastoral needs of the diocese, especially as this relates to issues of social justice, and reflect the personal qualifications and abilities of the deacon.
2. The assignment must take into account the deacon's family, his occupational responsibilities, and his place of residence.
3. It is very important that the particular ministry assigned to the deacon be very clearly spelled out, preferably in a written document of mission. It should always contain a clear delineation of responsibilities, that is, of expectations of the diocese, of the particular community in and for which the deacon serves, and of the deacon himself. Such job descriptions will go far to prevent misunderstandings and disappointments arising among either the deacons themselves or other members of the Church.”⁷

MINISTRY AGREEMENT

Every deacon must have a viable and current Ministry Agreement. This agreement is the basis upon which the bishop formally assigns a deacon to minister. A Ministry Agreement is considered “current” for a period of three years from the date of assignment.

The Ministry Agreement will clearly delineate the expectations of the diocese, i.e., an investment of at least ten hours per month in a service ministry, other than liturgical, that reflects in a specific way the diaconate ministry in social justice, and the fulfillment of continuing formation and retreat obligations. It will specify the expectations of the community directly served by a deacon. Further, it will clearly indicate the lines for supervision and accountability. Deacons are expected to meet at least annually in supervisory sessions with their pastoral supervisor. An annual supervisory report, initiated through the Bishop's Representative's office, is sent to the deacon and a copy is returned to the Bishop's Representative to Deacons who will share it with the Deacon Personnel Board for review.

⁷N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #116, #117

When a new pastor, agency director, or administrator is named to a place where a deacon is already assigned, a new proposal for a Ministry Agreement should be initiated. Deacons and new pastors do not make the new assignment of a deacon. They do meet to propose a mutually acceptable recommendation, which is forwarded to the Bishop's Representative to Deacons, reviewed by the Deacon Personnel Board, with a recommendation given to the bishop. Only the bishop assigns a deacon to a specific ministry and to a specific place. To express his concurrence the bishop will issue an official letter of appointment to the deacon. This process provides for the protection of the rights of a clergyman, the deacon and the priest, as prescribed by the Code of Canon Law (#274). It is recommended that all revised proposals for the Ministry Agreement be initiated with a member of the Deacon Personnel Board being present with all parties involved. The bishop reserves the right not to accept a proposal.

A Ministry Agreement may be renewed after a PERFORMANCE APPRAISAL is conducted by the Deacon Personnel Board. The performance appraisal will include a self-assessment, as well as that of the pastoral supervisor. Feedback from the performance appraisals is directed toward the mutual accountability and growth of each deacon and his pastoral supervisor. The Deacon Personnel Board will also make a formal recommendation to the bishop regarding the renewal of the Ministry Agreement. Copies of the Ministry Agreement (Forms A or A2) and the annual performance review forms (Forms B, B2 and B3) are contained in Deacon Forms section of this Handbook.

CHANGE OF ASSIGNMENT

Proposed changes in an assignment may be made at the initiative of the diocese upon recommendation of the Deacon Personnel Board, the parish or agency through the pastoral supervisor, and/or by the deacon himself. The assignment “may be revised when changes in Church needs or in the development of the deacon himself suggests it.”⁸ In every situation, the details and information surrounding such changes shall be coordinated by the Deacon Personnel Board with the Bishop's Representative to Deacons, in communication with the bishop. Finally, “it is not the deacon's right simply to withdraw unilaterally from an area of ministry,”⁹ nor is it the right of the pastor, agency director, or administrator to unilaterally terminate or change the deacon from an area of ministry without (first) consulting with the Bishop's Representative to Deacons.

Deacons exercise their ministries in their place of employment. Some deacons may seek an assignment within the area of public service. “While the Code of Canon Law permits a deacon to hold political office, a deacon must consult with his bishop before seeking or accepting such an office. In particular cases, the bishop may forbid such an undertaking.”¹⁰

Deacons who do not have a current Ministry Agreement will be reviewed by the Deacon Personnel Board. If a re-assignment cannot be arranged and mutually agreed upon within a period of two years, the unassigned deacon will be listed as “inactive.”

⁸N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #117

⁹N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 102

¹⁰N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #131

Petitions regarding the appointment and transfer of diaconate personnel shall be ignored.

RETIREMENT FROM DIOCESAN ASSIGNMENT

The Catechism of the catholic Church in paragraph 1570 states of permanent deacons: “The sacrament of Holy Orders marks them with an imprint (character) which cannot be removed and which configures them to Christ, who made Himself the ‘deacon’ or servant of all.” The deacon, therefore, remains the sacramental sign of Christ the Servant. Yet it is recognized that with advancing age or illness, his ministry may need to be reduced, while still remaining a vital part of the local Church. Retirement, therefore, means that the weekly hours of ministry required of active deacons are no longer required of those who are retired. To that end, the following policy and procedure are presented.

POLICY

The ongoing and daily care of all the faithful within the Diocese of Oakland is primarily the responsibility of the bishop. As shepherd of the Church of Oakland, he is entrusted with the well-being of his permanent deacons and oversees their suitable and able service to the People of God of the Diocese of Oakland. He will therefore review any request for retirement of permanent deacons from their assigned pastoral duties and responsibilities.

Deacons, as members of the clergy, are ordained for life-long ministry in the church. Ordained to assist the bishop and his body of priests as minister of the word, of the altar and of charity, a deacon is expected to fulfill his assigned commitments as long as he is able to do so without detriment to his health or the welfare of those whom he serves.

The Code of Canon Law does not provide for any mandatory age of retirement for deacons from a diocesan assignment. However, in order to conform the Order of Deacon with the other two major Orders (priests and bishops), it is appropriate that all of the deacons of the Diocese of Oakland, 60 days prior to reaching the age of 75 years, submit their letter of retirement to the bishop.

As in the case with bishops and priests, each case is then looked at on its individual merit. For those deacons who are in good health and able to continue forward with their ministry, that should be the course of action. Our policy is to encourage active diaconal ministry, even following the age of 75 years, rather than discourage such ministry. After age 75 the bishop may grant one year ministry agreements (renewal able) for active deacons who are in good health. This practice will be reviewed by the Bishop’s Representative to Deacons / Director of Deacon Personnel.

The Bishop’s Representative to Deacons / Director of Deacon Personnel and the Deacon Personnel Board will review and make recommendations to the bishop regarding retirement issues.

For reasons of serious illness or disability, or for any other serious reason, a deacon may request retirement from his assigned pastoral duties and responsibilities at any age. This retirement, however, would not affect the deacon's good standing as an ordained minister in the Diocese. Although formally retired, the deacon may volunteer or be requested to perform specific, limited services which are appropriate to the office of deacon and which he is able to perform. This service would not be limited to his former area of assignment.

Retirement from the ordinary obligations of active ministry does not excuse the deacon from his obligations as an ordained minister, such as those outlined in Canon 267 of the Code of Canon Law.

The retired deacon retains the faculties granted by law and by the Diocese, unless the bishop determines otherwise. He may continue to exercise his ministry, with the permission of the appropriate pastoral authority and within the conditions for his retirement. In case of doubt the Bishop's Representative to Deacons / Director of Deacon Personnel should be contacted.

Retired deacons, along with their wives, will continue to be invited to participate in the Deacon Annual Community Retreats, social events and other deacon community events.

PROCEDURE FOR PROCESS OF RETIRING

The deacon requesting retirement from assigned pastoral duties and responsibilities is to submit a letter to the bishop, with a copy to the Office of the Diaconate – Bishop's Representative to Deacons / Director of Deacon Personnel, and his pastor or supervisor. The letter should state the reason for the request and indicate that the matter has been discussed with the deacon's pastor or supervisor. Upon receipt of the letter, the Office of the Diaconate will engage appropriate consultation with the Deacon Personnel Board and formulate a recommendation to the bishop.

The specific conditions of the deacon's retirement are determined by the bishop upon review and recommendation of the Office of the Diaconate and the Deacon Personnel Board.

Upon acceptance of the deacon's request, the bishop will notify the deacon of his retirement from assigned pastoral duties and responsibilities. Copies of this correspondence will be sent to the Bishop's Representative to Deacons / Director of Deacon Personnel in the Office of the Diaconate and the deacon's pastor or supervisor.

Once the bishop grants retirement to the deacon, he is to be accorded the special status of "Senior Deacon" in the parish in which he has ministered. The bishop wishes to keep the deacon and if married, his wife, connected to the parish family.

It is recommended that upon retirement of a deacon the parish will host an appropriate "Retirement Celebration," which may include Mass.

The bishop expects that retired deacons remain and participate in their deacon support group, health permitting. The deacon is encouraged to attend the annual deacon assembly and other diocesan events where deacons are invited.

A retired deacon is not expected to be part of the parish staff meetings. He is not required to go to deacon study days or meet the yearly deacon continued education required hours.

STATUS OF SENIOR DEACONS

Unless stated otherwise, a Senior Deacon will retain his faculties as long as he continues to live in the Diocese of Oakland. A Senior Deacon may exercise his faculties subject to the permission of the pastor of the parish with which he is affiliated.

A Senior Deacon will continue to be informed of all activities within the diaconate community and receive the regular mailings sent to all deacons in the diocese. He is welcome to participate in events to which the diaconate community is invited.

BISHOP’S REPRESENTATIVE TO DEACONS / DIRECTOR OF DEACON PERSONNEL

A deacon is “in direct relationship with the diocesan bishop with whom he is in communion and under whose authority he exercises his ministry...It is, therefore, a particular responsibility of the bishop to provide for the pastoral care of the deacons of his diocese. The bishop discharges this responsibility both personally and through the director of deacon personnel.”¹¹ The Bishop’s Representative to Deacons / Director of Deacon Personnel is therefore appointed by the bishop and must always be a deacon or a priest.

The Bishop’s Representative to Deacons / Director of Deacon Personnel, and the Deacon Personnel Board may ask the bishop to become involved in a particular instance; or a deacon himself, after utilizing all appeals to the Bishop’s Representative and the Deacon Personnel Board, may ask the bishop to become involved.

The term of office for the Director of Deacon Personnel is five years, renewable by the bishop. The Director of Clergy Services reviews a yearly evaluation of job performance.

DIOCESAN STRUCTURE

The Office of Diaconate, The Bishop’s Representative to Deacons / Director of Deacon Personnel is under the Department of Clergy Services which is under the direction of the Vicar General and consists of:

1. Director of Clergy Services
2. Director of Deacons
3. Director of Deacon Formation
4. Director of Priest Continued Education
5. Director of Vocations

OFFICE OF THE DIACONATE

The Office of the Diaconate consists of:

1. Bishop’s Representative & Director of Deacon Personnel (Director of Deacons)
2. Administrative Assistant to the Director.

The Office of the Diaconate shall have an adequate budget and administrative assistance. The budget for the Office of the Diaconate is chancery confidential. The director shall conduct all affairs to the position and office with strict confidentiality.

¹¹ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States. February 2005, Washington D.C.: United States Catholic Conference, 2005, no.41.

DIRECTOR OF DEACONS JOB DESCRIPTION

The Bishop's Representative to Deacons / Director of Deacon Personnel shall fulfill the following duties:

1. Reports to the bishop of the Roman Catholic Diocese of Oakland and in close collaboration with the Vicar General of the Roman Catholic Diocese of Oakland.
2. Administers the Diaconate within the Diocese of Oakland. He shall be responsible for planning and directing all activities and operations of the Office. He shall authorize action, after consultation with the bishop for the good of the Roman Catholic Diocese of Oakland.
3. The director represents the bishop to each individual deacon, and to the community of deacons including wives of deacons and to the presbyterate on diaconal matters.
4. Prepares the Office of the Diaconate budget and submits the budget to the Director of Clergy Services.
5. Liaison between the Office of the Bishop to diocesan and parochial structures or organizations as well as the secular community for diaconal affairs.
6. Meets with the bishop quarterly to report on the diaconate community. He keeps the bishop informed on a regular basis as to important problems or issues.
7. Meets with the Vicar General, Director of Clergy Services as needed.
8. Attends the monthly Department of Clergy Services meetings.
9. The Director of Deacons has the bishop's veto power in all issues of the deacon community, boards, committees and Deacon Personnel Board.
10. Acts as ex-officio member of the Diocesan Diaconate Council in order to keep the diaconate community abreast of happenings in the diaconate; to seek their advice and consultation.
11. Acts as ex-officio member of the Deacon Board in order to keep the diaconate community abreast of happenings in the diaconate; to seek their advice and consultation.
12. Acts as ex-officio member of the Deacon Executive Committee for consultation, direction and information of the Office of the Diaconate.
13. The director is the Bishop's Representative and Director of Deacon Personnel and as such he chairs all Deacon Personnel Board Meetings. He prepares the agenda for the meeting; sees that the minutes are kept, and recommends personnel matters.
 - a. Since the Deacon Personnel Board was created to assist the Director of Deacon Personnel, a spirit of collaboration is essential. In collaboration with the Deacon

Personnel Board, he accepts agenda topics from Board members, fosters discussion from Board Members and accepts and honors recommendations from them.

- b. The director may veto a particular recommendation of the Deacon Personnel Board for sound reasons. In such circumstances, he must comply with both of the following:
 - 1) Inform the Deacon Personnel Board of the intention to act contrary to its recommendation;
 - 2) Inform the bishop of the veto and why.

The bishop reserves the right to make his decisions on the matter.

14. The director proposes policies and procedures relating to the diaconate for the bishop's approval.
15. Collaborates with deacons and their pastor/supervisor in addressing issues and/or concerns in the performance of their diaconal ministry.
16. Assists in conflict management and arbitration with regard to deacons and those they minister with.
17. Implements appointments and evaluations with the pastor/supervisor of deacon's parish or institution.
18. Keeps abreast of international, national, regional, and local developments that have an impact on the diaconate and disseminates information as appropriate.
19. Is a voting member of NADD (National Association of Deacon Directors) and represents the Diocese of Oakland at the yearly convention if he so attends.
20. Is a voting member of NADD Region XI and if able attends the yearly meeting.
21. Assist in the implementation of the Vatican directive and the U.S. Conference of Catholic Bishop's National Directory on the Formation, Life, and Ministry of Deacons in the Catholic Church.
22. In collaboration with the Diocesan Diaconate Council, Deacon Board and Deacon Personnel Board, assesses the Church's ministry needs of parishes, agencies, institutions and deaneries regarding diaconal ministry within the diocese.
23. Provide services for the personal development of married deacons and the wife of deacons for the sustenance of their marriage and family relationships.
24. Provide services for the celibate deacon in living out a life of celibacy in relation to his life, family and parish family.
25. Fosters special care and ministry within the deacon community for the widow and widower.

26. With the Deacon Personnel Board reviews the Deacon Ministry Evaluation Forms submitted from the pastors/supervisors and the deacons themselves.
27. Is responsible for deacon continued education. This may be delegated to the deacon Continuing Education Committee of the Deacon Board.
28. Maintains ongoing contact either personally or with the assistance of the Deacon Personnel Board members, with deacons regarding their desire for or openness to a change in assignment.
29. Visits or contacts Pastors or Supervisors of deacons to evaluate if the deacon is working within the frame work of the Deacon Decree of Appointment (ministry agreement) both Service and Liturgical.
30. The director promotes the diaconate and shows support of diaconal ministry. He strives to bring out the best in deacons and challenges them to grow in spirituality and ministry.
31. Administers “Testimonial of Suitability for Temporary Diaconal Ministry” letters for deacons in a timely manner for Dioceses, institutions and civil agencies requesting such information.
32. The director is responsible to deal with concerns of conduct, health or retirement of deacons in consultation with the Deacon Personnel Board and the bishop.
33. Responsible for the yearly deacon community retreat, selecting the retreat master, selecting the location of the retreat, budgeting, social, invoicing parishes for assigned deacons and wife, and invoicing the St. Stephen’s fund for cost of widows who attend. The retreat is the sole responsibility of the director. He may however delegate certain aspects of the retreat to individuals and or committees. The Deacon Personnel Board members are the greeters and staff the check-in table for arriving deacons and wives.
34. Receives and reviews attendance logs of study days, required deacon continuing education, support groups, retreat, diocesan mandatory workshops or other events. These are shared and reviewed by the Deacon Personnel Board for discussion, consultation and if necessary recommendation.
35. Manages the Office of the Diaconate and maintains proper records, files, logs and deacon personnel files to meet canon law and diocesan requirements.
36. The director fosters enforcement of the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States requirements, and policies of the diocese.
37. Responsible for deacons functioning in their proper role in the celebration of the Sacred Liturgy and the various rites of the Church where deacons can and should be functioning. Therefore, he is an ex-officio member of the Spirituality and Liturgy Committee of the Deacon Board.
38. Initial contact with and maintains records of deacons seeking temporary or permanent ministry within the diocese. He is the initial contact with deacons seeking Incardination

or Excardination, Leaves of absence or retirement. The director will then instruct the deacon on properly submitting his required letter to the bishop.

39. The director is responsible for deacon accountability to the bishop and the policies of the Bishop of the Diocese of Oakland.
40. As the Bishop's Representative he may place deacons on various diaconal status, e.g. "Leaves of Absence." The bishop will be notified as well as the Deacon Personnel Board. Confidentiality issues may negate discussion with others in the deacon community.
41. The director may designate a deacon on the Deacon Personnel Board to be his representative if he is out of the diocese for any reason. His designate shall act only in an emergency situation that may need immediate attention in accord with established diocesan policy. There may be a need to consult the Vicar General for advice or approval of an issue.
42. Recommends administrative policies and procedures which govern the operation of the Office of the Diaconate.
43. Communicates with diocesan bishops or their deacon directors regarding status of their deacons ministering in the Diocese of Oakland.
44. Maintains yearly contact by letter or form with all deacons of the Diocese of Oakland actively ministering or inactive outside the diocese.
45. Management of complaints from the laity regarding deacons. May authorize an investigation of the complaint. He immediately forwards sensitive issues to the bishop, Vicar General and Chancellor.
46. Advises the bishop as to diocesan needs for diaconal ministry and shortages and projections for diaconal staffing in ministry.
47. Maintains assignments records, personnel files, deacon directories and deacon necrology listings.
48. Completes yearly national information forms from the United States Conference of Catholic Bishops.
49. Administers payments to deacons or widow from the St. Stephen's Deacon Help Fund in collaboration with the Deacon Board Executive Committee on a strictly confidential basis.
50. Responsible for the accountability of deacons adhering to the policies of the Diocese of Oakland, may direct or make recommendations to the Deacon Personnel Board, Deacon Board, Diocesan Diaconate Council, Deacon Board Executive Committee and/or the deacon community as a whole.
51. Responsible for setting meeting dates with the deacon candidates in formation and their wives several months prior to ordination and conducts interviews in collaboration with

the Deacon Personnel Board to explore recommendations to the bishop for future diaconal assignments.

- a. Director to contact pastors or supervisors for possible future assignment of deacon candidate before forwarding recommendation to bishop.
- b. Provides a study day for deacon candidates and their wives prior to ordination. Attendance is mandatory. The study day agenda is set by the Director and Deacon Personnel Board. Emphasis on distribution of the Deacon Handbook Policies and Procedures. Emphasis on expectations on deacon personnel and deacon community, continuing education requirements, deacon support groups, and allowing time for a question and answer period.
- c. Responsible for Post Ordination Continued Education Program as required by the U.S.C.B. National Directory for the Formation, Ministry, and Live of Permanent Deacons in the United States. This program includes a Mentoring Program.

THE DEACON PERSONNEL BOARD

PURPOSE

The Deacon Personnel Board works in consultation with the Diocesan Bishop through his Director of Deacons (Bishop's Representative to Deacon / Director of Deacon Personnel) to set and apply policy regarding deacon ministry in the Diocese of Oakland. The Deacon Personnel Board assists the Director of Deacon Personnel in the following areas: Set and apply policy regarding deacon assignments which includes initial assignments, review of deacon ministry agreements, (decree of appointment), deacon ministry reviews, deacon status in the diocese, deacon transfers, diaconal assignments and agreements, change of status of individual deacons, deacon support group policy, deacon retreat requirements, deacon continued education requirements, marriage problems or issues of the deacon or wife of a deacon, chemical or alcohol dependency problems, home visits, conduct or professionalism issues and in general personnel issues of the diaconate.

The Board aims to increase the efficiency and satisfaction of the deacons in their ministries, to facilitate the development of their personal talents and to employ their experience in diocesan and diaconal assignments. The Board will act on all matters directed by the Bishop through the Director of Deacon Personnel.

The Board assists the director of the Office of the Diaconate to formally cultivate a sense of community among deacons and their families, especially by providing an important ministry to those in need, to those who are ill, on leave-of absence, sabbatical, widowed and retired.

ACCOUNTABILITY

The Board is accountable to the Bishop through the Director of Deacon Personnel. In all consultations and decisions, the Board will strive to represent the best interests of the Diocese of Oakland and the Diaconate Community.

MEMBERSHIP OF THE BOARD

1. The Diocesan Bishop
2. Vicar General
3. The Director of Clergy Services
4. Director of the Deacons (Bishop’s Representative & Director of Deacon Personnel) who chairs the Board and sets the agenda
5. Three deacons and if married the wife, elected by the deacon community.
6. The Bishop may appoint a deacon or if married deacon couple for a one or two year term as needed.

BOARD ELECTION PROCESS

All incardinated deacons of the diocese in “active status” and in good standing shall be eligible for membership on the Board. Retired deacons and deacons on official “leave-of absence or sabbatical status or out of the diocese are ineligible for membership.

TERM OF MEMBERSHIP

A deacon (if married and wife) are elected by the deacon community at the yearly deacon community elections, for a three year term. Term begins at the August Deacon Personnel Board meeting. This process allows that a new deacon or deacon and wife are elected each year, and one deacon and if married, deacon and wife will go off the Board each year. (After serving 3 years) A deacon or deacon and wife may be re-elected to the Board after a one year absence from the Board.

In order to provide appropriate representation from among the wives, and to provide a family perspective for Board deliberation, the spouse of a married deacon, who is nominated by the community, must be willing to serve with her deacon husband on the Board. This requirement should be kept in mind as part of the nomination process. Deacons who are single may be elected to the board.

PROMISE OF FIDELITY AND OATH OF SECRECY

At the first Board meeting in August a promise of Fidelity and Oath of Secrecy must be signed by the new members of the Deacon Personnel Board. This Oath is to be witnessed and signed by the Director of Deacon Personnel. The form will then be forwarded on to the Bishop for his signature. The Director of Deacon Personnel will file the completed document in the personnel file of the deacon.

Confidentiality regarding all matters that come before the Board or are discussed between the Bishop, Director of Deacon Personnel (Bishop’s Representative) and Board Members must prevail even after a deacon or wife of a deacon is no longer a member of the Board.

BOARD MEETINGS

Deacon Personnel Board meetings are held each month on the second Tuesday of each month except the month of July and December. The meetings take place in the evening at a location and time designated by the Director of Deacon Personnel.

VACANCIES ON THE BOARD

Vacancies through resignation or non-attendance shall be filled by appointment of the Director of Deacon Personnel to cover the unexpired term of the members who left. Names may be suggested by current Deacon Personnel Board members.

FUNCTIONS

The Board assists the Director of Deacon Personnel in administering the policies and procedures presented in the Handbook for Deacon Personnel - Diocese of Oakland with regard to personnel issues especially those regarding assignment of deacons.

1. The Board, through recommendations, advises the Director of Deacon Personnel on diaconal personnel concerns.
2. The Board, following the procedures presented in the Handbook, provides a peer ministry to deacons and their families, a ministry that is consistent with the human and Christian dignity of each deacon and wife.
3. Deacons and the wife of a deacon may consult with any Board member at any time to bring a personnel issue or concern to the Board.
4. The Board reviews the assignment and re-assignment of deacons and with the Director of Deacon Personnel makes assignment recommendations to the Bishop through the Director.
5. Review Ministry Agreements (Decree of Appointment) and make recommendations.
6. Review deacon support group yearly audit sheets to insure that all active deacons are actively participants in a deacon support group approved by the director.
7. Review change of deacon status with recommendation to the director and bishop.
8. Review Biannual Deacon Questionnaire. This form will be utilized to inquire about current parish assignment, desire to transfer now or in the future. There will also be an opportunity for deacon to raise concerns, point out areas of expertise, discuss ongoing formation and point out any skills improved or acquired.
9. Contact retired deacons and widows to insure deacon community assistance through prayer and support.
10. Assist director in surfacing those in need or financial help from the deacon community St. Stephen's Fund.
11. When the Handbook is reviewed for up-dating, the director and two members of the Board shall be members of the sub-committee.

MINISTRY AGREEMENT / DECREE OF APPOINTMENT

Every active deacon must have a viable and current Decree of Appointment (Ministry Agreement). This agreement is the basis upon which the bishop formally assigns a deacon to minister. A Decree of Appointment is considered “current” for a period of one year for newly ordained and then three years thereafter. A new Decree of Appointment may be called for by the bishop or the director at any time. Whenever there is a change of a pastor, administrator, or supervisor a new ministry agreement must be completed. The prior ministry agreement is in effect until the new one is completed and approved by the Deacon Personnel Board and director.

The Decree of Appointment will clearly delineate the expectations of the diocese regarding sacramental, liturgical and service ministries. Since it is from the Eucharistic altar that the deacon goes out from the church and into his service ministry of charity and justice, **a goal of 10 hours a month should be norm.**

The Decree of Appointment is an aid to the deacon and pastor/supervisor in expectations of ministry.

ASSIGNMENTS

1. A Deacon’s assignment in the Diocese of Oakland will be made by the Bishop in consultation with the Director of Deacon Personnel and the Deacon Personnel Board. It is understood that the Director of Deacon Personnel will contact all concerned parties to the potential assignment.
2. All assignments must take into consideration:
 - a. The needs of the diocese
 - b. The pastoral region/deanery,
 - c. The proximity of the assignment to the deacon’s residence,
 - d. The physical capabilities or limitation of the deacon,
 - e. The deacon’s time, talent, skills and family situation,
 - f. The deacon’s source of income regarding employment.
3. Assignments vitally affect the people ministered to and those who minister. Priorities must be assessed and individual gifts/charisms acknowledged. Ideally the person should match the position and find satisfaction in his ministry. However, it is equally recognized that the deacons of the diocese have a common responsibility to assist with meeting the needs and mission of the local Church.
4. Deacons must recognize that the diocese does not offer an unlimited choice of personnel or assignments. The good of the diocese can require within reason, the obedient acceptance of an assignment not perceived as ideal.

5. In recommending diaconal assignment, the Deacon Personnel Board will recommend the acceptance of a Ministry Agreement Proposal which has a balanced liturgical and service ministry. The approximate of time spent in ministry should be indicated in the ministry agreement. This is to include a clear line of accountability with required supervisory meetings. The place of assignment must allow time to fulfill the Diocese of Oakland required deacon community retreat, attendance at monthly deacon support group meetings, required continuing education, and or other obligations set forth by the bishop through his Director of the Office of the Diaconate.
6. No assignment will be recommended to the bishop until it is agreed upon by the wife of a deacon.
7. Recognizing that the deacon has a certain stability within a specific parish because it is the place of his and his family's residency, and/or near his secular employment, it is the policy of the Board to provide deacons with creative ministry opportunities, both inside or outside their parish of registration, in order to encourage a deacon's growth and to foster the growth of ministries as well.

CONSTITUTION AND BY-LAWS

THE DEACON PERSONNEL BOARD OF THE DIOCESE OF OAKLAND

CONSTITUTION AND BY-LAWS

PREAMBLE

The bishops of the United States encourage deacons, and wives if applicable, to support one another as stated in the Guidelines on Permanent Deacons; “the mutual support and fraternity of deacons are not just sociological or psychologically useful things; they are an integral part of the meaning of their vocation. Deacons are, therefore, encouraged to cultivate a sense of community among themselves. They have a diaconal ministry toward one another,... they can meet regularly to pray and to reflect together about their work, to address common problems, to study together, and to support one another.” (1984 Guidelines, par. 124 and 125).

The Deacon Personnel Board is therefore instituted with the endorsement of the Deacon Board as a formal support structure for deacons, their families, and their ministries within our local Church.

The Deacon Personnel Board exists to assist the diocesan bishop in serving the pastoral needs of the people of God in the diocese through ministering to the diaconate community.

ARTICLE I NAME

The name of this body shall be “The Deacon Personnel Board of the Diocese of Oakland,” hereinafter referred to as “The Deacon Personnel Board” or “The Board.”

ARTICLE II PURPOSE

Section 1: The purpose of the Deacon Personnel Board shall be to:

- 1.1 Minister to the diaconate community (deacons, wives and widows of deacons and their families) in all matters of concern either individually or collectively;
- 1.2 Cultivate a sense of community among deacons and their families;
- 1.3 Serve as a consultative body to the Office of the Bishop and, as appropriate, to other diocesan departments, boards and committees regarding deacon personnel needs, resources, and matters concerning the diaconate community.

ARTICLE III MEMBERSHIP REQUIREMENTS AND ELECTIONS

Section 1: The Deacon Personnel Board shall be composed of the following:

- 1.1 The diocesan bishop (ex-officio member);
- 1.2 The Director of Clergy Services (ex-officio member);
- 1.3 The Bishop’s Representative to Deacons/Deacon Personnel Director (ex-officio member);
- 1.4 Three deacons (and if married, their wives) elected by the diaconate community. At least two married deacons with their wives will be represented on The Board.
- 1.5 A deacon or deacon couple appointed by the bishop.

Section 2: The qualifications of the three deacon couples, or one single deacon and two deacon couples shall consist of:

- 2.1 All incardinated deacons of the diocese in “active status” shall be eligible for membership;
- 2.2 The spouse of a married deacon must be willing to serve with her husband for the couple to be eligible for membership;
- 2.3 Retired deacons and deacons on official “leave-of-absence status” are ineligible for membership.

Section 3: Election to The Board shall be conducted as follows:

- 3.1 Annually, or upon notification by the Bishop’s Representative to Deacons of a vacancy on The Board, the President of the Deacon Board will mail a nomination

- ballot to solicit nominations and draw-up a slate of nominees to enter into a discernment process;
- 3.2 Nominated deacons and deacon couples must meet the qualifications as outlined above in Article III - Section 2;
- 3.3 All incardinated deacons and wives of deacons are eligible to vote;
- 3.4 Voting shall be by mail in ballot (write-in nominations will disqualify a ballot);
- 3.5 The slate of deacons or deacon couples will be invited to enter into a discernment process to determine which deacon or deacon couple will serve the new term on the Board effective July 1.

ARTICLE IV OFFICERS, DUTIES, TERMS OF OFFICE

- Section 1: Designation
- 1.1 The diocesan bishop shall be the chief executive officer of The Board, and has all rights and obligations delineated in the Code of Canon Law which he exercises personally, and/or through his representative to deacons;
- 1.2 The secretary position shall be rotated among the members of The Board.
- Section 2: The duties of the officers shall be as follows:
- 2.1 The Bishop’s Representative to Deacons shall chair the meetings of The Board;
- 2.2 The Secretary shall prepare “confidential” minutes of The Board’s meetings; prepare the meeting agenda with assistance of The Board, and mail agendas and minutes to each Board member at least two weeks prior to The Board’s meeting.
- Section 3: The term of office on The Board shall be three years, with the possibility of re-election to one additional successive term. After that, a former board member may not be nominated again until one full year has passed.

ARTICLE V MEETINGS

- Section 1: The Board shall meet monthly, or as often as necessary, to accomplish its functions, to respond to personnel needs, and to recommend assignments, as well as to plan ahead.
- Section 2: Any member of The Board may request a special meeting to address personnel needs.
- Section 3: A Board member will forfeit membership for two unexcused absences or irregular attendance at Board meetings, or becomes unable to discharge his responsibilities.

ARTICLE VI AMENDMENTS

- Section 1: The Constitution may be amended or revised by an affirmative vote of two-thirds of the membership of The Board.

Section 2: Proposed amendments shall be voted upon only after they have appeared on two consecutive Board meeting agendas.

**THE DEACON PERSONNEL BOARD
OF THE DIOCESE OF OAKLAND**

BY-LAWS

Section 1: Accountability

1.1 The Deacon Personnel Board is accountable to the bishop. Under normal circumstances, it presents its recommendations to the bishop through his representative to deacons. In the absence of the bishop, the Representative to Deacons chairs the meeting of The Board.

Section 2: Amendments

2.1 These By-Laws may be amended or revised by an affirmative vote of two-thirds of the membership of The Board, providing the proposed amendment was accepted at a previous meeting of The Board.

Section 3: Functions of The Board shall be to:

- 3.1 Administrate the policies and procedures outlined in this Handbook;
- 3.2 Advise the Bishop's Representative to Deacons on diaconal personnel concerns;
- 3.3 Provide peer ministry to deacons and their families;
- 3.4 Address all matters referred to it by the deacons, whether individually or collectively;
- 3.5 Recommend diaconal assignments, new ministries, or variations in ministry which may utilize the special talents and experience of deacons and their wives, especially to meet the ministerial concerns of the poor.

Section 4: Committees

4.1 The Board may establish *ad-hoc* committees from among its membership, as needed, that will promote its work, e.g. by way of research.

MINISTRY OF A DEACON

The mission of the deacon is not to be seen as supplying ministry where there is a shortage of priests. The deacon is not a mini-priest, nor is he an assistant pastor. The diaconate is not a “step” toward priesthood. Rather, the diaconate is a unique and authentic vocation and ministry in its own right. The Dogmatic Constitution on the Church, (Art. 29) speaks of three areas of diaconal service: Ministry of Charity, of the Word, and of Liturgy. The following list is not inclusive of all diaconal ministries. It is a sampling of the types of ministries that help define the content of each category. New and creative ministries will continue to develop among deacons in response to the needs of the people of God.

MINISTRY OF JUSTICE AND CHARITY

Deacons are ordained essentially to “a ministry of justice that aims not only at meeting immediate needs but also at addressing their structural and institutional causes. Actions on behalf of social justice is thus an integral part of the deacon’s ministry of charity. He must not only assist the powerless and speak for the voiceless, but also help them to find their own voice and to assume power over their lives. The prophetic role of social criticism and reform can be carried out in specific ministries, but deacons who have secular occupations also have many opportunities to carry it out in their everyday work.”¹²

Deacons witness through person-to-person encounters. They give support to those who join together for public support. They respond to people who are seeking the hospitality of the local Church in response to their unique needs.

Deacons participate in established diocesan structures to promote the “diocesan agenda that would tie the local community more closely to the larger family of the diocesan Church and, through it, to the universal Church.”¹³

“The minister called ‘deacon’ is expected to be an agent of service, one who is personally and directly involved in satisfying the immediate and real needs of people. The entire range of corporal works of mercy should be integral to a deacon’s repertory as a minister of the Church. Such involvement is certainly essential to his credibility as a minister charged with a special responsibility for the consistency and effectiveness of the Church’s fidelity to Christ’s command of love for the least of our sisters and brothers (*Mt 25:31-46*).”¹⁴

MINISTRY OF LITURGY, AND OF THE WORD

“The deacon’s participation in the ministries of Liturgy and of the Word in a parochial setting will be validated by the authenticity and consistency of his ministry of charity. It seems fitting

¹²N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #38

¹³N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 45

¹⁴N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 41

that a deacon should not ordinarily be functioning liturgically or in a ministry of the Word in a parish on a regular basis unless that community also has a regular and broad-based access to his witness to charity.”¹⁵ “The deacon’s faithfulness to his charitable ministry will help validate his ministries of liturgy and the Word. When he appears as a liturgical minister, as presider or in an assisting role, it should be plain that he brings to the experience of worship those for whom he has been caring, and that he stands as a witness to their claim on our compassion. When he proclaims or expounds the Word, in whatever setting, his ministry must resonate with echoes of the voices of need he has listened to and must yield evidence of his firsthand struggle to speak good news to those who may have begun to lose hope. (Isaiah 61:1-3). Thus are the several expressions of the deacon’s ministry integrated in a unified witness to the abiding presence of the Servant Christ.”¹⁶

The deacon proclaims the Gospel, and may preach in liturgical gatherings. He may teach in religious education programs; pre-sacramental programs; and at other gatherings and meetings.

The deacon assists the bishop and priests as an Ordinary Minister at Eucharist; distributes the Eucharist; administers baptism; witnesses marriages; officiates at vigils, funerals and burial services; administers sacramentals and blessings; presides at prayer services, Benediction, Liturgy of the Hours, and other paraliturgies not reserved to priests alone.

SOCIAL JUSTICE MINISTRY

The “option for the poor” spoken of by recent popes and the bishops of the United States and Latin America applies to the diocese as does the recent emphasis on evangelization. Deacons, in particular, are ordained to the ministry of service. “By his ordination, particularly and officially committed to service, the deacon is to inspire, promote and help coordinate the service that the whole Church must undertake in imitation of Christ. He has a special responsibility to identify to the Church those who are in need and particularly those who are without power or voice at the margins of our society. Among such people, the deacon is to speak about Christ and to offer them the Church’s varied assistance. But in the Church, he is also to speak about the needy, to articulate their needs, and to inspire and mobilize the community’s response. He thus becomes a representative figure in whom the Church reaches out to the needy and the needy challenge the Church.”¹⁷ Deacons should be ready personally to serve in difficult assignments on their own initiative or on the request of the bishop.

Deacons should participate in some form of social action on behalf of the poor and marginal. They are primarily invited to minister to and be advocates for the alienated, the disenfranchised, the immigrant and the unchurched. “Deacons can and should be expected always to reflect a concern for the problems that arouse society’s conscience and challenge the complacency that so often marks our response. And that concern should be impelled to take action, both in personal witness and in mobilizing the resources of the believing community. Whether or not the deacon

¹⁵N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 52

¹⁶N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, pp. 42 - 43

¹⁷N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #37

is personally entrusted with directing aspects of delivering our institutional response, his identity as an ordained minister, a ritual sign, will usually cast him as a representative of the Church, one from whom a greater degree of sensitivity and insight will be expected.”¹⁸

PREACHING MINISTRY

All deacons in the Diocese of Oakland have faculties to preach. “The Deacon’s most solemn ministry of the Word is that of reading the Gospel and preaching at the liturgy. But as one deputed to bring the good news, he can extend his ministry in almost unlimited ways. At many gatherings and at formal meetings, he can communicate a word of joy and hope. Adult education and education of young people can become part of his concern. What is appropriate to the Office of Deacon is simply that he proclaim and witness God’s Word in all his service, ministries and actions.”¹⁹

The ministry of preaching for the deacon is rooted in the basic faculty to preach granted by canon 764. That canon requires, however, that before exercising the faculty to preach the deacon must have permission of the pastor or rector of the parish in which the preaching is to take place. Likewise, the faculty of canon 764 is subject to further regulation by the bishop of each diocese. In the Diocese of Oakland faculties for preaching is granted by the bishop of Oakland. In other dioceses, the deacon should always inquire about local norms before engaging in the ministry of preaching. Not all deacons are gifted preachers and as such may preach on a limited basis. The pastor and the Bishop’s Representative to Deacons / Director of Deacon Personnel may confer on the issue of preaching regarding a particular deacon.

The deacon may preach on the following occasions when he is the minister of a sacrament or liturgical rite:

1. The baptism of infants, and in some of the Rites of Christian Initiation of Adults.
2. The sacrament of matrimony.
3. Benediction of the Blessed Sacrament
4. Funeral services according to the Order of Christian Funerals.
5. The celebration of the Liturgy of the Hours.
6. When visiting the sick and bringing Viaticum to the dying.

The deacon may also preach at the following liturgies and on other occasions with the presider’s consent:

1. Any celebration of the Eucharist.
2. Any celebration of a sacrament at which he is not the presider.
3. Any retreats, days of recollection, missions, novenas, etc.
4. Any ecumenical gathering.

¹⁸N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 32

¹⁹N.C.C.B. Committee on the Permanent Diaconate, Permanent Deacons in the United States: Guidelines on their Formation and Ministry, Washington: USCC Publications, 1971

MINISTRY OF THE DEACON AT THE CELEBRATION OF THE EUCHARIST

The General Instruction on the Roman Missal (GIRM) should always be the primary guide. The following is taken from the GIRM Including Adaptations for the Dioceses of the United States of America, implemented in the Diocese of Oakland on the First Sunday in Advent 2011.

B. MASS WITH A DEACON

171. When he is present at the Eucharistic Celebration, a deacon should exercise his ministry, wearing sacred vestments. For the deacon

- a. Assists the priest and remains at his side;
- b. Ministers at the altar, with the chalice as well as the book;
- c. Proclaims the Gospel and, at the direction of the priest celebrant, may preach the homily (cf. above, no. 66);
- d. Guides the faithful by appropriate introductions and explanations, and announces the intentions of the Prayer of the Faithful;
- e. Assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels;
- f. As needed, fulfills the duties of other ministers himself if none of them is present.

The Introductory Rites

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.

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 particularly appropriate that he should 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 used, he assists the priest in putting some into the thurible and in incensing the cross and the altar.

174. After the incensation of the altar, he goes to the chair together with the priest, takes his place there at the side of the priest and assists him as necessary.

The Liturgy of the Word

175. If incense is used, the deacon assists the priest when he puts incense in the thurible during the singing of the Alleluia or other chant. Then he makes a profound bow before the priest and asks for the blessing, saying in a low voice, *Iube, domine, benedicere* (Father, give me your blessing). The priest blesses him, saying, *Dominus sit in corde tuo* (The Lord be in your heart). The deacon signs himself with the Sign of the Cross and responds, *Amen*. Having bowed to the altar, he then takes up the Book of the Gospels which was placed upon it. He proceeds to the ambo, carrying the book slightly elevated. He is preceded by a thurifer, carrying a thurible with smoking incense, and by servers with lighted candles. There the deacon, with hands joined, greets the people, saying, *Dominus vobiscum* (The Lord be with you). Then, at the words *Lectio sancti Evangelii* (A reading from the holy gospel), he signs the book with his thumb and, afterwards, himself on his forehead, mouth, and breast. He incenses the book and proclaims the Gospel reading. When the reading is concluded, he says the acclamation *Verbum Domini* (The gospel of the Lord), and all respond, *Laus tibi, Christe* (Praise to you, Lord Jesus Christ). He then venerates the book with a kiss, saying privately, *Per evangelica dicta* (May 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, or else kisses it himself, saying quietly, *Per evangelica dicta dicta* (May the words of the gospel). In more solemn celebrations, as the occasion suggests, a 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 appropriate and dignified place.

176. If, in addition, there is no other suitable lector present, the deacon should proclaim the other readings as well.

177. After the introduction by the priest it is the deacon himself who normally announces the intentions of the Prayer of the Faithful, from the ambo.

The Liturgy of the Eucharist

178. After the Prayer of the Faithful, 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. Next, he hands the priest the paten with the bread to be consecrated, pours wine and a little water into the chalice, saying quietly, *Per huius aquae* (By the mystery of this water), 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 used, the deacon assists the priest during the incensation of the gifts, the cross, and the altar; afterwards, the deacon himself or the acolyte incenses the priest and the people.

179. During the Eucharistic Prayer, the deacon stands near the priest but slightly behind him, so that when needed he may assist the priest with the chalice or the Missal.

From the epiclesis until the priest shows the chalice, the deacon normally 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 as they are shown to the people.

180. At the final doxology of the Eucharistic Prayer, the deacon stands next to the priest, holding the chalice elevated while the priest elevates the paten with the host, until the people have responded with the acclamation, Amen.

181. After the priest has said the prayer at the Rite of Peace and the greeting *Pax Domini sit semper vobiscum* (The peace of the Lord be with you always) and the people have responded, *Et cum spiritu tuo* (And also with you), the deacon, if it is appropriate, invites all to exchange the sign of peace. He faces the people and, with hands joined, says, *Offerte vobis pacem pacem* (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 closer to him.

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 completed, he immediately and reverently consumes at the altar all of the Blood of Christ that remains, assisted if necessary by other deacons and priests.

183. When the distribution of Communion is completed, the deacon returns to the altar with the priest and collects the fragments, if any remain, and then carries the chalice and other sacred vessels to the credence table, where he purifies them and arranges them in the usual way while the priest returns to the chair. It is also permissible to leave the vessels that need to be purified, suitably covered, at the credence table on a corporal and to purify them immediately after Mass following the dismissal of the people.

The Concluding Rites

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.

185. If a prayer over the people or a solemn formula for the blessing is used, the deacon says, *Inclinate vos ad benedictionem* (Bow your heads and pray for God's blessing). After the priest's blessing, the deacon, with hands joined and facing the people, dismisses them, saying, *Ite, missa est* (The Mass is ended, go in peace).

186. Then, together with the priest, the deacon venerates the altar with a kiss, makes a profound bow, and departs in a manner similar to the procession beforehand.

FOUNDATIONAL PRINCIPLES FOR DIACONAL MINISTRIES

THE DEACON IN THE CHURCH AND IN SOCIETY

In the years since it was restored in the United States, the diaconate has developed in response to the pastoral needs of the Church. Speaking to representatives of the diaconate in the United States, Pope John Paul II remarked: “It is a special joy for me to meet with you because you represent a great and visible sign of the working of the Holy Spirit in the wake of the Second Vatican Council. ... Yours is not just one ministry among others, but it is truly meant to be, as Paul VI described it, ‘a driving force’ for the whole Church’s service ... Today’s world is not lacking in opportunity for such a ministry. So many of the world’s people are oppressed by injustice and the denial of human rights. Still others are troubled or suffer from a loss of faith, or are tempted to give up hope. In the midst of this human condition it is a great satisfaction for me to learn that deacons in the United States are involved in direct service to the needy: to the ill, the abused and battered, the young and old, those who have known suffering in their marriages, the homeless, victims of substance abuse, prisoners, refugees, street people, the rural poor, victims of racial and ethnic discrimination. As Christ tells us, as often as you did it to one of my brothers and sisters, you did it to me.”²⁰

The diaconal ministry is essentially “a ministry of justice that aims not only at meeting immediate needs but also at addressing their structural and institutional causes. Actions on behalf of social justice is thus an integral part of the deacon’s ministry of charity. He must not only assist the powerless and speak for the voiceless, but also help them to find their own voice and to assume power over their lives. This prophetic role of social criticism and reform can be carried out in specific ministries, but deacons who have secular occupations also have many opportunities to carry it out in their everyday work.”²¹ The deacons’ understanding of their mission and ministry impels them, individually and collectively, to be more passionate in their defense of human rights and human dignity and more determined in their quest for racial/ethnic justice and social equality. Further they should enthusiastically support religious and civic causes which work to establish genuine community through a more humane and compassionate commitment to the healing and reconciliation of all people. This is precisely what Pope Paul VI directed in his letter on Evangelization: “We in the Church must shift from a policy of simply alleviating the results of oppression to one of seeking the causes of oppression.” Deacons, because of their ordination and their active participation in the secular society, have this prophetic role of social advocacy. They are involved in the mission of social change, commissioned to confront those institutions and corporate persons that oppress, manipulate, and destroy others and perpetuate misery and injustice. “Although most deacons can 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 market place. 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 that the Church has to offer are brought to the world. This mediating role

²⁰ John Paul II, Address to Deacons, Detroit, Mich., 1987

²¹ N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #38

can be made visible in particularly powerful ways by the manner in which the deacon fulfills his secular occupation and his civic and public responsibilities.”²²

It is equally important that the professional background and secular employment of the deacon be utilized within the Diocesan Church, as well as within the parochial or institutional setting in which a deacon serves. Deacons are gifted men whose experience in the secular society can benefit the work and mission of the local Church. Deacons are encouraged to share this experience in the support, planning, and building-up of the Church.

THE DEACON AND THE DIOCESAN CHURCH

Deacons must recognize that they are part of the universal Church, of a diocesan community, and of a parish family and must be responsive to the needs, priorities, and policies of that wider Church, beyond their own personal vision. Deacons must see their particular ministry as part of the overall ministry of the universal and diocesan Church, not as an entity isolated or separated from it. Deacons must be supportive of and contributors to the policies of the Church, community, or institution that they serve and be cooperative with others who hold positions of leadership and responsibility.

Deacons must develop an ecclesial perspective, so that they can be patient with people and institutions which change slowly. They must be tolerant of a diversity of ecclesiologies, spiritualities, ministerial life-styles and viewpoints within the Church. They must support the ethnic and cultural diversity of the local Church, and the Strategic Planning processes that address the needs and charisms of this diversity. “According to *Sacrum Diaconatus Ordinem*, deacons are, as far as possible, to take part in pastoral councils.”²³ They are to be active participants with these processes, speaking initially on behalf of the poor, the marginal, the dysfunctional, the voiceless ones whom they represent to the Church precisely because of their diaconal ordination. “Indeed, deacons should be included on all appropriate levels of pastoral consultation. Further, the diocesan bishop may fittingly establish a representative body of deacons to consult on matters affecting the diaconate, to give visible expression to their essential unity with him in the service of the Church”²⁴

THE DEACON AND THE BISHOP

“The deacon is accountable to the bishop in the exercise of the sacred order of diaconate. The community to whom he pledges himself as a public witness of the Servant Christ is thus larger than his immediate circle of believers in a parish or other pastoral unit. His ministry of service is an extension of the bishop’s solicitude for the growth and well-being of the entire flock. Yet the deacon is, by virtue of his lifestyle, very much a ‘local man,’ tied as is no other ordained minister

²²N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #132

²³N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #127

²⁴N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #57

or any vowed religious, to a particular place and community, by residence, livelihood, family considerations, etc. This rootedness in a local setting may seem to limit the deacon's diocesan character to a merely technical link. But it can perhaps be turned to better advantage if the deacon can be seen as commissioned to serve a diocesan purpose precisely in his local setting. Associated with the bishop, the deacon can be expected to promote a diocesan agenda that would tie the local community more closely to the larger family of the diocesan Church and, through it, to the universal Church."²⁵

THE DEACON, THE PRESBYTERATE, AND THE PARISH

Deacons are ordained for service to a diocesan Church and “exercise their distinct ministry in communion not only with the Bishop but also with priests. The priesthood and the diaconate are neither identical nor competitive, but, rather, complementary ministries. The diaconate is not an abridged form of the priesthood, but a distinct and full order in its own right. Both priests and deacons should understand, then, that the diaconate is not to be thought of or exercised on the model of the priesthood. Deacons and priests should have a genuine respect for each other and for the integrity of the two distinct ministries. For the good of the Church, the two ministries must be exercised in communion with one another.”²⁶

“It should be clear that the deacon is assigned by the bishop to a ministry in fraternal association with that of any priests who are appointed to a parish and one that is exercised under the coordinating authority of the pastor, but not as an all-purpose assistant to the pastor or priests. In actual practice, of course, the deacon will render much assistance in the performance of duties or functions which are common to both priests and deacons. But there is a great need to clarify the deacon's role as a servant of the diocesan Church, directly related to the bishop and accountable to him in principle, albeit very often through the bishop's appointed pastor or another priest. Where this three-way relationship of bishop, priest and deacon is blurred, it may seem that the deacon is valued mainly as a surrogate for the priest, simply filling roles previously associated with a priestly minister. On the other hand, it must also be clear that the deacon is neither a free-lance ministerial volunteer, nor someone whose job description is prescribed in a format like that common among today's ‘pastoral associates’ or other professional lay ministers. ... The distinctive nature of the deacon role in ministry must be recognized as an element in pursuit of the diocesan pastoral plan, particularly as it relates to service of those in various categories of need. ... Deacons and pastor/priests are brothers in service and in relation to the bishop. ... The deacon's participation in the ministries of liturgy and the Word in a parochial setting will be validated by the authenticity and consistency of his ministry of charity. It seems fitting that a deacon should not ordinarily be functioning liturgically or in a ministry of the Word in a parish on a regular basis unless that community also has a regular and broad-based access to his witness to charity.”²⁷

²⁵N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, p. 45

²⁶N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #121

²⁷N.C.C.B. Committee on the Permanent Diaconate, Service Ministry of the Deacon, pp. 49 - 50, 52

THE DEACON AND THE LAITY

“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 charisms. The diaconate must never be seen or experienced as competitive or threatening to the lay apostolate or to lay ministries. ... The whole Church is a 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.”²⁸

The empowerment of the laity is one of the prime responsibilities of the deacon. He should help the laity appreciate the dignity, empowerment, and responsibility they have to be the Church. Deacons should facilitate the utilization of the laity’s unique gifts and talents for building up the Body of Christ. For example, deacons, in their function as staff members, should be sensitive to ensure that whenever possible the laity is included in liturgies, programs, and activities. They should be advocates for the laity, enabling them to speak for themselves.

In the early Church, the deacon was spoken of as the “bishop’s eyes and ears.” This concept could provide the key for the development of the diaconate, namely, that the deacon exercises not a constant and always definable ministry but be a projection of the bishop’s ministry of discerning, according to the temporary needs and priorities of the day. With the bishop’s authority, the deacon might respond to particular concerns like drug addiction, inner city concerns, immigrants, migrant workers. Deacons would begin these ministries and, then, as the ministry develops, turn the ministry over to others. There will always be a need to respond to new and developing concerns.

THE DEACON AND THE DIACONAL COMMUNITY

“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 ordination and to the 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. Deacons are, therefore, encouraged to cultivate a sense of community among themselves. They have a diaconal ministry toward one another, too, which they exercise in countless ways, both informally and formally, as, for example, by establishing diocesan diaconal communities. In these communities, they can meet regularly to pray and to reflect together, and to support one another.”²⁹

Every deacon is required to participate in one of the established diocesan deacon support groups. A significant variety of groupings exist to meet the diverse needs of individual deacons and, if married, their wives are encouraged to participate as well. One representative from each support group is selected to serve on the Deacon Board. The Diocesan Diaconate Council, in collaboration with the Deacon Board, is the official diocesan forum for mutual dialogue with the

²⁸N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #129

²⁹N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #124, #125

bishop, and the full diaconal community of the diocese regarding personal and societal issues which address the pastoral needs of the people of God, especially of the poor and marginalized.

THE DEACON AND HIS FAMILY

Deacons may be celibate or married. A celibate deacon exercises his ordained ministry in his role as a member of a family, in his place of employment, as well as on those occasions when he functions officially within the local community. If married, the deacon exercises his ordained ministry in his role as husband and father, ... his place of employment, as well as on those occasions when he functions officially within the local community.

“Experience of ordained ministers who are married is recent. Special attention, catechesis, and direction must be given to this aspect of ministry, particularly to the mutual relationship between the sacrament of matrimony and the sacrament of orders. The deacon and his wife need to appreciate this potential for an integrated spirituality that relates the two sacraments. ... 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.”³⁰ “The deacon and his wife will need to make a realistic assessment of how her career, ministry, family, and personal preference will be affected and respected. ...

“The wife of the deacon may become involved in a type of team ministry 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. ... The 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 ministry, facilitate the utilization of this potential. Insofar as possible, the children should be informed and involved in the formation and ministry of their father to the extent that they are interested and appreciate to what degree their lives will be affected by his ordination. Programs can be developed to assist the children in maintaining healthy, unaffected relationships with their peers.”³¹ This “family perspective” must always be honored as essential in making specific ministerial assignments. Married deacons, their spouses, and their children can be examples par excellence as to how family, work and community responsibilities can be blended with a deep commitment to the mission of the Church and its service to the world. The diaconate family has a special contribution to make in strengthening family life.

THE DEACON AND THE DISCIPLINE OF CELIBACY

The code of Canon Law preserves the traditional discipline of the Church, whereby a married deacon who has been widowed may not enter a new marriage. The bishop and diaconal community will surely provide consolation, understanding, and direction through this painful adjustment. Dispensation from the law can be granted only by the Holy See. (Widows of

³⁰N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #106 - #107

³¹N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #110 - #112

deacons should be given similar sympathetic understanding by the local Church). Unmarried men, upon ordination, make a life time commitment to celibacy. “They should be instructed in the meaning and value of celibacy, helped to make such a serious commitment, given concrete and useful advice on dealing with its difficulties and problems, and encouraged to develop the spiritual and communal resources necessary to live it faithfully.”³²

THE RATIONALE FOR THE DIOCESAN DIACONAL INSTITUTION

The American bishops have authorized the ordination of married deacons and a suitable program has been started in several dioceses. However, there is a desperate need for such a program to be developed for the minority peoples. The Hispanic or Spanish-speaking peoples represent the largest single minority group in the Church, but there are very few priests and literally no voice within the policy making bodies of the Church. In the black Catholic community the same holds true. ... “This program would select, educate, and train a group of minority leaders who would be ordained as deacons by the bishop and who would serve the local parishes and minority communities. These deacons would be married men of definite leadership stature, who are committed to the Christian ideal of service. They would be able to relate to the Church and to the minority community at large. They would effectively inject into the ministry of the Church the wants, needs, and expectations of the people from a minority point of view. Their work would be two-fold: religious and community oriented. Religiously they would work with the local priest in a ministerial leadership role in the local parish. They would be involved in developing a meaningful liturgical expression that would be culturally and ethically relevant and meaningful to their people. They would be partners with the priest in creating a Christian community that is aware of the total needs and concerns of the entire population. These deacons would help the local parishes expand their work of service to the poor and needy. New programs of self-help could begin almost at once because of added leadership and manpower, as well as fresh insight into the local problems of poverty.”³³

“Although there is ambiguity in all aspects of life, by ordination the deacon is empowered to be a minister of the Word, of the altar, and of love and justice. No matter how unspecified or open ended his service may be, the deacon’s essential vocation is to preach the Gospel of social justice, and to witness this Gospel in a service that defends human rights and human dignity as unique, sacred, and inviolable. Deacons must be leaders rooted in this vision, leaders willing to risk themselves for the sake of all of God’s people.

“Deacons represent to the Church its calling as servants in the world. By struggling in Christ’s name with the myriad needs of societies and persons, deacons exemplify the interdependence of worship and service in the Church’s life. Diaconal ministry is not only the ‘Liturgy after the Liturgy’ - the taking out of peace and the Eucharist and servicing those in need. It is also the bringing in of the needs and the needy to confront the worshipping community with their own need to understand, to share, to be healed and reconciled. Diaconal ministry, because it is a ministry that crosses the boundary between the worshipping community and the larger civic

³²N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #100

³³Application for Funding - Campaign for Human Development: United States Catholic Conference, prepared by the Black Catholic Lay Caucus of the Bay Area, for the establishment of a minority diaconate program in the diocese of Oakland, March 1972

community, is a ministry that must work with conflict. It is a sign to the Church that conflict cannot be evaded. Diaconal ministry needs to discover a form of representative service without patronage; a service that makes people free rather than dependent; that shares in giving and receiving. In this way, it may hope to be truly a representative ministry.”³⁴

THE DEACON AND ECUMENISM

“Deacons meet the People of God primarily in the market-place of daily living. It is precisely here that so many new initiatives have been taken to bring Jesus Christ’s healing and comforting Word and power to the physically, economically, and spiritually needy of our day. Through this ‘market-place’ ministry, the Deacon extends the ministry of love and justice to all. There is no discrimination based upon race, color, or religion. Christian caregiving knows no limits. It brings together people of good will from all walks of life in response to human need and societal transformation.

“Many Christian Churches have ordained, or designated, deacons. Deacons represent to each Church community its calling to be servants in the world. Therefore, wherever possible we would encourage the deacons of these varied Christian denominations to engage in reflection together. This could hopefully lead to more mutual understanding, enrichment, and joint ministerial action with and beyond those confessional and other boundaries which today fragment the full service of the Church in the world. This diaconal ecumenical ministry and reflection will shed further light on ecumenical thinking and action in the field of ‘diakonia’ and, with time, provide the nucleus for a new encounter in Christian unity.”³⁵

THE DEACON IN INSTITUTES OF CONSECRATED LIFE

“Respecting the competencies of both the local ordinary and the major superior, the current procedural practice for the presentation, appointment, and transfer of members of religious institutes also applies to deacons. ... Both the institute and the local Church should mutually encourage the religious deacon to develop the necessary apostolic relationship with his diocesan confreres in order that he might more fully discover his unique diaconal vocation and role within the local Church.”³⁶

THE DEACON ASSIGNMENT AND ACCOUNTABILITY

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, of local communities, especially and essentially those that reflect the needs of the poor, and the personal qualifications and abilities of the deacon, as these have been discerned in his previous ministerial experience and the course of his

³⁴**Diaconal Minister: A Position Paper**, International Centre for the Diaconate, Freiburg, Germany, 18 May, 1992

³⁵**Diaconal Ministry: A Position paper**, International Centre for the Diaconate, Freiburg, Germany, 18 May, 1992

³⁶**N.C.C.B. Guidelines for Permanent Deacons in the United States**, 1984 Revision, #143, #146

formation. The assignment must also take into account his family and occupational responsibilities.

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 of the deacon himself. Such job descriptions will go far to prevent misunderstandings and disappointments arising among either the deacons themselves or other members of the Church.

“This ministry should be regularly evaluated and reviewed and may be revised when changes in Church needs or in the development of the deacon himself suggest it. The bishop is also responsible for supervising the ministerial life of deacons.”³⁷ This is accomplished through the Office of the Bishop’s Representative to Deacons, the Deacon Personnel Board, the Deacon Board, and through assigned supervisors who are to meet frequently with the deacon. It provides a personnel system that facilitates the accountability of the bishop to his deacons, and the deacon’s accountability to him. Supervision demonstrates a commitment on behalf of the diocesan Church to provide a caring ministry to its deacons, and for the deacons to be accountable for their ministry to the entire diocesan community. The diocesan Church has the right to make sure that a deacon’s ministry is high quality, Christ-centered care. Without accountability, there is no guarantee of consistent, dedicated, high quality care. The deacon may feel deserted, “burned out.” With supervision, the deacon is cared for, listened to, expresses personal needs, and is nurtured, supported and encouraged.

³⁷N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #117, #118

THE DEACON AND THE DIOCESE

DIOCESAN FACULTIES GRANTED TO DEACONS

By the authority of the Most Reverend Bishop of Oakland, the following faculties for diaconal service to the Church at Oakland are granted. They are to be exercised in cooperation with and under the direction of the pastor or agency director to which the deacon is assigned. They remain in effect according to the terms of a current ministry agreement.

THE FACULTIES ARE:

1. To assist the bishop and the priests during liturgical actions in all those activities which the ritual or diocesan policy assigns to the Office of Deacon.
2. To act as an ordinary minister of the Holy Eucharist; to bring Viaticum to the dying; to take Holy Communion to the sick in their homes, in hospitals and other health care facilities according to the directives given in the Roman Ritual.
3. To solemnly proclaim the Gospel at Mass and other liturgical functions.
4. To conduct Communion services outside Mass.
5. To preach at Mass and in the celebration of Sacraments.
6. To function as deacon at Mass according to the directives given within the Roman Missal and diocesan policy; to function as the presider of prayer at the communal celebration of the Hours, in the absence of the priest.
7. To solemnly baptize.
8. To baptize a person who is fourteen years of age or older without previously referring the matter to the bishop.
9. To preside at Christian funerals in accord with the Order of Christian Funerals. These Rites include being celebrant at the vigil or wake service in the home, funeral chapel, or church; the non-eucharistic Rites of the Church, e.g. welcome, Liturgy of the Word, Commendation; and the Rites in the cemetery.
10. To witness marriages, within the limits of the parish to which you are assigned. This faculty may be sub-delegated to a particular priest or deacon for a particular marriage, but not in general. Delegation for marriages outside the limits of the parish to which you are assigned must be obtained for each individual marriage.

11. To preside at Exposition and Benediction of the Blessed Sacrament according to the guidelines of the Decree on Worship of the Eucharistic Mystery (June 21, 1973). This includes wearing the cope, exposing the Blessed Sacrament and giving the blessing with the monstrance or ciborium.
12. To function as a deacon at the sacrament of reconciliation, during Rite II and III, according to the directives given in the Roman Ritual; to preside at communal penitential services, making the priests available to hear confessions particularly in Advent and Lent. The deacon may also lead non-sacramental celebrations, particularly in Advent and Lent, when a priest is not available, according to the directives of the Roman Ritual.
13. To preside at Sunday celebrations in the absence of a priest, according to the Directive of June 1, 1988, from the congregation for Divine Worship, when delegated to do so by the bishop or his Vicar General.
14. To confer blessings and to administer sacramentals which liturgical rites explicitly allow you to confer or administer. (Reference: Roman Ritual, Ordo, The Book of Blessings).

TITLE, ECCLESIASTICAL GARB, DIACONATE IDENTIFICATION

In the diocese of Oakland, the ecclesiastical title, “Rev. Mr.,” is authorized to be used by a deacon. In correspondence the title, “Rev. Deacon” may be used, and in conversation, he may be addressed “Deacon.”

The Code of Canon Law (Canon #288) exempts permanent deacons from the obligation of wearing ecclesiastical garb. The attire for deacons in the Diocese of Oakland in the past has been secular dress. The bishop has issued a directive permitting a deacon to wear the collar when engaged in specific ministries, i.e. jails, prisons, hospitals, etc. This directive was issued in a letter dated September 10, 2013 and includes additional information on deacon attire.

Upon ordination, the deacon will receive an identification card indicating his status within the diocese. The “official” deacon lapel pin, authorized by the National Association of Diaconate Directors may be worn.

DIOCESAN ASSESSMENT OF THE DIACONATE

In the Church there is a unity of mission, yet a diversity of ministry. The Church becomes the “living body of Christ” when all members submit their gifts to the discernment of the community, acknowledge the gifts of others, and then serve in accordance with their unique giftedness. It is in this discerning context that the diaconate community confirms its identity and role, and discovers new challenges for service.

Every five years, the Diocese of Oakland will assess the diaconal community and its ministerial impact within and upon the local Church. This assessment process will be directed by the Office

of the Bishop's Representative to Deacons in conjunction with the appropriate diocesan offices, the Diocesan Diaconate Formation Board, and the Executive Committee of the Deacon Board. This process provides for mutual accountability between the diocese and the diaconal community. It offers an opportunity to acknowledge the contributions of the diaconate to the local Church's life; to propose additional area for ministry; and to strengthen and provide additional resources for an integrated diaconal service. This assessment will review not only the diaconal ministry, but its structures of administration as well.

The Bishop's Representative to the Deacons will initiate the assessment process. Appropriate instruments for the process will be developed in conjunction with those specified above. Those to be included in the assessment are: all deacons, wives and widows of deacons, pastoral supervisors of deacons, all parochial priests, as well as representatives from among women and men religious, diocesan seminarians, lay ministers, department and agency heads, and people actually served by deacons.

The goals for the assessment shall be:

1. to realize the positive aspects of diaconal ministry and its contribution in deepening the diaconal family's spiritual life;
2. to assist the bishop and the diaconate community to evaluate and renew the range of functions within diaconal ministries, and to project future ministries to be developed;
3. to help the diaconal community become aware of needed resources to strengthen their personal, family and ministerial growth both professionally and spiritually;
4. to provide the diaconal community with an opportunity to assess its health, welfare, and priorities in relationship to the strategic plan of the diocese;
5. to assist the diaconate community to set clear goals for accountability, personal and familial growth, and ministerial effectiveness;
6. to measure the effectiveness of diaconal ministry in the diocese (determine the strengths and concerns of previous and present formation goals and continuing formation programs);
7. to review the administrative and organizational structures of the diaconate on diocesan and communal levels.

During the entire process strict confidentiality is maintained.

In addition to the bishop and the appropriate personnel specified above, the results of the Diocesan Assessment will be shared with the deacons, Deacon Board, and with the local Church through appropriate articles in The Catholic Voice.

PERSONNEL PROFILE

Every deacon shall have a personnel profile which gives an accurate outline of his needs, preferences, skills and expectations. The deacon shall complete his personnel profile before his first assignment in the diocese. He shall review and update the profile every three years thereafter.

The Bishop's Representative to Deacons shall keep a file of personnel profiles and shall ensure their updating. Only persons directly concerned with deacon personnel matters shall have access to the personnel profiles.

When considering assignments, the Deacon Personnel Board shall consult personnel profiles in an effort to avoid serious personality conflicts.

RELATIONSHIP WITH THE PRIESTS' CLERGY PERSONNEL DIRECTOR

The Bishop's Representative to Deacons shall meet quarterly with the Priests' Clergy Personnel Director to confer on mutual matters regarding diaconal ministries. They shall also confer when a new pastor, agency director, or department head is named to a place in which a deacon is currently assigned. They collaborate to ensure that the rights and privileges of each priest and deacon are honored in all personnel concerns.

RELOCATING TO ANOTHER DIOCESE

As a cleric the deacon is required prior to moving his residence and relocating in another diocese to send a written "request to leave the Diocese of Oakland" to the Bishop. This must be done prior to leaving, not after! Clearly state in the letter the reasons for relocation and the necessity for leaving. A copy of the letter must also be sent to the Bishop's Representative to Deacons. Once established in the new diocese the deacon must present himself to the Ordinary of that Diocese. The Bishop of the Diocese of Oakland requests that after three years of absence from the Diocese of Oakland, the deacon must request a letter of Excardination from the Bishop of the Diocese of Oakland. It is expedient upon the deacon to request a letter of Incardination from the Bishop of the new Diocese prior to sending the letter of Excardination. Copies of the letters should be sent to the Office of the Diaconate.

It is required of any deacon living outside the Roman Catholic Diocese of Oakland to keep in contact with the Bishop's Representative annually. It is required that a deacon living outside the Diocese complete the yearly reporting form sent from the Office of the Diaconate.

EXCARDINATION

Should residence in another diocese become permanent, the deacon, in consultation with the new diocese, should begin the excardination / incardination process.

The following procedures shall be observed:

1. A letter of petition from the new diocese should be forwarded to the bishop of Oakland, together with a petition written in the deacon's own handwriting requesting excardination.
2. After consultation with the Office of the Bishop's Representative to Deacons and the Deacon Personnel Board, with the bishop's approval, excardination from the Diocese of Oakland may be granted.
3. Upon receipt of the notice of excardination, the diocese in which the deacon wishes to be incardinated may incardinate him.

INCARDINATION

“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.”³⁸

The bishop, or his delegate, may confer the faculties upon deacons as specified within the Code of Canon Law, the Instructions to Liturgical Books of Ceremonies, Rituals, and Blessings, and others which pertain to their ministry. (See the description at the beginning of this section for a complete listing of diaconal faculties authorized for the Diocese of Oakland).

“The religious exercises the diaconal ministry under the authority of the local ordinary and his superiors according to universal law; he is likewise obligated to particular law, and directives of his institute.”³⁹

A visiting deacon who stays within the boundaries of the Diocese of Oakland more than two months for purposes other than vacation must present himself to the bishop or to his representative to deacons. Temporary faculties and other privileges are granted only within the norms of Canon Law and the statutes of the Diocese of Oakland and are given only by the bishop, his representative to deacons, or another priest whom the bishop delegates.

In order to assist a deacon, and his family, who have recently relocated their residency into the Diocese of Oakland, to insert themselves into the local diocesan church and diaconal community, the following procedures are specified:

1. The deacon should request a personal interview with the Bishop's Representative to Deacons as soon as convenient upon relocation. This meeting serves two purposes: first, to welcome the deacon to the diocese, and second, to establish a personal relationship with the diocese. It is recommended that a deacon give himself and his family ample time to be acclimated to the area. For this reason, the deacon should allow three to six months to pass before seeking to

³⁸N.C.C.B. Guidelines for Permannet Deacons in the United States, 1984 Revision, #115

³⁹N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #146

resume his diaconal ministry. It may be helpful, during this adjustment phase, to join the diaconal community for mutual nurturing and support. The dates, places, and times for these gatherings can be obtained from the Office of the Bishop’s Representative to Deacons.

2. A deacon who moves into the diocese and who has established residence for two months and wishes to minister as a deacon must formally request temporary faculties from the Bishop’s Representative to Deacons. This policy applies whether the deacon seeks incardination or remains attached to his “home” diocese. The following procedures shall be observed:
 - (a) The deacon must request a meeting with the Bishop’s Representative. He must bring a copy of a letter of good standing from the bishop of his diocese.
 - (b) The Bishop’s Representative will review the request and make an initial assignment recommendation to the bishop.
 - (c) Temporary faculties may be granted for a one year period by the bishop in writing. When granted, the deacon is expected to fulfill all diocesan policies applicable to deacons. Temporary faculties can be renewed annually, upon receipt of a written request from the deacon.
3. After two calendar years, if the deacon should seek incardination, the following procedures shall be observed:

- (a) After two years of full service, a deacon may wish to be considered for incardination in the Diocese of Oakland by submitting his application in writing, together with his reasons for this request. He should indicate a reasonable assurance of his continued presence in the diocese. A letter of recommendation and evaluation of the deacon’s present temporary ministry from his pastoral supervisor should also be presented. These letters should be forwarded to the Office of the Bishop’s Representative to Deacons.

In addition, a deacon may be required to submit reports of a recent physical examination and/or psychological assessment, as well as recommendations from his previous ministerial assignments. These reports are strictly confidential and are solely for the use of the Deacon Personnel Board in the incardination and assignment process.

- (b) A member of the Deacon Personnel Board and the deacon (and his wife) will review his (their) years of diaconal ministry. They will review the expectations, the priorities for diaconal ministry, and procedures for assignment and accountability within the Oakland Diocese. Upon the recommendation of the Deacon Personnel Board, and with the approval of the bishop of Oakland, the Bishop’s Representative to Deacons will prepare a formal petition for excardination. This petition, together with a personal petition written in the deacon’s own handwriting requesting excardination, will be forwarded to the bishop of the diocese from which excardination is being sought.

- (c) Upon the reception of the appropriate document of excommunication, the final decision on the request for incardination is the responsibility of the bishop of Oakland. The bishop of Oakland will then notify the deacon in writing of the incardination and the granting of diocesan faculties.
- (d) In the case of a negative decision on his request for incardination, the non-incardinated deacon has the option of requesting a hearing before the Deacon Personnel Board, the Bishop's Representative to Deacons, or before the bishop.
- (e) The Department for Evangelization and Catechesis, in consultation with the Bishop's Representative to Deacons, shall provide an orientation program which includes a review of the Diocesan Statutes and a familiarization with the diocesan organizational structure such as the Diocesan Tribunal, Catholic Charities, as well as other departments.

ABSENCE FROM THE DIOCESE

Should a deacon be required because of his employment, or another circumstance, to be absent from the diocese beyond a month, the deacon should notify the Office of the Bishop's Representative to Deacons.

The deacon should give, in writing, his temporary address and telephone number. He should also indicate the approximate time length of his absence. Since he is incardinated in the Oakland diocese, this procedure provides for mutual accountability during the time of absence. If he plans to become involved in diaconal ministry in the diocese in which he is in temporary residence, the deacon must obtain verification of his diaconal status and obtain a letter of introduction, prior to his departure.

DIACONAL STATUS IN THE DIOCESE

The following categories define a "diaconal status" within the diocese of Oakland:

ACTIVE: A deacon who has a current Diaconal Decree of Appointment (Ministry Agreement) reviewed by the Deacon Personnel Board and approved and signed by the Bishop's Representative to Deacons / Director of Deacon Personnel.

Three categories further define "active":

1. A deacon assigned to a parish, agency, or institution of the diocese in full or part-time capacity.

2. A deacon assigned to an agency, or institution, not under diocesan governance in a full or part-time capacity.
3. A deacon approved by the bishop to minister in a non-traditional mode of service and could include missionary ministry. This is considered a Special Diaconal Ministry.

RETIRED:

A deacon who, because of age or infirmity, has withdrawn from active ministry according to diocesan retirement policy. He is considered in “Good Standing” in the diocese. The retired deacon is accorded the title of “Senior Deacon.” The retired deacon may still minister in limited ministry approved by the Bishop’s Representative that is acceptable to the deacon and the pastor. All retired deacons are to be attached to a parish.

INACTIVE:

A deacon who has no Diaconal Decree of Appointment (Ministry Agreement) within the diocese. Inactive deacons are not in “Good Standing” in the diocese. An inactive deacon who wishes to return to active ministry shall submit his application in writing to the Bishop’s Representative to Deacons / Director of Deacon Personnel.

TEMPORARY LEAVE OF ABSENCE:

A leave of absence may be granted to a deacon when formally requested in writing to the Bishop’s Representative to Deacons / Director of Deacon Personnel. After a personal meeting with the Bishop’s Representative, a leave may be granted for the reasons of health, study, personal problems, family commitments, changes of occupation, parish situation, or temporary dislocation from the diocese.

Such a leave will be granted by the bishop for an agreed upon period of time. The situation will be reviewed upon expiration date of the leave. The leave may be extended if both parties deem this necessary. The deacon is to remain in contact with the Bishop’s Representative during the leave of absence for progress reports. A deacon may request a return to active ministry before the expiration date agreed upon.

A deacon on temporary leave of absence remains in “Good Standing” within the diocese. He is encouraged to participate in all activities of the deacon community such as deacon support group meetings, the annual deacon community retreat, diaconate socials, and continued education days.

SABBATICAL LEAVE:

A sabbatical is an extended period of time (3 months to a year) away from a deacon’s normal assignment. A deacon requesting a sabbatical must make his request in writing to the Bishop’s Representative to Deacons / Director of Deacon Personnel. A deacon who is granted a sabbatical in

writing from the Bishop’s Representative is considered in “Good Standing” in the diocese.

ADMINISTRATIVE

LEAVE OF

ABSENCE:

A deacon who has been relieved of all responsibility by the bishop or his representative from any ecclesiastical office or function, as well as participation in active ministry. The deacon may not function or represent himself as a deacon while this status is in effect.

SUSPENDED:

A deacon whose faculties have been suspended by the bishop or his representative may not function as an ordained cleric, nor represent himself as an active deacon while this status is in effect. The Office of the Diaconate will issue a letter notifying the deacon of the suspension of faculties.

UNAUTHORIZED

LEAVE:

A deacon who leaves his assignment without the permission of the bishop or his representative is on unauthorized leave. As a result, the deacon’s faculties are withdrawn. If the situation is not rectified within three months from notification of the removal of faculties, and after a first canonical warning that suspension will occur, the deacon will be subject to “suspension.” The deacon will not be in “Good Standing” in the diocese.

UNASSIGNED:

A deacon who through his own action, inaction, or mutual agreement is not functioning in an assigned diaconal role. Faculties as a deacon will be suspended by the bishop or his representative. The deacon is to be notified in writing of this status.

LAICIZED:

A deacon who voluntarily or involuntarily is returned to the lay state by the Holy Father at the request of the bishop. The Bishop’s Representative to Deacons / Director of Deacon Personnel will notify the deacon of this status preferably in person and in writing.

Note: Greater topic definition of the above may be addressed elsewhere in this Handbook.

COMPENSATION

“Deacons who devote themselves completely to the ecclesiastical ministry deserve a remuneration by which they can provide for their own support and that of their families. Deacons, however, who receive remuneration by reason of a civil profession that they exercise or have exercised, are to take care of their own and their family’s needs from the incomes derived from their profession. Expenses incurred by deacons in the exercise of their ministry should be recompensed by the agency, institution, parish or diocese for which the ministry is

undertaken.”⁴⁰ Deacons should be reimbursed for expenses incurred in ministry, such as telephone, mileage, mailing, etc. They should also be compensated for books and materials associated with their diaconal assignment, and with the requirements of the Continuing Education Program, as well as expenses associated with the annual retreat for deacons and their wives.

CASH INCOME

Stipends and Stole Fees are considered donations which are customary but freely given. Allowance needs to be made for those who cannot afford the usual donation. In the Diocese of Oakland the Stole Fees for baptism, weddings, and funerals are “donations to the parish.”

Recommended Stipends for Extra Clergy who come from outside their assignment

1.	Presider and/or preacher at one weekend liturgy	\$ 50
2.	Presider and preacher at several liturgies	\$ 200
3.	Communal Penance Service (Form II)	\$ 75
4.	Day of Recollection	\$ 300
5.	Weekend Retreat	\$ 350
6.	Good Friday preaching	\$ 150
7.	Guest Speaker	\$ 100
8.	Recommended mileage	current rate for cents per mile

A ‘freewill’ offering to the deacon may be accepted.”⁴¹

REIMBURSEMENTS

Reimbursements for out-of-pocket expenses related to ministerial assignments are to be negotiated with the supervising authority where the deacon is assigned. In all cases, records of expenses, i.e. receipts, car mileage log (if travel is an approved expense), materials invoices, etc. must be submitted and kept on file for auditing purposes. Approval must be obtained prior to expenditures to avoid misunderstandings regarding reimbursement should budget restrictions arise.

⁴⁰N.C.C.B. Guidelines for Permanent Deacons in the United States, 1984 Revision, #119

⁴¹Section D - Compensation (D-I) and Appendix XI - Stipends and Stole Fees (App. XI-1 of Handbook on Clergy Personnel Policies and Guidelines: Diocese of Oakland, 1991

OTHER REMUNERATION

1. Retreat:

The retreat costs shall be reimbursed by the place of assignment (a parish or the diocese if assigned to a diocesan ministry, e.g. prison ministry). If a deacon is retired, the retreat cost is to be borne by the diocese.

2. Other Continuing Education:

The deacon's personal book allowance, up to \$185.00, shall be given each year by the place of assignment. Reimbursement will be made upon presenting receipts.

3. Retirement:

These benefits shall be as prescribed by canon law for clerics.

HEALTH INSURANCE

In many cases deacons have health insurance provided through their secular employment benefit programs. Some have become eligible for medi-care and social security benefits to provide for their health insurance coverage. In cases where deacons have no health insurance and do not qualify for social security benefits the following options may be considered:

1. The paid diocesan health insurance program is provided for deacons who are employed by the diocese or parish for more than twenty (20) hours per week.
2. Upon recommendation by the Deacon Personnel Board, the diocesan health insurance program is provided for deacons who work in *unpaid*, volunteer ministry for more than twenty (20) hours per week, providing they become compensated and placed on a diocesan payroll program.
3. Upon recommendation by the Deacon Personnel Board, the diocesan health insurance program may be provided for deacons who would be classified as "hardship cases."

LETTERS OF COMMENDATION

A substantive letter of commendation addressed to the bishop, his representative to deacons, or to the deacon's place of ministry will be forwarded to the deacon with a copy retained in his personnel file.

LETTERS OF COMPLAINT AND CONCERN

In the case of signed letters of concern (health, etc.) or complaint, the writer shall be contacted for permission to use his or her name in discussing the matter with the deacon concerned. In

matters of serious complain or concern, the Deacon Personnel Board shall investigate the matter thoroughly and make recommendations to the Bishop’s Representative to Deacons. As prudence and brotherly concern indicate, the bishop, in person or through his representative, shall contact the deacon in question to respond to the matter. The deacon shall have the right to see the letter and to know the name of the writer. Ordinarily, the writer shall receive a written reply.

Anonymous letters to the Deacon Personnel Board or diocesan authorities shall be ignored and destroyed. However, any letter (anonymous or signed) regarding illegal or sexual misconduct involving minors shall be followed up carefully by the appropriate diocesan authority. Both discretion and just concern for the deacon and any other persons involved in the allegation will be followed.

No copy of any letter shall be filed unless legal liability or action requires the diocese establish such a file.

In cases where a caller identifies him/herself, the name and telephone number or address of the party shall be obtained, and the matter addressed as above. Anonymous telephone calls shall be treated in the same way as anonymous letters.

APPEALS - DUE PROCESS

A deacon has the right to appeal to the bishop on any grievance or alleged injustice. The Bishop’s Representative to Deacons or any member of the Deacon Personnel Board should be the first contact to assist a deacon in preparing an appeal or initiating grievance proceedings.

The due process procedure established by the Presbyterial Council, is applicable to deacons: “When conflict and differences arise between the pastor and the associate pastor (now parochial vicar) which cannot be amicably settled by them, let them make use of mediation facilities available and acceptable to both parties or, if necessary, refer the matter to the bishop.” (Diocesan Statute 8). Although this statute does not use the term “deacon,” it would apply as well to deacons by extension.

DEACON MARITAL CONCERNS

The teaching of the Church on marriage and family life is paramount in the diaconate community of the Diocese of Oakland. However, reality exists that some diaconal couples in the United States have suffered the pain of separation and divorce. The demands made on married couples can sometimes become difficult and overwhelming, causing couples to question their relationship and sacramental commitment to each other. The ministry of a deacon husband, together with the expectations of the communities in which he participates, can also add to this situation.

When a deacon or spouse begins to sense that their marriage is experiencing difficulty, or when tensions and problems become such that routine responsibilities to family, occupation and ministry are affected, the following procedures are to be followed:

1. The deacon has the responsibility to notify the Bishop's Representative to Deacons / Director of Deacon Personnel to discuss the matter. Hereafter called the Director of the Office of the Diaconate.
2. The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of the Director of the Office of the Diaconate.
3. The pastor parish administrator or supervisor where the deacon is assigned should notify the Director of the Office of the Diaconate when they become aware of the marriage problem.
4. When any or all of the above occur, the Director of the Office of the Diaconate will initiate pastoral discussion with the individual deacon.
5. Following a meeting with the Director of the Office of the Diaconate, a determination will be made whether the deacon should continue in active ministry. The sacrament of marriage is so very important that it may be necessary for the deacon to take time off to deal with the troubled marriage. Resources for counseling will be made available to the deacon and spouse.
6. If a deacon refuses counseling at the direction of the bishop or his representative, he is to be placed on leave from all ministry duties.
7. Further determination will be made regarding the marriage problem every 30 days.
8. If the problem cannot be resolved, the Director of the Office of the Diaconate will recommend to the bishop a course of action that will allow the couple to focus exclusively on the resolution of the problem. This may result in being placed on Administrative Leave of Absence, curtailment of ministry activities or placed on inactive status.
9. Should the situation deteriorate to the point of scandal or embarrassment or the responsibility on the part of the deacon for the marital difficulties is judged to be severely grave because of abuse, infidelity, criminality, pathology, etc., the Director of the Office of the Diaconate will recommend appropriate action to the bishop.

SEPARATION IN A MARRIAGE

When a separation occurs, the following procedures will be followed:

1. The deacon must notify the Director of the Office of the Diaconate.

2. The spouse has the right and is encouraged to bring this development to the attention of the Director of the Office of the Diaconate.
3. The Director of the Office of Diaconate, pastor, or supervisor will make sure that all responsible parties are informed.
4. The Director of the Office of the Diaconate will initiate a meeting with the deacon. A determination will then be made to what extent the deacon should continue in active ministry. Resources for counseling will be made available to the deacon, spouse.
5. Every sixty (60) days a further determination will be made regarding the status of the situation.
6. During this time of separation, the deacon is reminded that behavior appropriate to his marital and diaconal vows and his promises of Diaconate Ordination is required by Canon Law.
7. In the event that the deacon is adjudged as responsible for severely grave marital problems such as abuse, infidelity, criminality, pathology, etc., the Director of the Office of the Diaconate will recommend to the bishop one of the following courses of action: curtailment of pastoral duties, leave of absence, inactive status, suspension or laicization.

DIVORCE

When a divorce occurs, the following protocol must be followed:

1. The deacon is to contact the Director of the Office of the Diaconate. The spouse has the right and is encouraged to notify the Director of the Office of the Diaconate. The Director of the Office of the Diaconate, pastor or supervisor will make certain that all responsible parties are informed.
2. Resources for counseling will be made available to the deacon, spouse and if necessary the children.
3. It is the Policy of the Diocese of Oakland that a six month leave of absence will be required for the deacon to adjust to his new lifestyle.
4. Should the deacon, after consultation with the Director of the Office of the Diaconate, return to ministry, reassignment to a different parish or institution of the Diocese will be expected.
5. In the event that the deacon is adjudged as responsible for severely grave marital difficulties such as abuse, infidelity, criminality, pathology, etc., and/or if scandal has been caused, the Director of the Office of the Diaconate will recommend to the bishop inactive status or laicization.

6. The deacon must fulfill all financial and paternal responsibilities as required by the Civil Court and must live a life in accordance with his sacramental vows to marriage and the promises of Diaconate ordination. The deacon is expected to live a life of celibacy. This includes refraining from dating, keeping company frequently with woman which could affect the deacon's life of celibacy. This is in keeping with emphasis of not causing scandal to the church.

PROCEDURE IN EVENT OF A DEACON'S DEATH

The celebration of Christian Burial announces the paschal mystery of Christ. Those who in baptism have become one with the dead and risen Christ will pass with Him from death to life, and be welcomed into the fellowship of the saints in heaven.

The Church celebrates the eucharistic sacrifice of Christ's passover from the dead, and offers prayers and petitions for them. In communion with all Christ's members, the prayers which bring spiritual help to some may bring to others consoling hope. For those configured into Christ's ministry of service through ordination to the diaconate, these celebrations demonstrate our respect and honor for a "servant" in the "image of Christ." The funeral rites provide the diaconal community and the entire Church with an opportunity to reach out in love to the deceased deacon's family and community of service. Since a deacon is a special minister of service in the bishop's name, it is important that the diocese provide these procedures which demonstrate this reality.

Deacons should candidly and faithfully share their ideas and desires with their immediate families regarding arrangements for their Christian burial. To recognize death not as a tragic finality but the proclamation of the fullness of life - this is our participation in the victory of Christ. Accordingly, a deacon is required to complete the "Funeral Planning Form" within four months after his ordination. This form is to be forwarded to the Bishop's Representative to Deacons, who will send a copy to the Chancellor's Office. A copy of the form is found in the Deacon Forms section of this Handbook. This form will be renewed every five years.

The following procedures shall be observed:

1. PASTORAL PLANNING

- (a) The pastor, supervisor or family member should notify the Bishop's Representative to Deacons Office.
- (b) The Bishop's Representative's Office notifies the bishop and Chancellor, the president of the Diaconate Board, Catholic Voice, and other agencies as are necessary.
- (c) The Bishop's Representative's Office then notifies the deacon community via the established telephone chain procedure.

- (d) The Bishop's Representative should contact the Chancellor to ascertain if the bishop or his designate will preside at the Mass.
- (e) The Bishop's Representative to Deacons and the president of the Deacon Board will contact the widow of the deacon to express the community's sympathy.
- (f) The president of the Deacon Board will contact the responsible person designated to arrange for Mass cards and/or flowers to be sent on behalf of the community.
- (g) The cost of a burial plot for the deacon and wife will be assumed by the place of ministry. In the case of a retired deacon and wife the cost of a burial plot would be assumed by the last place of assignment or by the diocese.
 - 1) Those parishes that have a cemetery will provide a burial plot for their deacon, and, if applicable, his wife.
 - 2) Deceased deacons who served in diocesan administration should be provided a plot in a diocesan cemetery or nearest parish cemetery within the Diocese of Oakland.
 - 3) The family maintains the right to have their own family plot and may request that the deceased deacon be buried in the family plot. Cost for the family plot is incurred from the deacon's own financial situation and not the parish or diocese.
 - 4) This burial benefit is for deacons (and if applicable, their wives) of the Diocese of Oakland who are in good standing.

2. LITURGICAL PLANNING

- (a) The Order of Christian Funerals, 1988, should be followed for all phases of the funeral. The deceased deacon's wishes should be utilized by all involved in the funeral planning.
- (b) The appropriate polices of the Diocese of Oakland should be followed. All of the liturgical protocols which apply to priests should apply to deacons. (See Guidelines for the Funeral of Priests)
- (c) It is recommended that the vigil be conducted by deacons from the parish or from within the deceased deacon's Support Group.
- (d) The planning of the rites of the Order of Christian Funerals should include the widow, a representative of the deceased deacon's Support Group and members of the parish staff of the deceased deacon. The widow's or family's request and input is very important in planning the funeral liturgies.

- (e) The Bishop’s Representative and the president of the Deacon Board and/or the president-elect will be the official representatives of the Diaconate of the Diocese of Oakland. Allowance should be made for their presence at the funeral rites.
- (f) The traditional burial attire for a deceased deacon within the Diocese of Oakland is alb and stole or alb, stole and dalmatic. This is the first recommendation; however, the widow may prefer a second option of her choice.
- (g) All the deacons of the diocese are encouraged to participate, being vested as deacons, in the funeral liturgies.

3. ANNUAL REMEMBRANCE

A communal liturgy shall be celebrated in memory of all deacons and family members who may have died during the past year. The diaconal community is urged to pray for its deceased members.

REFERENCE SECTION

DEACON SAINTS

DEACON SAINTS IN THE LITURGICAL CALENDAR

From apostolic times, deacons have served the people of God in many exemplary and heroic ways. A few of them are listed in the Church's liturgical calendar as role models. Many were martyred for their actions. We include them here in order to remind us of their love for our Lord Jesus Christ, and to encourage and strengthen our resolve to follow in their steps.

Jan. 10 – Saint Nicanor

One of the original seven deacons chosen by the Apostles. After the stoning of Stephen he went on a mission to the Gentiles. He was put to death on Cyprus during the persecution of Vespasian, about 67 AD.

Jan. 13 – Saint Hermylus

A deacon in Singudunum (now Belgrade), was arrested along with his servant, Stratonicus, after being denounced to the authorities for being Christians. They were tortured and drowned in the Danube River in 315 AD. Their bodies were recovered by Christians and enshrined outside the city.

Jan. 21 – Saints Augurius and Eulogius

Both were arrested along with their bishop, St. Fructusus of Tarragona, then capital of Spain, during the persecution of Valerian. When they refused to worship to the pagan gods, and confessed their Christian faith, they were fastened to stakes and burned alive in 259 AD.

Jan. 22 – Saint Vincent

A Spanish deacon, was tortured to death for the faith at Valencia about 304 AD during the Diocletian persecution. St. Leo the Great is loud in his praise of St. Vincent, and hymns of the Christian poet Prudentius were composed in his honor.

Jan. 23 – Saint Parmenas

One of the original seven deacons chosen by the Apostles. He preached the gospel in Asia Minor and was put to death at Philippi in Macedonia under the Emperor Trajan about 98 AD.

Feb. 16 – Saint Valens

A deacon of the Jerusalem Church and an old man, was reputed by St. Jerome to know the entire Bible by heart. He was put to death at Caesarea in 309 AD during the last great Roman persecution.

Feb. 24 – Saint Flavian

Among the seven followers of St. Cyprian arrested and martyred at Cathage on the complaint of the procurator Solon. All were tortured and beheaded during Valerian's persecution in 259 AD.

Mar. 29 – Saint Cyril

A Palestinian deacon, was martyred about 362 AD under Julian the Apostate. According to Theodoret, he was horribly mutilated before dying.

Mar. 31 – Saint Benjamin

Arrested in Persia for preaching against the cult of Mazda. When he refused to promise to stop propagating Christianity, he was tortured and then impaled in 412 AD.

Apr. 4 – Saint Agathopus

Along with the lector Theodulus, was arrested for having a copy of the scriptures. On the order of the governor Faustinus, they were weighted with rocks and cast into the sea at Thessalonica in the year 303 AD.

Apr. 22 – Saints Abdiesus and Azadanus

Two Persian deacons who were put to death about 341 AD during the persecution which raged throughout the reign of King Sapor.

Apr. 30 – Saint James

Arrested with the lector Marian at Cirta, Algeria during the persecution of the Emperor Valerian. After being tortured they were taken to Lambesa, Numidia where they were beheaded in the arena with other Christians about the year 259 AD.

June 6 – Saint Philip

One of the original seven deacons chosen by the Apostles. He preached in Samaria (Acts 8:5) where he converted Simon Magus. He converted the treasurer of the Queen of Ethiopia (Acts 8:26). St. Paul stayed with him in his home in Caesarea (Acts 21:8).

June 9 – Saint Vincent of Agen

A deacon in Agen, Gascony, arrested for interrupting a Druid ceremony, was tortured and then beheaded about 300 AD.

June 9 – Saint Ephrem

Born of a Christian family at Nisibis about 306 AD. He exercised his office of deacon throughout the country as well as in Edessa where he founded a theological school. He was a great preacher and author, writing many books to confront the errors of his time. He died in 373 AD.

July 3 – Saint Iranaeus

Arrested with the matron Mustiola and accused of burying martyred Christians. They were scourged to death at Chiusi in Tuscany under Aurelian in 273 AD.

July 15 – Saint Barhadbescialas

Martyred in 354 AD under the Persian tyrant Sapor. His acts, written in Aramaic, are still extant.

Aug. 6 – Saints Vincent, Stephen, Magnus Januarius, Felicissimus, and Agapetus

These six deacons were put to death with Pope Sixtus II during the Valerian persecution. They were arrested in the cemetery of Praetextatus, outside Rome, where the Pope was saying Mass. They were executed on this date in the year 258 AD.

Aug. 10 – Saint Lawrence

A deacon under Pope Sixtus II, he had come to Rome from his native Spain. After the death of Sixtus, the Roman prefect demanded he turn over the treasury of the Church to the Emperor. Lawrence then presented the prefect with a collection of the blind, crippled, orphans, and other unfortunate people, and told the prefect these were the Church's treasure. The infuriated prefect ordered Lawrence to be fastened to a grid of iron and had a fire built under him, roasting the martyr to death.

Aug. 15 – Saint Tarsicius

It is not clear whether he was an acolyte or deacon at Rome. He was beaten to death on the Appian Way while carrying the Blessed Sacrament to Christian prisoners. Pope Damasus wrote a poem about the incident. The exact third century date is unknown.

Sept. 3 – Saint Phoebe

Commended by St. Paul to the Romans as deaconess of the church at Cenchreae, near Corinth (Rom.16:1-2); referred to as an assistant to his ministry. A Christian-Gentile woman whose name suggests was of pagan background and perhaps a freed slave. She was an influential leader in her community and brought many to follow Christ.

Sept. 4 – Saint Marinus

Born of Christian parents, he was a stone mason. He went to Rimini to find work and was amazed to see people of high birth laboring there as slaves because they refused to sacrifice to pagan gods. He worked to alleviate their suffering. The bishop of Rimini ordained him deacon so that he could baptize the many converts he was making. He retired to a hermitage outside Rimini. A town built on the spot became the Republic of San Marino. He lived during the fourth century.

Oct. 4 – Saint Francis of Assisi

Born in 1182, led a carefree youth but eventually renounced his wealth and committed himself to a life of evangelical poverty, preaching the love of God to all. He established a rule which many of his companions followed and he subsequently founded an order of nuns and a society of lay persons who practice penance while living in the world. Francis never felt worthy to be a priest and remained a deacon to his death in 1226.

Oct. 9 – Saint Eleutherius

Arrested along with St. Denis, the first bishop of Paris, and his priest Rusticus during the Decian persecution. The three were beheaded on this date in 258. Christians rescued their bodies from the Seine river. A chapel built over their tomb developed into the Abbey of St. Denis.

Oct. 11 – Saint Papyrus

Arrested with his bishop, St. Carpus; both were brought before the Roman governor at Pergamus (Turkey) where they were ordered to sacrifice to the Roman gods. When they refused, they were

tortured and burned at the stake. Records are unclear whether this happened during the persecution of Marcus Aurelius or Decian.

Oct. 12 – Saint Severus

Arrested along with his bishop, St. Philip, and two lesser clergy, SS Hermes and Eusebius. At their trial near Constantinople, they were ordered to deliver up the Sacred Books of the Church. They refused and were taken to Adrianople and tortured and burned at the stake during the year 304 AD.

Nov. 1 – Saint Caesarius

A deacon from Africa, condemned a human sacrifice being carried out at Terracina, Italy and proclaimed himself a Christian. The pagan mob seized him along with the priest, Julian, and threw both men into the sea. (First century).

Nov. 18 – Saint Romanus

Born in Palestine, became a deacon serving Caesarea and then Antioch. Arrested for exhorting Christian prisoners to keep their faith. Ordered to die by burning, he was saved when rain put out the fire. He was then tortured and strangled in 304 AD.

Dec. 26 – Saint Stephen

One of the original seven deacons chosen by the Apostles. The first Christian martyr whose life, work, and death is recorded in Acts. Considered one of the patrons of permanent deacons.

THE LITURGY OF THE HOURS

The Liturgy of the Hours Background – Historical Development

Judaism and the Early Church (6th Century b.c. - 5th Century a.d.)

The canonical hours stemmed from Jewish prayer.

In the Old Testament, God commanded the Israelite priests to offer sacrifices of animals in the morning and evening (Ex 29:38-42, Lv 6). Eventually, these sacrifices soon moved from the Tabernacle to the Temple built by Solomon (961 - 922 b.c.) in Jerusalem. The practice of reciting prayers at certain hours of the day or night is founded in the Psalms, wherein are written expressions like, "In the morning I offer you my prayer"(Ps 88:14); "At midnight I will rise and thank you" (Ps 119:62); "Evening, morning and at noon I will cry and lament"(Ps 55:18); "Seven times a day I praise you"(Ps 119:164). During the Babylonian Exile, when the Temple was no longer in use, the first synagogues were established, and the services (at fixed hours of the day) of Torah readings, psalms, and hymns began to evolve. This "sacrifice of praise" began to be substituted for the sacrifices of animals. After the people returned to Judea, the prayer services were incorporated into Temple worship.

The Apostles observed the Jewish custom of praying at the third, sixth and ninth hour and at midnight (Acts 10:3, 9; 16:25). The Christian prayer of that time consisted of almost the same elements as the Jewish: recital or chanting of psalms, reading of the Old Testament, to which were soon added readings of the Gospels, Acts, and epistles, and canticles such as the Gloria in Excelsis Deo. Other elements were added later in the course of the centuries. As time passed, the Jews began to be scattered across the Greco-Roman world in what is known as the Diaspora. By the time of the Roman Empire, the Jews (and eventually early Christians) began to follow the Roman system of conducting the business day in scheduling their times for prayer. In Roman cities, the bell in the forum rang the beginning of the business day at about six o'clock in the morning (Prime, the "first hour"), noted the day's progress by striking again at about nine o'clock in the morning (Terce, the "third hour"), tolled for the lunch break at noon (Sext, the "sixth hour"), called the people back to work again at about three o'clock in the afternoon (None, the "ninth hour"), and rang the close of the business day at about six o'clock in the evening (the time for evening prayer).

As Christianity began to separate from Judaism, the practice of praying at fixed times continued. The early church was known to pray the Psalms, which has remained a part of the canonical hours and all Christian prayer since. By 60 AD, the Didache, the oldest known liturgical manual for Christians, recommended disciples to pray the Lord's Prayer three times a day; this practice found its way into the canonical hours as well. Pliny the Younger (c. 63 - c. 113), who was not a Christian himself, mentions not only fixed times of prayer by believers, but also specific services—other than the Eucharist—assigned to those times: "they met on a stated day before it was light, and addressed a form of prayer to Christ, as to a divinity ... after which it was their custom to separate, and then reassemble, to eat in common a harmless meal."

As the format of unbroken fixed-hour prayer developed in the Christian monastic communities in the East and West, longer prayers soon grew, but the cycle of prayer became the norm in daily life in monasteries. In the monasteries and also in the cathedrals, which were served by monks or canons, celebration of the Liturgy of the Hours became more elaborate requiring not only a Psalter for the psalms, a lectionary for the Scripture readings, other books for hagiographical readings, a collectary for the orations, and also books, such as the antiphony and the responsoriary, for the various chants. These were usually of large size, to enable several monks to chant together from the same book. By the fourth century, the characteristics of the canonical hours more or less took their present shape. For secular (non-monastic) clergymen and lay people, the fixed-hour prayers were by necessity much shorter. In many churches and basilicas staffed by monks, the form of the fixed-hour prayers was a hybrid of secular and monastic practice.

In the East, the development of the Divine Services shifted from the area around Jerusalem to Constantinople. In particular, St. Theodore the Studite (c. 758 - c. 826) combined a number of influences from the Byzantine court ritual with monastic practices common in Asia Minor, and added thereto a number of hymns composed by himself and his brother Joseph (see Typicon for further details).

In the West, St. Benedict of Nursia (c. 480 - c. 547) in his famous Rule modeled his guidelines for the prayers on the customs of the basilicas of Rome. It was he who expounded the concept in Christian prayer of the inseparability of the spiritual life from the physical life. St. Benedict was known to have said "Orare est laborare, laborare est orare" ("To pray is to work, to work is to pray"). Thus, the fixed-hour prayers came to be known as the "Divine Office" (office coming from the Latin word for work). The Benedictines began to call the prayers the Opus Dei or "Work of God."

By the second and third centuries, such Church Fathers as Clement of Alexandria (c. 150 - c. 215), Origen (c. 185 - c. 254), and Tertullian (c. 160 - c. 225) wrote of the practice of Morning and Evening Prayer, and of the prayers at terce, sext, and none. The prayers could be prayed individually or in groups. By the third century, the Desert Fathers (the earliest monks), began to live out St. Paul's command to "pray without ceasing" by having one group of monks pray one fixed-hour prayer while having another group pray the next prayer.

By the end of the fifth century, the Liturgy of the Hours was composed of a Vigil or Night Service and seven day offices, of which Prime and Compline seem to be the last to appear, since the fourth-century Apostolic Constitutions VIII, iv, 34 does not mention them in the exhortation: "Offer up your prayers in the morning, at the third hour, the sixth, the ninth, the evening, and at cock-crowing". These eight hours were known by the following names:

Matins, now called the Office of Readings (*Matins "during the night", sometimes referred to as Vigils or Nocturns or in monastic usage the Night Office. Nocturns are divisions of Matins, the night office of the Christian Liturgy of the Hours. A nocturn consists of psalms with antiphons followed by three lessons, which are taken either from scripture or from the writings of the Church Fathers. The office of Matins is composed of one to three nocturns...*)

Lauds, or Dawn Prayer (*Lauds is one of the two "major hours" in the Roman Catholic Liturgy of the Hours. It is to be recited in the early morning hours, preferably near dawn. It forms a part of the Eastern Orthodox Office of Matins...*)

Prime, or Early Morning Prayer (*Prime, or the First Hour, is a fixed time of prayer of the traditional Divine Office, said at the first hour of daylight (6 a.m.), between the morning Hour of Lauds and the 9 a.m. Hour of Terce. It is part of the Christian liturgies of Eastern Christianity, but in the Latin Rite it was de-emphasized ...*)

Terce, or Mid-Morning Prayer (*Terce, or Third Hour, is a fixed time of prayer of the Divine Office of almost all the Christian liturgies. It consists mainly of psalms and is said at 9 a.m. Its name comes from Latin and refers to the third hour of the day after dawn...*)

Sext, or Midday Prayer (*Sext, or Sixth Hour, is a fixed time of prayer of the Divine Office of almost all the traditional Christian liturgies. It consists mainly of psalms and is said at noon...*)

None, or Mid-Afternoon Prayer (*None, or the Ninth Hour, is a fixed time of prayer of the Divine Office of almost all the traditional Christian liturgies. It consists mainly of psalms and is said around 3 p.m. ...*)

Vespers, or Evening Prayer (*Vespers is the evening, "at the lighting of the lamps", prayer service in the Western Catholic, Eastern Catholic, and Eastern Orthodox, Anglican, and Lutheran liturgies of the canonical hours. The word comes from the Greek εσπερινός and the Latin vesper, meaning "evening"...*)

Compline, or Night Prayer (*Compline is the final church service of the day in the Christian tradition of canonical hours. The English word Compline is derived from the Latin completorium, as Compline is the completion of the working day and is said before retiring...*)

Saint Benedict of Nursia (c. 480 - c. 547) is credited with having given this organization to the Liturgy of the Hours. However, his scheme was taken from that described by John Cassian (c. 365 - c.435), in his two major spiritual works, the Institutes and the Conferences, in which he described the monastic practices of the Desert Fathers of Egypt.

Middle Ages (mid 11th Century - 15th Century)

As the Divine Office grew more important in the life of the Church, the rituals became more elaborate. Soon, praying the Office began to require various books, such as a psalter for the psalms, a lectionary to find the assigned Scripture reading for the day, a Bible to proclaim the reading, a hymnal for singing, etc. As parishes grew in the Middle Ages away from cathedrals and basilicas, a more concise way of arranging the hours was needed. Smaller books called breviaries (a word that etymologically refers to a compendium or abridgment) were developed to indicate the format of the daily office and assist in identifying the texts to be chosen. These developed into books that gave in abbreviated form (because they omitted the chants) and in small lettering the whole of the texts and that could be carried when travelling. The spread of breviaries eventually reached Rome, where Pope Innocent III (1198 - 1216) extended its use to the Roman Curia. The invention of printing made it possible to produce them in great numbers. The Franciscans sought a one-volume breviary for its friars to use during travels, so the order adopted the Breviarium Curiae, but substituting the Gallican (French) Psalter for the Roman (The Gallican Rite is a historical sub-grouping of the Roman Catholic liturgy in western Europe; it is not a single rite but actually a family of rites within the Western Rite which comprised the majority use of most of Christianity in western Europe for the greater part of the 1st millennium

AD...). The Franciscans gradually spread this breviary throughout Europe. Pope Nicholas III (1277 - 1280) would then adopt the widely-used Franciscan breviary to be the breviary used in Rome. By the 14th century, the breviary contained the entire text of the canonical hours.

16th Century - Revision by Pope Pius V

The Council of Trent (the Council of Trent was the 16th-century Ecumenical Council of the Roman Catholic Church. Considered to be one of the Church's most important councils, it convened in Trento between December 13, 1545, and December 4, 1563 in twenty-five sessions for three periods...) in its final session on 4 December 1563 entrusted the reform of the breviary to the then pope, Pius IV (1559 - 1565). On 9 July, 1568, Pope (Saint) Pius V (1566 - 1572), the successor to Pius IV who closed the Council of Trent, promulgated an edition, known as the Roman Breviary, with his Apostolic Constitution *Quod a nobis*, imposing it in the same way in which he imposed his Roman Missal two years later and using language very similar to that in the bull *Quo primum* with which he promulgated the Missal, regarding, for instance, the perpetual force of its provisions, the obligation to use the promulgated text in all places, and the total prohibition of adding or omitting anything, declaring in fact: "No one whosoever is permitted to alter this letter or heedlessly to venture to go contrary to this notice of Our permission, statute, ordinance, command, precept, grant, indult declaration, will decree and prohibition. Should anyone, however, presume to commit such an act, he should know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul." It is obvious that he did not thereby intend to bind his successors.

17th Century

Pope Clement VIII (1592 - 1605) made changes that he made obligatory on 10 May 1602, 34 years after Pius V's revision. Urban VIII (1623 -1644) made further changes, including "a profound alteration in the character of some of the hymns. Although some of them without doubt gained in literary style, nevertheless, to the regret of many, they also lost something of their old charm of simplicity and fervour."

20th Century

Before Pope St. Pius X's (1903 – 1914) reform, Matins involved the recitation of 18 psalms on Sundays and 12 on ferial days. Pope Pius X reduced this to 9 psalms or portions of psalms, still arranged in three "nocturns", each set of three psalms followed by three short readings, usually three consecutive sections from the same text. For the profound revision of the book by Pope Pius X see *Reform of the Roman Breviary by Pope Pius X*.

After St. Pius X's reform, Lauds was reduced to four psalms or portions of psalms and an Old Testament canticle, putting an end to the custom of adding the last three psalms of the Psalter (148-150) at the end of Lauds every day. After these there is a short reading and response and the singing or recitation of the Benedictus. Vespers has a very similar structure, in that Pius X assigned to it five psalms and a New Testament canticle, and the Magnificat took the place of the Benedictus. On some days in Pius X's arrangement, there follow Preces or intercessions.

Pope Pius XII (1939 – 1958) allowed the use of a new translation of the Psalms from the Hebrew and established a special commission to study a general revision, concerning which all the Catholic bishops were consulted in 1955. His successor, Pope John XXIII (1958 - 1963), implemented these revisions in 1960.

Further revision by the Second Vatican Council

Many of the complicated rubrics (or instructions) that had governed recitation of the Liturgy were clarified, and the actual method of praying the office was made simpler. The Council itself abolished the office of Prime, reducing the number of canonical hours to seven. “Seven times a day do I praise Thee, because of Thy righteous judgments” (Ps119:164). Of the three intermediate Hours of Terce, Sext and None, only one was to be of strict obligation. Recitation of the psalms (excluding two imprecatory Psalms and some verses of others) and a much increased number of canticles was spread over four weeks instead of one. In the succeeding revision, the character of Matins was changed to an Office of Readings so that it could be used at any time of the day as an office of Scriptural and hagiographical readings. The Latin hymns of the Roman Office were in many cases restored to the pre-Urban form, albeit several of them were shortened.

Finally, a new revision was made by Pope Paul VI (1963 - 1978). Succeeding Pope John XXIII, who had convened the Second Vatican Council), with his Apostolic Constitution *Laudis Canticum* of 1 November 1970. Pope Paul VI's reform reduced the number of psalms or portions of psalms to three, and the readings to two, but lengthened these. A wider range of Old and New Testament canticles were included. In the present arrangement following the *Benedictus* and *Magnificat*, *Preces* or intercessions were added, and the Lord's Prayer recited before the concluding prayer.

Following the Second Vatican Council, the Catholic Church's Roman Rite simplified the observance of the canonical hours and sought to make them more accessible to the laity, hoping to restore their character as the prayer of the entire Church.

Current Practice

Current usage focuses on three major hours and from two to four minor hours:

The *Officium lectionis* or Office of Readings (formerly Matins), major hour

Lauds or Morning Prayer, major hour

Daytime prayer, which can be one or all of:

Terce or Mid-Morning Prayer

Sext or Midday Prayer

None or Mid-Afternoon Prayer

Vespers or Evening Prayer, major hour

Compline or Night Prayer

What was called the Roman Breviary is now published under the name "Liturgy of the Hours" (Liturgia Horarum in Latin) in four volumes, arranged according to the liturgical seasons of the Church year.

Volume I: Advent & Christmastide

Volume II: Lent, the Sacred Triduum & Eastertide

Volume III: Weeks 1 to 17 of the Year

Volume IV: Weeks 18 to 34 of the Year

The current liturgical books for the celebration of the Hours in Latin are those of the editio typica altera (second typical edition) promulgated in 2000.

Collins also publishes shorter editions of The Divine Office:

Daily Prayer - comprising the complete Divine Office, except for the Office of Readings

Morning & Evening Prayer - comprising the complete Morning, Evening and Night prayers from the Divine Office

Shorter Morning & Evening Prayer - comprising the Psalter for Morning, Evening and Night prayers and a selection of texts from the liturgical seasons and feasts

The source of this document on the Liturgy of the Hours is summarized from Wikipedia, the free encyclopedia.

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LITURGY OF THE HOURS – Presiding Guideline

The following table contains the general format for praying morning and evening prayer (Christian Prayer single volume pages 689 to 698). If the Invitatory is recited with Morning Prayer, follow the instructions on pages 686 to 689 and omit the introductory verse and response and go to Hymn.

LITURGY OF THE HOURS, MORNING AND EVENING PRAYER				
Morning Prayer	Who	Guide	Posture	Evening Prayer
		Introductory Verse & Response	Stand	
	PRESIDER	God come to my assistance (make sign of the cross)		
	ALL	Lord make haste to help me.		
	ALL	Glory to the Father, and to the Son and to the Holy Spirit		
		As it was in the beginning, is now, and will be forever. Amen. Alleluia.		
		HYMN	Stand	
		PSALMODY (2 Psalms and Cantic)	Sit	
Psalm OT Cantic Psalm	PSALM LEADER	Antiphon --- Begins Psalm		Psalm Psalm NT Cantic
	RIGHT SIDE	First Stanza		
	LEFT SIDE	Next Stanza Note: Right and Left continue alternating stanza of psalm.		
	RIGHT OR LEFT SIDE	Glory to the Father, and to the Son and to the Holy Spirit		
	ALL	As it was in the beginning, is now, and will be forever. Amen.		
	PRESIDER	Psalm Prayer		
	ALL	Antiphon		
		READING AND RESPONSORY	Sit	
	READER	Scripture Reading (Old or New Testament – not Gospel)		
	READER	Responsory		
	ALL	Response		
Benedictus Cantic of Zachariah		GOSPEL CANTICLE	Stand	Magnificat Cantic of Mary
	PRESIDER	Antiphon		
	ALL SING / RECITE	Gospel Cantic (make sign of the cross at beginning)		
	ALL	Glory to the Father,...		
	ALL	Antiphon		
		GENERAL INTERCESSIONS	Stand	
	PRESIDER	Intercession		
	ALL	Response		
		THE LORD'S PRAYER	Stand	
	PRESIDER	Invitation to pray		
	ALL	Our Father...		
		PRAYER OF THE DAY	Stand	
	PRESIDER	Prayer		
		BLESSING / DISMISSAL	Stand	
	PRESIDER	The Lord be with you.		
	ALL	And also with you.		
	PRESIDER	Blessing		
	ALL	Amen		
	PRESIDER	Go in peace.		
	ALL	Thanks be to God.		

Miscellaneous reminders:

1. No introductory invitation to prayer, e.g. let us place ourselves in the presence of God and...or mini homily is needed.
2. Hours begin with the words “God come to my assistance” (*as we sign ourselves*) not “In the name of the Father, and of the son, and of the Holy Spirit.” (The Invitatory begins with “Lord, open my lips”).
3. Alleluia: recite if in black, if in red parentheses recite only during the Easter Season (omit during Lent).
4. The antiphon at the beginning of each psalm of the psalmody is said by the psalm leader only.
5. The doxology is said after the psalm/canticle. (Omit when instructed).
6. The antiphon is repeated by the whole community after the psalm prayer, (or the doxology if there is no psalm prayer).
7. Note the different dismissal blessing for ordained / lay presiders (pages 693-694).

DIACONATE COMMUNITY LEADERSHIPDiaconate Community Presidents:

Deacon Nick Morris	1977 - 1979	Appointed class leadership prior to ordination.
Deacon Richard Martin	1979 - 1981	
Deacon Ovide Guesnon	1981 - 1983	
Deacon Frank Barnes	1983 - 1984	
Deacon George Peters	1984 - 1987	
Deacon David Rezendes	1987 - 1991	
Deacon Tim Moore	1991 – 1994	began 3 year leadership: Pres Elect, Pres, Past Pres
Deacon Al Petersen	1994 - 1995	
Deacon Jim Campbell	1995 – 1996	
Deacon Dick Folger	1996 - 1997	
Deacon Tim Moore	1997 - 1998	
Deacon Chuck Palomares	1998 - 1999	
Deacon Noe Gonzales	1999 - 2000	
Deacon Thom McGowan	2000 - 2001	
Deacon Ben Agustin	2000 - 2001	Served as President Elect then resigned
Deacon Bill Drobick	2001 – 2002	Bill accepted to complete Ben’s term of office
Deacon Bill Archer	2002 - 2003	
Deacon Garry Evans	2003 – 2004	
Deacon Ernie Freeman	2004 - 2005	
Deacon Matt Dulka	2005 – 2006	
Deacon Gary Wortham	2006 – 2007	
Deacon Dave Holland	2007 – 2008	
Deacon Tim Moore	2008 – 2009	
Deacon Bill Gall	2009 – 2010	
Deacon Ron Horan	2010 – 2011	
Deacon Rey Encarnacion	2011 – 2012	
Deacon Tim Moore	2012 – 2013	
Deacon David Young	2013 - 2014	

Bishop’s Representative to Deacons:

Deacon Leo Smith	1983 - 1990
Msgr. Ted Kraus	1990 - 1992
Deacon Frank Barnes	1992 - 1995
Deacon Dave Rezendes	1995 - Present

THE DIOCESAN DIACONATE COUNCIL**CONSTITUTION OF THE
DIOCESAN DIACONATE COUNCIL
DIOCESE OF OAKLAND****Article I - NAME**

The name of this consultative body shall be the Diocesan Diaconate Council (DDC).

Article II - MISSION

The mission of the DDC is to be in dialog with the Bishop and assist him in the exercise of his ministry of Charity and Justice to God's people in the diocese of Oakland, with special interest in all matters relating to the formation, life, and ministry of Permanent Deacons.

Article III – VISION

The vision of the DDC in accomplishing its mission shall be guided by the following values and objectives:

- A. To support and promote the diocesan mission statement to know Christ better and make Him better known.
- B. Rooted in the scriptural foundations of the call of Stephen and the six, to assist the Bishop in identifying and addressing the needs of the poor and marginalized in the diocese of Oakland.
- C. To promote ministerial competence and excellence within the diaconal community in its threefold ministry of Word, Liturgy, and Charity.
- D. To assist the Bishop in meeting the spiritual, liturgical, social, emotional, and physical needs of the people of God in a manner respectful of and celebrating their cultural diversity.
- E. Guided by the social justice teachings of the Church, to work for the transformation of society to live out the gospel values of justice, love, and peace.
- F. To foster ministries which encourage the faithful to live out their baptismal call to service and Catholic stewardship.

Article IV – MEMBERSHIP

The Diocesan Diaconate Council (DDC) membership is drawn from diocesan and deacon community leaders who influence whether directly or indirectly the formation, life, and ministry of permanent deacons. The membership shall consist of the Bishop, ex-officio members (elected

members of the Deacon Board, and diocesan positions), and appointed members by the bishop. Ex-officio and appointed membership is specified in Article I of the Bylaws.

Article V – MEETINGS

The DDC shall meet at least twice a year. Meeting guidelines and protocol are specified in Article III of the Bylaws.

Article VI – AMENDMENTS

This Constitution may be amended by a simple majority vote of the DDC membership present at the meeting at which the amendment is under consideration.

DIOCESE OF OAKLAND DIOCESAN DIACONATE COUNCIL BYLAWS

Article I – MEMBERSHIP

- A. Ex officio members:
- Deacon Board
 - The current elected President
 - The President-elect
 - The Immediate Past President
 - The Women’s Representative
 - Diocesan
 - Vicar General
 - Director of Deacon Personnel / Bishop’s Representative
 - Director of Deacon Formation
- B. Appointed members are appointed by the Bishop.
Provisional allowance:
1. The Deacon Board may recommend appointment(s) for the bishop’s consideration.
 2. Up to two additional members to be appointed by the bishop at his discretion.

Article II – TERMS OF OFFICE

The members of the DDC who do not serve as a function of their diocesan position or office held within the Deacon Board shall serve for a term of three (3) years.

Article III – MEETINGS

- A. The DDC shall meet at least two times a year (spring and winter) or other times at the request of the Bishop.
- B. The meetings shall be facilitated by the President of the Deacon Board, or in his absence, the President-elect of the Deacon Board. The President-elect records meeting minutes.
- C. The DDC will strive to make decisions by consensus, and if that cannot be reached, by vote of a simple majority of those present.
- D. Meeting Protocol Guidelines:
- a. Meeting dates shall be established by the Deacon Board President with consultation from the Board's executive committee, and no later than September 1st of each year.
 - b. The dates shall be forwarded to the Bishop's Representative for scheduling the meeting with the Bishop and Vicar General.
 - c. The Bishop's Representative will be responsible for reserving a conference room at the chancery for the DDC meeting.
 - d. At least two weeks before the meeting the Bishop's Representative will solicit agenda items from the Bishop and Vicar General, and forward to the Deacon Board President.
 - e. The Deacon Board President shall solicit agenda items from other DDC members and prepare the meeting agenda.
 - f. The Bishop's Representative will ensure copies of the agenda are provided to the Bishop and Vicar General at least a week prior to the meeting.
 - g. The minutes of the meeting shall be published no later than thirty days following the meeting.
 - h. The Bishop's Representative will distribute the meeting minutes to the Bishop and Vicar General.

Article IV – AMENDMENTS

These Bylaws may be amended by a simple majority vote of the DDC membership present at the meeting at which the amendment is under consideration.

DEACON FORMS

(A) Ministry Agreements:

1) Initial Ministry Agreement Proposal.....A

2) Renewal / Change of Ministry Agreement.....A2

(B) Evaluations of the Deacon:

1) Deacon Self-Evaluation.....B

2) Pastor / Supervisor Evaluation.....B2

3) Planning and Review Process Guide.....B3

(C) Funeral Planning Form.....C

(D) Continuing Education Report.....D

(E) Homily Evaluation Instrument.....E

FORM A INITIAL MINISTRY AGREEMENT PROPOSAL

DIOCESE OF OAKLAND

I. INTRODUCTION TO THE MINISTRY AGREEMENT:

This MINISTRY AGREEMENT PROPOSAL is intended as a help to a Pastoral Supervisor and the deacon who is assigned to work with him/her. It is meant to facilitate dialogue regarding the deacon’s ministerial service and also to assist the supervisor and deacon in reaching a broad understanding regarding that service.

This PROPOSAL promotes accountability to the bishop and to both the supervisor and the deacon. The bishop alone assigns the deacon to service, after a review and recommendation is given to him by both the Deacon Personnel Board and the Bishop’s Representative to Deacons.

This PROPOSAL should be regarded by all parties as a serious commitment. In preparing the MINISTRY AGREEMENT PROPOSAL, the supervisor and the deacon should refer to the Deacon Handbook - (The Deacon Assignment and Accountability), especially regarding the essential quality of a ministry to the poor.

II. THROUGH DIALOGUE, THE SUPERVISOR AND DEACON WILL IDENTIFY AND DESCRIBE BROADLY THE DEACON’S SERVICE IN THE FOLLOWING AREAS:

A. Ministry to the Poor:

1. Description and objective of Ministerial Task/s:

2. Approximate Number of Hours Monthly:_____

B. Diocesan and/or Diaconal Obligation:

1. Description of Diaconal Obligations:

2. Approximate Number of Hours Yearly: _____

C. Liturgical Ministry:

1. Description and Objective of Ministerial Task/s:

2. Approximate Number of Hours Monthly: _____

D. Other Ministries:

1. Description and Objective of Ministerial Task/s:

2. Approximate Number of Hours Monthly: _____

III. SUPERVISION / ACCOUNTABILITY:

The supervisor and deacon hereby agree to meet for an annual supervision conference according to the following schedule:

Date: _____

Time: _____

Place: _____

IV. COMPENSATION:

The deacon should be compensated according to the provisions delineated in the Deacon Handbook - Compensation (pages 19-20).

V. PROPOSAL IS MADE TO THE BISHOP OF OAKLAND IN MUTUAL AGREEMENT:

Deacon

Supervisor

Wife of Deacon

Date

VI. REVIEW AND RECOMMENDATION OF THE DEACON PERSONNEL BOARD:

VII. RECOMMENDATION OF THE BISHOP’S REPRESENTATIVE TO DEACONS:

Bishop’s Representative to Deacons

Date

VIII. ASSIGNMENT ACCEPTANCE:

Bishop's Signature

Date

Mail signed and completed form to:

BISHOP'S REPRESENTATIVE TO DEACONS
DIOCESE OF OAKLAND

FORM A2 RENEWAL / CHANGE OF MINISTRY AGREEMENT

DIOCESE OF OAKLAND

Name: _____ Date: _____

Parish / Agency: _____

This MINISTRY AGREEMENT promotes accountability to the bishop and to both the supervisor and the deacon. The bishop alone assigns the deacon to service, after a review and recommendation is given him by both the Deacon Personnel Board and the Bishop's Representative to Deacons.

The deacon's supervisor will comply with the following responsibilities:

1. Meet regularly, but no less than twice each year to review progress towards established ministry assignment goals and provide performance evaluation feedback.
2. The deacon, as clergy, should attend and be included in parish staff meetings. Meetings should be scheduled so that working deacons can arrange time to attend.
3. Payment of the deacon's annual education / training materials allowance; payment of the deacon's, and wife if applicable, annual diaconate retreat fee; and payment of the deacon's participation in any programs sponsored by the Department for Evangelization and Catechesis which are related to the deacon's liturgical assignment. (When the liturgical and service ministry agreements are not under a single parish or agency, the costs will be shared equally). The above expenses will be billed through the Office of the Bishop.
4. The deacon should be compensated for expenses incurred in execution of their ministerial assignments, and should receive stipends for liturgical services performed in accordance with diocesan guidelines.
5. Since the deacon is assigned by the bishop, the trust factor is unquestionable. As such, the deacon should have access, i.e. keys, combinations, etc. to all parish facilities to which the deacon is assigned to minister.
6. The deacon's liturgical vesture, including cleaning costs, is to be provided by the parish of the deacon's liturgical assignment.

I. LITURGICAL MINISTRY:

1. Description and Objective of Ministerial Task/s:

2. Approximate Number of Hours Monthly:_____

II. SERVICE MINISTRY:

1. Description and Objective of Ministerial Task/s:

2. Approximate Number of Hours Monthly:_____

III. SUPERVISION / ACCOUNTABILITY:

The supervisor and deacon hereby agree to meet for an annual supervision conference according to the following schedule:

Date: _____

Time: _____

Place: _____

IV. COMPENSATION:

The deacon should be compensated according to the provisions delineated in the Deacon Handbook - Compensation.

V. PROPOSAL IS MADE TO THE BISHOP OF OAKLAND IN MUTUAL AGREEMENT:

Deacon

Supervisor

Wife of Deacon

Date

VI. REVIEW AND RECOMMENDATION OF THE DEACON PERSONNEL BOARD:

VII. RECOMMENDATION OF THE BISHOP’S REPRESENTATIVE TO DEACONS:

Bishop’s Representative to Deacons

Date

VIII. ASSIGNMENT ACCEPTANCE:

Bishop’s Signature

Date

Mail signed and completed form to:

BISHOP’S REPRESENTATIVE TO DEACONS
DIOCESE OF OAKLAND

FORM B DEACON SELF-EVALUATION

DIOCESE OF OAKLAND

Year _____

=====

Name _____ Date _____

Parish/Agency _____

I. SERVICE MINISTRY

A. Have you fulfilled the terms of your Service Ministry Agreement ? _____

1.If not, please explain. _____

2. Have you added to it? If so, in what ways ?

B. At the present time what do you see as your greatest strengths for your service ministry ?

C. What areas of your service ministry do you see as needing improvement ?

D. Approximately how many hours a month do you spend in your service ministry ? _____

II. LITURGICAL MINISTRY

A. Have you fulfilled the terms of your Liturgical Service Agreement ? _____

1. If not, please explain. _____

2. Have you added to it? If so, in what ways?

B. In your liturgical ministry, what part or parts do you find personally fulfilling?

C. What areas of liturgical ministry do you see as needing improvement?

D. Are you currently preaching? If so, how often?

1. What do you see as your strengths in preaching?

2. What areas in preaching do you feel that you need to improve upon?

E. Approximately how many hours a month are you involved in liturgical ministry? _____

1. Are there any liturgical ministries that you are not exercising? If so, please list them, giving a brief explanation as to why not?

III. FAMILY

A. Have you been able to spend sufficient time with your family? Discuss.

B. If married, how does your wife feel about your ministry and the amount of time you spend in it? Do you take sufficient time for rest and recreation?

C. If single, do you take sufficient time for rest and recreation? Time with your family?

D. Is there anything happening in your family life (health, work, or relationships, etc.) that the Deacon Personnel Board could possibly help you with?

IV. RELATIONSHIPS

A. How would you explain your current relationship with your pastor/supervisor?

B. Explain the growth or lack of growth in your relationship with the members of the parish staff.

V. FUTURE OF DIACONATE

A. In light of the many challenges which have surfaced through strategic planning in our diocese, the thought of change in the wind and the emerging role of the laity in parish life, how do you visualize the role of the deacon in a changing church?

B. How do you see deacons preparing for a changing role in the diocese?

FORM B2 PASTOR / SUPERVISOR EVALUATION

DIOCESE OF OAKLAND
DEACON EVALUATION

Deacon being evaluated _____

Evaluator _____

Parish/Agency _____

Date _____

I. SERVICE MINISTRY (Where applicable)

A. Has the deacon fulfilled the terms of his Service Ministry Agreement ? _____

If not, please explain. _____

B. In what ways is the deacon’s service ministry in the parish/agency helpful to you and of service to the people?

C. What do you see as his greatest strengths for ministry?

D. What areas do you see in need of improvement?

E. Do you have any suggestions as to how he could be more effective?

II. LITURGICAL MINISTRY (Where applicable)

A. Has the deacon fulfilled the terms of his Liturgical Ministry Agreement ? _____

If not, please explain. _____

B. In his preaching, what do you see as his strengths?

What do you see as his weaknesses in preaching?

Can you suggest ways in which he might improve his preaching?

C. Are you satisfied with the way he serves as a deacon at Mass? At all other liturgical functions?

D. Are there areas of his liturgical ministry that cause you concern?

III. RELATIONSHIP

A. How would you describe your relationship with the deacon?

B. How would you describe the deacon’s relationship with the people of the parish/agency? With the parish staff?

C. How often do you meet with the deacon for evaluation and sharing of ideas?

IV. THE FUTURE

In light of possible structural changes in our diocese emerging from our strategic planning process thus far, how do you visualize the role of your deacon in the near future in your parish?

FORM B3 PLANNING AND REVIEW PROCESS GUIDE

DIOCESE OF OAKLAND

Name: _____ Date: _____

Parish / Agency: _____

This PLANNING AND REVIEW PROCESS GUIDE is provided as a self-help tool to assist both the deacon and supervisor in preparing for the formal performance review meeting. This process facilitates a collaborative and mutually supportive approach to address accountability and performance expectations regarding the deacon’s liturgical or service ministry agreement.

It is suggested that both the deacon and supervisor individually fill-out this form and exchange copies in preparation for the initial planning and review meeting. A mutually understood plan will be prepared as a result of the planning and review meeting with a signed copy sent to the Bishop’s Representative to Deacons. It is hoped the planning and review process will not only ensure the ministry agreement is fulfilled, but also the working relationship between the deacon and supervisor is strengthened.

Step 1: Review the deacon’s Ministry Agreement

The ministry agreement generally contains the basic ministry requirements, tasks, and areas of responsibility. To be more comprehensive the ministry agreement should also include key result areas (expectations), and significant working relationships identified.

Discussion question:

Does the ministry agreement adequately reflect the reality of the current assignment? If not, what needs to be added or deleted?

Step 2: Measuring Performance

If this is the first planning and review process meeting the focus will address performance expectations regarding the key result areas identified in the ministry agreement. If this is a

continuation of the process the focus will be on achievement of established goals, and progress towards growth and development areas identified as needing attention.

Discussion questions:

What goals did you achieve and what goals need further attention?

What are the most significant accomplishments in your ministries?

What areas of your ministry do you find challenging and needing attention?

Step 3: Develop Goals and Strategies

Goals can be described as end points or targets that will be achieved through the results of performing specific actions or strategies. While a goal is a destination, a strategy is the journey. Strategies are the methods and means of achieving goals.

Establishing mutually agreed upon ministry agreement goals and strategies will assist in addressing ministry expectations and developmental needs.

Discussion question:

What are the goals that need to be accomplished to fulfill the ministry agreement?

Step 4: Supervisor’s Support Plan

Once the ministry agreement goals and strategies have been identified and agreed upon, a support plan should be developed to ensure successful completion and desired results can be achieved. This step reinforces the mutuality and accountability of the planning and review process.

Discussion question:

What resources requirements, training, and assistance needs have been identified to support the goals of the ministry agreement?

Step 5: Planning and Review Summary

This step provides the means to document the feedback given during the interim planning and review sessions. Supervisor comments may include developmental objectives set for future

planning and review sessions, if applicable, or may summarize performance agreements reached as a result of the planning and review meeting.

Signatures of the deacon and supervisor do not necessarily mean agreement but merely signify both have read and understood the contents of the planning and review form once completed.

Supervisor’s summary of Deacon’s overall performance:

Deacon’s Comments:

Deacon’s Signature

Date

Supervisor’s Signature

Date

FORM C FUNERAL PLANNING FORM

BISHOP'S OFFICE
DIOCESE OF OAKLAND

Dear Deacon,

The enclosed FUNERAL PLANNING FORM is submitted to you and to all priests and deacons of the Diocese of Oakland to ensure that your wishes are honored at your death and funeral. The new Order of Christian Funerals reminds us:

Although planning the funeral before death should be approached with sensitivity and care, it can have the effect of helping the one who is dying and the family face the reality of death with Christian hope. It can also help relieve the family of numerous details after the death and may allow them to benefit more fully from the celebration of the funeral rites (Order of Christian Funerals, #17).

This form has been compiled in an effort to assist you in planning for your funeral. Not all of the items will apply in every case. Not every option possible is included. However, we invite you to use the form as a means of informing the diocese of your wishes and instructions. In the event of your death, the Bishop's Representative to Deacons, or some official deputized in his absence, will use this form to set in motion the honoring of your wishes and the planning of your funeral.

The most important element of this form is the identification of the "Coordinator of Funeral Arrangements." This person, whom you chose, would be a priest or deacon who would coordinate the arrangements in the event of your death. This person may, or may not, be the executor of your estate. This person ought to be conversant with the Order of Christian Funerals, in effect since November 1989, and liturgical planning in general. This person ought to be someone you have good reason to believe will outlive you. If you yourself are elderly or retired, the Coordinator of Funeral Arrangements ought to be someone significantly younger and healthier than yourself. If you fill in no other details on this form, please do name someone as Coordinator of Funeral Arrangements who will know your wishes and desires.

It is our plan to renew these forms every five years. In asking you to study and complete this form for the permanent files of the Bishop's Representative to Deacons (who will make a copy available to the Office of the Chancellor), it is our hope that the effort involved may encourage in you "the confident belief that death is not the end nor does it break the bonds forged in life" (Order of Christian Funerals, #4).

DIOCESE OF OAKLAND
OFFICE OF THE DIACONATE

Revised 3/20/2006

FUNERAL PLANNING FORM

Required of all deacons

PLEASE PRINT OR TYPE

Date completed: _____

Submitted by: _____

Address: _____ Telephone: _____

E-Mail: _____

Current Liturgical Ministry

Name of Church: _____

Pastor: _____

Address: _____ Telephone: _____

Last assignment in diocese, if different than above:

Current Service Ministry

Name of Church or Ministry: _____

Pastor or Supervisor: _____

Address: _____ Telephone: _____

Last assignment in diocese, if different than above:

Date of Marriage and place of wedding: _____

Date and place of birth _____

Date and place of ordination: _____

GENERAL INSTRUCTIONS IN THE EVENT OF DEATH

Executor of estate

Name: _____

Address: _____ Telephone: _____

Next of kin (if different than above)

Name: _____

Address: _____ Telephone: _____

Coordinator of Funeral Arrangements

Name: _____

Address: _____ Telephone: _____

Living Will Instructions

I wish to leave my Vestments to: Office of Diaconate to distribute within the deacon community.

YES _____ NO _____ OR to: _____

Name / Address / Telephone: _____

I wish to leave my Books to: Office of Diaconate to distribute within the deacon community.

YES _____ NO _____ OR to: _____

Name / Address / Telephone: _____

I wish to leave a monitory gift to the Deacon Help Fund.

YES _____ NO _____ If Yes, in the amount of \$ _____

Organ Donation Instructions:

BURIAL PLOT

Diocesan Deacon, and if married his wife (or widow) is entitled to be buried in the clergy section of a cemetery of the Diocese of Oakland, or in a parish cemetery. There is no charge for the grave site plot or opening and closing costs. Grave markers or headstones costs shall be borne by the deacon or wife of deacon’s estate.

Please list arrangements already made e.g. purchase of plot if you do not want to be buried in the clergy section. (If not buried in the clergy section, the costs for the plot, opening and closing, is borne by the estate of the deceased).

List any pre-need contracts, coffin selection, etc.

Preferred location of burial

Name of Cemetery: _____

City of Cemetery: _____ Telephone: _____

Check one:

_____ Grave Internment

_____ Mausoleum Internment (Estate paid, **not** provided by diocese or parish).

_____ Cremation (Estate paid, **not** provided by diocese or parish).

Funeral Director or Mortuary I prefer:

PLANS FOR THE FUNERAL

The coordinator of the funeral will seek to involve in the planning for the funeral the following persons or organizations:

My Support Group _____ OR Others: _____

Presentation of the Body

Note: It is customary that the deceased deacon be buried wearing vestments.

Over the white alb:

- Color of stole or dalmatic
(Order of Christian Funerals, #39): _____
- Christian symbol in hands
(Order of Christian Funerals, #86, #163): _____
- Christian symbol on or near coffin
(in addition to the Book of Gospels): _____

Pall Bearers:

(Order of Christian Funerals, #84, #161)

<u>Name</u>	<u>Address</u>	<u>Phone</u>
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____

Coffin bearers:

<u>Name</u>	<u>Address</u>	<u>Phone</u>
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____

THE VIGIL(S)

The Vigil is to be at the Church. (Not mortuary).

Location of Church Vigil: _____

Coffin Open: YES _____ NO _____ (Discretion of coordinator or spouse).

Forms of the Vigil(s):

Vigil for the Deceased with Reception at the Church:

(Order of Christian Funerals, #82ff): _____

Optional

Office of the Dead

(Order of Christian Funerals, #373ff): _____

Morning Prayer _____

Evening Prayer _____

THE VIGIL OR OFFICE OF THE DEAD

Presider: _____

Homilist: _____

Other Ministers (lector, musicians, if any preference):

Scripture Selections (if any - you may refer to reference numbers of the Order of Christian Funerals, #344):

Music requested: _____

Speaker(s) for eulogy (if any): _____

THE FUNERAL MASS

Order of Christian Funerals, #128ff.

Church Location: _____

The Bishop of the diocese usually presides at a deacon’s or priest’s funeral Mass. If the Bishop presides and is not the main Mass celebrant, he will sit in a special chair. The Bishop’s Representative to Deacons will be to the right of the bishop and the Deacon Board President on the left.

Mass celebrant if not the Bishop: _____

Homilist: _____

Concelebrants: _____

Reader for General Intercessions: _____

THE LITURGY OF THE WORD

Who do you wish to be Deacon of the Word: _____

Second Choice for Deacon of the Word: _____

Readings may be cited from the Lectionary, #789, or Order of Christian Funeral, #343 if preferred.

First Reading: _____

Psalm: _____

Second Reading: _____

Gospel Verse: _____

Gospel: _____

SPECIAL INSTRUCTIONS:

THE LITURGY OF THE EUCHARIST

Who do wish to be Deacon of the Table: _____

Second Choice for Deacon of the Table: _____

Presentation of the Gifts (bearers): _____

Preface: _____

Eucharistic Prayer: _____

Music requested (Order of Christian Funerals, #30-34):

Speaker for eulogy (if any):

FINAL COMMENDATION

If Bishop is not Mass celebrant, he should do the final commendation as Mass.

At Mass: _____

At Grave Site (Committal): _____

I ATTEST THAT THESE ARE MY WISHES

Name Printed

Signature

Date

FORM D DEACON'S CONTINUING EDUCATION REPORT

Name _____

Please complete and mail this form by December 15, annually, to:

Bishop's Representative to Deacons
Diocese of Oakland

+++++

1. Retreat(s) attended during the year (location and duration).

2. Day(s) of recollection and other spiritual programs (including local parish educational programs).

3. Spiritual Direction (frequency of meetings).

4. Directed reading, video or audio tape study programs. (List the name of the book, video or audio tape with a brief description of its value for you, also state the length of the tapes.)

5. Continuing Education Course / Seminars / Study Days, etc. CEU HOURS

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

6. Number of Deanery Meetings attended during the year_____

7. Support Group:

A. Are you participating in a support group? Yes No

B. Indicate frequency of attendance_____

8. The following space is intended for a proposal to complete the required fifteen (15) CEU hours, and/or to make a comment, suggestion, or share concerns, etc., that you might offer to the Continuing Education Committee of the Diaconate Board for our information and planning.

Signature

Date

Continuing Education Self-Record

<u>No.</u>	<u>Date</u>	<u>Course / Seminar / Study Day</u>	<u>Where Attended</u>	<u>Hours</u>
------------	-------------	-------------------------------------	-----------------------	--------------

FORM E HOMILY EVALUATION

Preacher’s Name: _____

Central message (state in one sentence): _____

Desired response: _____

Comment on reading of scripture: _____

CONTENT	<u>VERY GOOD</u>	<u>GOOD</u>	<u>CHALLENGE AREA</u>
Introduction			
Body (development, transition, illustrations)			
Conclusion			
Congregation sensitivity			
Rooted in the Word			
Realism			
DELIVERY			
Poise			
Diction and grammar			
Gestures and movement			
Voice (volume, tone inflection)			
Pacing			
Eye contact			

Other comments: _____

List inappropriate terminology: _____

List anything distracting or annoying: _____

How did you feel as a result of this homily: _____

Anything communicated non-verbally: _____

DIRECTIVES / MEMORANDUMS

DEACONS AND WIVES OF DEACONS IN DIOCESAN AND NON-DIOCESAN LITURGIES: A STANDARD PROTOCOL

1. DEFINITION OF TERMS OF DIOCESAN AND NON-DIOCESAN LITURGY

DIOCESAN LITURGY

Liturgies presided over by the Bishop or his designee that:

- A. Usually include Mass
- B. Are sponsored by a diocesan office and
- C. Where the diocesan faithful are invited to attend.

This would include but not limited to the Mass of Chrism, presbyteral/diaconal ordinations, Rite of Candidacy, Installation as Lector/Acolyte, special diocesan liturgies such as Anniversary of the Diocese.

NON-DIOCESAN LITURGY

Liturgies at which the diocesan faithful are not generally invited to attend, such as: the funeral of a deacon or wife of a deacon, Deacon Community Memorial Mass, deacon retreat liturgies, deacon reconciliation service, Deacon Assembly liturgies, and Epiphany party liturgies.

2. VESTING AND PROCESSING

DIOCESAN LITURGIES

The importance of a strong diaconal presence in diocesan liturgies is clearly described and encouraged by the Church when she states that “for the deacon, as for all members of the Church, the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all the Church’s power flows.”⁴² Furthermore, “for the Church gathered at worship, moreover, the ministry of deacon is a visible, grace-filled sign of the integral connection between sharing at the Lord’s Eucharistic table and serving the many hungers felt so keenly by all God’s children. In the deacon’s liturgical ministry, as a mirror, the Church sees a reflection of her own diaconal character and is reminded of her mission to serve as Jesus did.”⁴³

After completing a survey of existing practice in dioceses around the U.S., Canada, and the United Kingdom indicated that it is current practice within a majority of these diocese for the

⁴² Second Vatican Council, Constitution on the Sacred liturgy (Sacrosanctum Concilium) Dec.4,1963 Washington,D.C.: United States Catholic Conference, 1963, no.10

⁴³ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States. February 2005, Washington,D.C.: United States Catholic Conference, 2005, no.34

deacons to vest, process in, and sit as an Order of Deacon, and process out as an Order of Deacon unless directed otherwise by the Episcopal Master of Ceremonies or his designee.

The long-standing practice in the Diocese of Oakland for deacons vesting, processing in as the Order of Deacon, and sitting together during diocesan liturgies is not only consistent with Church documents but also with a majority of other dioceses.

Additionally, church documents are very clear that, while a wife's participation in her husband's ministry is extremely important and that the married state, when lived in faith, is a sign to the entire Church of the love of Christ⁴⁴ and strengthens his vocation, it is the husband who is the ordained minister and that it would be inappropriate for the wives of deacons to be included in the entrance procession unless they are participating in a ministry that is independent from their role as a deacon's wife (e.g., lector).⁴⁵ ⁴⁶ In such cases, the deacon's wife would not process in next to her husband.

The policy implemented by this Protocol is that deacons will vest, process in, and be seated as the Order of Deacons at all diocesan liturgies, as appropriate. However, as a Church, we must also recognize that the sacramental natures of Holy Matrimony and Holy Orders are interrelated and not mutually exclusive and must be honored in other ways as described in the following sections of this Protocol.

NON-DIOCESAN LITURGIES

In the Diocese of Oakland it is the custom of deacons and wives of deacons processing in together during the Funeral Liturgy of a deacon or a deacon's wife, although the liturgical rubrics do not provide for this modification. This practice was approved by Bishop John S. Cummins, Bishop Allen H. Vigneron, and Bishop Salvatore Joseph Cordileone approved continuance of this practice for funeral liturgies.⁴⁷

Specifically, both the deacon (vested), and his wife will process in together, bow at the altar, and then take their places in reserved seating, sitting together as a married couple. At the conclusion of the funeral liturgy the deacons and wives are to process out ahead of the coffin and form an Honor Guard pathway between the funeral coach and the doors of the church.

This Protocol defers to the judgment of the Diaconate Spirituality and Liturgy Committee regarding vesting and processing practices at other non-diocesan liturgies, i.e. non-funeral, since the choice of venue and other logistical concerns make it inappropriate to establish a standard protocol for these liturgies.

⁴⁴ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States. February 2005, Washington, D.C.: United States Catholic Conference, 2005, no.66

⁴⁵ Ibid., no.138

⁴⁶ General Instruction of the Roman Missal, 2003, Washington, D.C.: United States Catholic Conference, no.47 indicates that the entrance procession consists of the priest, deacon, and ministers.

⁴⁷ Personal communication to the Episcopal Master of Ceremonies.

3. COMMUNICATION

DIOCESAN LITURGIES

Either the Episcopal Master of Ceremonies or his designee will provide information regarding upcoming diocesan liturgies well in advance of the event. At a minimum, this information will include the following information:

- a) Date
- b) Time
- c) Place
- d) RSVP details (e.g., to whom and by when)
- e) Vestment Color (White Stole)
- f) Vesting room location
- g) Procession protocols (e.g., do we process out or remain in the pews)

This information will be sent to the Office of the Diaconate for distribution to the Deacon Community via email and or hard copy.

NON-DIOCESAN LITURGIES

The diocesan sponsor or the Diaconate Spirituality and Liturgy Committee will provide details of non-diocesan liturgies well in advance of the event. At a minimum, this information will include the following information:

- a) Date
- b) Time
- c) Place
- d) RSVP details (e.g., to whom and by when)
- e) Vestment Color (White Stole)
- f) Vesting room location
- g) Procession protocols (e.g., do we process out or remain in the pews)

This information will be sent to the Office of the Diaconate for distribution to the Deacon Community via email and or hard copy.

4. POSTURE OF THE ORDER OF DEACONS WHEN VESTED AND SEATED WITHIN THE ASSEMBLY

Oftentimes, the venue of the diocesan liturgy makes it logistically necessary to seat the Order of Deacons within the assembly. This has caused some confusion regarding what our posture should be during the various parts of the Mass, especially during the Eucharistic Prayer.

Consultation with the Episcopal Master of Ceremonies has yielded the following policy:

- A. The deacon(s) serving at Mass normally kneel during the Institution Narrative. If unable to do so, he may remain standing. If there is more than one deacon, all assume the same posture at this time.⁴⁸
- B. Deacons in the assembly should remain standing throughout the Eucharistic Prayer, since some deacons cannot kneel and it is not always certain that the deacons serving the Mass are able to kneel. He is to make a profound bow in unison with the Presider after the consecration of the bread and the wine.

5. RESERVED SEATING

“The deacon and his wife are 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 of 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.”⁴⁹

This Protocol acknowledges the huge contribution and sacrifice that the deacon’s wife and family make in support of Diaconal Vocation. Because of this the following policy is to be followed.

- A. Reserved seating at Diocesan Liturgies will be made for all wives of deacons and their immediate family (i.e., children and or dependent grandchildren). This policy carries with it a requirement that Deacon or his wife RSVP and commit to attending the diocesan liturgy. This will allow the diocese to plan on the number of reserved pews that will be needed.

Note: The above Protocol was promulgated by Bishop Allen H. Vigneron on May 10, 2006.

DEACONS SEEKING POLITICAL OFFICE

A deacon who intends to seek a political Office must first have the approval of the Diocesan Bishop. He must write a letter to the Bishop requesting approval to seek any type of Political Office before he accepts nomination or appointment. The letter should be as informational as possible. A copy of the letter must also be sent to the Director of Deacon Personnel.

This includes any elected or appointed position to the local School Board, City Council, City Planning Commission, City Boards and Commissions, Parks and Recreation Districts, County Supervisor, County Boards and Commissions. All State and or Federal elected or offices.

⁴⁸ GIRM 179; Notation from Bishop Vigneron

⁴⁹ National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States. February 2005, Washington, D.C.: United States Catholic Conference, 2005, no.67

If the deacon is not certain of the type of office covered under this policy, consult the Director of Deacon Personnel.

CHILD PROTECTION POLICY OF THE DIOCESE OF OAKLAND

All clerics, employees, lay ministers and regular volunteers are to be familiar with the USCCB *Charter for the protection of Children* as its mandates are implemented through the Safe Environment Project in the Diocese of Oakland. All employees and volunteers in any ministerial capacity are required to be background screened and cleared through the LiveScan process and to comply with the three-year cycle for training, either on-line or class room offered by your parish or through a diocesan office in recognizing and preventing abuse. Specifically, every minister, in any capacity, must be fully aware and understand the obligations for reporting suspected abuse and the consequences for failing to report. These requirements apply to any retired deacon, as well, even though he may minister occasionally.

PUBLISHING ARTICLES ON CATHOLIC FAITH

A deacon who wishes to Publish any Article on Faith or Morals, Catholic Teaching, Theological Reflections or any other Religious Faith based article must submit the document for review and approval of the Diocesan Bishop before submitting to the publisher. A copy should be sent to the Director of Deacon Personnel.

ASSISTANCE PROGRAMS

Should any deacon or family member within the deacon community need the services of a trained counselor, they may contact the Bishop's Representative to Deacons / Director of Deacon Personnel or any member of the Deacon Personnel Board for assistance.

CHEMICAL OR ALCOHOL DEPENDENCY PROBLEMS

Chemical dependency takes many forms, from alcohol and to the large number of drugs that are available. While the deacon, himself, may not be directly involved in such abuse, he may be deeply affected by a spouse, a parent, or a child. All of those affected need assistance.

Should any individual or family member within the deacon community need the services of a trained counselor, they may contact the Bishop's Representative to Deacons / Director of Deacon Personnel for assistance and direction. There are many Catholic and secular agencies within the diocese very capable of providing assistance.

The purpose is to provide comfort and aid should any of the deacon community suffer from this dependency or be affected by another family member who does.

The following principles are to be followed should problems involving alcohol or other chemical dependency arise:

1. The deacon has the responsibility to notify the Bishop's Representative to Deacons / Director of Deacon Personnel to discuss the matter.
2. The spouse of the deacon who recognizes a serious problem should exercise her right to bring the matter to the attention of the Bishop's Representative.
3. The pastor or supervisor where the deacon is assigned should notify the Bishop's Representative to Deacons when they become aware of a substance abuse problem.
4. In light of the above, the Bishop's Representative will initiate discussion with the individual deacon.

TESTIMONIAL OF SUITABILITY FOR TEMPORARY DIACONAL MINISTRY

Letters of introduction as to a deacon's status in the Oakland diocese requested for performing diaconal ministry outside the Diocese of Oakland are no longer referred to as a "Letter of Good Standing." The Testimonial of Suitability for Temporary Diaconal Ministry letter is the official document a deacon must obtain before performing in any diaconal ministry in another diocese, e.g. presiding at liturgical services, assisting at Mass, funeral rites, baptisms, marriages, etc.

POLICY

The Testimonial of Suitability for Temporary Diaconal Ministry letter is limited for a specific time period, and the effective date of requested diaconal ministry will be noted within the letter. A letter to cover travel while on vacation must be obtained if any diaconal ministry is anticipated or may be requested of the deacon while traveling outside the Diocese of Oakland.

The request for a Testimonial of Suitability for Temporary Diaconal Ministry letter must be sent to the Office of the Director of Deacon Personnel for preparation, signature, and obtain the official seal of the Diocese of Oakland.

PROCEDURE

The following information must be provided:

1. Name and address of the Diocese / Archdiocese where ministry will take place.
2. Name of Ordinary (Bishop / Archbishop) of the Diocese / Archdiocese.
3. Sacrament or diaconal ministry to be performed, e.g. marriage, baptism, funeral, etc.
4. Specific date(s) of the diaconal ministry is to be provided.
5. Name of address of parish where the ministry will take place.
6. Name of the Pastor of the parish where the ministry will take place.

Note: The above information should be provided at the very least 30 days prior to the event.



DIOCESE OF OAKLAND

2121 HARRISON STREET, SUITE 100 • OAKLAND, CA 94612-3788
510.893.4711 • FAX: 510.893.0945 • www.oakdiocese.org

From: †Michael C. Barber, S.J., Bishop of Oakland

To: The Deacons of the Diocese of Oakland

September 10, 2013

Dear Deacon,

There have been some issues regarding professional dress of deacons while in ministry and representing the Roman Catholic Church. Here in the Diocese we have had some complaints of the lack of professional dress of deacons in ministry while engaged in various cultural ministries, hospital visits, ministry at correctional facilities and ministry in parish settings.

The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, # 89 Clerical Attire, states:

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

The dress attire for Deacons in the Diocese of Oakland in the past has been secular dress. However in 2013 society, institutions and cultural experience has called for and in many cases required that deacons assigned to their institution be identified clearly as clergy. We have authorized in some cases that deacons be identified by wearing a gray clerical shirt with the Roman Collar. We find it necessary to redefine our Clerical Attire policy for Deacons in the Diocese of Oakland.

Effective Immediately, deacons of the Diocese of Oakland will adhere to the following 2013 Deacon Dress Policy.

1. In the Diocese of Oakland, the normal attire for permanent deacons is secular dress, such as a coat and tie.
2. However, when formally engaged in ministry (ie. when engaged in a ministry to which the permanent deacon has been formally assigned by the Bishop), the deacon may wear clerical garb.
3. Clerical garb for a permanent deacon engaged in ministry in the Diocese is a gray clerical shirt with Roman collar.

4. Black slacks, black socks and black shoes. No tennis shoes should be worn on the altar or when wearing the Roman Collar.
5. A black jacket, vest or sweater may be used over the gray clerical shirt.

We have restricted that deacons when wearing clerical garb, wear only the gray clerical shirt in order to distinguish deacons from priests who wear black clerical shirts.

Our entire western culture has nearly lost any sense of public decorum, the meaning of dress, and the importance of symbol, and this larger issue makes policy about dress both more important but more difficult to understand readily. Dress doesn't make the man, but it does tend to call him and others to deeper meanings. Dress says something about my dignity, your dignity, and the importance – even sacredness – of the activity or service taking place.

Life in society in 2013 life has changed and we are finding often for security reasons institutions such as hospitals, correctional facilities and police departments have now explicitly asked clergy from any denomination to wear distinctive dress. In the end, it comes down to effectiveness for ministry. Genuine prudence is the key to the policy.

Deacons who work full-time – employed by the church – may wear clerical garb as well as those assigned to the various parish ministries. Deacons teaching in settings as a minister of the church would follow this policy. Wearing clerical garb in parish settings would readily identify them as approachable. Any deacons serving as judges on the diocesan tribunal would be asked to wear the gray shirt with Roman collar when at work.

While addressing this subject I wish to remind the deacon that while vested in liturgical attire, it is required that black slacks, black socks and black shoes be worn under the White Alb. I reiterate: No tennis shoes on the altar. The Roman Missal now calls for deacons to wear a dalmatic at Mass. Parishes that do not have dalmatics will begin to introduce them into the parish liturgical vesture.

Professionalism in ministry is a must and dressing professionally while in ministry is very important. We pray for your success in ministry and wish you God's blessing.

Thank you for your service as a Deacon of the Diocese of Oakland

Sincerely yours in Christ,

+ Michael Barber SJ.

†Bishop Michael C. Barber, S.J.
Diocese of Oakland

Cc: Deacon David Rezendes
Office of Diaconate