

DEACON POLICY MANUAL

Diocese of Erie

A Glimpse of the Diaconate

The Acts of the Apostles chapter 6, verses 1-6 “has long been interpreted as the normative step in the evolution of the ministry of the diaconate.”¹ The Apostles’ concern in appointing ministers to care for the pressing needs of the Greek-speaking community in many ways was a practical response to the model of service Jesus called his apostles to accept in washing of their feet. The National Directory says so powerfully about the deacon that “consecrated and conformed to the mission of Christ, Lord and Servant, he has a particular concern for the vitality and genuineness of the exercise of the *diakonia* in the life of the believing community.”²

One of the great legacies of the Second Vatican Council was its revival and encouragement of the order of deacons throughout the entire Catholic Church. In its promulgation of *Lumen Gentium* (Dogmatic Constitution on the Church), *Ad Gentes Divinitus* (Decree on the Church’s Missionary Activity) and *Orientalium Ecclesiarum* (Decree on the Catholic Eastern Churches), the Council “re-established the diaconate ‘as a proper and permanent rank of the hierarchy.’”³ Pope Paul VI formally approved the Council’s decision in his Apostolic Letter *Sacrum Diaconatus Ordinem* on June 18, 1967. Permission to begin the permanent diaconate in this country was granted by Pope Paul VI on August 30, 1968. Bishop Donald W. Trautman decreed its beginning in the Diocese of Erie on November 13, 1993.

The Sacrament of Holy Orders “marks deacons ‘with an imprint (‘character’) which cannot be removed and which configures them to Christ, who made himself the deacon or servant of all.’”⁴ Pope John Paul II said of diaconal ministry that it “is the Church’s call to service sacramentalized.” In

¹ Bishops’ Committee on the Diaconate of the United States Conference of Catholic Bishops (USCCB), *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Washington, DC: Decree of Promulgation, December 25, 2004, Feast of Saint Stephen, Deacon and Martyr; Full implementation, August 10, 2005, Feast of Saint Lawrence of Rome, Deacon and Martyr, no. 38, citing Acts 6: 1-7.

The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States is intended to serve the entire Catholic Church in the United States. Its principles, norms and pastoral applications are directed specifically to the Latin Rite. References hereinafter will be cited as *National Directory*.

² *National Directory*, no. 38

³ *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: United States Conference of Catholic Bishops – Libreria Editrice Vaticana, 2000), no.1536 references hereinafter cited as *CCC*; *National Directory*, no. 3.

⁴ *CCC*, no.1570; *National Directory*, no. 28.

the Church's ministry of the word, the deacon's role is one of "evangelizer and teacher in the . . . mission of heralding of the word."⁵ In the Church's ministry of liturgy, the ministry of the deacon is "a visible, grace-filled sign of the integral connection between the sharing at the Lord's Eucharistic table and serving the many hungers felt so keenly by all God's children."⁶ In the Church's ministry of charity and justice, the deacon ties the Church's mission and her life in the Eucharist with her call to care for the poor and needy.

By necessity deacons must be men of prayer and compassion. They must know the Lord Jesus Christ in ways that transform their lives irrevocably. They come from every walk of life. Some are celibate; others are proud husbands and fathers. Whether celibate or married, they have the unique privilege to image Christ's love for the Church much in the mind and manner of Saint Paul in his epistles.

The Deacon Policy Manual is so designed to assist the members of the deacon community (and those who interact with deacons) in becoming familiar with the policies and procedures of our Diocese. It presumes the universal law of the Church as found in the 1983 *Code of Canon Law* and the special norms that govern the permanent diaconate as found in the 1998 *Basic Norms for the Formation of Permanent Deacons* issued by the Congregation for Catholic Education, the 1998 *Directory for the Ministry and Life of Permanent Deacons* issued by the Congregation for the Clergy, and the 2004 *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* issued by the USCCB. It should be understood that what is contained in this *Deacon Policy Manual* is normative and is to be observed by all in regard to whatever pertains to the permanent diaconate in the Diocese of Erie. Only the Bishop of Erie or his delegate may dispense from these norms in those cases permitted by law. In its promulgation, the Bishop wishes to acknowledge with profound gratitude the wonderful ministry of our deacons and their wives and family members. His fond hope is that the directives below will strengthen our community's commitment to each other and to the Church they so deeply love.

ARTICLE ONE: FACULTIES

- 1.1 In accordance with the duties of deacons as described in the 1983 *Code of Canon Law* and the liturgical books, the faculties found in the appendix of this document have been granted by the diocesan bishop to deacons of the diocese in good standing.

⁵ Congregation for the Clergy, *Directory for the Ministry and Life of Permanent Deacons* (Washington, DC: United States Catholic Conference, 1998), nos. 23-26; *National Directory*, no. 31.

⁶ *National Directory*, no. 33.

ARTICLE TWO: PROPER ATTIRE AND CONDUCT IN VARIOUS AFFAIRS

- 2.1 Deacons are reminded that they are obliged to observe the norms concerning the basic rights and obligations for clergy as set forth in *The Code of Canon Law*, with due regard for the norms that apply especially to deacons in *The Code of Canon Law*, the *National Directory*, and the diocesan *Deacon Policy Manual*.
- 2.2 The bishop has determined in accord with the Congregation for the Clergy that in all forms of address for permanent deacons, the appropriate title is "Deacon."⁷
- 2.3 Permanent deacons are not permitted to wear the Roman collar. 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.⁸ What identifies the deacon is not what he wears but who he is.
- 2.4 A permanent deacon may not present his name for election to any public office in a primary election or in any other general election, or accept a nomination or appointment to public office, without the prior written permission of the Diocesan Bishop.⁹
- 2.5 A permanent deacon may not actively and publicly participate in political parties or in another person's political campaign without the prior permission of the Diocesan Bishop.¹⁰
- 2.6 A permanent deacon may not have an active part in governing labor unions without the prior written permission of the Diocesan Bishop.¹¹
- 2.7 In order to avoid incompatible situations or conflicts between ordained ministry and secular activities, a permanent deacon must first have written permission from the Diocesan Bishop in regard to the following activities, if they occur outside the scope of his secular employment or his normal personal affairs and the affairs of his immediate family:
 - a) management of goods belonging to other persons, secular offices or functions that entail any fiduciary obligations,

⁷ Congregation for Catholic Education and Congregation for the Clergy, *Joint Study of the U.S. Draft Document – National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Prot. N. 78/2000 (March 4, 2002.)

⁸ *National Directory*, no. 89; canon 288

⁹ *National Directory*, n. 91; canon 288

¹⁰ *National Directory*, n. 91, canon 288.

¹¹ Canons 287 §2; 288.

- especially the obligations of rendering accounts;
- b) giving surety for another person, institution, business, or organization, even from the deacon's own resources;
 - c) signing promissory notes, namely those through which they assume an obligation to make payment on demand.¹²

ARTICLE THREE: ASSIGNMENTS

- 3.1** Diaconal assignments are made by the diocesan Bishop.¹³ No deacon is permitted to create, initiate, or engage in any ministry unless appointed by the Bishop.¹⁴ Diaconal assignments are based on the personal qualifications and abilities of the deacon and the pastoral needs of the diocese. All assignments will take into consideration the needs of the deacon's family and occupational responsibilities. Proximity to the deacon's home will also be considered.
- 3.2** Assignments will be communicated by letter signed by the Bishop and will be made for a specific term of service – for parishes five (5) years, renewable once; for special ministries (prisons, convalescent homes) the term will be specified in the Bishop's letter. Unforeseen circumstances, given the changing needs of the diocese, may necessitate an earlier change.
- 3.3** Appointments will normally involve a consultative process; however, the Bishop always reserves the right to make direct appointments. There will be consultation with the deacon prior to finalizing his appointment.
- 3.4** Only the Bishop terminates a diaconal appointment. No deacon is permitted to leave, resign or change his assignment without the prior permission of the Bishop. A deacon retains his assignment with the appointment of a new pastor or supervisor.
- 3.5** Normally a deacon is given some parish assignment and a diocesan ministry assignment. The nature of each assignment will be specified in the letter of appointment with specific details to be worked out between the deacon and his pastor/supervisor using the Diaconal Ministry Profile.

¹² Canons 285 §4; 288. It should be noted that according to the *National Directory*, no. 60, "The Bishop, bearing in mind the requirements of ecclesial communion and of the faithfulness of pastoral ministry, shall evaluate individual cases and may require a change of profession after ordination."

¹³ *National Directory*, n. 42.

¹⁴ *National Directory*, n. 44.

- 3.6 On the occasion of a deacon's parish assignment, he is to complete a Diaconal Ministry Profile with the pastor. The outline for preparing the Diaconal Ministry Profile is found in Appendix G of this Deacon Policy Manual.**
- 3.7 Whenever there is a serious difficulty in the exercise of ministry by a deacon in his assignment in a Catholic institution (e.g., parish, Catholic school, Catholic Charities affiliated agency, etc.), the pastor or supervisor should immediately notify the Director of the Permanent Diaconate Program or the Diocesan Bishop before taking any disciplinary action. The deacon should not hesitate to consult with the Director of the Permanent Diaconate Program or the Diocesan Bishop so that difficulties in an assignment do not persist or even worsen.**
- 3.8 Whenever there is a serious difficulty in the exercise of ministry by a deacon in his assignment in public or private institutions or agencies not affiliated with the Church (e.g., nursing homes, hospitals, prisons, etc.), the deacon is to promptly notify the Director of the Permanent Diaconate Program, especially if the deacon has been warned or has received notice that disciplinary action may result or has already been taken. The supervisor within the institution or agency should likewise notify the Director of the Permanent Diaconate Program of any serious difficulties that arise in regard to the ministry of the deacon, especially if the difficulties may result in some disciplinary action or if the difficulties may cause the directors to suspend or threaten to disallow that ministry within a public or private institution not affiliated with the Church.**

ARTICLE FOUR: RE-ASSIGNMENT

- 4.1 Re-assignment may be necessary and initiated by the Bishop pending the needs of the deacon, the parish or the diocese.**
- 4.2 A deacon wishing to be re-assigned, whatever the reason, should contact the Director of the Permanent Diaconate Program and discuss his need. He may also approach the Bishop personally. The request for re-assignment will be referred to the Deacon Personnel Board – or – kept strictly confidential depending on circumstances.**

ARTICLE FIVE: INCARDINATION/EXCARDINATION

- 5.1 "A person becomes a cleric in the church through the reception of the diaconate and is incardinated into the particular church . . . for whose service he has been advanced." (c. 266, 1) The root of the word,**

“incardination,” *cardo – hinge* – provides a general understanding of the canonical implications of incardination. Clerics are linked to the church as a door is attached to a wall.¹⁵

- 5.2 For a cleric already incardinated to be incardinated validly in another diocese (Excardination), certain canonical requirements are necessary for the validity of the process. A deacon incardinated in the Diocese of Erie and moving permanently to another diocese for reasons for employment or family should contact the Director of our Permanent Diaconate Program for assistance with the process.**
- 5.3 A deacon coming to the Diocese of Erie from another diocese and wishing to incardinate must first consult with Director of the program in his diocese for assistance with the process. All clerics coming with the intention of incardinating will be placed on a three year probationary period.**
- 5.4 Temporary transfer to another diocese without the intention of incardination requires the explicit approval of the Bishop of the Diocese of Erie.**
- 5.5 A deacon coming from another diocese who wishes to exercise diaconal ministry in the Diocese of Erie must provide written proof that he is in good standing (i.e., a *celebret* issued by the Chancellor or Vicar General of his diocese). This is required even for a one-time celebration of baptism, wedding, funeral or any other liturgical service or spiritual exercise; preaching at a liturgical celebration or some other spiritual exercise (e.g., a retreat or 40 Hours); or teaching or lecturing. Temporary transfer from another diocese and exercise of diaconal ministry in the Diocese of Erie requires the explicit approval of the Bishop of Erie and may require the granting of diocesan faculties for the duration of the deacon’s stay in the Diocese of Erie.**

ARTICLE SIX: LEAVE OF ABSENCE

- 6.1 A leave of absence may be described as a dispensation granted by the diocesan Bishop by which a deacon is released from his ministerial assignment.**
- 6.2 A leave of absence may be requested when personal, family or health circumstances make it difficult or impossible for a deacon to continue his ministry without serious disruption.**

¹⁵ Canon Law Society of America, *New Commentary on the Code of Canon Law*, (Paulist Press, New York, 2000), Chapter II, p. 329.

- 6.3 The request for a leave should be made in writing to the diocesan Bishop specifying the reasons for and the proposed duration of the leave. Health professionals or other counselors may be consulted for relevant information and advice as necessary. If the leave is granted, it will be given for a definite period determined by the Bishop.**
- 6.4 It may be necessary at times for the Bishop to intervene personally or through the Director of the program to address pastorally, personal problems relating to physical or emotional health issues. Such intervention may be necessary when deteriorating health concerns interferes with a deacon's performance of his ministry.**
- 6.5 While on a leave of absence, the deacon does not enjoy faculties of the Diocese of Erie nor may he exercise public diaconal ministry in the name of the Church.**

ARTICLE SEVEN: MARITAL SEPARATION/DIVORCE

- 7.1 When marital difficulties begin to disrupt family, occupational or ministry responsibilities, the deacon and/or spouse are urged to enter counseling. By special arrangement with Catholic Charities Counseling and Adoption Services, the Diocese of Erie will provide counseling up to a maximum of eight (8) one hour sessions at no cost to a deacon and his spouse who are experiencing marital difficulties. In order to take advantage of this counseling opportunity, the deacon and/or his spouse must make a confidential request from the Director of the Permanent Diaconate Program. (In the interest of safeguarding confidentiality and privacy, a deacon and/or his spouse may utilize this counseling benefit at any one of the 12 offices/satellite offices of Catholic Charities Counseling and Adoption Services located throughout the Diocese of Erie.) Information and records are confidential in accord with applicable law. In the event that a determination of the deacon's ministerial status must be made due to civil divorce and leave of absence according to Article 7.3, the deacon may authorize the counselor to provide a report to the Diocesan Bishop only after the requirements have been met for a release from confidentiality.**
- 7.2 Couples having entered counseling and deciding to separate are to petition for a leave of absence allowing them appropriate time and attention to effect healing and reconciliation.**
- 7.3 In the matter of divorce, a leave of absence of six (6) months duration will be granted by the Bishop allowing time for the couple and family to work through the various stages of grieving and adjustment**

occasioned by the divorce. A determination of the deacon's ministerial status will be made during the leave.

- 7.4** In the event that the deacon is determined responsible for the divorce for reasons of marital infidelity, spousal or child abuse or other serious reasons and/or serious scandal, a canonical investigation will be initiated and appropriate canonical action invoked.

ARTICLE EIGHT: RETIREMENT

- 8.1** Diocesan policy requires that when a deacon reaches the age of 75, he is to submit his resignation from ministry to the bishop who, after considering all the circumstances of person and place, is to decide whether to accept or defer the resignation. If accepted, the deacon will be retired effective his 75th birthday.
- 8.2** Deacons may resign from the active ministry voluntarily at the age of 70. Additionally any deacon who has not attained the age of 70 years but whose ability to continue on in the active ministry is impaired because of health or other serious reasons may retire with the consent of the Bishop. In both cases, the deacon must submit his request in writing to the Bishop.
- 8.3** Unless otherwise specified, the deacon who retires early or at age 75 retains his diocesan faculties, may exercise ministry when invited to do so but will have no official diocesan assignment.

ARTICLE NINE: DEATH OF A DEACON

- 9.1** On the death of a deacon, his family or family representative or pastor should notify the Director of the Permanent Deacon Program or, in his absence, the Chancery Office, who will then notify the Bishop. After funeral arrangements, time and location of the Wake and Funeral Rite have been established, the entire diaconal community and the priests of the Diocese will be notified by e-mail and through the deanery network presently in place.
- 9.2** The deacon's family, the deacon assigned to the parish and the local pastor should work in concert with the diocesan Office of Worship and the Bishop's Master of Ceremonies in planning the funeral liturgy. The wishes of the deacon's family should be in concert with the liturgical norms and directives of the Church.
- 9.3** The Vigil Service should take place at the parish of assignment on the evening prior to the funeral liturgy and, if possible, the deceased

deacon should remain in state at the parish church. The Vigil Service should be scheduled at a time when other deacons, along with family, friends and parishioners, can attend.

- 9.4 The deceased deacon should be clothed in his diaconal vesture – alb, stole and dalmatic.
- 9.5 The diocesan Bishop should be invited to celebrate the liturgy. In his absence, the Vicar General and/or the Director of the Permanent Diaconate Program should be invited.
- 9.6 Spouses of deceased deacons remain an integral part of the Deacon Community and are encouraged to attend days of recollection, retreats, study days and other spiritual and educational opportunities as they arise.

ARTICLE TEN: POST-ORDINATION PATH IN DIACONAL FORMATION

The post-ordination path in diaconal formation “is first and foremost a process of continual conversion.”¹⁶ The goal for this path in formation is to assist each deacon individually and the entire deacon community, collectively, to continue their development and growth intellectually, humanly, spiritually, pastorally and, importantly, prayerfully. With this in mind, the following are offered to the diaconal community –

- 10.1 **RETREATS:** Deacons are obligated to make a yearly retreat of at least three full days. Private retreats are permitted on the fulfillment of certain conditions. First, they must be made in a monastery or recognized retreat facility. Secondly, notification of attendance must be sent from the retreat facility to the Director of the Permanent Deacon Program upon completion of the retreat. Lastly, private retreats can be made every other year. In alternate years, the deacon must attend one of the regularly scheduled diocesan deacon retreats. Nothing substitutes for the annual retreat – not the Cursillo, Marriage Encounter, the Emmaus Convocation or other similar gatherings.
- 10.2 **STUDY DAYS AND DAYS OF RECOLLECTION** are critically important; therefore, attendance must be considered a priority. Such events will be planned and scheduled at times when hopefully most of the community is free to attend. Deacon spouses and other family members are welcomed and strongly encouraged to attend.
- 10.3 **CONTINUING EDUCATION OPPORTUNITIES** as outlined in the document found in Appendix B.

¹⁶ *National Directory*, no. 239.

- 10.4 **BROTHERS AND SISTERS TO US** meant to provide pastoral outreach and ministerial support to the community – outlined in the document found in Appendix C.
- 10.5 **MENTORING PROGRAM FOR THE NEWLY ORDAINED** to ensure their diaconate ministry begins in a positive and supportive manner as outlined in the document found in Appendix D.
- 10.6 **DEACON PERSONNEL BOARD** designed to assist the diocesan Bishop in the assignment and placement of deacons, structured as outlined in Appendix E.
- 10.7 **SPIRITUAL EXERCISES** strongly encouraged by the Bishop to assist the deacon, deacon couple and their family in promoting their spiritual life –
- Frequent participation in the Eucharist, Eucharistic adoration as one’s secular employment permits
 - Regular reception of the Sacrament of Reconciliation
 - Daily celebration of the Liturgy of the Hours
 - Shared family prayer
 - *Lectio Divina*
 - Prayer time before celebrating the sacraments, preaching or beginning one’s assigned ministry
 - Spiritual Direction
 - Authentic living

ARTICLE ELEVEN: BENEFITS AND REMUNERATION

- 11.1 Permanent deacons in full-time employment by the diocese, parish or diocesan institution/agency are ordinarily to receive remuneration commensurate with the salaries and benefits provided to the lay men and women on staff for that particular occupation.
- 11.2 Permanent deacons in full-time secular employment, as well as those in part-time ministries, are to be reimbursed for legitimate expenses incurred in their ministry. Among the benefits and legitimate expenses for which the deacon is to be reimbursed are the following –
- Annual Retreat
 - Continuing Education
 - Annual stipend payable by the proper parish, institution or agency

- Emmaus Convocation
- Ministry-related mileage at the current diocesan rate payable from the parish

The Director of the Permanent Diaconate Program in consultation with the diocesan Finance Office will be responsible for setting and communicating the level of benefits and reimbursements.

ARTICLE TWELVE: PROTECTION OF CHILDREN AND YOUNG PEOPLE

- 12.1 In the *Charter for the Protection of Children and Young People*, the United States Conference of Catholic Bishops reminds us that Jesus extended his care in a tender and urgent way to children. He rebuked his disciples for keeping them away from him: “Let the children come to me.” (Mt. 19:14) Jesus also uttered a grave warning about anyone who would lead these little ones astray. Mindful of these words of the Lord, it is with compassion and care that the Diocese of Erie has addressed the issue of child abuse by way of its *Policy for the Protection of Children*. Concurrent with the diocesan policy is a policy particular to sexual misconduct on the part of priests and deacons. A copy of this policy is included in Appendix F.
- 12.2 In the matter of allegations of sexual abuse of a minor by a priest or deacon, the Diocese will comply fully with all applicable civil laws and cooperate in the investigation in accord with the law of the jurisdiction in question. Sexual abuse of a minor by a cleric is a crime in all civil jurisdictions and in church law. (CIC, c. 1395, 2)

ARTICLE XIII: OFFENSES AND PENALTIES

- 13.1 Any process leading to the declaration and/or imposition of ecclesiastical sanctions for crimes and offenses committed under church law are determined by the canons of Book VI of the Code of Canon Law.

ARTICLE XIV: ADMENDMENTS

- 14.1 Proposed amendments to the Deacon Policy Manual are to be reviewed by the Deacon Personnel Board and the recommendations of the Board provided to the Bishop for his consideration.

**Approved on the 1st day of July, 2009 with the effective date of
September 1, 2009.**

**Most Reverend Donald W. Trautman, STD, SSL
Bishop of Erie**

**Reverend Monsignor Robert J. Smith, JCL
Director of the Permanent Deacon Program**

Appendix A

DIOCESAN FACULTIES FOR DEACONS

The following faculties with the necessary authorization and delegation are granted to you to be exercised in cooperation with and under the direction of the pastor of the parish to which you are assigned. They remain effective for as long as you are assigned to a parish in the Diocese of Erie. These faculties are:

- To assist the Bishop and parish priest during liturgical services according to approved liturgical norms
- To teach and proclaim the Word of God
- To preach the Word of God everywhere with at least the presumed consent of the pastor or rector of the church, unless the faculty has been restricted by the competent Ordinary or unless permission is required by particular law
- To administer solemn Baptism and to supply ceremonies according to approved liturgical rites
- To distribute Holy Communion during the Eucharistic Liturgy and administer Viaticum to the sick and dying
- To serve as the minister of exposition of the Most Holy Sacrament and the Eucharistic benediction
- To officiate at funeral and burial services according to approved liturgical rites
- To assist validly at any marriage within the limits of the parish to which you are assigned*
- To impart blessings which are expressly permitted by law
- To assist at para-liturgical services to the degree permitted by approved liturgical norms

By order of the Most Reverend Bishop.

**Given at Erie, Pennsylvania
July 13, 2007**

L.S.

**The Rev. Edward M. Lohse, JCL
Chancellor**

***Delegation from the proper pastor is required for validity when assisting at marriages outside of your parish of assignment.**

Appendix B

Diocese of Erie Diaconate Policy

Continuing Education of Deacons

Introduction:

As professionals in ministry, deacons must constantly form themselves in theological, spiritual and pastoral continuing education to insure a feeling of self-confidence and adequacy in their ministry. They also need to demonstrate to the Church they serve that they are competent spiritual leaders and to necessarily maintain a connection to their community of fellow ministers.

Accordingly, and in compliance with Paragraph 254, National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, *“each diocesan Church is to establish a basic minimum of continuing education hours to be filled on an annual basis by all diocesan deacons in active service. This would be in addition to time allocated for the annual diaconal community retreat.”*

All deacons given faculties to minister within the Diocese of Erie should successfully complete a minimum of 14 contact hours of continuing education every year. At least 2 hours shall be devoted to the study of Homiletics each year. A contact hour is the *actual time spent on the continuing education topic*, and does not include travel time, lunch, dinner, break times or other times not directly associated with the continuing education topic.

These hours are to be divided between private and communal forms of education. The purpose of establishing a combination of private and communal study is to insure that we maintain a balance between lives apart from the community and being a part of the community, all shared in service to the Diocese of Erie.

The deacon’s obligation to continue his growth and spiritual formation is based on self-motivation and self-direction which enhances the deacon’s ability to serve the people in the Diocese of Erie.

These guidelines provide deacons of the diocese a standardized method of evaluating their continuing education. They describe the basic requirements, how to record credit hours, and when to submit reports to the Education Committee for inclusion in personnel files.

Please note: Regarding retreats, and quoting from Bishop Trautman's Pastoral Letter dated January 14, 2003 addressed to all deacons of the diocese:

"My certain and uncompromising expectation is that every deacon will make a yearly retreat. This is also a requirement of Church law (c.276). The preferred retreat is the diocesan retreat where you can come together with your brother deacons and spouses for prayer and fraternity. Private retreats are permitted with certain conditions. First, they must be made in a monastery or recognized retreat house. Secondly, notification of attendance must be sent from the retreat center to the Director of our Permanent Deacon Program.

"Lastly, they can only be made every second year. In alternate years, the deacon must attend the diocesan retreat. Retreats must be a minimum of three full days. Nothing substitutes for your retreat- not Cursillo, Marriage Encounter, the Emmaus Convocation or anything similar."

Attendance at this retreat is *outside of the Continuing Education Policy* and therefore does not qualify for continuing education credit.

General Criteria:

To ensure that these educational requirements are achieved, certain criteria have been established to assist each deacon in determining the number and type of contact hours achieved through various kinds of continuing education.

A.) The scope and nature of instruction should pertain to diaconal ministry and to the church in the areas of service, word and sacrament. This would include background for updating of current ministry, or preparing for future ministry.

B.) Credit may be recorded in whole or part using the following guidelines:

1. ***Certification courses:*** Many national, regional or diocesan courses issue a certificate at the end of an instructional seminar or conference. All credit hours shown on the certificates should be converted to contact hours as defined earlier in this document.
2. ***Announced credit courses:*** Any course or conference offered by the Deacon Continuing Education Committee, the Clergy Continuing Education and Formation Committee of the

Diocese of Erie or similar body in which continuing education credit hours are given will be acceptable after being converted to contact hours as defined earlier in this document.

3. *College courses:* Due to the wide variety of methods used in college credit systems, it is not possible to convert college credits to contact hours. Instead, count one contact hour for each classroom hour attended. Such courses must be related to diaconal ministry.
4. *Private study:* Utilization of on-line programs via the Internet (Podcasts, downloads, online educational sessions, etc.), as well as books, DVDs, and CDs related to diaconal ministry is encouraged. One contact hour is allotted for each hour of listening/participation.
5. *Other:* Courses, conferences, seminars, workshops, intensive weekends, study groups (this includes any courses offered within the guidelines stated in paragraph B.1 above) related to upgrade of ministerial skills are acceptable.
6. *Retreats:* Attendance at retreats *over and above* the diocesan requirement (as stated previously) is encouraged as part of continuing development. Participating in a weekend retreat or at the annual Diocesan Emmaus Convocation can be credited, with contact hours determined by the time spent in the actual number of scheduled sessions attended.

C.) The following activities are not normally considered contact hours:

1. Travel related to meetings of place of instruction
2. Informal meetings and prayers
3. Prayer services and liturgies
4. Spiritual direction sessions
5. Pastoral council, diocesan board, administration, business or committee meetings
6. Deanery meetings
7. Support group functions
8. Courses not related to ministerial service

D.) Deacons are encouraged to submit all their continuing education activities to the Director of the Deacon Personnel Board to keep their personnel file current. (via the reporting form available on the website)

Notification and Reporting Procedure:

A.) During January of each year, deacons will submit their continuing education record for the previous year to the Chair of the Deacon Education Committee using the Yearly Continuing Reporting Form at the end of this document.

B.) Each deacon should make a copy of his record before submission to the Chairman. The submitted record will become part of the deacon's personnel file.

Waiver:

Waiver of minimum contact hours, extension of time to comply or exemption from the requirement may be granted by the Director of Diaconal Ministry in exceptional cases.

Conclusion:

The purpose of this Policy is to formalize expectations of all deacons serving the diocese in *active ministry*, and to serve as a reminder about who deacons are and what deacons are called to be for those we serve. To be adequately prepared, deacons should be engaged in ongoing education *not in addition to but as part of* the way of diaconal life.

The practice of taking a specific time of the year to review where we are is an important part of keeping us on course and providing an accountability element that might be missing if left to our own schedules and devices.

And as a pastoral note, great care has been taken in formulating this policy to set the contact hour requirement on the basis of "do-able" time commitment, providing a number of options that will serve you well in your ministry. They represent *minimum* thresholds, established to call you to "the more", so don't feel limited in your efforts to go out and get what you need to best serve the People of God!

**Diocese of Erie
Permanent Diaconate Program**

Yearly Continuing Education Reporting Form

Name of Deacon: _____

Year of Ordination: _____

Reporting Year: _____

Please enter your required continuing education information in the table. Complete and submit this form in January. An example of reporting entries is included below:*

Subject (continuing ed courses, seminars, study days, website education, etc)	Contact Hours [†]
Total Hours:	

*Please submit this form to:
Office of the Permanent Diaconate
St. Mark Catholic Center
429 East Grandview Blvd.
Erie, PA 16504
Attention: Chairman, Deacon Continuing Education Committee*

Example:

Number	Subject	Contact Hours*
1	Clergy study day – May 2009 – St. Mark Center	6
2	Seminar – Homiletics for Deacons – Notre Dame College – September 2008	12

* Reference: *Diocese of Erie – Diaconate Policy Booklet – Continuing Education of Deacons.*

† A “contact hour” is the actual time spent on the continuing education topic. Do not include travel time, break times or other times not directly associated with the continuing education topic.

Appendix C

BROTHERS AND SISTERS TO US

Supportive Outreach to the Diaconal Community

**Permanent Diaconate Office
Diocese of Erie, Pennsylvania**

Introduction

The *Brothers and Sisters to Us* program is a supportive ministry to the deacon community of the Diocese of Erie. It is meant to offer supportive presence to single and married deacons ordained four or more years and for their families. Essentially it is a ministry of caring presence. Church ministers need encouragement, affirmation and personal communication to allow for growth in ministry.

Brothers and Sisters to Us is an extension of the *Continuum* and *Mentoring Newly Ordained Deacons* programs. The three programs together form a continuum of care and support that runs through formation - to early ministry - and beyond.

Mission Statement

Brothers and Sisters to Us provides personal presence and support to single and married deacons and their families. Among other things the support envisioned includes affirmation, careful listening, opportunities to share, discuss and yes, to dream, simply put, prayerful and human interaction that will assist the deacon family to mirror the face and make real the love of Christ to those whom they serve.

Brothers and Sisters to Us is the Bishop's way of saying "I care." It is a way for him to reach out to those who are some of his closest collaborators in ministry.

Who Are Brothers and Sisters to Us?

Brothers and Sisters to Us is a single deacon or married deacon couple appointed by the Bishop charged with the privilege to visit by request or regularly, by appointment, each deacon and his family.

About the Program

A vibrant diaconal ministry seeks to integrate, among other things, three interrelated components, namely, the marital/celibate, the ministerial and the pastoral.

1. The Marital Component

a. The Married Deacon

The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States speaks of the importance of the Sacrament of Matrimony by stating –

“In marriage, love becomes an interpersonal giving of self, a mutual fidelity, a source of new life, a support in times of joy and sorrow: in short, love becomes service. When lived in faith, this family service is for the rest of the faithful an example of the love of Christ. The married deacon must use it as a stimulus of his diakonia in the Church.”¹⁷

Married deacons have as their primary source of support the loving presence of their wives and family. By their love for each other, the deacon couple is called to mirror the face of Christ and to be Christ for others. *“No one has ever seen God,”* the author of 1 John writes, *“yet if we love one another, God dwells in us and his love is brought to perfection in us.”* (1 John 4: 12)

Support of the sacrament of marriage is a focus of *Brothers and Sisters to Us*. It will encourage couples to nourish their marital relationship through retreats, seminars and days of reflection centered on marriage and the family.

Although not a counseling program, *Brothers and Sisters* may serve to assist the couple seeking direction and/or advice about their relationship. The wisdom of addressing marital problems through the assistance of competent professionals is recommended in the Directory:

“Some deacons, because of a strong desire to function in their diaconal ministries, may dismiss valid areas of concern and conflict with their spouse and family. This dismissal must be avoided. A married deacon and his family must be instructed on how to request help early when they experience a need.”¹⁸

¹⁷ “National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States”. United States Conference of Catholic Bishops. Washington, D.C. 2005. p. 116.

¹⁸ Ibid. #244. p. 115.

b. The Celibate Deacon

The celibate deacon also mirrors Christ. He is ordained to the service of Christ and the Church and is called to have his life consecrated to this work with an undivided heart. The celibate deacon takes as his spouse the Church. *Brothers and Sisters to Us* is meant to assist him in deepening and sustaining a meaningful relationship with Christ and his spouse, the Church. The Directory states:

“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 this way, celibacy as a sign and motive of pastoral charity takes flesh.”¹⁹

2. The Ministerial Component

The deacon’s ministry is an invitation to a life of service. It is a source of grace for him and for the Church.

Service to the body of Christ is fulfilling and life-giving. It can also be a source of anxiety and stress to the deacon and the family.

Brothers and Sisters to Us is meant to stimulate growth in ministry. Continuing education programs, retreats and days of reflection will be encouraged as necessary adjuncts for human and spiritual growth. Opportunities for time together with the larger deacon community will also be encouraged. The formation of support groups, reflection groups, book study groups and self-guided study programs will be encouraged.²⁰ These groups and programs will be comprised of deacons and their families living in the same geographical area. *Brothers and Sisters to Us* will initiate their formation with a view to their becoming self-sufficient.

When the Deacon Community gathers in faith, friendship and fellowship, it is there that we find Christ who first called us and who continues his call to us. We need one another!

The Directory states:

“Ongoing formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus ... it should be complete, systematic and personalized in its diverse aspects whether human,

¹⁹ Ibid. #71. p. 35.

²⁰ Ibid. #256. p. 120.

*spiritual, intellectual or pastoral. The primary source for post-ordination formation is the ministry itself.*²¹

3. The Pastoral Component

Diaconal service is at the will of the Bishop and by his appointment and pastoral plan for ministry in the diocese. *Brothers and Sisters to Us* will listen and counsel regarding present and future ministry needs and concerns, if requested. The center of diaconal ministry is Jesus Christ. The Directory speaks to this precisely:

*"Pastoral formation constantly encourages the deacon 'to perfect the effectiveness of his ministry of making the love and service of Christ present in the Church and in society without distinction, especially the poor and to those most in need. Indeed, it is from the pastoral love of Christ that the ministry of deacons draws its model and inspiration.'*²²

²¹ Ibid. #239. p. 115.

²² Ibid. #249. p. 117.

Appendix D

MENTORING NEWLY ORDAINED DEACONS

The Diocese of Erie is aware of the critical importance of a deacon's first years in ministry and the need to ensure a smooth transition from diaconal formation to ordained ministry.

Out of genuine concern for younger priests, the Bishops of the Second Vatican Council urged older, more experienced priests to become partners and companions with the newly ordained in helping them grapple with the first and sometimes formidable challenges of their ministry. In like turn, those younger were invited to look to those older and more experienced as brothers to whom they could turn as mentor along the way.

What is true of the priestly community is equally true of our diaconal family. The newly ordained need the wisdom and good counsel of those ordained longer. It is for this reason we begin our Mentoring Program for Newly Ordained Deacons. The goal of the program is quite simple: through the benefits and blessings of brotherhood to companion those entering diaconal ministry so as to enter with ease of mind, heart and spirit.

Mentoring Newly Ordained Deacons is our response to the wise council of our Bishops. In point of fact, the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States²³ calls for the development of just such mentoring programs. In terms of length, the Directory calls for a program of mentoring for a period of three years beginning shortly after ordination. As for objectives, it is meant to assist the deacon in developing and integrating the multiple dimensions of formation into his life and ministry. As for expected outcomes, the hope is that mentoring will grow the spark of the Spirit that first moved the candidate to discern God's call.

The Directory refers to the post-ordination formation as "a human necessity which must be seen in continuity with the divine call to serve the church in the ministry. . . ." ²⁴ In other words, continuing formation through mentoring is not an option; ministerial service in the church demands it. Saint Paul's letter to Timothy states: "do not neglect the gifts you have, which was conferred on you through the prophetic word with the imposition of hands. . . Be diligent in these matters, be absorbed in them, so

²³ *National Directory*, Chapter VII, Section III, 118.

²⁴ *National Directory*, Chapter VII, Section I, 239:113; see also Congregation for the Clergy, *Directory for the Ministry and Life of the Permanent Deacons (Directorium Pro Ministerio et Vita Diaconorum Permantium)* (Washington DC: United States Catholic Conference, 1998), no. 71, 63.

that your progress may be evident to everyone. Attend to yourself and to your teaching; persevere in both tasks, for by doing so you will save both yourself and those who listen to you."²⁵

MENTORING OBJECTIVES

- To continue personal and ministerial support, pastoral and spiritual nourishment begun with the Continuum Program
- To assist the newly ordained in continuing human, intellectual, spiritual and pastoral formation
- To assist in developing healthy and effective ministry relationships with the deacon's pastor, the pastoral team and others in ministry with him
- To assist the deacon and his family in developing support systems for prayer, ministry and diaconal fraternity
- To have available to the deacon and his family a steady companion while on the journey

VARIOUS PERSONNEL AND ROLES

- Director of the Permanent Diaconate Program who oversees the program
- Newly Ordained Deacon
- Mentor who is a deacon appointed by the Bishop for this role. Each newly ordained chooses his mentor from the list of those so approved.
- Pastor who serves as the deacon's supervisor unless otherwise specified. The pastor's supervisory role is never usurped by the mentor.
- Spiritual Director is someone other than the pastor and mentor and with whom the deacon meets regularly. Communication with the Spiritual Director is always confidential. Neither the pastor nor mentor is to ever consult or communicate with the Spiritual Director.

²⁵ 1 Timothy (4:14-16)

MENTORING MEETINGS

- **Meetings should be scheduled bi-monthly or more frequently if desired. The setting should be comfortable but not casual. Although meetings may begin with a meal, a restaurant is never an appropriate setting. Time together should be uninterrupted by phone.**
- **Meetings are confidential. Exceptions to this norm would be if the newly ordained gives his permission for a release of information or if situations would arise involving civil or criminal statutes (child or spousal abuse) or problems of a destructive nature (alcohol dependency, drug abuse, suicide) where the law or good judgment would indicate the need to report the incident.**
- **The Mentor's role is one of listening and offering counsel. He is not a supervisor, an evaluator of performance or a reporter to the Bishop, the regional Dean/Vicar or the pastor.**
- **The Mentor is not a problem-solver nor is he to intervene directly to resolve problems between the newly ordained and his pastor or others. In these situations, he is to encourage the deacon to resolve matters on his own. If problems remain unresolved, he may encourage the deacon to speak with the Director of the Permanent Diaconate Program and/or the Bishop.**
- **The Mentor may inquire of the deacon, among other things, about his health, time off, family life, spiritual reading and prayer life; about the regularity of meetings with the spiritual director; about how things are going in the parish – frustrations, accomplishments? He is also free to share his own experiences of ministry to help the newly ordained see the joys of ministry and sometimes its 'ups and downs.'**
- **Meetings should begin and conclude with prayer.**



Appendix E

Diocese of Erie Constitution of the Deacon Personnel Board

Name:

The name of this consultative body shall be the Deacon Personnel Board of the Diocese of Erie.

Purpose:

The Deacon Personnel Board exists to assist the diocesan Bishop in serving the pastoral needs of the diocese through the analysis and assessment of diaconal personnel matters and the assignment of deacons. 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 assignments. The Board is accountable to the Bishop.

Membership:

The Deacon Personnel Board shall be comprised of eight members:

- (a) Current Director of the Office of the Permanent Diaconate
- (b) Two (2) Formation Program Directors - appointed by the Bishop
- (c) One deacon in pastoral ministry from each of the three vicariates
- (d) Two (2) deacons at large in special ministry

Officers:

The officers are the Director of the Office of the Permanent Diaconate and the deacon appointed by the Bishop to serve as his co-chair and a deacon- secretary.

Duties of the Chairpersons include presiding at meetings, preparing agenda, appointing committees, if necessary, and notifying members of meetings and other concerns.

The Secretary shall record the Minutes of Board meetings.

Responsibilities:

Board members are accountable to the Bishop and responsible for making recommendations to him regarding assignments.

Board Members assist the Director of the Office of the Permanent Diaconate in addressing problems related to deacon assignments.

The Director of the Office of the Permanent Diaconate serves as the Bishop's representative to the Board.

Other Board responsibilities include:

- Posting ministry openings for application
- Maintaining absolute confidentiality always – even after the member's term expires
- Representing and voicing the concerns of deacons and diaconal community
- Proposing new ministries to the Bishop as necessary
- Representing the Bishop's concern/directives to the diaconal community at large

Term of Office:

Newly elected members, with the exception of ex-officio members, will begin their service on September 1st of the year elected and serve for a term of four (4) years. Initially terms will be staggered.

Elected members are eligible for two (2) terms.

Nominations and Elections:

The Director of the Office of the Permanent Diaconate shall solicit nominees for election July of an election year. This shall be done by mail.

Deacons in each of the three (3) vicariates shall nominate three (3) deacons in pastoral ministry from their vicariate - and – the names of the three (3) deacons at-large in special ministry. The two receiving the highest number of votes in each category (vicariate and special ministry) – or – should there be a tie vote, those tied - shall be contacted to determine their willingness to stand for election on ballot two (2). The two receiving the highest number of votes in their respective category on the ballot two shall be elected. The runner-up shall serve in case of a vacancy.

Vacancies:

A vacancy occurring with one (1) year or less remaining in the term will be left to stand. A vacancy occurring with one (1) year or more remaining in the term will be filled by the deacon receiving the next highest number of votes in the previous election.

Meetings:

Normally, ordinary meetings of the Board will be held bi-monthly. Additional meetings may be convoked as necessary.

The majority of the Board shall constitute a quorum. A quorum is achieved when a majority of the members, namely five (5), are present for a meeting of which all members have been notified.

Procedures:

Anyone is welcome to contact Board members concerning issues of ministry or assignment.

Letters to the Board will be acknowledged; full responses, however, may not always be possible given confidentiality concerns.

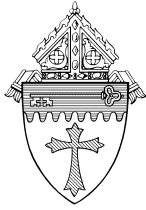
Full-time ministry positions may be posted at the Bishop's discretion. Interested applicants must be asked to submit their letter to the Bishop with a copy to the Director of the Permanent Deacon Program. Seniority will be considered in appointments but will not be the decisive factor.

Retirement and Leave of Absence:

Norms applicable to these categories can be found in the Deacon Policy Manual.

Amendments:

The Board Constitution may be amended (a) by mandate of the Bishop, (b) by will of the deacon community pending approval of the Personnel Board and the Bishop or (c) by a recommendation from the Board to the Bishop. When an amendment is proposed, it shall be presented at one meeting and voted on at the following meeting.



Appendix F

FOR THE PROTECTION OF CHILDREN AND YOUTH

Diocese of Erie, Pennsylvania

SEXUAL ABUSE OF MINORS BY PRIESTS AND DEACONS

INTRODUCTION—

Children deserve to grow and mature in a safe and nourishing environment. Many, unfortunately, do not. Many become victims of sexual abuse. They suffer and their families suffer as well. The effects of such abuse are devastating and often lifelong.

Sexual abuse of minors is a sin and it is also a crime in civil and canon law. It is morally wrong and reprehensible. It cannot be tolerated in society let alone in the Church.

The first diocesan policy on the sexual abuse of minors by priests and deacons was promulgated on October 5, 1986. The policy has been amended several times, primarily to reflect a growing understanding of the problem of the sexual abuse of minors. The changes also reflect an ongoing commitment to ensure the protection of children as well as a desire to provide greater sensitivity in the Church's pastoral outreach to victims.

Since the last revision of our policy, the Ad Hoc Committee for Sexual Abuse of the United States Catholic Conference (USCCB) revised the *Charter for the Protection of Children and Young People*. It was approved by the full body of United States bishops at its June 2005 General Meeting. At the same meeting the revised *Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse for Minors by Priests and Deacons* were also approved and subsequently received the *recognitio* of the Holy See on January 1, 2006. They were officially promulgated on May 5, 2006. Our diocesan policy is once again revised in order to conform to both the Charter and *Essential Norms (EN)*.

Priests and Deacons have been given the responsibility to shepherd a people in the likeness of Christ, the Good Shepherd. This policy marks a renewed commitment to the fulfillment of this responsibility, especially as it applies to the safety and protection of children and young people.

- 1. The welfare of victims and their families is critically important. Pastoral outreach to them will include counseling, spiritual assistance and other social service assistance as appropriate. The *Pastoral Assistance Coordinator* will provide immediate assistance to them and coordinate whatever range of pastoral care is deemed necessary. (EN, 3)**

- 2. The responsibilities of the Diocesan Review Board are:**
 - **To advise the Bishop in assessing allegations of the sexual abuse of minors by priests and deacons**
 - **To advise the Bishop in his assessment of allegations of sexual abuse of minors and in his determination of suitability for ministry**
 - **To review diocesan policies for dealing with sexual abuse of minors**
 - **To offer advice on all aspects of these cases, whether retroactively or prospectively**
 - **To approve diocesan policies *re* sexual abuse of minors**

- 3. When an allegation of sexual abuse of a minor by a priest or deacon is received by diocesan authorities, the Bishop, either personally or through a delegate, will employ the following measures (EN, 6):**
 - **Meet with the accuser to listen to the complaint, acknowledge the right and the expectation of that person to have the complaint addressed by the Church by means of proper canonical processes; acknowledge the right of that person to bring the complaint to the attention of civil authorities (EN, 11), invite the person to read and sign the diocesan Advisory Statement.**
 - **Notify appropriate civil authorities, with due regard for the applicable laws of the state concerning the reporting of child abuse (EN, 11).**
 - **Initiate and conduct a preliminary investigation promptly and objectively (c. 1717).**
 - **Meet with the accused to give notice of the allegation and the investigation.**
 - **Advise the accused of his canonical rights, including the right and responsibility of the accused to retain his own civil and/or canonical counsel.**

- Ask or even strongly encourage the priest or deacon to undergo a psychological evaluation.
- Exclude the priest or deacon from all sacred ministry, including the public celebration of the sacraments, and prohibit the priest or deacon from remaining in his assigned residence or any other place deemed inappropriate by the Bishop. The priest or deacon will be prohibited from having contact with minors. These exclusions or prohibitions remain in effect pending the outcome of the investigation and any subsequent canonical process (c. 1722).
- Take care to safeguard the right to privacy and good reputation of all parties associated with the incident(s) under investigation, especially the accuser and the accused (c. 1717, §2).

4. When the investigation is completed and there is sufficient evidence of sexual abuse of a minor, the Bishop will notify the Congregation for the Doctrine of the Faith. The accused will be likewise notified of the results of the investigation (*EN*, 6).

5. In every case, canonical penalties will be applied only in accord with the norm of canon law. (*EN*, 8a)

6. When a single act of sexual abuse of a minor by a cleric is admitted by the accused or established after appropriate civil and canon law processes, the priest or deacon will be removed permanently from ministry and, if warranted, dismissed from the clerical state (*EN*, 8). The priest or deacon may voluntarily request laicization (*EN*, 10). No permission or recommendation for transfer to another diocese or religious institute will be given for a priest or deacon who has committed even a single act of sexual abuse of a minor (*EN*, 12).

7. If extenuating circumstances such as age and infirmity do not warrant a petition for laicization or dismissal from the clerical state, the cleric will be required to live a life of prayer and penance. He will be prohibited from celebrating the sacraments of the church and forbidden to represent himself publicly as a priest, and to wear clerical garb. (*EN*, 8b)

8. When an accusation is proved to be unfounded, the Bishop will take whatever steps are appropriate to restore the individual's good name and reputation. (*EN*, 13)

The failure of a cleric to cooperate with any provisions of this policy will result in further actions or penalties according to Church law.

**Most Rev. Donald W. Trautman, STD, SSL.
Bishop of Erie**

**Promulgated following the approval of the Presbyteral Council on
October 5, 1986**

+ Michael J. Murphy, Bishop of Erie

Amended and approved by the Presbyteral Council on May 11, 1993

+ Donald W. Trautman, Bishop of Erie

Amended and approved by the Presbyteral Council on October 6, 1997

+Donald W. Trautman, Bishop of Erie

Amended and approved by the Presbyteral Council on March 8, 2002

+Donald W. Trautman, Bishop of Erie

**Amended and approved by the Presbyteral Council and the Diocesan
Review Board on June 16, 2003**

+Donald W. Trautman, Bishop of Erie

**Amended and approved by the Presbyteral Council and the Diocesan
Review Board on August 15, 2007**

+Donald W. Trautman, Bishop of Erie

G. Evangelization and outreach to those alienated from the Church –

H. Other -

THE CHURCH'S MINISTRY OF LITURGY
The Deacon as Sanctifier

A. Assistance at weekday/Sunday Liturgy –

B. Homily -

C. Baptisms –

D. Witnessing Marriages –

E. Communion to the sick and shut-ins –

F. Presiding at the Liturgy of the Word and Communion services in the absence of the pastor–

G. Exposition of the Blessed Sacrament/Benediction –

H. Assistance at wake services/funerals -

I. Other –

THE CHURCH'S MINISTRY OF CHARITY AND JUSTICE
The Deacon as Witness and Guide

A. Parish ministry to the poor –

B. Ministry to the aged and infirmed –

C. Hospital, nursing home, shut-in visitations –

D. Other ministry particular to the parish –

OTHER PASTORAL INVOLVEMENT

A. Participation at council meetings – pastoral/finance council/other
–

B. Participation at meetings of parish organizations –

C. Other responsibilities particular to the parish -

Pastor

Date

Deacon

Date