



Whoever serves me must follow me,  
and where I am, there my servant  
will be also. Whoever serves me  
the Father will honour. (John 12:26)

Directory on the

# Permanent Diaconate



*in the Diocese of Lancaster*

+

Bishop Michael Campbell *OSA*



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# Introduction

The Diaconate is one of the earliest expressions of the apostolic Church, established by the apostles' ordination of *'seven men of good standing, full of the Spirit and of wisdom'*, to serve the practical, charitable needs of the Christian community.<sup>01</sup>

Its restoration in the life of the Church by Vatican II as a permanent order open to single and married men restores to the hierarchy men's rich experience of married love, the family and the world of work.

In the light of this I very much share the opinion of the venerable Pope John Paul II when he describes the Permanent Diaconate as a gift of the Holy Spirit to the modern Church. However, like all gifts of the Holy Spirit in Christian life, it takes time and experience to begin to appreciate the true nature of what has been given. We are only gradually realising and dealing with the challenges and possibilities that are being offered to the Church by the gift of the Permanent Diaconate.

It is for this reason that I welcome the report of the Diocese's *Fit for Mission? Permanent Diaconate Review Group*, which has proven invaluable in helping me pray and reflect on this. This has greatly assisted me in preparing this document which will help provide a sound and solid future for the Permanent Diaconate in our Diocese. I would like to thank my predecessor, Bishop Patrick O'Donoghue, for commissioning this review.



I would like to thank the team, under the chairmanship of Fr Christopher Cousens, and everyone who engaged with this review. I would also like to thank Fr Adrian Towers and Sr. Maureen Coyne, their predecessors, and the extensive team of lecturers for the hard work and commitment they have given to the formation of our current deacons.

I sincerely thank the Permanent Deacons, their wives, families and their priests and parishes, for being *'pioneers'*. I want to assure you that I appreciate both the generosity and, at times, cost that your groundbreaking work has entailed.

I would also like to acknowledge my thanks to the Archdioceses of Birmingham, Westminster and Dublin for the invaluable assistance I found in their respective manuals on the Permanent Diaconate.

To conclude, St Augustine conveys the essence of the diaconate in his sermon given on the feast of St Lawrence, the deacon and martyr:

*'The Apostle says, speaking of the Lord Christ, he emptied himself, taking the form of a servant, and being made in the likeness of men, and found in condition as a man. What unequalled humility! Christ humbled himself: you have something, Christian, to latch on to. Christ became obedient...'*<sup>02</sup>

+ Michael Campbell OSA  
Bishop of Lancaster

01 Acts 6: 1-6

02 Sermo 304, 1-4, PL 38, 1395-1397



## Aims

The aims of this directory are to:

- **Respond attentively to the report of the *Fit for Mission? Permanent Diaconate Review Group*;**
- **present clear guidelines outlining the rights and obligations of permanent deacons;**
- **present my decisions regarding the recruitment and selection of men discerning a vocation to the Permanent Diaconate, and,**
- **present my decisions on the renewal of the formation programme.**

These guidelines are drawn together from magisterial documents of the Church, including the *Catechism of the Catholic Church*, *The Code of Canon Law*, *The New General Instruction of the Roman Missal*, *Basic Norms for the Formation of Permanent Deacons*, *Directory for the Ministry & Life of Permanent Deacons* and the *Directory on the Canonical Status of the Clergy*<sup>03</sup>.

It is my expectation that all permanent deacons will observe these obligations and rights, and that deans and parish priests will constructively ensure that they are respected and upheld by all concerned.

03 CBCEW



*For who is greater, the one who is at  
Is it not the one at the table?*

*the table or the one who serves?  
But I am among you as one who serves.*<sup>04</sup>

04 Luke 22: 27



# The Status of Permanent Deacons

*Let deacons be married only once, and let them manage their children and their households well; for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.*<sup>08</sup>

1 Timothy 08  
3: 12-13



**T**he report of the *Fit for Mission? Permanent Diaconate Review Group*<sup>05</sup> confirms something I have suspected concerning the perception of the status of permanent deacons – there is much confusion and ignorance about what exactly a married, permanent deacon is! Single deacons are easier to place, because of their apparent similarity to priests, but the idea of married Catholic clergy is still difficult for many people to grasp. It's going to take longer than 30 years to bring about such a change in understanding.

Having said this, the place to start is a catechesis that emphasises the fact that a permanent deacon, married or unmarried, is ordained through the imposition of hands and the prayer of consecration, just like a priest or bishop, and as a consequence is a sacred minister and a member of the hierarchy.

It is not only important that laity and priests recognise that permanent deacons are members of the clergy, it is also essential that deacons personally and humbly make this truth their own, through the way they live and act.



Through their reception of the Sacrament of Holy Orders deacons have a distinct participation in the threefold work and powers of the ordained ministry, known as the three *munera*<sup>06</sup>.

The bishop, his priests, and his deacons exercise:

- The authority to teach and proclaim the gospel [*munus docendi*];
- The power to keep God's people holy through prayer and the sacraments [*munus sanctificandi*], and,
- The authority to govern and give leadership to God's people. [*munus regendi*].

However, it is crucial to recognise that the deacon does not exercise these sacred powers in the same way or to the same degree as the bishop or his priests. Only the bishop exercises these sacred powers in their fullness. Furthermore, the bishop and his priests exercise them in a priestly way, while the deacon exercises them in the manner of humble service, assisting the bishop and priests.

As Pope Benedict XVI's *motu proprio Omnium in mentem*<sup>07</sup> makes clear, bishops and priests receive the mission and power to act in the person of Christ the Head, while deacons receive the faculty to serve the People of God.

However, despite these important differences the deacon does have the obligations and rights that come with exercising the sacred powers of Holy Orders.

<sup>05</sup> referred to as the 'Report' hereafter

<sup>06</sup> *Congregation for Catholic Education, Basic Norms for the Formation of Permanent Deacons*, 9

<sup>07</sup> 26th October 2009



# Obligations of the Deacon



**A cleric by virtue of ordination is called to ministry within the diocese into which he is incardinated<sup>08</sup>. The nature of that ministry and the authority which he exercises will depend on the particular ecclesiastical office he holds; in this case that of a deacon. The specific ministry and authority of a deacon is different from that of a bishop or priest, but the deacon shares many of the obligations of the clerical state with priests and bishops<sup>09</sup>.**

In particular, the exercise of ministry within the Church is and remains dependent upon the obligation of the deacon to maintain communion with his bishop and to act in conformity with the Church's teaching and discipline. Canon Law stipulates that all clergy are to hold to that solid doctrine based on sacred Scripture as set out especially in the documents of the Councils and of the Roman Pontiffs<sup>10</sup>. For this reason, I encourage you all to make Scripture, the Catechism of the Catholic Church and the documents of the Holy Father your frequent sources of study and reflection.

Other obligations include the following:

- To show reverence and obedience to the Supreme Pontiff and his Diocesan Bishop.
- Alongside the bishop and priests, to acknowledge and promote the mission of the laity in the Church and in the world.
- To undertake any ecclesiastical office or function entrusted to him by the Diocesan Bishop.

## • To seek holiness:

- The obligations of the clerical state assumed by the deacon include the responsibility that he continues in the development of his own spiritual life, fostering and cultivating those aspects of conduct consistent with his calling. Deacons, like bishops and priests, have a special obligation to seek holiness in their lives, because they are consecrated to God through the reception of orders, and are stewards of the mysteries of God in the service of His people.
- First and foremost, deacons are called to seek holiness in their marriages and family life, if married, and in their work (*if still in employment*).
- Deacons also seek holiness through faithfully and untiringly fulfilling the obligations of their pastoral ministry.
- Deacons also seek holiness through nourishing their spiritual life at the twofold table of the sacred Scripture and the Eucharist; deacons are therefore earnestly invited to participate daily in the eucharistic sacrifice, if their family and work commitments allow.
- Deacons must carry out the Liturgy of the Hours daily, praying morning, evening and night prayer of the Office. I would also encourage those who can to pray the full Office.

- Deacons are also obliged to make spiritual retreat, at least once every two years, and are exhorted to engage regularly in mental prayer<sup>11</sup>, to approach the sacrament of penance frequently, to honour the Virgin Mother of God with particular veneration, and to use other ways of prayer and devotion.
- To continue their studies:
  - The on-going formation of ordained deacons is particularly important and must cover the four areas – doctrinal, pastoral, spiritual, and human. (*This will be dealt with in a later section*). It is my expectation that all deacons will attend, whenever possible, on-going formation courses arranged by the Formation team.
- To be united with other clergy. Bishop, priests, and deacons are to be united with one another in the bond of brotherhood and prayer, and are to seek to work together. Further, the Church highly recommends that deacons share some manner of common life together, such as sharing meals together or holding regular meetings to share and cultivate the intellectual and spiritual life.
- To foster simplicity of life.
- To conduct themselves in a manner becoming to the clerical state.
- Alongside the bishop and priests, to always do their utmost to foster among people peace and harmony based on justice.
- Not to engage or participate in any association whose purpose or activities cannot be reconciled with the obligations of the clerical state.
- It is the tradition of the Church that deacons maintain continence through celibacy if unmarried. It has also been long established that a married deacon is called to be celibate if his wife precedes him in death<sup>12</sup>.
- Not to be absent from their diocese for a considerable time except for vacation or unless permission of the Diocesan Bishop has been received, whether expressly or otherwise.
- To abide by the norms concerning clerical dress. Unlike priests, permanent deacons are not obliged, and in this diocese not generally expected, to wear clerical dress. However, there may be times when wearing clerical dress has value as a sign of the presence of a sacred minister, for example when working in the hospital, school, or parish. It is important that people recognise that the deacon is not a member of the laity when carrying out these functions. In these cases, if the deacon so wishes, he may wear clerical dress. However, I would not expect a permanent deacon to wear clericals as a matter of course, for example when attending a deanery clergy conference, deacon's retreat, ongoing formation or diocesan event, because it is also important that people, and even the deacon himself, recognise that he is not a priest.

*Incardination refers to the lifelong bond created between the cleric and a Particular Church which arises upon ordination, in this case the Particular Church being the Lancaster Diocese.*

*cf. The Code of Canon Law & CBEW, Directory on the Canonical Status of the Clergy*

*can. 279 §1*

*11 Mental or contemplative prayer is 'nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us'. (St Teresa of Avila quoted in the Catechism, 2709).*

*12 Dispensation from this requirement can be only be made in very exceptional circumstances, such as a widowed deacon's need to raise his young children.*





# Rights of the Deacon

**A Deacon enjoys rights in common with all of the faithful. In summary these rights include:**

- Equality of dignity possessed by all the faithful.
- The right to communicate his needs and concerns.
- The right to expression of opinions concerning the good of the Church, in keeping with his knowledge, competence, and position, always respecting the integrity of faith and morals and showing due reverence to the Pastors.
- Those who are engaged in fields of sacred study have a just freedom to research matters in which they are expert and to express themselves prudently concerning them, with due submission to the magisterium of the Church <sup>13</sup>.
- The right to protection of his reputation from unlawful harm and right to privacy.
- The right to vindicate his rights by way of canonical process.
- The right to challenge the judicial and administrative decisions of the Diocesan Bishop concerning his own life and ministry.
- The right not to be punished in connection with the conduct of his ministry save in accordance with the Code of Canon Law, with its obligations in civil and criminal law.

Moreover, deacons have additional rights specific to their state as clergy:

- Deacons may take a rightful and sufficient holiday every year, for the length of time determined by general or by particular law.
- Deacons who are capable of personal responsibility can resign from an ecclesiastical office for a just reason.
- Deacons may not be removed from an office that is conferred on a person for an indeterminate time, before the set age of resignation, except for grave reasons and in accordance with the procedure defined by law.
- Deacons can assume public office even if it means sharing in the exercise of civil power. However, it is my expectation that deacons will consult with me about their intention to do so.
- Deacons may play an active role in political parties or in directing trade unions <sup>14</sup>, but only in ways that are compatible with their diaconal office.
- Deacons may undertake the administration of goods belonging to lay people, or secular offices that involve the obligation to render an account. They may act as surety, even concerning their own goods. They may sign promissory notes that involve the payment of money which do not state the reasons for the payment <sup>15</sup>.
- Deacons may practise commerce or trade, either personally or through another, for their own or another's benefit <sup>16</sup>.
- Where a deacon takes on duties or responsibilities other than diaconal, he will bear sole liability. The Diocese will not be liable for any loss in this regard.

*13 can. 218*

*14 287 §2*

*15 285 §4*

*16 286*







## Deacons, their Bishop and Diocese

**The report makes important observations when it states that the common perception that the deacon is merely 'Father's helper' is inappropriate and needs to diminish, and, that the majority of deacons 'saw their calling to a specific service within the parish not a wider vocation beyond this'. It traces the source of these misapprehensions to the fact that there has been sole reliance on parish priests to invite men to consider a vocation to the diaconate. (See section on Selection and Formation of Permanent Deacons.)**

This presents us with a challenge – to encourage and maintain close collaboration and support between priests and deacons, while at the same time encouraging deacons to see that they have responsibilities beyond the boundaries of their parish. However, not only deacons, but also priests and people, need to look beyond the needs of their parishes, and see that all have a wider vocation to play a part in the deanery and diocese. I can envisage in years to come that deacons will play an increasingly important role in the life of the diocese.

Since the time of the early Church there has been a close connection between bishops and deacons<sup>17</sup>. Furthermore, the rite of ordination includes the deacon's promise of obedience to the bishop, and his successors: *'Do you promise respect and obedience to me and my successors?'* This expectation of the deacon's obedience to his bishop reflects the fact that he participates in the bishop's ministry<sup>18</sup>. It is important that all deacons realise that by virtue of their reception of the sacrament of Holy Orders they have assumed the obligation to make themselves available to the Bishop to serve the deanery or diocese if they are called to do so<sup>19</sup>.

It is important that each deacon sees himself as a deacon of the bishop and as a man of the Church. In return the bishop has a special responsibility for the pastoral care of the deacons in his diocese.

Therefore, in the light of this, I have decided to re-assume the duties and responsibilities that have been previously delegated to the Director of Deacons<sup>20</sup> with regard to deacons where appropriate or to use the office of dean.

It follows from this decision that I encourage deacons or the local dean to contact me if they have any concerns or problems. My door is always open to them.

Furthermore, in order to re-inforce the understanding that each deacon receives his office from the Bishop I have decided to issue each permanent deacon in the Diocese of Lancaster with a Decree of Appointment, as set out by the Congregation of Clergy.

This decree of appointment will be similar to those issued to priests and will assign duties to the deacon, specify the territory in which his ministry will be exercised, indicate whether his office is part-time or full-time, and will name the priest who has the *'care of souls'* where the deacon's ministry is exercised.

Let me re-assure deacons that where this includes a request to undertake wider work in the Diocese this will take into account personal circumstances and be undertaken in a spirit of dialogue.

In accordance with the Second Vatican Council's clear statement that deacons are *'so extremely necessary for the life of the Church'*<sup>21</sup> I will ensure that care is taken to include, as much as possible, a diaconal presence within diocesan structures and parishes.

## Deacons and the Deanery

**It is also clear that the deaneries will play an increasingly important role in the life of parishes with the growing need to pool resources and combine sacramental and catechetical formation.**

Deacons should be actively involved in the life and work of the deanery, especially initiatives that encourage the building up of a sense of the deanery community of parishes. Therefore I would encourage deacons to join the priests in developing co-operation between parishes at deanery level, again depending on family and work commitments.

Deacons, as a matter of course, should be invited to attend the deanery clergy conference meetings with the expectation that they play a full part in pastoral governance and the life of the deanery.

However, regarding matters pertaining to the Council of Priests and the election of the Dean, only priests, through their share in the Headship of Christ, can vote or make recommendations. But priests may, at their own discretion, seek the deacons' views before casting their votes.

Deans must ensure that deacons in their deanery receive notice of deanery clergy conference meetings and other deanery events in good time. I also expect deans to take an active interest in the wellbeing and needs of the deanery's deacons. Deacons should feel that they could approach their dean about matters of concern.



*The office of Director of Deacons is now dissolved.*

*cf. Phil 1:1; 1 Tim 3:1-13*

*Lumen Gentium 28*

*LG 29*

*can. 274 §2*





# Deacons and the Parish



**The fact of the matter – which is made clear in the findings of the report – is that the vast majority of deacons exercise a general ministry in the parish in which they live.**

Though the parish remains the fundamental unit of ecclesial life for the faithful, this must not be reduced to the confines of the parish church. The deacons, as well as the priests and people, must see their ministry reaching beyond the parish church, to include the local schools and colleges, hospitals, care homes, and wider community.

Both priest and deacon are sent by the bishop and are in a parish under obedience to the bishop. The bishop exercises his ministry directly through both. Therefore, it is my expectation that priest and deacon should meet regularly and keep each other informed in a professional and respectful way.

The parish priest should ensure within the circumstances of the parish that the deacon has adequate opportunity to exercise his ministry.

As a member of the parish clergy it is to be expected that the deacon will be actively involved with all parish structures, e.g. the parish finance committee and, if one exists, the parish pastoral council, depending on family and work commitments.

In light of the fact that the report finds widespread confusion about the status and role of the deacon it is vital that the parish priest takes steps to prepare his parish for the induction of a new deacon. This should include the following:

- Catechesis about the identity and role of deacons in the Church. This may even be appropriate in a parish that already has a deacon, if there has not been previous systematic preparation.
- Treatment of the formation process of the aspirant and candidate as a catechetical opportunity for the parish community. It is my expectation that parish priests make their people aware and to some extent enable them to participate in the formation process.

With the increasing linking and merging of parishes, we are embarking into uncharted territories in the life of the diocese that may change the role of deacons in parishes. We have to be careful that any new role we give to deacons does not blur the distinction between the diaconate and the presbyterate.

In linked and merged parishes that have a vacant presbytery, some may be thinking it appropriate to allow a deacon and his family to take up residence in order to maintain a continuous pastoral presence in the name of the Church. However, it is my expectation that no decision about this is taken without timely consultation between all interested parties, including the Bishop, parish priest, deacon and family, and the Parish Advisory Council.

It is my intention to consider the merits of each proposal on a case by case basis. However, I will set out a number of preliminary guidelines:

- Any deacon being considered for this role must have the appropriate administrative and pastoral theological training to assist the priest in charge in the direction of pastoral care.
- If I give my permission for a deacon to assist the priest in charge in the direction of a linked parish it is on the clear understanding that the priest in charge, and he alone, is entrusted with the *cura animarum* (*Cure of Souls*), in which he is assisted by the deacon.

- It is important to remember that though the deacon receives the sacrament of Holy Orders he does not receive the sacramental authority to lead or govern in his own right. Unlike bishops and priests deacons receive the laying on of hands '*not unto the priesthood, but unto the ministry*'<sup>22</sup>. Having said this, the deacon is called to take a leading role as agent and example of charitable service.

- I will give my ecclesial mandate to the deacon to assist the priest in charge in the direction of pastoral care of a linked parish.
- The community that receives such a deacon will support his role and guidance. He will automatically be a member of the parish pastoral council and finance committee.
- The priest in charge will preside at a service of welcome for the deacon in the parish at which he will make clear that he remains the pastor assisted by the deacon.

22 *Lumen  
Gentium* 29





## Practical matters arising from the status of Deacons

### Remuneration

Canonically, all offerings, including stole fees, but excluding Mass stipends, belong to the parish<sup>23</sup>. However, it is often the practice in this diocese for the stole fees to be pooled in parishes with more than one priest; or in one man parishes to go directly to the presiding minister.

I ask deacons with other sources of income, such as those who are in employment, or retired deacons in receipt of a reasonable pension income, to consider gifting their stole fees to their parish priest; bearing in mind that priests of the diocese receive very low salaries.

Therefore, it follows that if the practice set by the parish priest is to pool the stole fees so as to share them equally among the clergy, deacons with other reasonable sources of income should withdraw from the pool.

However, it is only right that deacons on low incomes should retain an appropriate share of the stole fee. Furthermore, if the parish priest has a reasonable income from other sources, like the deacon, he should consider sharing or gifting his stole fees.

Christmas and Easter Offerings are personal to the priest(s) of the parish as they form part of the priests' salary. It is therefore not appropriate that these offerings be shared with deacons.

In exceptional circumstances, deacons who are appointed by the Bishop to dedicate themselves full-time to the ecclesiastical ministry deserve remuneration sufficient to provide for themselves and their immediate family's needs. Those, however, who receive remuneration by reason of a secular profession which they exercise, or exercised, or have other sufficient sources of income, are to see to their own and to their family's needs from that income<sup>24</sup>.

### Expenses

Whilst deacons are normally not remunerated for their ministry, they are entitled to reclaim any legitimate expenses their ministry might incur, e.g., fares, mileage or petrol allowance. With regard to parish activities this will be from the parish, with regard to diocesan activities, this will be from the diocesan agency. Parish priests should note that in-service training and retreats and any meetings at which attendance is required or expected are a legitimate charge against the parish. This applies both to the cost of the event and the travel involved.

### Funeral arrangements

Upon the death of a deacon the parish priest should notify the Bishop's Office, and the Dean. Whilst normally the deacon's estate would make the necessary arrangements for his funeral, and meet any normal funeral expenses, it would be right and appropriate that the Diocese would meet the cost of any additional hospitality expenses incurred as a direct result of his deacon ministry.

During the Funeral Liturgy, it is appropriate that the body of the deacon, as with priests and bishops, be placed in the position, which as a sacred minister he occupied in the liturgical assembly, that is, facing the people<sup>25</sup>.

### Appropriate forms of title and address

Deacons are addressed in speech as: *Deacon* and referred to as: *Deacon*...

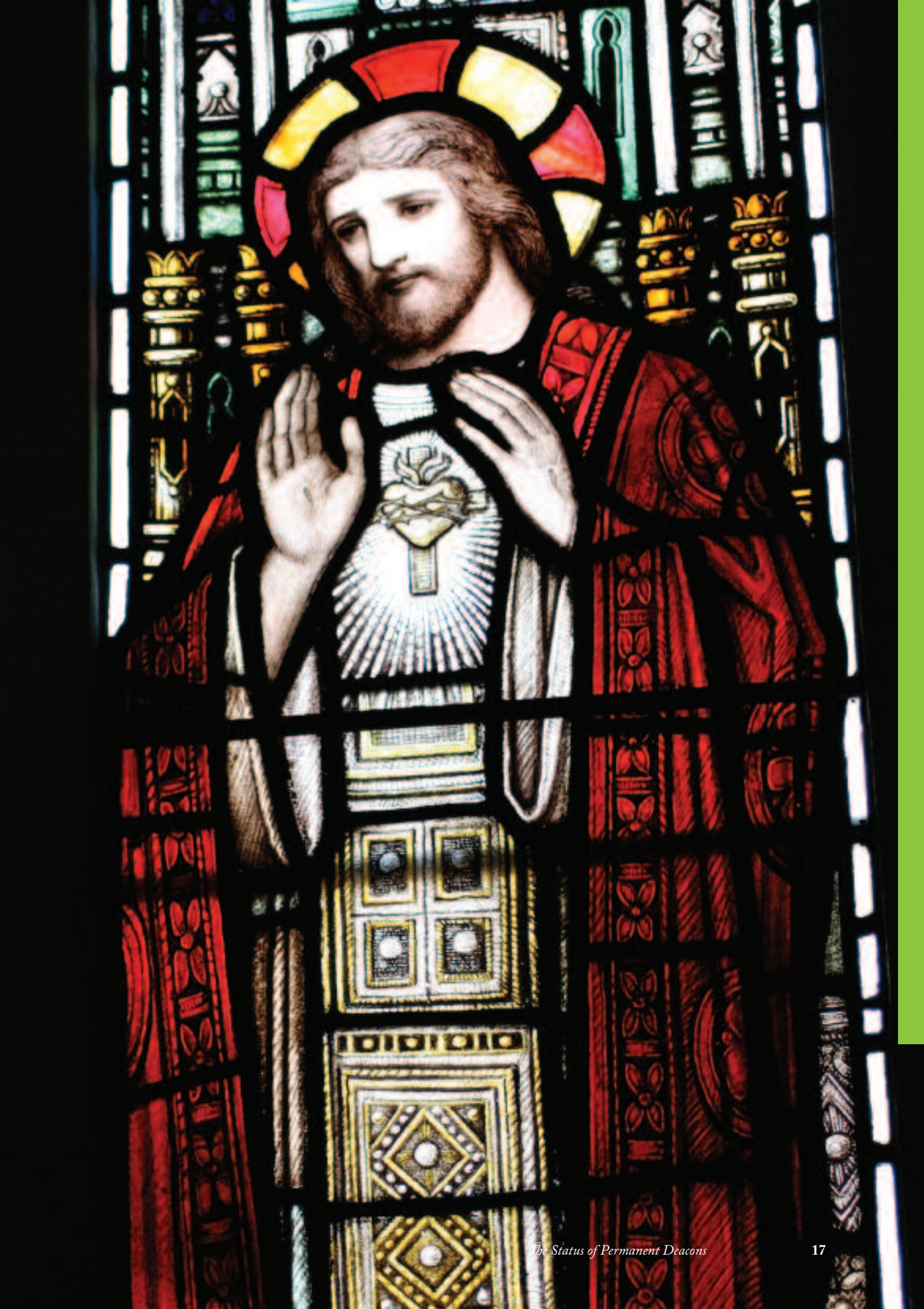
The manner of address in writing is:  
*Dear Deacon*...

The manner of address on an envelope is:  
*The Reverend Deacon*... or *Rev Deacon*...

*Can. 531; cf. 945* 23

*The Rites vol.1.* 25  
*Rite of*  
*Funerals* 38

*Can. 281* 24







# The Role of Permanent Deacons

*Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied*

**H**ere I will set out the responsibilities associated with the deacon's ministry of *Charity, Word, and Altar*.

As already discussed, the deacon shares in the three powers and offices <sup>26</sup> of Holy Orders – teaching, sanctification and leadership. However, while bishops and priests exercise these powers in a priestly way, deacons exercise them in the manner of humble service, assisting the bishop and priests. Therefore it follows that the deacon exercises these powers of humble service through his ministry of Charity, Word and Altar.

While I expect individual deacons to be generously committed to all three areas of service I fully appreciate that the time they can give to their ministry depends on many factors including, whether they are in full time employment or are retired, whether they have children living at home, or they have grown up and left home.

I also recognise that married deacons must continue to make the safeguarding and fostering of their marriages their primary responsibility.

26 munera



*a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.* <sup>27</sup>

27 John 13: 3-5





# The Deacon's Service of Charity

**The report gives a great deal of attention to examining the merits, or otherwise, of the description of the deacon as 'a specialist in Christian care'<sup>28</sup>. If you remember this was proposed to redress a perceived imbalance in the weight given by deacons, and priests, to the deacon's service of altar and word, to the detriment of the service of charity.**

I note that even though the majority of priests supported the use of deacons as 'specialists in pastoral care'<sup>29</sup>, the review team had strong objections, for various reasons, to its use, preferring the description, 'driving force for service'<sup>30</sup>.

I believe that the important point here is that deacons, priests, and parishes give more attention to the deacon's service of charity. I share the concern that too much attention is being given to the deacon's role in liturgy and the administration of sacraments, and not enough to charity.

I recognise that many priests' value the assistance deacons give them in sacramental activities such as baptisms, weddings, liturgical acts, homilies, and sacramental care of the sick. I share your appreciation of the deacons' collaboration in these areas, but I also want us all to give time and resources to enable deacons to realise their ministry of charity.

*The Basic Norms for the Formation of Permanent Deacons* makes it clear that works of charity and assistance<sup>31</sup> and the direction of communities in charitable activities are 'the ministry most characteristic of the deacon'<sup>32</sup>.

It is important to highlight that the deacon is seen here as both personally engaging in works of charity and assistance and also in directing and enabling others to realise their vocation to serve others.

This characteristic ministry of the deacon's ministry is expressed in the prayer of ordination. The bishop implores God the Father that the deacon may be:

*'...full of all the virtues, sincere in charity, solicitous towards the weak and poor, humble in their service...may they be the image of your Son who did not come to be served but to serve'<sup>33</sup>.*

In recent times the Holy Father, while recognising the important ministry of deacons in liturgy and catechesis, has stressed the importance of charity:

*'However, it is not enough to proclaim the faith with words alone for, as the Apostle James recalls, "faith by itself, if it has no works, is dead"<sup>34</sup>. Thus, it is necessary to back up the proclamation of the Gospel with a practical witness of charity, so that "for the Church, charity is not a kind of welfare activity... but is a part of her nature, an indispensable expression of her very being"<sup>35</sup>.*

*The practice of charity has been part of the diaconal ministry from the outset: the "seven" of which the Acts of the Apostles speak were chosen "to serve at tables"... I express my gratitude to those of you who are employed in this silent and daily witness of charity. Indeed, through your service, the poor realise that they too belong to that great family of God's children: the Church'<sup>36</sup>.*

And more recently, Cardinal Hummes, Prefect of the Congregation for the Clergy, has also focused on the deacon's ministry of charity.

*'Deacons must identify themselves in a very special way with charity. The poor are part of your daily ambience, and the object of your untiring concern. One could not understand a deacon who did not personally involve himself in charity and solidarity toward the poor, who again today are multiplying in number'<sup>37</sup>.*

I would add that in this post-Christian society many people are resistant to hearing the Gospel proclaimed as words, but I do believe we can still reach them through the Gospel proclaimed through loving actions. It is my hope that single and married deacons, who are engaged in the world of work and families, will help our parishes and diocese find practical ways of serving those who suffer all kinds of deprivation. Normally I would expect the deacon to take on an active role in some of the areas that follow:

- As the Servant of Charity the deacon should lead the way in making the parish in which he serves, aware and sensitive to the needs of the poor in the local community.
- The deacon should regularly seek and review information about poverty and social issues from various local sources, such as the SVP, Catholic schools, parishioners, and local council. He should present his findings to the priests, parish pastoral council and deanery pastoral councils. The purpose of this fact finding is to provide information to enable the local Catholic community decide what actions they can take.

- I recommend that deacons regularly share with each other the progress and problems they encounter in their ministry of charity.

- Where parish groups at the service of charity do not already exist, I recommend that deacons form diaconal teams with lay people in order to work together in facilitating the parish's service of people suffering various types of poverty. The deacon would act as the chairman of the group.

- Where parish groups, such as the SVP already exist, the deacon should take an active role, being at the service of the group, for example as Spiritual Director.

- I also recommend that deacons make a special study of the Church's social teaching, to make it their 'own', particularly Pope Benedict XVI's encyclicals, *'Deus Caritas est'*, that has been described as a 'manifesto for the ministry of deacons', and *'Caritas in Veritate'*<sup>38</sup>.

- The deacon's ministry of charity should lead him to have a special concern for the young and the vulnerable and for those pushed to the margins of life through addiction and poverty.

- The deacon's ministry of charity could also be expressed through the promotion of the Church's Gospel of Life and Justice and Peace issues.

*Towards a New Vision of the Permanent Diaconate: a Statement of Policy from the Bishop of Lancaster, Patrick O'Donoghue, November 2007.*

*Report, p.18*

*Report, p.37; cf. Basic Norms 2.5*

*Pontificale Romanum*

*Jas 2: 17*

*Deus Caritas Est, 25*

*Lumen Gentium, 29*

*Basic Norms, 9*

*Pope Benedict XVI, Address to the Permanent Deacons of Rome, 2006*

*37 Cardinal Hummes, Letter to Permanent Deacons, 2009*

*38 Charity in truth*



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- A deacon might be asked by the Bishop to take on a special responsibility of pastoral care for certain groups of people that do not fit within parish categories such as travellers, asylum seekers and immigrant groups, ex-prisoners, young offenders, those suffering from drug or alcohol abuse, the mentally sick, the divorced and remarried, and other groups that need special support and care.
- Deacons may be hospital and prison chaplains, in which case a special relationship with all the priests of an area is necessary for them to carry out their ministry. Whilst providing pastoral care and support, the deacon would rely on the collaboration and good will of local priests to ensure the celebration of the Mass, Reconciliation and the Anointing of the Sick. However, before accepting the role of hospital or prison chaplain I would expect a deacon to inform me. If a deacon is intending to visit a hospital or a prison, in his capacity as deacon, he should first consult the existing chaplain.
- Whilst a deacon may act as a spiritual director or have some other pastoral role in relation to the SVP, Legion of Mary or some other lay group, as a member of the clergy it may not be appropriate for the deacon to remain simply as an ordinary member of such a group.

- The deacon as an ordinary minister of Holy Communion is ideally suited to organising in collaboration with the priest the care of the sick. A deacon could train extraordinary ministers to take communion into homes, care homes and hospitals.
- I recommend that deacons foster a devotion to the great deacon saints associated with charity and service of the poor, St Lawrence and St Francis of Assisi. As Cardinal Hummes recommends to deacons,

*'From St. Lawrence we also take note of the affirmation "the riches of the Church are the poor". He assisted the poor with great generosity. He is thus an ever more present example to permanent deacons. We must love the poor in a preferential way, as did Jesus Christ; to be united with them, to work towards constructing a just, fraternal and peaceful society'.*

- During my visitation to parishes I intend to ask deacons in what ways they show solidarity and Christian love to those suffering all kinds of deprivation.



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# The Deacon's Service of the Word

**The deacon is called to proclaim the Scriptures and instruct and exhort the people. This finds expression in the presentation of the Book of the Gospels as part of the rite of ordination. As bishop I place the Book of the Gospel in the hands of the newly ordained deacon, saying:**

*'Receive the Gospel of Christ, whose herald you now are. Believe what you read, teach what you believe, and practise what you teach'.*

Can. 764 40

I am glad to learn from the report that the majority of the deacons are involved in parish catechetics. However, a significant minority are not, and I would seriously encourage them to find ways of developing this aspect of their ministry.

I believe that the report succinctly conveys the importance of the deacon's service of the Word:

- As a 'herald of the Gospel' he is called to respond to the world in which he lives and works, bringing to it the challenge of the Gospel, and bringing the challenge of the world to his preaching. His will be the task of attempting to bring together the truths of the Gospel and the assumptions of the age, particularly as those assumptions are experienced in the world of work and secular activity. In his preaching he will show forth that 'wisdom in action' of which the Acts of the Apostles speaks<sup>39</sup>.

(Acts 6:1-6) 39  
Report, p.38

- I note that some of the deacons have requested on-going formation in their study of Scripture and that the review team highlights the need for on-going formation in homiletics and public speaking. It is my expectation that the on-going formation team will make provision for these requests, to which I would add training in the method and content of catechetics.
- The deacon through his ordination has the faculty in accordance with the conditions established by law to preach everywhere<sup>40</sup>. This should be exercised with at least the tacit consent of the parish priest of the parish concerned, and, 'with the humility proper to one who is servant and not master of the Word of God'.
- According to the New GIRM the homily is ordinarily given by the priest who presides at the Eucharist – but a deacon or concelebrating priest may be invited to preach. It would not be unusual for a deacon to be asked to preach at Sunday Mass on a regular basis, but there is no rigid rule on the matter. It is my expectation that all deacons will regularly instruct and exhort the people through preaching at the celebration of the Most Holy Sacrifice of the Mass, depending on family and work commitments.
- Homilies should be prepared in prayer, in study of the Sacred texts, in harmony with the Magisterium and in a way that is relevant to those to whom they preach.

- This Ministry of the Word also embraces assisting the people to grow in their knowledge of their faith in Christ and to express it in their family, professional and social lives. For this reason a deacon must give attention to catechesis at all stages of Christian living.
- Therefore it is my expectation that deacons will be involved in evangelisation and catechesis through sacramental programmes and other forms, depending on family and work commitments.
- The ministry of the Word is also essentially a ministry lived out beyond the church building. The deacon especially is seen as the herald of a new evangelisation transmitting the Word in his working and professional life either explicitly or merely by his active presence in places where public opinion is formed and ethical norms are applied, such as social services or organisations promoting the rights of the family or the right to life.
- In view of his responsibility to be a herald of the Gospel it is essential that the deacon put aside time to study and pray with Scripture. Also, in his ministry of the Word it is highly recommended that he use the *Catechism of the Catholic Church*, and its *Compendium*. (Please see the section on *on-going development of Ordained Deacons*).





## The Deacon's Service of the Altar

**The pre-eminent sacramental expression of the deacon's role as icon of Christ the Servant is through his assistance of the bishop and priests in the celebration of the divine mysteries, above all the Eucharist. This aspect of the deacon's ministry must not however eclipse the other ministries of Charity and Word.**

The introduction of the new English translation of the Roman Missal gives deacons the opportunity to once more reflect on their service of the Altar.

I would like to highlight something that stands out in the Congregation for the Clergy's *Directory on Permanent Deacons*, that the deacon's assistance to the liturgical ministry of the bishop and priests is 'intrinsic, fundamental and distinct'<sup>41</sup>.

I want deacons to understand this as meaning that they should cherish and foster any liturgical role and action that communicates their distinctiveness from bishops and priests as servants of the liturgy and servants of the worshipping community.

Such distinctive actions include, for example, 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'<sup>42</sup>. The deacon does not stand immediately next to the celebrant as if concelebrating.

Also, from the epiclesis before the consecration until the showing of the chalice immediately after the consecration, the deacon 'normally' remains kneeling, or if unable to kneel, stands slightly back from the priest and bows.

At the concluding doxology when the deacon elevates the chalice as the priest elevates the paten with the host, only the priest says or chants the doxology; the deacon assists him in silence until he joins together with the entire assembly in the great 'Amen'.

I have given these particular examples to encourage deacons to be sensitive and responsive to those liturgical roles and actions that communicate their distinctiveness, from bishops and priests, as icons of Christ the Servant.

The report conveys this point very well when it states:

*As a minister of the Altar he is called to demonstrate by his presence the servant nature of the Church, bringing forward the needs of the people in the Prayers of the Faithful, assisting in the distribution of Holy Communion, issuing the invitation at the end of Mass that all should 'love and serve the Lord' in each other and in those in need'*<sup>43</sup>.

*(I am particularly indebted to the work done by the Archdioceses of Birmingham and Westminster for their summarisation of the new GIRM, Code of Canon Law and other liturgical documents of the Church).*

*'Let all Deacons, then, do their part so that the sacred Liturgy will be celebrated according to the norms of the duly appointed liturgical books'*<sup>44</sup>.



para. 28 41

Report, p. 38 43

GIRM 179 42

Redemptionis  
Sacramentum, 35 44



## The Celebration of Mass

**After the priest, by virtue of his ordination, the deacon holds first place among those who minister at the altar; it is preferable that he usually assists daily at Mass if possible. The degree of his diaconal participation in both dress and style should be determined by the solemnity of the celebration.**

At Mass it is the deacon's role to:

1. Carry the book of the Gospels prominently.
2. Venerate the altar with the priest.
3. Proclaim the penitential litany<sup>45</sup>.
4. Proclaim the Gospel.
5. Give the homily<sup>45</sup>.
6. Prepare and proclaim the Intercessions, at the discretion of the parish priest.
7. Prepare the altar and assist the celebrant to receive the gifts.
8. Mix the water with the wine and hand the bread and wine to celebrant (*saying the accompanying prayer quietly*).
9. Incense the celebrant and people.
10. Stand near (*slightly behind*) the priest during the Eucharistic Prayer.
11. Either kneel or bow profoundly from the epiclesis until after the elevation of the chalice (*physical ability will determine which*).
12. Hold the chalice aloft at the same level as the priest holds the paten during the doxology.

13. Invite the people to exchange the sign of peace after the priest has said the words: 'the peace of the Lord be with you always'.

14. Assist the priest, if necessary, with the fraction<sup>46</sup>.

15. Receive Holy Communion under both kinds.

16. Assist in the distribution of Holy Communion and administer the chalice if communion is given under both kinds.

17. Purify the vessels, ensuring the sacred species are consumed. Alternatively the vessels may be left on a credence table to be purified after the Mass is finished.

18. Make any announcements after the post-communion prayer, unless the celebrant prefers to do this himself.

19. Instruct the people to bow their heads if a solemn prayer of blessing is used.

20. Dismiss the people after the final blessing.

21. Venerate the altar with the priest and accompany the priest and other ministers as they leave the altar.

22. He should not act as MC or take on any other role within the sanctuary other than deacon. However if no server or reader is present, he fulfils the duties of other ministers.

<sup>46</sup> At a concelebration the deacon does not distribute the Body of the Lord to the other concelebrants but leaves that to one of the other concelebrants. MC's at celebrations must take note of this liturgical practice.

<sup>45</sup> At the discretion of the celebrant.





## Liturgical Dress

**The appropriate dress for a deacon depends on the solemnity of the occasion and his role within the specific celebration.**

*'The proper vestment of the Deacon is the dalmatic, to be worn over an alb and stole. In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic'* <sup>47</sup>.

- For ordinary weekday Mass, an alb and stole is appropriate.
- For Solemnities and Sunday celebrations, alb, stole and dalmatic is correct.
- For Liturgies of the Word, Baptism, Funerals, the Liturgy of the Hours and Marriages, a cassock, cotta and stole, or alb and stole would be appropriate; with more solemn celebrations an alb, stole and dalmatic may be worn.
- For exposition of the Blessed Sacrament and Benediction it is appropriate to wear a cope over the cassock and cotta or alb.



Redemptionis 47  
Sacramentum,  
125

## The Deacon as an Ordinary Minister

- As an ordinary minister of Baptism, Marriage and Communion and as one able to preside at Benediction, funeral services, the Hours and Liturgies of the Word, it is right, depending upon the needs of the parish, that the deacon take his turn at presiding at these liturgical celebrations. In the case of marriage and funeral liturgies it is only in the absence of a priest that the deacon should preside <sup>48</sup>.
- When there is no priest available to celebrate Mass, the deacon should gather the people at an appropriate time to celebrate either Morning or Evening Prayer or a Liturgy of the Word from the Mass of the day, with or without the distribution of Holy Communion according to norms laid down by the diocese and the Universal Church.
- It is important to keep in mind that the deacon is not ordained to replace participation by the lay faithful but to facilitate it. Therefore it is appropriate for deacons to assist in the formation of altar servers, readers, and extraordinary ministers of Holy Communion. This service of formation is a very appropriate expression of the deacon's role as servant of the worshipping community.



<sup>48</sup> Cf. Directory for the ministry & life of permanent deacons, 36, citing *Rituale Romanum – De Benedictionibus*, n.18







## Blessings

- It is quite appropriate that, when presiding at a liturgical rite, a deacon give a blessing in accordance with the prescribed liturgical norms.
- When presiding at exposition of the Blessed Sacrament the deacon may impart the Benediction.
- He may also bless people who present themselves for a blessing at Holy Communion.
- It is also appropriate, in the absence of a priest, that he imparts a blessing at the end of a meeting or parish gathering.
- He may also bless water, crucifixes and other religious artefacts, bless homes and all objects as specified in the Book of blessings.





# Selection and Formation of Permanent Deacons

*For the Son of Man came not to be served but to serve, and to give his life as a ransom for many.*<sup>49</sup>

Mark 49  
10: 43-45

## General comments on selection

**I**n light of the range of the demanding tasks associated with the ministry of the Permanent Diaconate, men should be selected who exhibit the academic ability, personal maturity, and proven experience to engage with the formation programme, which will include degree-level studies.

It is to be hoped that men from all backgrounds, including the professions, will put themselves forward for selection to the Permanent Diaconate in order to bring their much-needed skills to the service of the Church.

I would expect there to be parity between seminarians and men in diaconal training with regard to academic rigour, spiritual, human, pastoral and liturgical formation.

However, the differences between candidates to the Priesthood and candidates to the Permanent Diaconate must also be recognised. Seminarians are, for the most part, young men chosen for their potential, while candidates for the Permanent Diaconate are, for the most part, mature men of proven abilities, professional development and experience of life.

Therefore, I would expect that the selection of men for the Permanent Diaconate would take into account the skills and experience and record of dutiful commitment that they offer in service to the Church.

The account of the apostles' selection of the first seven deacons gives an indication of the approach we should take in our selection of men to enter training for the Diaconate. If you recall the apostles instituted the Diaconate in response to a practical problem that was dividing the Christian community, *'the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food.'*<sup>50</sup> The Church selected seven Greek-speaking men, who had experience of the Hellenist community, to respond to this pastoral problem. Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus are all Greek names.

Therefore, we can conclude from this that one of the criteria that we can take into account are the skills and experience that an applicant brings to the Church. By no means should this be the only criterion for selection, but it must play a part.

Furthermore, in light of the Church's understanding that the most characteristic service of the deacon are *'works of charity and assistance'*<sup>51</sup>, I would also expect that proper weight is given to this in the assessment of the applicant.

I also encourage the Vocations Director for the Permanent Diaconate and the Selection Panel to be sensitive to the presence in the applicant of a love and respect for the Church, a desire for prayer and greater knowledge of the Faith. He must also have the right intention – to model himself on Christ the Servant who came not to be served but to serve.

50 Acts 6:1

51 cf. Congregation for Catholic Education, Basic Norms for the Formation of Permanent Deacons, 9



The following pre-existing traits and dispositions point to a diaconal vocation:

#### Personal qualities

- A genuine love and respect for the Church.
- A natural inclination of service to all in need.
- Generosity, kindness and humility.
- A real desire to assist the bishop and priests, and to serve the people.
- The capacity to put others first.
- Uninterested in status or prestige.
- Integrity of life.
- A capacity for dialogue, implying a sense of readiness to learn from others and an openness to others.
- The ability to share the Faith.
- The ability to listen respectfully to other's points of view.
- The capacity to listen carefully.
- The capacity to stand up for the truth and respectfully challenge others.
- Good communication skills.
- A sense of responsibility, including fulfilling one's word and completing one's work.
- Self-directed and collaborative accountability.
- Balanced and prudent judgement.
- The ability to lead, motivate, facilitate and animate others into appropriate action.

#### Spiritual & evangelical qualities

- A sound Catholic faith.
- Good Christian reputation.
- A deep spirituality and prayer life.
- Active involvement in the Church's apostolate, including evidence of on going commitment.
- Holiness, expressed through seeking God's will and seeking to live a virtuous life.
- Regular participation in the Church's sacramental life.
- A desire to grow in faith, expressed through participating in retreats, on-going formation, etc.
- A positive and stable marriage, if married.
- A mature celibate state of life, if single.
- The capacity for obedience and fraternal communion, including obedience to the magisterium.

Any good Catholic man who meets the age requirements set out on the next page, and is capable of carrying out his family duties, holding down his job and, in addition, can give the time necessary to enter into the diaconal formation programme, is potentially a suitable candidate.

An inability to offer much time in the short term to church work (*e.g. because of family and work commitments*) need not be a deterrent to choosing men who can give some time and otherwise seem well suited to diaconal ministry.

## Age of applicants

**With a view to the challenges of diaconal ministry I have decided that the age for commencing diaconal formation in the diocese be capped at an upper age limit of 55 years. This means that normally the candidate will be no more than 60 at the time of his ordination.**

I feel that it would be unfair to admit men over the age of 55 into training for the Permanent Diaconate considering the increasing demands that will be placed upon deacons during training and ministry. It should be remembered that with the mandatory requirement that clergy offer to resign from office at 75, that a deacon ordained at the age of 60 would have at most 15 years of active ministry after ordination.

A married candidate for the Permanent Diaconate must be at least 40 at the time of his ordination. He must also have been married for at least five years. This means he can exceptionally be admitted into training at the age of 35. However, special account must be taken of the age of his children <sup>52</sup>.

A single candidate for the Permanent Diaconate must also be at least 40 at the time of his ordination.

#### Minimum admission requirements

*An applicant must:*

1. Be a baptised man who is confirmed and has received his first Holy Communion;
2. Have been a Catholic for a minimum of five years;
3. Be legally a permanent UK resident;
4. Be at least 40 if married or single at the time of his ordination;
5. Be no more than 60 by the time he is due for ordination;
6. Enjoy reasonable physical and good mental health with no condition that would seriously impede his ministry;
7. Have the necessary ability to complete the formation programme;
8. Be reasonably financially secure;
9. Understand that permanent deacons who are employed or who have been employed are bound by Canon Law to support themselves from their own funds <sup>53</sup>;
10. Be a current parishioner and have been domiciled in a parish within the Lancaster Diocese for normally at least 3 years;
11. If single, have a settled stable life with a good reputation within the community. He must fully understand the charism of celibacy. He must understand that ordination would mean a life-long commitment to celibacy;

<sup>52</sup> Can. 1031§2

<sup>53</sup> *The diocese will meet the cost of the formation programme and reimburse the candidate for travelling expenses.*





12. If married, to have been validly married for at least 5 years;
13. If widowed have had at least 2 years to heal from the death of his wife;
14. Should his wife predecease him, be willing in normal circumstances to remain celibate for the rest of his life;
15. Have the full support and consent of his wife, her consent expressed in a hand-written letter accompanying his application. She will also be asked to confirm her consent and support to the bishop at the selection interview;
16. Enjoy, with his immediate family, a good reputation within the community;
17. Not belong to any organisation or engage in any work or professional activity that is, according to the norms of the Church and the prudent judgement of the Bishop, inconsistent with the diaconal ministry;
18. Be able to give the necessary time to both the formation programme and the diaconal ministry without it being detrimental to his family or working life;
19. Have been active and involved in the parish, or Church, for some time and accepted within the Church and parish community;
20. Be willing to undergo the diocesan formation programme and be involved in on-going development after ordination;
21. Be willing to make a life-long commitment to serve the Church according to the model of Christ who came not to be served but to serve;
22. Be willing to promise obedience to the Bishop and his successors and be willing to accept any pastoral assignment that may be given to him;
23. Be highly recommended by his parish priest or those who have worked with him in ministry;
24. Be willing to undergo psychological assessment as to his suitability and to undergo all checks required by the Diocesan Safeguarding Policy prior to formation;
25. Be willing to undergo a full medical examination;
26. Be free of all irregularities and impediments to Orders;
27. Be orthodox both in belief and practice, and be willing to take the Oath of Fidelity and make a profession of faith according to the formula approved by the Apostolic See;
28. Be dedicated to our Lord in the Eucharist, and,
29. above all, he must be a man of faith and prayer.

## The process of discernment and selection

**As already mentioned, in the past there has been sole reliance on parish priests to invite men to consider a vocation to the diaconate, which in some circumstances has resulted in a limited vision of the role of deacons. Therefore, I encourage all men who are considering if they have a vocation to the diaconate, and meet the minimum requirements, to contact the Vocations Director for the Permanent Diaconate for further information, while at the same time informing their parish priest that they are considering such a vocation.**

I also encourage all priests to consider if they have any suitable candidates to put forward and to approach them to discuss the discernment of a vocation to the diaconate. However, in order to be able to know an applicant well enough to support his application to be considered for the Permanent Diaconate it is necessary for the priest to have been in the parish for a minimum of two years.

The process of discernment will include gathering together all the necessary information to complete an Official Application form, the applicant being medically and psychologically assessed, and a review being completed to ensure there is no canonical impediment to the candidate being accepted.

While recognising the scope and limitations of psychological assessments, they provide a generally accepted tool in the discernment process that many candidates find helpful in their human growth and formation. Psychological assessments are not optional and the Diocese relies on centres such as St Luke's Centre in Manchester for this vital service.

The Vocations Director for the Permanent Diaconate will assist the parish priest and applicant through the stages of gathering information, completing the various forms and the process of being medically and psychologically assessed.

On the satisfactory completion of the forms, review, and assessments, the Vocations Director for the Permanent Diaconate will organise interviews for applicants with the Selection Panel, chaired by the Bishop.





# Delivery of the Formation Programme

## Maryvale Institute

Having contemplated the need for future development of this ministry in the Diocese in the light of the report I have decided that it is now necessary to enter into partnership with the Maryvale Institute who have a proven track record of delivering high-quality, distance-learning Catholic higher education. They will work with the Diocesan Formation Team.

## Diocese of Lancaster Formation Team

The Diocesan Formation Team for the Permanent Diaconate will have a fourfold responsibility:

- Directing the aspirants' and candidates' overall doctrinal, spiritual, human and personal formation:
- Reporting their assessments of candidates' development and suitability for ordination to the Bishop; who has the ultimate responsibility for discernment and formation;
- Liaising with Maryvale Institute and the Diocese of Leeds, our partners in the formation programme, and,
- arranging on-going development for ordained deacons covering their doctrinal, spiritual, human and personal development, including organising the deacon's biannual retreat.

Though the Formation Team will not deliver the academic course, they will be responsible for monitoring the standard and catholicity of the course, and the progress of individual candidates. The Director of Formation will chair the Formation Team.

They must ascertain clear and positive reasons for a candidate to proceed to ordination through an annual review and appraisal of each candidate. Essays and examinations will be part of the Academic course to ensure an objective level of assessment is carried out.



# The Diocese of Lancaster Formation Programme

## Propaedeutic Year

Before he is formally accepted as a candidate for the Permanent Diaconate an aspirant is invited to participate in what is known as the propaedeutic period. 'Propaedeutic' means preliminary learning or an introduction to a course of education or formation.

The Congregation for Catholic Education sets out the basic requirements of a formal propaedeutic year. I would like to highlight the following: **The propaedeutic year must include a suitable course that introduces a deeper knowledge of theology, of spirituality and of the ministry of deacon.** **This year long course of discernment must include enough sessions and activities to give the prospective candidates a 'deeper knowledge' of the diaconate and themselves.**

According to the Congregation *'The programme of the propaedeutic period, usually, should not provide school lessons, but rather meetings for prayer, instructions, moments of reflection and comparison directed towards ensuring the objective nature of the vocational discernment, according to a well-structured plan'*<sup>54</sup>. During this period, care should be taken, wherever possible, to involve the wives and families of the aspirants.

Maryvale Institute will provide the propaedeutic course for the Dioceses of Lancaster and Leeds, with the assistance of their Formation Teams.

Regular meetings of the aspirants will be convened during this year with the purpose of forming a supportive community focused on prayer and assimilation of their experience and faith development.

At the end of the year there will be an assessment, depending upon which the student will be formally admitted as a Candidate for the Diaconate or not.

## The Course of Formation

Following successful completion of the propaedeutic year, the course of formation will last between four or five years depending on the candidate's decision as to whether or not to complete the fifth year in order to obtain a BA (Hons) in Applied Theology after their ordination. Successful completion of year 4 marks the end of the formal requirements for ordination to the Permanent Diaconate. If the candidate decides to complete their academic formation in year 4 they will be awarded a Diploma in Higher Education.

The Course of Formation will be general in character, thoroughly equipping deacons to be effective ministers of the Charity, Word and Altar. The Formation Team must ensure that equal emphasis is given to all three forms of service, being vigilant that the ministry of charity is understood according to the mind of the Church as the characteristic service of deacons.

The Course of Formation will include four distinct but inter-related elements – doctrinal formation, pastoral formation, human formation and spiritual formation, as set out in the *Basic Norms for the Permanent Diaconate*, 66-88.

**Doctrinal Formation.** The intellectual formation of candidates must be rigorous, complete and serious to enable deacons to meet the challenges of the New Evangelisation. The duties of the deacon are so important that they demand a doctrinal formation that is comprehensive and robust<sup>55</sup>.



54 Directory, 43

55 cf. Basic Norms, 79-84





In general the first two years of the Maryvale course gives core knowledge of the Catholic faith, the next level gives background and depth and looks at different beliefs, philosophies and anthropologies. The final 18 months go deeper again and look at engagement with the world, with culture and with contemporary needs.

**Spiritual Formation.** The spiritual formation of the candidate must seek to impress on him the specific traits of diaconal spirituality, the most important of which is to discover and share in the love of Christ the servant, who came not to be served but to serve <sup>56</sup>.

Therefore, the candidate must be helped to acquire diaconal attitudes, such as simplicity of heart, self-giving love, humble and helpful love for others, *‘especially the poorest, the suffering and the most needy’*, and a life style of poverty and sharing <sup>57</sup>.

The regular guidance of a spiritual director, chosen by the candidate and approved by the Bishop, will help him acquire these essential diaconal attitudes.

Furthermore, in order to acquire these diaconal attitudes it is necessary that the Formation Team enable the candidate to deepen his reliance on the wellsprings of diaconal spirituality – the Eucharist, the Word of God, the Prayer of the Church, and a genuine education in obedience.

I very much recommend that the candidate’s wife is invited to participate regularly in opportunities for spiritual formation provided during the course, as a way of enabling her to grow in awareness of her husband’s vocation and her own mission at his side. Provision should also be made to educate any children about the ministry of their father <sup>58</sup>. I envisage that this education will be completed by the candidate and/or his wife with the support of suitable resources from the Diocese.

**Human Formation.** The human formation of the candidate seeks to foster a mature, virtuous life that enables the deacon to be *‘a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of men’* <sup>59</sup>.

Therefore, the Formation Team will seek to promote human qualities, such as the ability to relate; emotional maturity; self-awareness, and, moral conscience. These qualities will enable the deacon to enjoy the trust of the community, facilitate dialogue and group work, and, be capable of making a personal commitment to the demands of pastoral work.

Furthermore, it is essential that the formation of the candidates seeks to foster those virtues and qualities necessary to imitate Christ the Servant, such as generosity, kindness and humility. It is my hope that candidates completing this formation programme will be sincerely uninterested in status and prestige, out of a recognition that service of all in need is more important and fulfilling for their future ministry.



One particular challenge for all formation programmes in the modern Church is around the area of obedience, whether it is obedience to authority or tradition. It is my expectation that candidates will be encouraged to value and cultivate obedience as part of their vocation to imitate Christ the Servant. As future leaders and exemplars in the Church it is essential that they be known for their obedience to the magisterium of the Church, and their obedience to the Holy Father and their local bishop.

I endorse the recommendation set out in the Basic Norms that the Formation Team draws up a Human Formation programme tailored to the individual <sup>60</sup>.

**Pastoral Formation.** The pastoral formation of candidates must be the focus of the whole formation process, enabling an *‘ever greater identification with the diakonia of Christ’*. The guiding principle of the whole formation programme is the understanding that the deacon is a sacrament of Christ, servant of all <sup>61</sup>.

In order to foster this identification with Christ the Servant, the course will consist of two elements – Pastoral Theology and a Practical Internship <sup>62</sup>:

**Pastoral Theology.** The teaching of this discipline will focus on those areas which are specifically diaconal: Liturgical practice, proclamation of the Word through evangelisation, catechetics and homiletics, and the Church’s social doctrine, especially social justice and charity, and group work skills.

**Practical Internship.** In order to give the candidates the opportunity to take their pastoral knowledge and skills out of the classroom and into the parish it is necessary that the Formation Team provide practical internships.

I have decided to establish training parishes within the Diocese where a serious programme of pastoral formation will take place. Where practical, taking into account travel and family commitments, students within a geographical area will be assigned to these training parishes where they can experience and develop skills needed for their future ministry. Where it is not practical, the Formation Team will ensure that the candidate receives a serious programme of pastoral formation in his own parish.

A schedule of competencies necessary for the deacon’s ministry of Altar, Word, and Charity will be drawn up by the Formation Team to guide the practical internship of each candidate, in order to give them the practical skills and experiences required.

I require that the Formation Team ensure that during the Course of Formation a greater emphasis is given to the following in the three ministries of the deacon:

- Service of Charity – Church’s social teaching and works of service and love.
- Service of the Word – Homiletics, public speaking, debate and facilitation of dialogue.
- Service of the Altar – Practical Liturgical formation.

cf. Basic Norms, 58  
78

Mark 10:45 56

Pope John Paul II 59

Basic Norms, 57  
71-78

60 cf. Basic Norms,  
70

61 cf. Catechism of  
the Catholic  
Church, 1570;  
Basic Norms, 11

62 cf. Basic Norms,  
85-88



I require that the Director of Formation provide the sponsoring parish priest and myself with a confidential, general, report on the progress of the student at the end of each academic year.

Any professional specialisation required (*for example in Counselling or Marriage advice and Guidance*) should be subsequent to this general, yet rigorous, formation.



Those with pre-existing qualifications (*for example Counselling or Social Work*) that require maintenance through professional development are to be encouraged to continue to fulfil any criteria needed to maintain those qualifications.

Following the ancient understanding that the deacon is the servant of the Bishop, and therefore the servant of the Diocese, I direct the Formation Team to ensure that throughout the Course of Formation candidates are enabled to discern any areas of diaconal ministry they feel called to further specialisation.

This discernment process may involve discussion with the bishop and formation team to see if needs in the diocese could be matched with particular skills and abilities identified in the student. Any necessary training would take place following ordination.



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# On-going development of Ordained Deacons

*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.*<sup>63</sup>

John 13:34 63

**I**t is my expectation that all deacons will participate in systematic ongoing development that further develops their diaconal formation in the four areas of doctrinal formation, spiritual formation, human formation and pastoral formation.

I would encourage all permanent deacons to re-commit themselves to their own personal ongoing development to better know and identify with Christ, the Servant of the Father.

To this end, one of the tasks of the Formation Team will be to draw up and facilitate a course of lectures and activities to promote development in these four areas for ordained deacons. The purpose of this course of lectures and workshops is to deepen the deacons' threefold ministry of Charity, Word and Altar.

The Formation Team must ensure that equal emphasis is given to all three forms of service, being vigilant that the ministry of charity is understood according to the mind of the Church as the characteristic service of deacons.

I want to take this opportunity to remind deacons to discern if there are any personal skills, interests or abilities that they would like to develop for their on-going service of the Church. If you are considering your further personal or professional development, please contact the Formation Team who will forward such requests to me for approval. Funds can be made available from the Ecclesiastical Education Fund for those proposals I consider will benefit the specific and wider needs of the Diocese.

In particular, I encourage deacons to enrol on the Diocese's on-line course for the Catholic Certificate in Religious Studies as a contribution to their on-going formation and an excellent way of studying the riches of the Catechism. It is my expectation that the parish will pay the deacon's fees for this course as being of immediate benefit to the parish.

I would also like deacons to apply to me for assistance in studying any of the undergraduate and graduate degree courses provided by Maryvale. These applications will be assessed on a case-by-case basis.

When the opportunities arise I would encourage deacons to consider serving in a chaplaincy. However, I require that you inform me if you are considering such a role.







## Conclusion

Finally, I invite all the faithful, clergy and laity, to join me in praying for the continued growth of the Permanent Diaconate in our diocese. May the Holy Spirit grace deacons with the courage and humility to deepen their conformity to Christ the Servant of all, and may he call other men to generously offer themselves to this sacred ministry.

Prayer to the Blessed Virgin Mary

*Mary, who as teacher of faith, by your obedience to the word of God, has co-operated in a remarkable way with the work of redemption, make the ministry of deacons effective by teaching them to hear the Word and to proclaim it faithfully.*

*Mary, teacher of charity, who by your total openness to God's call, has co-operated in bringing to birth all the Church's faithful, make the ministry and the life of deacons fruitful by teaching them to give themselves totally to the service of the People of God.*

*Mary, teacher of prayer, who through your maternal intercession has supported and helped the Church from her beginnings, make deacons always attentive to the needs of the faithful by teaching them to come to know the value of prayer.*

*Mary, teacher of humility, by constantly knowing yourself to be the servant of the Lord you were filled with the Holy Spirit, make deacons docile instruments in Christ's work of redemption by teaching them the greatness of being the least of all.*

*Mary, teacher of that service which is hidden, who by your everyday and ordinary life filled with love, knew how to co-operate with the salvific plan of God in an exemplary fashion, make deacons good and faithful servants, by teaching them the joy of serving the Church with an ardent love.*

*Amen.*<sup>64</sup>



<sup>64</sup> From: *The Directory For the Ministry and Life of Permanent Deacons.*





# General comments on the Permanent Diaconate

## in the Diocese of Lancaster

26th December 65  
2008

**The report of the *Fit for Mission? Permanent Diaconate Review Group*<sup>65</sup> including its summary of responses to questionnaires from permanent deacons, their wives, priests and parish councils, provides a valuable snap-shot of the Permanent Diaconate in our diocese. In response I would like to make the following comments:**

### The Reception of the Permanent Diaconate in the Diocese

The report of the Review Team speaks of how in parishes that have deacons they are, on the whole, valued and appreciated by the majority of priests and parish pastoral councils. From this I conclude that generally the reception of the Permanent Diaconate in this Diocese has been a success.

It is encouraging to discover that the majority of priests who responded to the questionnaire have had very positive experiences of working with deacons, expressed in terms such as 'excellent', 'most agreeable', 'very joyful' and 'fully rewarding'.

It is also pleasing to learn that the majority of parish pastoral councils who responded to the questionnaire reported that the deacon was well received, and that they felt 'grateful' and 'fortunate' to have one.

It is my expectation that every priest in our diocese will seek out men who may have a vocation to the Diaconate, and will take active steps to promote vocations to the Diaconate in their parishes.

### Relationships between deacons and priests

The majority of deacons report that their relationship with their parish priest is 'very good', 'supportive' and 'friendly', and, is also 'very good' with other priests. The majority of priests report that there is no or very little tension between them and deacons.

It is also encouraging to learn that many of the priests who responded are very clear that there is no confusion, in their experience, between the deacons' threefold-ministry and that of priests.

However, both deacons and priests express concern about the appointment of priests who are unsympathetic towards the Permanent Diaconate to parishes that have deacons.

It is important that my wishes are clearly understood in this regard. When a parish priest is appointed to a new parish with a deacon residing in the parish it is my expectation that both will work together for the good of the parish, with the understanding that both the parish priest and the deacon are like the two hands of the bishop – both appointed to the same parish by the bishop.

Having said this, it must be clear that the parish priest gives the lead to the parish and the deacon assists the new parish priest with his knowledge and experience of the parish community. Both must respect the ministry of the other and seek to help each other serve the people of God.

Pope Benedict XVI reminds us that bishops, priests, and deacons have a special responsibility to build the harmony of the community<sup>66</sup>.

The opposite happens when priests sideline deacons or deacons undermine priests. Such disharmony must not be allowed to occur in any of our parishes. The deacon, appointed by the bishop, is the priest's closest collaborator – this should be evident in their relationship with each other and with the parish as a whole.

Priest and deacon should be loyal to one another, remembering that they are clergy together collaborating for the good of the people within their care. All gossip concerning each other with parishioners should be shunned.

### Relationships between deacons and laity

I noticed in my reading of the report that on a number of occasions the fear was raised by respondents, scholars, and even the team themselves that deacons could set back the ministry of the laity in one way or another.

I was reassured, therefore, to learn that the parish pastoral councils 'nearly all talked of the deacon in terms of leadership within the parish community, both complementing the lay ministries, and supporting them (including in terms of training).'

However, this natural concern raises an important issue that we must all take seriously; that is that the different conditions and ways of life between clergy and laity must not trespass on the distinct roles and responsibilities of each other.

This is not just a fear about the relationship between deacons and laity, but also deacons and priests. The deacon is not a replacement or incomplete priest, nor is an extraordinary minister of Holy Communion capable of exercising the ministry of the deacon. We must all respect the fact that the Lord willed this diversity of ministry to serve the unity and mission of the Church<sup>67</sup>.

Another concern was raised that there is a lack of knowledge about the identity and role of the permanent deacon among the laity, and even some priests. The authors of the report explain this as resulting from the low-key introduction of the Permanent Diaconate into the Diocese.

Therefore, I plan to begin a series of pastoral letters for Vocations Sunday from May 2011 that over the years will focus on aspects of ordained ministry. This series will provide a catechesis on the identity and role of permanent deacons, priests, and bishops.

It is recommended that all parishes sell or distribute one or more of the following:

*CTS Essentials leaflet Permanent Deacons in the Parish.* Pack of 25, £4.95.

*The Archdiocese of Dublin booklet on the permanent diaconate from their website: [www.dublindiocese.ie/images/stories/documents/i%20have%20given%20you%20an%20example%20\\_2nd.%20ed.\\_.pdf](http://www.dublindiocese.ie/images/stories/documents/i%20have%20given%20you%20an%20example%20_2nd.%20ed._.pdf)*

*The US Bishops Conference FAQ sheet from their website: [www.usccb.org/deacon/faqs.shtml](http://www.usccb.org/deacon/faqs.shtml)*

*The National Directory and Norms on the Permanent Diaconate for Ireland: [www.catholicbishops.ie/images/docs/thepermanentdiaconate.pdf](http://www.catholicbishops.ie/images/docs/thepermanentdiaconate.pdf)*

### Suggested Further Reading

*Deacon William T. Ditewig, The Emerging Diaconate: Servant Leaders in a Servant Church.* Paulist Press, 2007;

*Deacon William T. Ditewig, The Deacon at Mass: A Theological and Pastoral Guide.* Paulist Press, 2007.

Wednesday 66  
Audience on  
St Ignatius  
of Antioch

67 CCC, 873



# Diocese of Lancaster's Permanent Diaconate Roles

## The Vocations Director for the Permanent Diaconate

A Vocations Director for the Permanent Diaconate will be appointed with episcopal mandate to promote the Permanent Diaconate throughout the Diocese. The priest or deacon appointed will have knowledge and/or experience of the opportunities and demands that the Diaconate presents to candidates, especially married men in order to better discern a vocation – also the Vocation Director must have the *'mind of the Bishop'* in terms of developing the ministry along the line described in this Diocesan Directory.

It is important that the Vocations Director and parish priests work closely together in the on-going discernment of the candidate's vocation.

One of the roles of the Vocations Director is to instil a sense of the deacon's calling to service beyond his relationship with the present parish priest, to include the parish, the deanery, the diocese and the wider Church.

The Vocations Director will also serve as a member of both the Selection and Formation Teams.

## The Selection Panel for the Permanent Diaconate

The Bishop will appoint a Selection Panel to interview, assess, and decide which applicants will be accepted for the propaedeutic year. The Bishop will act as chairman of the panel. Members of the Selection Panel will be chosen for their relevant professional knowledge and experience of the four areas of formation – doctrinal/educational, personal development, spiritual, and pastoral.

## The Membership of the Formation Team

### Director of Formation

The Director of Formation will lead the Formation Team and has the duty of co-ordinating everyone involved in the Diocese's formation programme. He will also be responsible for supervising and inspiring the whole work of formation in its various dimensions. He must also present to the Bishop the judgement of the Formation Team about the progress and suitability of candidates for ordination.

Following the direction of the Congregation for Catholic Education I have decided that the Director of Formation would be a priest or a deacon who has acquired a solid theological and pedagogical competence, as well as the qualities of a lively faith, strong ecclesial sense, wide pastoral experience, proof of wisdom, balance and a great love of the Church <sup>68</sup>.

### Members of the Formation Team

The Bishop will also appoint members of the Formation Team chosen for their professional experience and knowledge of education, the Permanent Diaconate and pastoral work.

## Others involved in the Diocese's formation of Permanent Deacons

As necessary the following roles will be appointed or approved by the Bishop to assist in the Diocese's formation of deacons:

### Mentors

The mentors are those priests, religious and deacons of proven experience nominated by the Director of Formation and appointed by the Bishop who are the direct companion of each aspirant and candidate. Each mentor is charged with closely following the formation of the assigned aspirant(s)/candidate(s), offering support and advice. The mentors are also called to collaborate with the director of formation in the programming of different formation activities and presenting confidential reports on the progress of candidates to the Formation Team.

According to circumstances each mentor will be responsible for only one person or for a small group <sup>69</sup>.

### Spiritual Directors

The spiritual director is chosen by each aspirant or candidate and must be approved by the Bishop.

His task is that of discerning the workings of the Spirit in the soul of those called and, at the same time, of accompanying and supporting their ongoing conversion; he must also give concrete suggestions to help bring about an authentic diaconal spirituality.

Because of all this, aspirants and candidates are invited to entrust themselves for spiritual direction only to priests, deacons or religious of proven virtue, equipped with a good theological culture, of profound spiritual experience, of marked pedagogical sense, and, of strong and refined ministerial sensibility <sup>70</sup>.

### Pastors

The pastor, normally a parish priest, is appointed by the Director of Formation in agreement with the other members of the Formation Team and taking account of the different situations of the candidates.

He is called to offer to the one who has been entrusted to him a lively ministerial communion and to introduce him to and accompany him in those pastoral activities which he considers most suitable; he will also be careful to make a periodic check on the work done with the candidate himself and to communicate the progress of the placement to the Formation Team <sup>71</sup>.

### Representatives of academic institute

Representatives of the academic institute in partnership with the Diocese, will report to the Formation Team on the academic progress of each individual candidate.

It is important that the academic representatives ascertain the developing formation needs of the Diocese and incorporate these into the academic course <sup>72</sup>.

cf. Basic Norms, 68  
21

70 cf. Basic Norms 23

71 cf. Basic Norms 24

69 cf. Basic Norms 22

72 cf. Basic Norms 25





# Decree of Appointment for Diaconal Service

## in the Diocese of Lancaster

Name 73

I \_\_\_\_\_<sup>73</sup>,  
acknowledge with gratitude the call of God to  
serve as a deacon in the Diocese of Lancaster  
and by the Grace of God I willingly respond to  
that call. I promise obedience to my Ordinary,  
Bishop Michael Campbell OSA, and his  
successors, in service of the People of God in  
this Diocese.

I also promise to hold to that solid doctrine  
based on sacred Scripture as set out especially  
in the documents of the Ecumenical Councils  
and of the Roman Pontiffs<sup>74</sup>.

I accept that the Diocese is not required to  
provide any salary or remuneration for my  
services as a deacon beyond the payment of  
agreed expenses associated with my ministry.  
Regarding stole fees I accept that if I have with  
other sources of income, such employment, or  
reasonable pension income, I will consider  
gifting my stole fees to my parish priest and not  
take a share of the pooled stole fees if this is  
the practice. However, if I am on a low income  
it is acknowledged that I should retain an  
appropriate share of the stole fee.

I understand the need for ongoing formation  
and commit to participating as far as possible in  
any opportunities for this that are given by the  
Diocese. I will make a retreat at least once  
every two years and attend all meetings of  
ordained deacons when possible in order to  
build up the fraternity of deacons in the  
diocese. I will also try to attend Deanery  
meetings where possible. I am aware that the  
parish will meet the expense of my retreat and  
ongoing formation.

In the event that employment opportunities or  
social needs arise which would necessitate  
moving from the Diocese of Lancaster, I  
undertake to seek the permission of the local  
Ordinary to relinquish my duties in the  
Diocese of Lancaster and either, with his  
approval, to seek diaconal service in another  
place through negotiation with the Ordinary  
of that place and through the provision of  
suitable references, or to offer my resignation  
from diaconal service.

In fulfilling my service and living my diaconal  
ministry, I will carefully attend to the duties  
set out overleaf and agreed with

\_\_\_\_\_<sup>75</sup>  
and his/their successors, to whom I am  
accountable as the *[priest/person responsible for  
chaplaincy]* delegated by my Ordinary to direct  
my ministry. These are intended to clarify  
expectations to facilitate good relationships  
between all the members of the pastoral  
team including

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_<sup>76</sup>,

and their successors, with my family, and with  
the parish community as a whole.

In any event, I will offer my resignation from  
ministry at the age of 75 years.

My agreed duties are as follows *[these points  
indicate areas that it could be useful to discuss.  
Not all points need always be included]*:

- To remain diligent in fulfilling  
commitments to my family and employer.
- To undertake pastoral work in  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_<sup>77</sup>  
mainly on \_\_\_\_\_<sup>78</sup>  
It is understood that this work involves  
helping people as need arises, and therefore  
I will be as pragmatic and flexible as  
possible. I will seek to meet regularly  
*[monthly]* with the *[parish priest / team]* to  
discuss parish matters and current and  
anticipated commitments.
- To assist with sacramental preparation for  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_<sup>79</sup>  
when requested.
- To assist at the Sunday Liturgies  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_<sup>80</sup>  
preach at and / or preside at liturgies  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_<sup>80</sup>  
when requested, and if needs be to  
arrange for a supply priest as the need arises.

- *[When work commitments allow]*, I will  
endeavour to attend the local deanery  
meetings.
- In all aspects of this ministry, to collaborate  
with My Ordinary and  
\_\_\_\_\_<sup>81</sup>  
and to defer to their final decision in a given  
matter, and to collaborate with other  
members of the pastoral team.
- To continue with my work on *[significant  
diocesan, charitable or other commitments]*.

Should age, health, family, parish or diocesan  
circumstances require it; changes to my duties  
as stipulated above will be agreed in writing  
and appended to this agreement.

### Signed by

*The Deacon elect*

Date

*The one to whom he is pastorally  
responsible day by day*

Date

*The Bishop of the Diocese*

Date

81 Parish priest  
or chaplaincy  
appointment

77 Specific area:  
deanery, parishes,  
parish or other  
organisation(s)

78 When

79 Specify  
sacraments

80 Specify

Name of dean, 75  
parish priest(s),  
or chaplaincy  
appointment.

Parish priest, 76  
curate(s), other  
deacon(s) and  
pastoral  
assistant(s)





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Design by Hot Creative  
[www.hot-creative.co.uk](http://www.hot-creative.co.uk)

Published by CathCom Ltd.  
[www.cathcom.org](http://www.cathcom.org)

*...for I was hungry  
and you gave me food,*

*I was thirsty and you  
gave me something  
to drink,*

*I was a stranger and  
you welcomed me,*

*I was naked and you  
gave me clothing,*

*I was sick and you  
took care of me,*

*I was in prison and  
you visited me.*<sup>82</sup>

<sup>82</sup> Matthew  
25:35-36





# *The Catenian Association*

**CATENIANS – An Association for Catholic Men who:**

**Support each other in their Catholicism and when someone has needs**

**Socialise together with their wives and families**

**Aim to support our clergy and assist Catholic youth to develop**

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*Strengthening family life through*

*friendship & faith*

FOR FURTHER INFORMATION

Ring Tony Halliwell, Province 10 Membership Officer, on 01772 742170, or speak to your Parish Priest.

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*The Catholic Voice welcomes news and contributions  
about the ministry undertaken by Deacons in the Diocese.*

