



# Deacon Liturgy Manual

*July 2021*



Office of the Bishop

## Diocese of Richmond

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June 23, 2021

Dear Brothers,

With this letter, I present to you the Deacon Liturgy Manual for the Diocese of Richmond. The objective of this manual is to help unfold the beauty of the sacred liturgy and promote understanding, prayerfulness, reverence, and unity in all the liturgical services of Deacons in the Diocese of Richmond.

As a Deacon, you are a visible sign of the Church's call to service, ordained for works of charity, the celebration of sacred rites, and the fulfillment of pastoral duties to which you are assigned. This manual is the compilation of pertinent liturgical practices from *The General Instruction of the Roman Missal* (GIRM); various Sacramental Orders and Rites, etc.; and local customs in the Diocese of Richmond.

Developed under the leadership of the Office of Worship and facilitated by the Office of the Permanent Diaconate, this new Deacon Liturgy Manual exists to be a teaching and reference resource for the formation of Deacon candidates and those already ordained to the Diaconate, as well as a reference for pastors who have Deacons assigned to the parish community. Envisioned as an evolving document to be reviewed, amended, and revised as needed to remain accurate, current, and useful, this Deacon Liturgy Manual is promulgated for use in the Diocese of Richmond effective July 1, 2021 and replaces the Deacon at Mass (March, 2011).

As this Manual takes effect, I join my prayers with yours in thanking God for the gift of the Diaconate and ask God's abundant grace to continue to sustain those who generously serve the parish and the Diocese.

Sincerely in Christ,

Most Reverend Barry C. Knestout  
Bishop of Richmond



## DEACON LITURGY MANUAL

This manual serves as a resource for deacons serving in the Diocese of Richmond. It was assembled by the Office of Worship in collaboration with the Office of the Permanent Diaconate.

While this manual outlines guidelines for a deacon at various liturgical celebrations, deacons should always speak with their pastor and the pastor of any parish in which they may be celebrating a sacrament, *e.g.*, baptism or marriage, to understand the local customs and practices. Liturgical celebrations offer, at times, various options that may be utilized; the deacon should understand and adhere to the options, customs, and local practices of a parish community.

For any questions or additional information, please feel free to contact the Office of Worship at [worship@richmonddiocese.org](mailto:worship@richmonddiocese.org).

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## I. GENERAL PRINCIPLES

The Eucharistic sacrifice of the Mass is the action of Christ and of God's people, in which the human race adores the Father, through Christ, in the Holy Spirit (GIRM, §16), and the faithful join themselves to Christ in giving thanks and in acknowledging the great things God has done (GIRM, §78). The Mass is the sacrament of unity in which the faithful are nourished from the table of God's Word and of Christ's Body (GIRM, §28). This unity is expressed particularly in common posture (GIRM, §42), in communal singing (GIRM, §47), reverential silence (GIRM, §45, 56), and in sharing together of the one bread and one cup (GIRM, §83).

The assumption of *The Roman Missal* is that on every Sunday and holy days of obligation, the Eucharistic liturgy will be celebrated with song, with a cantor (GIRM, §104), with one or two readers (GIRM, §109), and with other assisting ministers (GIRM, §115). It is also assumed that all communicants present at Mass, priest celebrant, deacon, ministers, and all in the assembly, will receive the sacrament from bread and wine consecrated at that Mass (GIRM, §85, 281, 321)<sup>1</sup>, just as the priest celebrant must do. The liturgical books, particularly those used by the priest celebrant, the deacon, and the assisting ministers, should be beautiful and appropriate to the celebration rather than being disposable pages or booklets (GIRM, §349).

The foundational principles explaining the purpose of the parts of the Mass are found primarily in *The General Instructions of the Roman Missal* (§27-90) and this chapter provides the basis for the more detailed norms found in (§112-287). Chapters V (§188-318) and VI (§319-351) also provide general principles regarding the arrangement of the church and the requisites for Mass.

The rubrics assume that the celebration of Mass will take place in a church (GIRM, §288) with: (1) an altar built separate from the wall, in such a way that it is possible to walk around it easily and that Mass can be celebrated with it facing the people (GIRM, §299); (2) an ambo for proclaiming God's Word (GIRM, §309); and (3) a presidential chair used by the priest at certain points during the celebration (GIRM, §310).

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<sup>1</sup> "Five Questions on the Distribution of Holy Communion from the Tabernacle," USCCB BCL, Dec. 2006.

After the priest, by virtue of the sacred ordination he has received, the deacon has first place of service among those who minister in the celebration of the Eucharist since the diaconate has been held in high honor in the Church since the time of the Apostles. At Mass the deacon proclaims the Gospel reading, sometimes preaches God's Word, announces the intentions of the Universal Prayer (Prayer of the Faithful), ministers to the priest, prepares the altar and serves the celebration of the sacrifice, distributes the Eucharist to the faithful, especially under the species of wine, and from time to time gives directions regarding the people's gestures and posture (GIRM, §94).

## II. REFLECTION ON THE MINISTRY OF THE DEACON

A deacon is ordained to serve the community in charity and justice. That ministry, as in the ministries of bishop and priest and in the Christian witness of all the baptized, is deeply intertwined with the ministries of word and liturgy. If the deacon's primary ministry is one of service, then his action within the Mass and in all the other rites and celebrations of the Church is modeled on that diakonia. A thorough knowledge and understanding of his functions within the liturgy are important to the deacon's ministry within the community.

The deacon has many other ministries in which service and liturgy intermingle. For example, the deacon has traditionally brought communion to the sick and the dying. Such visitation of those in spiritual need is as much a diakonia of liturgy as it is a ministry of charitable service.

### III. ASSISTING AT MASS

This document is offered as an aid for deacons who will be assisting a priest or bishop during the Celebration of Mass. It is important that the deacon understands the significance of his role in the liturgy and that he is prepared to carry it out that role in a reverent and efficient manner.

One or two deacons may assist at Mass. For Diocesan, Episcopal liturgies, three or more deacons may assist at Mass. For example, at the Chrism Mass, besides the Deacon of the Word and the Deacon of the Eucharist, three other deacons are asked to function as bearers of the urns containing the Oil of the Sick, Oil of Catechumens and the Sacred Chrism.

If there are two deacons present, one deacon usually assists as the Deacon of the Word and the other as the Deacon of the Eucharist. Unlike priests, who often concelebrate at Mass, deacons present but not specifically assisting would normally participate as a member of the assembly (not vested or specially seated). However, in some liturgies, (such as all diocesan Masses or at a deacon's funeral) a larger group of deacons may be present and "vested but not assisting" (wearing their vestments and seated together in a special place but without the assignment of any specific assisting role).

The deacon has numerous roles in the celebration of the Eucharist. First, his role is clearly one of "assisting" the presider. He may assist the priest by very briefly introducing the faithful to the Mass of the day [GIRM 50], by guiding the assembly with suitable instructions regarding their gestures and posture [GIRM 94], by ministering to/assisting the priest as necessary [GIRM 94], and by carrying out the duties of other ministers in their absence. Second, the deacon may announce the invocations if the third form of the Penitential Act is used (and may also lead Kyrie which concludes the first and second forms of the Penitential Act), proclaim the Gospel, present the homily, announces the intentions of the General Intercessions, prepares the gifts, sets the altar, assists in the Liturgy of the Eucharist, functions as an ordinary minister of Holy Communion (especially as minister of the chalice), and purifies the sacred vessels.



## IV. GENERAL INFORMATION FOR DEACONS AT MASS

### **Vesture.**

Appropriate vesture for the deacon at Mass is an alb and deacon stole, and if available, a dalmatic, especially for more solemn occasions such as Easter, Christmas, Chrism Mass, Holy Thursday.

For non-Mass liturgical celebrations (*e.g.*, Baptism outside of Mass; Funeral outside of Mass; Wedding outside of Mass, etc.), the deacon vests in an alb and a deacon stole. However, he may, if available, wear a cope, and per the *Order of Matrimony*, if available, he may wear a dalmatic for a wedding outside of Mass (*The Order of Matrimony*, §80).

### **Preparation for Mass.**

Preparations for Mass are of utmost importance to the celebration. As needs dictate, the deacon fulfills the duties of other ministers if none of them are present. Ordinarily the sacristan, parish director, altar servers, master of ceremonies and other ministers help with the preparations; the deacon may also assist, making certain the necessary liturgical books, vessels and vestments are arranged for the celebration (see GIRM, §115-119 for additional details).

### **Signs of Reverence in General.**

**Bow.** A bow signifies reverence and honor shown to persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body.

- a) Bow of the head. A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated (GIRM, §275). It is also made when receiving the Body and Blood of Christ (GIRM, §160).
- b) Bow of the body, profound bow. A bow of the body, or a profound bow or deep bow, is made:
  - a. to the altar if there is no tabernacle with the Blessed Sacrament (CB, §68);
  - b. when the deacon asks for a blessing before the proclamation of the Gospel (GIRM, §275);
  - c. in the Creed at the words *and by the Holy Spirit . . . and became man* (GIRM, §275);
  - d. before or after an incensation to a person or object that is incensed, except in the case of the incensation of the altar and the gifts for the eucharistic sacrifices (CB, §91).
  - e. whenever it is expressly called for by the rubrics of the various liturgical books (CB, §68)

When prevented on the occasion by ill health, or for reasons of lack of space, of the large number of people present, or for another reasonable cause, if a deacon is unable to kneel during the Consecration, he should make a profound bow when the priest genuflects after the Consecration (GIRM, §43).

The deacon **does not** bow—neither of the head nor of the body—if he is carrying the *Book of the Gospels*. He omits this sign of reverence (GIRM, §173).

When the deacon asks for the blessing from the priest (and even the Bishop) before proclaiming the Gospel, the deacon **does not kneel**. Rather, he makes a profound bow **and then** asks for the blessing (GIRM, §175; CB, §140).

**Genuflection.** A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil. (GIRM, §274; CB, 69)

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself (GIRM, §274).

Neither a genuflection nor a deep bow is made by those who are carrying articles used in the celebration, for example, the cross, candlesticks, the *Book of the Gospels* (CB, §70). Ministers carrying the processional cross or candles bow their heads instead of genuflecting (GIRM, §274).

### **Incensation.**

Incensation (or thurification) is an expression of reverence and prayer, as signified in Sacred Scripture, *e.g.*, Psalm 141 (140): 2 and Revelation 8:3 (GIRM, §276; CB, §84).

Incense may be used optionally in any form of Mass (GIRM, §276):

- a) during the Entrance Procession;
- b) at the beginning of Mass, to incense the cross and the altar;
- c) at the procession before the Gospel and the proclamation of the Gospel itself;

- d) after the bread and the chalice have been placed on the altar, to incense the offerings, the cross, and the altar, as well as the presider, any concelebrating priests, and the people;
- e) at the elevation of the host and the chalice after the Consecration.

Incense is also to be used as indicated in the liturgical books (CB, §87):

- a) in the rite of dedication of a church or altar;
- b) in the rite of the blessing of oils and consecrating the chrism, as the blessed oils and consecrated chrism are being taken away (*i.e.*, lead the recession);
- c) at exposition of the blessed sacrament when the monstrance is used;
- d) at funerals.

As a rule, incense should be used (CB, §88-89):

- a) during the processions for the feast of the Presentation of the Lord;
- b) Passion Sunday (Palm Sunday);
- c) the Mass of the Lord's Supper;
- d) the Easter Vigil;
- e) the solemnity of the Body and Blood of Christ (Corpus Christi)
- f) the solemn translation of relics
- g) in any procession of some solemnity
- h) at the solemn celebration of morning and evening prayer during the singing of the gospel canticle.

### **Procedure for Incensation.**

One or two servers bring the thurible and the boat to the presider. From the server, the deacon takes the boat, opens it, and with spoon resting in it, offers the boat to the presider [bishop or priest]. The presider takes the spoon and with it three times scoops out incense, and three times puts the incense into the thurible. After doing so, and having returned the spoon to the minister, the presider [bishop or priest] makes the sign of the cross over the incense that has been deposited in the thurible (CB, §90; GIRM, §277).

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

The thurible is **swung back and forth (a single swing) THREE (3)** times for the incensation of (GIRM, §277; *CB*, §92):

- the blessed sacrament [from a kneeling position (*CB*, §94)]
- a relic of the true cross and images of the Lord solemnly exposed
- the gifts on the altar
- the altar cross
- the *Book of the Gospels*
- the Easter candle
- the presider [Bishop or a priest]
- representative of the civil authority in official attendance at a liturgical celebration
- the choir and people
- the body of a deceased person

The thurible is swung back and forth **TWICE** for the incensation of relics and images of the saints exposed for public veneration. This should be done, however, only at the beginning of the celebration, following the incensation of the altar (GIRM, §277; *CB*, §92).

The altar is incensed with a series of single swings at the beginning of Mass. If there is a cross on or beside the altar, it is incensed before the altar is incensed. If the cross is behind the altar, it is incensed as the priest passes in front of it (GIRM, §277; *CB*, §93).

## V. ROLE OF A DEACON AT MASS

When present at the celebration of the Eucharist, a deacon should exercise his ministry, wearing sacred vestments (see above). In fact, the deacon (GIRM, §171):

- a) assists the priest and walks at his side;
- b) ministers at the altar, both as regards the chalice and the book;
- c) proclaims the Gospel and may, at the direction of the priest celebrant, give the Homily (for further reference, see GIRM, §66);
- d) guides the faithful people by giving appropriate instructions, and announces the intentions of the Universal Prayer;
- e) assists the priest celebrant in distributing Communion, and purifies and arranges the sacred vessels;
- f) carries out the duties of other ministers himself, if necessary, when none of them is present.

### **The Introductory Rites.** (GIRM, §172-174; §49-50)

Carrying the *Book of the Gospels* slightly elevated, the deacon precedes the priest as he approaches the altar. If the deacon is not carrying the *Book of the Gospels*, he walks at the priest's side (GIRM, §172).

When the deacon reaches the altar, if he is carrying the *Book of the Gospels*, he omits the sign of reverence and goes up to the altar. It is a praiseworthy practice for him to place the *Book of the Gospels* on the altar, after which, together with the priest, he venerates the altar with a kiss (GIRM, §173).

If, however, he is not carrying the *Book of the Gospels*, he makes a profound bow to the altar with the priest in the customary way and with him venerates the altar with a kiss (GIRM, §172).

If the tabernacle is located in the sanctuary, the ministers (including deacon(s)) who are not carrying sacred items genuflect to it only when they first approach the altar and when they leave the sanctuary, but not during the celebration of Mass itself (GIRM, §274).

Lastly, if incense is being used, he assists the priest in putting some into the thurible and in incensing the cross and the altar (§173). In the Diocese of Richmond, if the bishop is the presider,

the deacon(s) should not accompany the bishop around the altar; they are to remain at their seats (The Introductory Rites) or at a spot behind the altar (Liturgy of the Eucharist).

Once the altar has been incensed, the deacon goes to the chair together with the priest and there stands at the priest's side and assists him as necessary (§174).

Penitential Act. With regard to the Penitential Act, the deacon should be aware of the following:

- Form A: The Confiteor. The presider leads the Confiteor. Following the absolution, the deacon (or priest or another minister) leads the *Kyrie*.
- Form B: Have mercy on us, O Lord. The presider leads Form B. Following the absolution, the deacon (or priest or another minister) leads the *Kyrie*.
- Form C: Invocations. The presider invites the faithful to make the Penitential Act. The deacon (or priest or another minister) leads the invocations. Note, additional sets of invocations for Form C of the Penitential Act are included in Appendix VI in *The Roman Missal*.

The Rite for the Blessing and Sprinkling of Water is Appendix II in *The Roman Missal*. This option of the Rite for the Blessing and Sprinkling Water may be used on Sundays, especially during the Easter season. Water is blessed and sprinkled on the people as a reminder of their baptism and the reconciliation brought about by Christ.

**The Liturgy of the Word.** (*GIRM*, §175-177; §49-50)

The deacon remains seated at his place for the Liturgy of the Word until the time of the Gospel.

If incense is being used, the deacon assists the presider when he places incense in the thurible during the singing of the *Alleluia* or other chant (*GIRM*, §175).

Then, bowing profoundly before the presider, the deacon asks for the blessing, saying in a low voice, ***Your blessing, Father.*** The presider blesses him, saying, ***May the Lord be in your heart and on your lips that you may proclaim his Gospel worthily and well, in the name of the***

***Father, and of the Son, + and of the Holy Spirit.*** The deacon signs himself with the Sign of the Cross and replies, ***Amen*** (GIRM, §175).

Having made a profound bow (*CB*, §68) to the altar, the deacon then takes up the *Book of the Gospels* which was placed on the altar and proceeds to the ambo, carrying the book slightly elevated (GIRM, §175).

At the ambo the deacon greets the people, with hands joined, saying, ***The Lord be with you***, and then, ***A reading from the holy Gospel according to....***, signing the book with his thumb and afterwards, himself on his forehead, mouth, and breast (GIRM, §175).

If incense is used, the deacon incenses the book with three back and forth swings of the thurible (see above) and then proclaims the Gospel reading. When the reading concludes, he acclaims, ***The Gospel of the Lord***, and all reply, *Praise to you, Lord Jesus Christ* (GIRM, §175).

The deacon then venerates the book with a kiss, saying quietly ***Through the words of the Gospel may our sins be wiped away*** (GIRM, §175).

If the deacon is assisting the bishop, he carries—opened rather than closed—the *Book of the Gospels* to the bishop to be venerated (or, in the Diocese of Richmond, if instructed by the MC kisses the *Book of the Gospels* himself, saying quietly the formula above) (GIRM, §175).

In more solemn celebrations, if appropriate, the bishop may impart a blessing to the people with the *Book of the Gospels*; it is not the custom of the Bishop of Richmond to impart a blessing to the people with the *Book of the Gospels* (GIRM, §175).

The deacon—after the *Book of the Gospels* is venerated—carries the *Book* to the credence table or to another suitable, dignified place (GIRM, §175).

If there is no other suitable reader present, the deacon should proclaim the other readings as well (GIRM, §176). However, every effort should be made for the readings to be read by a reader, so as to allow the faithful to function in the celebration (GIRM, §97; additional references §91, 95-96).

The Homily should ordinarily be given by the priest celebrant himself or be entrusted by him to a concelebrating priest, or from time to time, and if appropriate, to the deacon (GIRM, §66).

Following the Profession of Faith (Creed), the presider introduces—from his chair—the Universal Prayer (Prayer of the Faithful). The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a reader, or one of the lay faithful (GIRM, §71, 177). If announced from the ambo, it is recommended that the deacon (or any individual announcing the intentions) remain at the ambo until the presider concludes the Universal Prayer.

**The Liturgy of the Eucharist.** (GIRM §178-181, §72-83)

After the Universal Prayer, while the presider remains at the chair, the deacon prepares the altar, assisted by any servers; it is the deacon's place to take care of the sacred vessels himself (GIRM, §178). In the Diocese of Richmond at liturgies with the bishop, after the deacon prepares the altar, the bishop's MC will approach the altar and make adjustments based on the bishop's preferences. In addition, neither a deacon, a priest, nor a server should assist with *The Roman Missal*; the bishop handles *The Roman Missal* on his own.

The deacon assists the presider in receiving the people's gifts of bread and wine, brought forward at the appropriate time (GIRM, §178).

The deacon fills the chalice(s); he is assisted by other ministers, if necessary. When the gifts are prepared at the altar, he hands the presider the paten with the bread to be consecrated (GIRM, §178). However, in some instances, when receiving the people's gifts, the presider may bring the paten to the altar himself. In these instances, there is no need for the deacon to hand the presider the paten.

The deacon pours wine and a little water into the chalice (the chalice to be used by the presider), saying quietly, ***By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.*** Then, he presents the chalice to the presider (GIRM, §178).

Some parishes may have the custom of water being added to the main chalice and to the additional chalices for distribution. The Congregation for Divine Worship and Discipline of the Sacraments



(CDWDS) offers: “[T]his Congregation takes the view that it is sufficient for the water to be added only to the chalice used by the main Celebrant. The addition of water to the other chalices, however, would not in any way be considered to be an abuse.” A deacon should check with the pastor prior to Mass to understand the parish’s custom and practice.

Some parishes may have the custom of flagons containing wine being presented during the Offertory. This is permissible, however, the flagons (or any other vessel) containing wine should be poured into the chalices used for distribution. Pouring of the Blood of Christ after the consecration from one vessel to another is to be avoided; never to be used for containing the Blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms (*Redemptionis Sacramentum*, §106).<sup>2</sup>

If incense is being used, the deacon assists the presider during the incensation of the offerings, the cross, and the altar. After this incensation, the deacon—or a server—incenses the presider, other priests present, and then the people (GIRM, §178). As previously noted, in the Diocese of Richmond, if the bishop is the presider, the deacon(s) should not accompany the bishop around the altar; they are to remain at their seat(s) (*e.g.*, The Introductory Rites) or at a spot behind the altar (*e.g.*, Liturgy of the Eucharist).

During the Eucharistic Prayer, the deacon stands near the presider, but slightly behind him, so that when necessary he may assist the presider with the chalice or *The Roman Missal*, depending on local customs. In the Diocese of Richmond, as previously noted, the bishop handles *The Roman Missal* on his own.

From the epiclesis (the moment when the presider extends his hands over the gifts of bread and wine) until the priest shows the chalice (after the presider’s second genuflection), the deacon usually remains kneeling (GIRM, §179). As indicated in a letter to the Permanent Deacons in the Diocese of Richmond dated January 2, 2018, if a deacon, as one of the Deacons of the Mass, is unable to kneel, he should remain standing. Additionally, he should speak with any other Deacon(s) of the Mass—if present—before the liturgy begins so that all of the Deacons of the Mass may practice uniformity in their posture, *i.e.*, kneeling or standing. At Diocesan liturgies (*e.g.*,

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<sup>2</sup> For additional information, please consult “Preparation of Chalices for Holy Communion Under Both Kinds,” USCCB Divine Worship, <https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/preparation-of-chalice-for-holy-communion>

Chrism Mass, Ordinations, Confirmations), any deacon that is vested and seated in the pews (*i.e.*, deacon(s) who are not serving as a Deacon of the Liturgy) should kneel or be seated if unable to kneel.<sup>3</sup>

The introduction to the Memorial Acclamation (*The mystery of faith*) is said or sung by the presider, not the deacon (GIRM, §151).

At the concluding doxology (*Through him, with him, in him...*) of the Eucharistic Prayer, the deacon stands next to the presider and holds the chalice elevated while the presider elevates the paten with the host until the people have acclaimed, **Amen** (GIRM, §180). The final doxology is sung or said alone by the presider and the concelebrating priests; the deacon does not proclaim the doxology (GIRM, §151).

**The Communion Rite.** (GIRM §181-183, §84-89; Norms for Distribution Reception of Holy Communion)

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

As the *Agnus Dei* or *Lamb of God* is begun, the presider alone, or with the assistance of the deacon, and if necessary, of concelebrating priests, breaks the eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The deacon or priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other deacons or concelebrating priests (Norms, Part II, §37).

After the presider's Communion, the deacon receives Communion under both kinds from the presider himself and then assists the presider in distributing Communion to the people. If Communion is given under both kinds, the deacon himself administers the chalice to the communicants; and, when the distribution is over, standing at the altar, he immediately and

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<sup>3</sup> A copy of this letter is provided in the Appendix.

reverently consumes all of the Blood of Christ that remains, assisted, if the case requires, by other deacons, the presider, and/or concelebrating priests (GIRM, §182, 284a, 246, 94). In the Diocese of Richmond, extraordinary ministers of Holy Communion may consume what remains of the Precious Blood from their chalice of distribution (Norms, Part II, §52).

If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the priest has received Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people (Norms, Part II, §38).

If a deacon hands the chalice or paten to a concelebrating priest, he does so silently; he does not say, *The Body of Christ* nor *The Blood of Christ* (*Redemptionis Sacramentum*, §98).

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

**The Concluding Rites.** (*GIRM §184-186, 90*)

Once the Prayer after Communion has been said, the deacon makes brief announcements to the people, if indeed any need to be made, unless the presider prefers to do this himself (GIRM, §184).

If a Prayer over the People or a formula of Solemn Blessing is used, the deacon says, ***Bow down for the blessing*** (GIRM, §185). At Episcopal Liturgies, it is the Bishop of Richmond's custom to use the pontifical blessing (***Blessed be the name of the Lord... Now and for ever... Our help is in the name of the Lord... Who made heaven and earth...***). The deacon **does not** invite the people to *Bow down for the blessing* (see *The Roman Missal*, §143).

After the presider's blessing (including the Pontifical Blessing at Episcopal liturgies), the deacon, with hands joined and facing the people, dismisses the people using one of the four formulas found in *The Roman Missal*, §144 (GIRM, §185).

Then, together with the presider, the deacon venerates the altar with a kiss, makes a profound bow (or genuflects, as referenced earlier), and withdraws in a manner similar to the Entrance Procession). The *Book of the Gospels* is not carried in the recessional (GIRM, §186, 251).

## VI. CELEBRATION OF SACRAMENTS AND OTHER RITES

### **The Sacrament of Baptism.**

#### General Norms

The deacon may baptize infants with the rites and ceremonies of the *Order of Baptism of Children*. The deacon **does not** baptize adults (those over the age of reason [7 years of age]) or receive them into the church through reception of full communion because the Sacrament of Confirmation should be conferred at the same time as baptism; deacons do not administer this sacrament (confirmation).

Besides the responsibility entrusted to him in the celebration of *The Order of Baptism of Children*, the deacon should ensure, if it is his task in the community, that the families are prepared for the baptism of their child(ren) before the celebration through instruction and fulfillment of the canonical requirements established by the Code of Canon Law.

In addition to *The Order of Baptism of Children*, the deacon should review and be familiar with the Diocese of Richmond *Instruction for Sacraments – Infant Baptism*. This document is located on the Office of Christian Formation's Sacrament Preparation website:

<https://richmonddiocese.org/office/christian-formation/>.

The deacon should be thoroughly familiar with the rite so that he may baptize infants in his parish, keeping in mind the adaptations that the minister of this Sacrament may make, according to the norms supplied in *The Order of Baptism of Children* ritual.

### Outside of Mass

For the *Order of Baptism of Children* outside of Mass, the deacon shall be vested in alb, cincture<sup>4</sup>, and white stole. A dalmatic is not appropriate. He could wear a white cope.

For a deacon of the Diocese of Richmond to perform a baptism outside of his assigned parish and within the diocese, he must have the permission (written or verbal) of the pastor of the parish in which the baptism is to take place. In addition, he should familiarize himself with any local customs for the celebration of baptism at the parish (his assigned parish, as well as any parish outside of his assigned parish in which he may celebrate the sacrament). Further, if a deacon of the Diocese of Richmond is to perform a baptism outside of the Diocese of Richmond (or if a deacon from outside of the Diocese of Richmond is to perform a baptism in the Diocese of Richmond), a letter of suitability is required.

### In the context of Mass

*The following information is from the United States Conference of Catholic Bishops, Committee on Divine Worship, Newsletter, May 2019.*

Prior to the release of the new edition of the *Order of Baptism of Children* (OBC), the Secretariat of Divine Worship was asked about the proper role of a deacon during the celebration of Baptism within Mass. The rite says little about the role of deacons in this situation, so it would seem that general liturgical principles provide an answer to this question.

Perhaps most importantly, although there is no doubt concerning the validity of Baptisms performed by deacons at Mass (with the priest celebrant standing by as an observer), the traditional role of the deacon is to assist the priest at the liturgy, and not to preside over other sacraments when a priest is celebrating the Mass. As for the other aspects of the celebration, common sense must prevail and there will naturally be circumstances when a deacon may be called upon to take a more active role in the Baptism of children within Mass, for example, when the priest is elderly or if there is a large number of children.

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<sup>4</sup> All who wear an alb should use a cincture and an amice unless, due to the form of the alb, they are not needed (GIRM, §119c).

At a Mass in which Baptism takes place, the deacon would, first and foremost, perform his usual roles at Mass: 1) carry the *Book of the Gospels* in the entrance procession and reverence the altar with the priest; 2) proclaim the Gospel; 3) retain the possibility of preaching the homily (in which case he follows the instructions given in the *Order of Baptism*, basing his homily on the sacred text but also considering the Baptism being celebrated); 4) read the intercessions in the Prayer of the Faithful, drawn from the *Order of Baptism* and supplemented with petitions for the needs of the Church and the world; and 5) take on his usual roles in the Liturgy of the Eucharist and Concluding Rites. (In the Universal Prayer at a Baptism within Mass, the deacon reads the petitions, but the priest celebrant leads the invocation of the saints, as indicated by the rubrics.)

Within the Order of Baptism itself, “[i]f there are very many children to be baptized, and there are several Priests or Deacons present, these may assist the celebrant in performing those rites that are indicated in the text” (OBC, §34). In such cases, deacons may join in the prebaptismal anointing with the Oil of Catechumens, baptizing some of the children, and anointing them with Chrism afterward. In more usual circumstances, when there are a small number of children to be baptized, deacons could assist the priest by helping to dry the holy water off the newly-baptized children and by placing the white garment on each child. They could also distribute the baptismal candles to the fathers or godfathers and/or lower the paschal candle to assist them in lighting the baptismal candles.

### **The Sacrament of Confirmation.**

It is common practice for deacons to be asked to assist at Confirmations with the bishop or his delegate. The ordinary minister of Confirmation is the bishop. He may, however, delegate this liturgy to the Vicar General, Episcopal Vicars, or Vicars Forane (Deans) (*The Order of Confirmation*, §8).

Though the sacrament is almost always celebrated in the context of Mass, it can be celebrated outside of Mass. Regardless, both rituals are available on the Office of Worship website at <https://www.cdrworship.org/confirmation> or are located in *The Order of Confirmation*.

The Mass text is normally the proper Ritual Mass for Confirmation, found in *The Roman Missal*, with the Preface of the Holy Spirit, using red or white vestments. On the Sundays and other

solemnities, the Mass is that of the day with the appropriate colored vestments. Complete details are provided and outlined in the annual, Confirmation FAQ document circulated to parishes.

The Diocese of Richmond's Office of Worship—in collaboration with the Office of Evangelization—coordinates the celebrations of the Sacrament of Confirmation across the Diocese. It is our Diocesan custom for deacons to assist at Confirmation liturgies, however, only one (1) deacon serves as the Deacon of the Liturgy; there is not a Deacon of the Word or Deacon of the Eucharist at Confirmation liturgies. In addition, a Frequently Asked Questions (FAQ) document is made available annually. **All deacons should review and familiarize themselves with the annual, Confirmation FAQ document.**

### **The Sacrament of Matrimony.**

To prepare couples for marriage, the deacon must follow the policies of the diocese.

The deacon may assist at and bless marriages in the name of the Church. Faculties of the diocese or delegation from the proper pastor is required, as well as the authorization of the civil authorities to assist at marriages. Further, any deacon from outside of the Diocese of Richmond is required to supply also a letter of suitability from his Diocese.

For a deacon to witness a marriage outside of his own parish, he must have the written delegation of the pastor of the parish in which the marriage is to take place, similar to priests. In addition, he is encouraged to work with the parish of the marriage celebration concerning any local customs for marriage celebrations.

As the Church's witness of the sacrament, the deacon follows the norms and liturgical requirements set down by *The Order of Celebrating Matrimony*, in the general introduction and in the various chapters.

1. For celebrations outside of Mass, the deacon vests in alb and stole, or, if available, a cope. Per the *The Order of Celebrating Matrimony* (§80), a dalmatic may be worn.
2. When the sacrament is witnessed outside the context of Mass, the deacon may preside at the celebration. He should fulfill all the offices appropriate to the presider; the ministries of lector and cantor should be taken by someone else.

3. At a Nuptial Mass, the deacon fulfills his proper role for Eucharist celebrations. Although it should be the exception rather than the rule during Mass, the deacon may serve as presider of the Marriage Ceremony if he is to receive the consent of the couple. The nuptial blessing is given by the priest. Please refer to the *Order of Celebrating Matrimony* for further details.

Besides the responsibility entrusted to him in the celebration of *The Order of Celebrating Matrimony*, the deacon should ensure, if it is his task in the community, that the couple is properly prepared before the celebration through instruction and fulfillment of the canonical requirements established by the Code of Canon Law. He should also assist the couple in the choice of texts and prayers, again, too, understanding any local customs or practices for the celebrations of marriage.

### **The Sacrament of Reconciliation.**

A deacon functions in the communal forms of reconciliation (*e.g.*, a communal, reconciliation liturgy in lent hosted by a parish in a Deanery) as one who invites the people to penance, by leading the people in the intercessions, and in the proclamation of the Gospel.

The deacon may also lead **non-sacramental penitential celebrations** when a priest is not available. Please consult the *Rite of Penance*, Appendix II for examples and further information.

### **The Funeral Rites.**

The deacon may be asked to preside at vigil services, funerals and burial services. In the American custom, where the funeral may take place in three stages (at the funeral home, at the church, and at the cemetery), it is proper that the deacon rightly fulfills his office at each stage. The deacon may assist the family in making the proper preparations for the funeral (selection of readings, music, etc.).

The deacon may conduct a vigil ceremony using the Vigil Service in the *Order of Christian Funerals*. This may be held at the funeral home or other, appropriate location. Appropriate vesture is alb, cincture<sup>5</sup>, and stole; deacons should avoid wearing a stole over a suit.

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<sup>5</sup> Ibid.



Eulogies, if requested by the family, are appropriate at the vigil service.

If a deacon is asked by a family or funeral home to conduct a vigil or funeral service, efforts should be made to inform the proper pastor of the death of his parishioner.

The deacon may be asked to conduct a Funeral Liturgy Outside of Mass using the rite found in the *Order of Christian Funerals*. However, most funerals are conducted within the Mass. At the Mass, the deacon fulfills his proper role for the Eucharistic Liturgy.

Typically, the deacon accompanies the priest to the casket for the introductory rite and assists him with the holy water and the pall. Following the Prayer After Communion, the deacon stands next to the priest for the final commendation. If the brief litany or invocations are used, the deacon may offer the petitions.

The deacon may also receive the body at the door of the church and conduct the final commendation, if the presider so desires.

The deacon may conduct committal services at the cemetery, using the *Order of Christian Funerals*.

Since cremation is becoming more common, it is important to point out that the ashes must be treated with great respect. When any of the Funeral Rites are celebrated in the case of cremation, prayers that do not make reference to the honoring or burying of the body of the deceased should be chosen instead of those that have these themes. Texts for the Sprinkling with Holy Water, Dismissal, and Committal that are to be used are found in Appendix 2 of the *Order of Christian Funerals with Cremation Rite* (1997).

**Deacons should consult the *Order of Christian Funerals* for all rituals and prayers.**

## **Rite of Christian Initiation of Adults (RCIA).**

“Deacons who are available should be ready to help. If the Episcopal Conference judges [as the US Conference of Catholic Bishops has judged] it opportune to have permanent deacons, it should make provision that their number is adequate to permit the stages, periods and exercises of the catechumenate to take place everywhere when required by pastoral needs” (RCIA, §15).

- Pre-Catechumenate. During the period of the pre-catechumenate, deacons, together with priests and catechists, suitably explain the Gospel to the candidates (RCIA, §38). Deacons may be involved in this period by conducting small discussion groups on the Gospel, and in other ways, with those who are seeking entrance into the church. Deacons should come to know the candidates, helping them to understand the nature of Christian faith and conversion, and helping them in the ways of prayer.
- The Catechumenate. The deacon may work closely with priests and catechists during the extended catechumenate to provide a 'fitting formation' ... given in stages and presented integrally, accommodated to the liturgical year and enriched by celebrations of the Word. He may provide the catechumens with a suitable knowledge of dogmas and precepts and also offer an intimate understanding of the mystery of salvation in which they desire to share (RICA, §75,1). Besides assisting in and leading sessions in catechesis, the deacon may also preside at liturgical celebrations of the Word for the catechumens. He may also exercise his liturgical functions in the catechumenal rites (*e.g.*, minor exorcisms, blessings of the catechumens, etc.). The role of deacon in the catechumenate is both catechetical and liturgical.
- Period of Purification and Enlightenment (Lent). During this period of proximate preparation for the sacraments of initiation, the deacon may share in the role of discerning the readiness of the catechumens for baptism together with the priests, catechists, sponsors, and godparents. The deacon may present the catechumens to the community and the bishop or pastor for election on the first Sunday of Lent, and may lead the intercessions and litanies on the third, fourth, and fifth Sundays of Lent (Scrutinies), and may actually celebrate exorcisms, unless it is otherwise determined (RICA, §145).
- Sacraments of Initiation (Paschal Vigil). The deacon assists the bishop or priest in all the rites of initiation (Baptism, Confirmation, and Eucharist) during the Paschal Vigil.
- Post-Baptismal Catechesis (Mystagogia). After the initiation of the neophytes, the deacon with the priests, may lead them with the RCIA team to a deeper understanding and

experience of the mysteries of Christianity in which they now have a share. This occurs throughout a true catechesis of enlightenment and special celebration of the Eucharist.

The deacon may also exercise his catechetical and liturgical ministries (when serving) in the reception of baptized Christians into full Communion with the Catholic Church; in the preparation of uncatechized adults for confirmation and the Eucharist; and in the rites of Initiation of Children of a catechetical age (see appropriate chapters of the RCIA ritual text for additional details).

**Deacons should consult the *Rite of Christian Initiation of Adults* for all rituals and understanding their ministry in the stages, periods, and exercises of the RCIA.**

### **The Ministry of the Word.**

The deacon's Ministry of the Word is that of proclaiming the Gospel and preaching at the liturgy. However, as one deputized to bring the Good News, he can extend this ministry in numerous ways. At many gatherings, and at formal and informal meetings, he can communicate a word of joy and hope. Adult education and education of young people can become a part of his concern. What is appropriate to the Office of Deacon is simply that he proclaim and witness God's Word in all his service, ministries, and actions.

The ministry of homiletic preaching for a deacon (and priest) depends on faculties given by the bishop and the particular diocesan norms. A deacon may preach at any celebration of the Eucharist or any other celebration of a sacrament in which he is not the presiding minister (provided that the presider assents to such).

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

- a) The baptism of infants, and in some of the Rites of Christian Initiation of Adults;
- b) The Sacrament of Matrimony;
- c) The liturgy of Benediction of the Blessed Sacrament;
- d) At a vigil service, or church liturgy of Christian burial and in a cemetery service;
- e) At the celebration of morning or evening prayer or other rites of the Liturgy of the Hours;
- f) At a celebration of the Communion Service at nursing homes, hospitals, prisons and other approved locations;

g) During visitation of the sick and the sacrament of Viaticum.

A deacon may also preach for retreats, days of recollection, missions, novenas, etc., as well as at ecumenical gatherings or religious services.

## **The Ministry to the Sick.**

### General Information

The rites for the visitation and Communion of the sick and dying are found in the book entitled *Pastoral Care of the Sick* (§42-63; 93-96). This ritual text provides the deacon with the right to confer blessings and sprinkle holy water under various circumstances. **Deacons should consult the ritual text for an understanding of these circumstances.**

The deacon has always been closely associated with the pastoral care of the sick, the aged, and the dying. Though he may not administer the Sacrament of Anointing, he should work closely with pastors, chaplains, and extraordinary ministers of Holy Communion so that Holy Communion may be brought frequently to the sick, weekly, even daily, if this ministry has been entrusted to him. The deacon should be particularly sensitive to the needs and wishes of the sick in the parish: in private homes, in nursing homes, and in hospitals.

As an ordinary Minister of Communion, the deacon may be asked to assist in the training of the extraordinary Ministers of Holy Communion. In his ministry of communion to the sick, the deacon may remove the Eucharist from the tabernacle to be put into the pyx during Mass (after communion) or he may remove the Eucharist later, after the Mass.

### Visiting the Sick

The deacon wears the vesture appropriate to the time and place. For communal services such as at nursing homes, an alb, cincture<sup>6</sup>, and stole is proper. For hospitals and private homes, appropriate attire is a suit and clerical attire. The deacon ensures the sick are aware that the deacon is a deacon and not a priest.

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<sup>6</sup> Ibid.

Whenever possible Hosts that remained unconsumed should be returned to the tabernacle. As an ordinary minister of Holy Communion, the deacon may consume remaining host, too, if necessary.

### Anointing of the Sick and Viaticum

Only the bishop or priest is the celebrant of the Sacrament of the Anointing of the Sick. The ordinary ministers of Viaticum are the pastor and parochial vicars, the priest who cares for the sick in hospitals (chaplains), and the superior of the clerical religious houses. If no priest is available, Viaticum may be brought to the sick by a deacon. In this case, the deacon follows the rite prescribed in the *Pastoral Care of the Sick* (§197-211)

### **Eucharistic Exposition with Benediction.**

*Holy Communion and Worship of the Eucharist Outside Mass* (HCWEOM), published by the Sacred Congregation for Divine Worship in 1973, provides the most recent regulations and texts for exposition; the *Order for the Solemn Exposition of the Holy Eucharist* (OSEHE) is offered as a means of assisting parishes in the celebration of solemn exposition in harmony with the liturgical principles decreed by the Second Vatican Council (OSEHE, §2). In other words, exposition is provided and outlined in the HCWEOM and the OSEHE expands upon HCWEOM, offering assistance with exposition in the context of the Liturgy of the Hours or a Eucharistic Service of Prayer and Praise.

The ordinary minister for exposition of the Eucharist is a priest or deacon. The deacon should vest in an alb, cincture<sup>7</sup>, and a white stole. When the exposition takes place with the monstrance, if available, the deacon may wear a white cope. In the case of exposition with the ciborium, the cope may be omitted. In either case, the humeral veil should be worn to give the blessing at the end of adoration (HCWEOM, §92).

When the deacon is the celebrant of Eucharistic Exposition, the following is observed:

- The deacon puts on the humeral veil and brings the sacrament from the place of reservation. He may be accompanied by servers or by the faithful with lighted candles, if a procession occurs. If the tabernacle is not in the main body of the church but a reservation

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<sup>7</sup> Ibid.

chapel, the deacon—wearing a humeral veil and carrying the Blessed Sacrament—should be accompanied by servers or the faithful with lighted candles (HCWEOM, §93).

- A song (*e.g.*, a Eucharistic Hymn) may be sung for the entrance (HCWEOM, §93).
- The deacon exposes the Blessed Sacrament; he places the Luna containing the Blessed Sacrament into the monstrance, which is then placed in a position to be seen by the faithful (HCWEOM, §93; OSEHE, §93).
- The deacon kneels before the monstrance and incenses the Blessed Sacrament (OSEHE, §94).
- A period of adoration follows, which may include readings, a homily, hymns, psalms, silence, etc. Please refer to HCWEOM, §95-96 for additional details.
- Toward the end of the exposition and period of adoration, the deacon goes to the altar, genuflects, and kneels. Then a hymn or eucharistic song is sung (HCWEOM, §97).
- Kneeling, the deacon incenses the Blessed Sacrament in the monstrance (HCWEOM, §97).
- The deacon rises, says or sings the appropriate prayer (HCWEOM, §98).
- The deacon, after the prayer, puts on the humeral veil, genuflects, and takes the monstrance. In silence, he makes the Sign of the Cross over the people with the monstrance and replaces it upon the altar (HCWEOM, §99).
- The deacon replaces the Blessed Sacrament in the tabernacle (with humeral veil if necessary) and genuflects (HCWEOM, §100).
- The assembly may sing or say an acclamation (HCWEOM, §100).
- The deacon departs (HCWEOM, §100).

If a parish's custom is to celebrate Eucharistic Exposition in the ciborium (HCWEOM, §85), the deacon should note the differences in exposition with a ciborium versus in a monstrance (*e.g.*, the ciborium is not incensed if used for exposition; see HCWEOM, §93, 97).

With regard to the acclamation, some parishes may have the custom of singing the Divine Praises. This is a permissible option; however, the Divine Praises are not required as the acclamation following reposition. The question of their usage was posed to the USCCB Committee on Divine Worship, which replied regarding the usage by stating: “Yes, by ‘acclamations’ could also be understood the Divine Praises. There is no need, however, for the people to repeat them after the

priest; they alone make the acclamation. We should encourage them to be sung, if used on occasion. Other appropriate music should be encouraged as well.”

### **Sunday Celebrations in the Absence of a Priest.**

The deacon is the ordinary presider for Sunday Celebrations in the Absence of a Priest. If a deacon is not available, a trained lay leader of prayer may preside. A deacon should ensure he is using the 2007 ritual text for Sunday Celebrations in the Absence of a Priest, as the older ritual (1993) is no longer to be used. The deacon should familiarize himself with the various norms outlined in the ritual text, paying particular attention to the Introduction, which outlines conditions for holding celebrations in the absence of a priest; ministers of and in the celebration; forms of Sunday celebrations; and preparations for the Sunday celebrations. For example, the deacon presiding at a Sunday Celebration in the Absence of a Priest should not sit in the presider’s chair as a symbol that the community awaits the presence of the priest (SCAP, §24). Further, it should be explained to the faithful that although these celebrations substitute for the Sunday celebration of the Eucharist, they should not be regarded as the ideal solution (SCAP, §15).

If a deacon is leading a Sunday Celebration in the Absence of a Priest for the first time and has any questions or wishes to discuss the celebration, he is encouraged to contact the Director of the Office of Worship to discuss the use of the ritual text and the liturgy.

### **Holy Communion Outside Mass.**

If a deacon leads a Liturgy of the Word with distribution of Holy Communion, the deacon **does not** follow the ritual provided in the *Sunday Celebrations in the Absence of a Priest*; this ritual text is only used for Sunday liturgies. For non-Sunday celebrations with the distribution of Holy Communion, the deacon should follow the ritual outlined in *Holy Communion and Worship of the Eucharist Outside Mass*, §26-41. A deacon leading a Liturgy of the Word with distribution of Holy Communion should only occur in extreme circumstances. For example, when the priests of the Diocese gather annual for the Priest Convocation (historically in October), some parishes have a deacon(s) lead a Communion Service during the weekdays when the priests are away. Again, the celebration of a Communion Service should occur in the rarest of circumstances.

## APPENDIX



### Catholic Diocese of Richmond Office of Worship

2150 Cunningham Drive, Hampton, Virginia 23666

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**To:** Permanent Deacons  
**CC:** Priests and Seminarians  
**From:** Fr. Sean Prince, Director, Office of Worship  
**RE:** Kneeling during the consecration at the Cathedral

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Dear Permanent Deacons of the Diocese of Richmond:

I pray you are enjoying the Christmas Season, and too, looking forward to the New Year.

Beginning with the Installation Mass, all Deacons are asked to kneel “from the epiclesis until the Priest shows the chalice,” as per paragraph 179 of *The General Instruction of the Roman Missal*. This change is for all Cathedral liturgies moving forward.

If a Deacon is unable to kneel, he is asked to be seated as the Deacons around him are kneeling.

If a Deacon, as one of the Deacons of the Mass, is unable to kneel, he should remain standing. Additionally, he should speak with any other Deacon(s) of the Mass—if present—before the liturgy begins so that all of the Deacons of the Mass may practice uniformity in their posture, *i.e.*, kneeling or standing.

In addition, these practices should now begin to be carried out in the parishes.

If you should have any questions or need clarification, please feel free to contact me.

Peace and God bless,

Rev. Sean M. Prince  
*Director, Office of Worship*

January 2, 2018

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