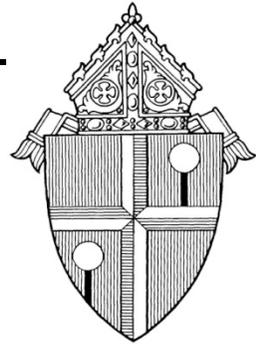
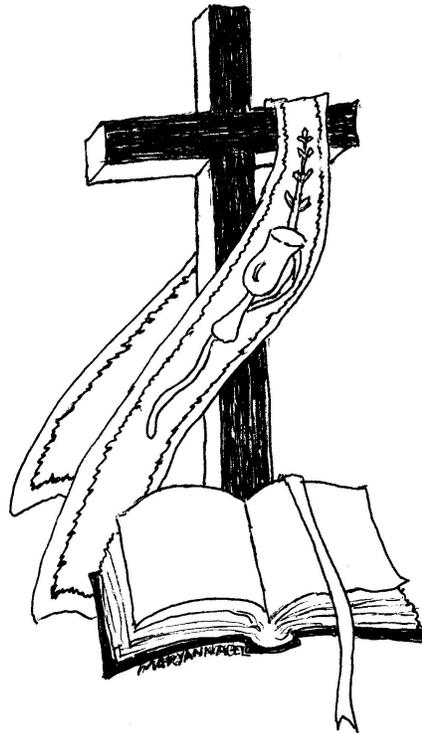


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Permanent Deacon Handbook



June 2010

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June 25, 2009

To the Deacons of the Diocese of Honolulu and their Wives

Dear Brothers and Sisters:

Peace be with you!

One of the roles of the bishop is to speak in the name of all the people of the diocese. It is my privilege and pleasure to speak for all the people of the Diocese of Honolulu in thanking you for your presence and your ministry among us. Our deacons serve as heralds of the Gospel during the liturgy and in many other settings in which you sacramentally represent Christ, who came to serve. Our deacons' wives offer them immeasurable support and accompany them in their ministry as deacons.

This Permanent Deacon's Handbook will help to guide you as you develop as a deacon and will give you practical information for nurturing your spirituality, your intellectual development, and your pastoral zeal. I am grateful to all who worked on its creation.

May the Word made Flesh continue to take flesh in you, so that you may always be faithful heralds of the Gospel of Christ, believing what you read, teaching what you believe, and practicing what you teach.

Sincerely yours in Christ,

Most Reverend Larry Silva
Bishop of Honolulu

Introduction and History of Diaconate

Introduction: In 1998, the Vatican's Congregation for Catholic Education and the Congregation for the Clergy published the *Basic Norms for the Formation of Permanent Deacons / Directory for the Ministry and Life of Permanent Deacons*. This document included a call for local conferences of bishops to draw up their own national directories based on the Vatican directory. At its November 2000 meeting, the United States Conference of Catholic Bishops approved its own *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

This *Permanent Deacon's Handbook* for the Diocese of Honolulu accepts the authority and recognizes the importance of the above-mentioned documents and is prepared to aid in the understanding of the deacon and the diaconate in the Honolulu diocese. This handbook is also a reference for deacons in the Diocese of Honolulu, but it does not replace the Vatican and American documents on the diaconate.

While this handbook is prepared primarily for deacons and those with whom they work, its information could also serve as catechesis about the ministry of the deacon for the faithful of the Diocese of Honolulu.

History of the diaconate: Jesus the Christ, on the night he was betrayed, established the sacramental and communal Church with the first celebration of the Most Holy Eucharist. In the first generation of the Church, the Holy Spirit led the apostles to select seven men who would free the bishops of their more secular and temporal duties. Historical testimonies of the generations that followed show that the deacon at all times had a special link with the bishop, and the diaconate quickly became a recognized and important office in the Church.

As the Church continued to grow under the guidance of the Holy Spirit, the work of the deacon evolved into three major areas – word, liturgy and charity. Within these three major areas the deacon fulfilled such roles as proclaiming the Gospel at Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, ministering the Chalice, and giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the work of the deacon consisted of reporting the needs of the community to the bishop and bringing his response and assistance to those in need and want.

Over the centuries, the diaconate was displaced by seminarians in their final year of preparation for the priesthood. These men are called *transitional deacons*.

In 1959 in Rome, Caritas International requested that the *permanent diaconate* be restored. From October 4-16, 1963, the subject was discussed during the Second Vatican Council deliberations. On September 29, 1964, in five separate votes, the council fathers approved the restoration of the diaconate as a permanent order, in its own right, a full part of the three-fold hierarchy of Holy Orders -- bishop, priest, and deacon.

On June 18, 1967, Pope Paul VI issued *Sacrum Diaconatus Ordinem*, a document that reestablished the permanent diaconate for the Latin Church. In May 1968, the Catholic bishops of the United States of America petitioned the Holy See for permission to restore the diaconate in the U.S. On August 30, 1968, the apostolic delegate informed the bishops that Pope Paul VI had approved their request.

The permanent diaconate in the Diocese of Honolulu had its beginnings in 1978 when the late Bishop John J. Scanlon, apostolic administrator of the diocese, gave permission to begin a class of formation in September 1978. Under the direction of Sulpician Father Ed Hogan, the first deacon formation class began a three-year formation process.

After six months a new director, Father Bartholomew O'Leary, was appointed to head the program. Shortly after his appointment he recruited Sister Jeanne Anne Colis, CSJ, to be the associate director. The two held the positions for the next ten-plus years. Sister Jeanne Anne left her position in 1988 to assume responsibilities with her order, and Father Bartholomew retired in 1989 due to health reasons, after guiding three classes through the formation process and ordination.

In 1988 Deacon Wallace "Wally" Mitsui and his wife Gwen Mitsui were appointed co-directors for the fourth formation class. To assist them on the weekends, they organized a core team of five deacons and their wives, a priest, and the widow of a deacon. After the ordination of this class, Deacon Wally and Gwen resigned the co-directorship to assume other parish and diocesan ministries.

In 1992 Deacon Bill McPeek and his wife Flo McPeek were appointed co-directors and held the positions until after the ordination of the sixth class. They also had a core team to assist them on the weekends.

In 2008 Deacon John Coughlin and his wife Kathleen Coughlin were appointed co-directors to head the seventh formation class for the diocese. The classes began on January 2010 with 22 men accepted into the Aspirancy Year.

Ordinations of the six classes were as follows:

- On December 5, 1981, class one had eight men ordained for the Diocese of Honolulu by Bishop John J. Scanlon.
- Class two had ten men ordained in December 1984 by Bishop Joseph A. Ferrario.
- Class three had thirteen men ordained in June 1987 by Bishop Joseph A. Ferrario.
- Class four had eight men ordained in June 1991 by Bishop Francis X. DiLorenzo.
- Class five had eighteen men ordained in June/July 2001 by Bishop Francis X. DiLorenzo.
- Class six had seventeen men ordained in January/February 2007 by Bishop Larry Silva.

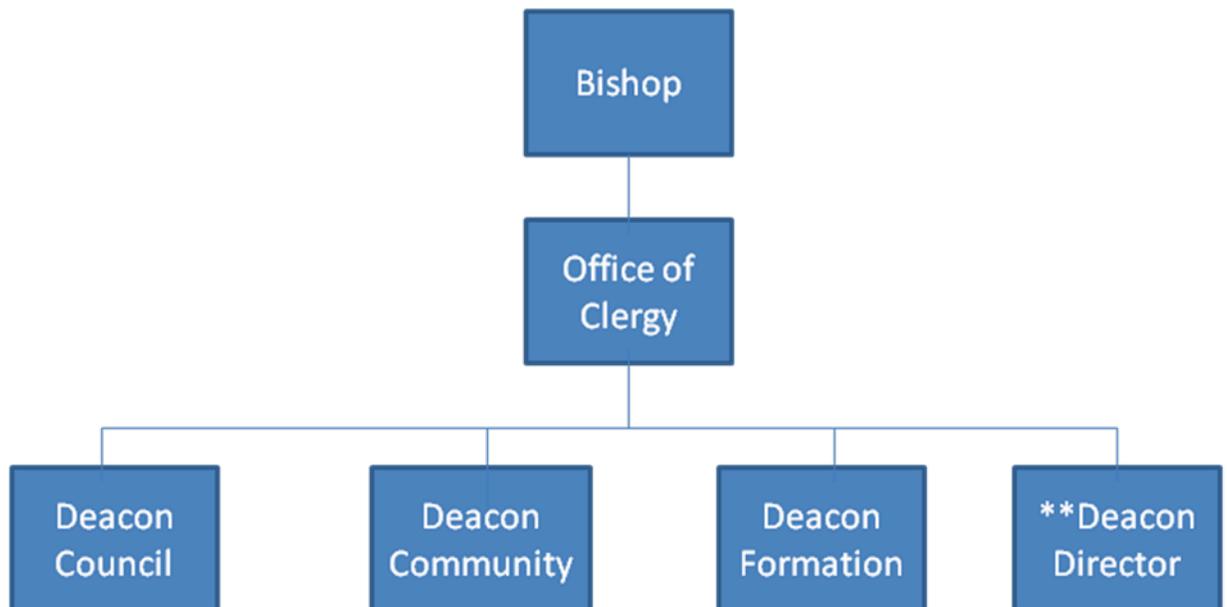
Norms for the Ministry and Life of Permanent Deacons in the Diocese of Honolulu

I. Mission Statement

1. **Mission statement:** The permanent diaconate community of the Diocese of Honolulu is composed of deacons with faculties to minister in the diocese, their wives, and the widows of deacons. The mission of the deacon is to serve the people of Hawai'i in the threefold ministry of word, liturgy and charity with the active support of wives and widows of deacons. The deacon discerns the needs of the people, promotes social justice, and is a sign of Jesus Christ, who came not to be served, but to serve.
2. **Purpose of the deacon community:** The purpose of the deacon community as a whole is to study, develop, and implement directives and programs at the bishop's direction, or at the initiative of members of the community, which will help permanent deacons to make a valid and meaningful contribution in their ministry. Furthermore, the community is to provide a vehicle for open dialogue with other bodies organized within the diocese, especially the Executive Committee of the Presbyteral Council.

II. Organizational Structure of the Diaconate in the Diocese of Honolulu

3. **Diaconate organizational chart**



4. **Deacon Council:** See the Statutes for the Deacon Council (see pp. 20-24).
5. **Deacon community:** Deacons incardinated and those not incardinated but with faculties within the Diocese of Honolulu, their wives, and the widows of deacons constitute the deacon community.
6. **Office for Deacon Formation:** The Office of Permanent Deacon Formation is responsible for coordination of recruitment, screening, selection, formation and evaluation of candidates for the permanent diaconate. The formation director(s) are appointed by the bishop and are accountable to the vicar for clergy (or deacon director).
7. **Deacon director:** The deacon director shall be the administrator for the deacons of the diocese. He shall be responsible for planning and directing all activities and operations of the office with the support of the Deacon Council and the deacon community. He shall authorize action, after consultation with the bishop, for the good of the deacon, the deacon community and the Catholic Church in Hawai`i. The director must be a deacon appointed by the bishop, and reports to the vicar for clergy. (**Currently the Diocese of Honolulu does not have a deacon director.)

III. The Ministry of Deacons

8. **Service to diocese:** The deacon serves the Diocese of Honolulu, though his ministry may be focused on a particular parish or institution to which the bishop assigns him. The deacon serves under the direction of his pastor or supervisor. Proper exercise and balance of liturgical and pastoral functions will be considered.
9. **Title:** The United States Conference of Catholic Bishops (USCCB) has determined that in all forms of address, the appropriate title for deacons is *deacon (National Directory, 88)*. For example, Deacon Alika Akamai. The deacon's wife has no proper title.
10. **Attire:** Because most deacons are prominent and active in secular professions and society, the USCCB states that the deacon is to resemble the lay faithful in dress. His attire while ministering is to be professional and is to reflect the dignity of the order of deacon. In the Diocese of Honolulu, the deacon is not to wear the Roman collar. Request for exceptions to this norm maybe made to the Bishop of Honolulu for "just cause."
11. For the sacred liturgy, the deacon will vest with dignity and in a worthy manner, in accordance with prescribed liturgical norms. The dalmatic, worn over the stole and alb, is the normal vestment of the deacon for the celebration of Mass. The dalmatic may be omitted either out of necessity or for a less solemn liturgy (i.e. weekday Mass, Liturgy of the Hours). The alb and stole are never omitted.
12. All vestments – dalmatics, stoles, and albs – are to be of professional quality, simple and tasteful design, suitable to the order of deacon, and clean and pressed.
13. The alb worn by the deacon is to be white or off-white (cream) in color, simple and without excessively full sleeves. The alb, which should cover the deacon's shirt at the neck, is to be tied at the waist with a cincture unless the alb is made to fit without one.

14. T-shirt, shorts, sportswear, and sports shoes are not appropriate for the deacon to wear during the sacred liturgy. Also, the shirt of the deacon should not have prints or colors that are visible through the vestments.
15. **Faculties granted to active deacons:** A deacon who is assigned to a parish, agency, or institution and fulfills liturgical, ministerial, and staff functions is considered active and is granted faculties by the bishop. A faculty granted by the law or by the bishop is an authorization to certain functions that the recipient would not otherwise be empowered or authorized to do. Upon diaconate ordination or incardination into the Diocese of Honolulu, the bishop will grant diaconal faculties. Faculties normally are granted to those who are in active ministry or retired. Deacons incardinated in other dioceses who are residing in the Diocese of Honolulu may also seek faculties from the bishop, provided that he is approved for ministry by the vicar for clergy (or deacon director). (See pp. 26-27 for the current deacon faculties.)
16. **Assignments:** Every deacon ministering in the Diocese of Honolulu is required to have a current letter of appointment in effect from the bishop (see template on p. 28), a copy of which is kept on file at the Office of Clergy (or Deacon Director's Office). Changes in assignment are to be made only after consultation with the Office of Clergy (or Deacon Director's Office) and the deacon's pastor or supervisor. The letter of appointment will be sent to all concerned parties and the assignment will be announced in the *Hawai'i Catholic Herald*.
17. A deacon's assignment is made by the bishop in consultation with the pastor of the parish or the supervisor of the institution of assignment, the vicar for clergy (or deacon director), the deacon, and his spouse. The assignment should take into consideration:
 - The needs of the diocese
 - The needs of the parish or vicariate
 - The proximity of the assignment to the deacon's residence
 - The physical capabilities or limitations of the deacon
 - The deacon's time, talent, skills, and family situation.
18. A deacon who serves primarily outside of a parish (i.e. hospital, prison, diocesan office, etc.) is usually also assigned to a parish, typically, his parish of residence.
19. The parish assignment allows him, when he is available and with the consent of the pastor, to exercise liturgical service (i.e. assisting at Mass, administering baptisms, assisting at weddings, officiating at funerals, leading prayer services, etc.).
20. **Covenant:** Annually, during the month of July, or when a new pastor or supervisor is assigned to the parish or agency where the deacon is assigned, the deacon will complete a covenant with his pastor or supervisor (see template on p. 29-30). The deacon will submit a signed copy of the covenant to the Office of Clergy (or Deacon Director's Office).
21. **Changes of assignment:** A deacon seeking a transfer within the diocese ordinarily will first discuss his desire with his pastor or supervisor. Then he will make his desire known by writing to the Office of Clergy (or Deacon Director's Office). The vicar for clergy (or deacon director) will consult with the pastor or supervisor at potential assignment locations before making an assignment recommendation to the bishop.

22. A deacon wanting to transfer to or from the diocese must have the permission of the bishop of Honolulu. (See p. 15 regarding incardination and excardination.)
23. **Deacon employment and financial support:** The deacon is to take care of his own and his family's needs using income derived from his full-time employment in a secular profession or retirement income, with due regard for deacons who may be employed by a parish or agency. In a situation of need, the diocese, parish, or agency, in charity, may assist the deacon and his family.
24. A deacon may be employed by the Catholic Church. The deacon employed full-time by the diocese, parish, or church-related agency is to receive remuneration commensurate with the salaries and benefits provided to the lay persons in equivalent positions. The pastor or supervisor is to consult with the bishop before hiring or terminating a deacon.
25. The deacon in full-time secular employment, as well as the deacon in part-time ministries, is to be reimbursed for direct and indirect legitimate expenses incurred in his ministry such as for mileage, cost of worship aids, and meals.
26. **Gifts offered to the deacon:** A deacon is not to charge a fee or request a gift for any service he is empowered to provide by virtue of his ordination, faculties, or pastoral assignment. A deacon may accept a cash gift, freely given in appreciation, from parishioners on the occasion of the celebration of sacraments, sacramentals, and funerals. However, he must make clear to the person offering the gift that it is not mandatory. Furthermore, this gift from the parishioner must clearly be intended personally for the deacon (e.g. check written to the deacon, cash in a thank you card addressed to the deacon, statement by the parishioner that this gift is for the deacon personally) which is beyond any suggested offerings intended for the parish. In situations of doubt, the gift is presumed to belong to the parish or agency. The deacon should be aware that the Internal Revenue Service views any gifts accepted on the occasion of ministry to be taxable income.
27. Gifts given to the deacon for Christmas, birthdays, anniversaries, and the like may be accepted by the deacon and are not considered by the IRS to be taxable income.
28. **Civil authorization to perform marriages:** Following ordination, the deacon will receive a copy of the *Hawai'i Minister Licensing Law* and an application for a *License to Perform Marriage Ceremony*. The deacon is responsible for completing the form and sending it to the State of Hawai'i Department of Health. A copy of the civil license is to be supplied to the Office of Clergy (or Deacon Director's Office) and retained in the deacon's file. For more information, consult the State of Hawai'i Department of Health website at www.hawaii.gov/doh.
29. Outside the state of Hawai'i, the deacon must contact the particular diocese regarding their civil requirements to perform marriages.
30. **Canonical marriage requirements:** Each deacon should secure from the Diocesan Tribunal and Office for Canonical Affairs a copy of the *Marriage Manual* and become thoroughly familiar with the norms for the preparation and celebration of marriages in the Diocese of Honolulu.

31. **Special liturgies:** The entire order of deacons is expected, whenever possible, to attend special liturgies. Vested deacons process in with other clerics and sit together in assigned areas. Examples of special liturgies are:
- Ordination of a bishop, priests, and especially deacons
 - Chrism Mass
 - Funeral Mass of a bishop, priest, or deacon
 - Funeral Mass for a deacon's wife or minor child of a deacon
 - Annual diocesan jubilee celebration Mass for clergy and religious
 - Other solemn celebrations where the bishop presides
- Deacons should be willing to forego participation in their own parish liturgies from time to time in order to assist at episcopal liturgies. The Office of Worship should make these arrangements as far in advance as possible so that there can be coordination with the parish priest.

IV. Ongoing Formation

32. **Post-ordination formation:** The post-ordination path in diaconal formation is first and foremost a process of continual conversion. The goal for this post-ordination formation path is to address the various aspects of a deacon's ministry, personal development and, above all, his commitment to spiritual growth. A deacon's on-going formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus, it should be complete, systematic, and personalized in the diverse aspects whether human, spiritual, intellectual or pastoral. The primary source for post-ordination formation is the ministry itself.
33. **Newly ordained:** Particular matters are relevant to the newly ordained. Therefore, it is important that the newly ordained begin diaconate ministry in a positive and supportive manner. A program for the first two years of diaconal ministry should be planned and supervised by the vicar for clergy (or deacon director). In the early phase of diaconal ministry, on-going formation should largely reinforce the basic training and its application in ministerial practice. Later formation should entail the in-depth study of the various components proposed in the dimensions of diaconal formation. The deacon in his initial pastoral assignment should be carefully supervised and mentored by an exemplary pastor or deacon in the parish of assignment.
34. **Summer gathering:** The deacon is strongly encouraged to attend the annual deacon summer gathering of the deacon community as it is an avenue for him to maintain fellowship with others in the deacon community and to continue his spiritual formation and education.
35. **Annual program:** An annual program of on-going formation for deacons should be designed by the vicar for clergy (or deacon director) with the approval of the bishop. It must take into consideration the demands made upon deacons by their pastoral ministries, distances to be traveled, frequency of gatherings, time commitment to their families, and secular employment, as well as the differing ages and needs of the deacons. The use of distance-learning modules should be considered. Included in the on-going formation program should be the mandatory annual deacon retreat, the annual deacon summer gathering, and special workshops and classes provided by the Deacon Council, the Department of Religious Education, other diocesan departments, and Chaminade University of Honolulu.

36. **Continuing education:** Deacons as a body of professionals in ministry must constantly update themselves with continuing education to ensure self confidence and adequacy in their ministry, as well as demonstrate to the Honolulu diocese that they are professionally accountable. Continuing education should pertain to the areas of word, liturgy, and charity, and include the deacon's updating in a current ministry, preparing for a future ministry, or learning to serve better the people of God.
37. A minimum of twenty-five hours (in a two years timeframe) of on-going formation is required for all deacons. The vicar for clergy (or deacon director) will be responsible for working with all deacons. He will also keep accurate records of ongoing formation classes and will follow up if requirements are not met. The vicar for clergy (or deacon director) will be the liaison between the deacon and his pastor, the Office of Clergy, and the bishop.
38. The following courses or meetings are suggestions for continuing education:
- A course at a national, regional, or local instructional seminar, or a conference that issues a certificate at the end
 - A continuing education program or conference course offered by the Office of Clergy (or Deacon Director's Office) or other diocesan office
 - A college course from an accredited college
 - An adult enrichment course at a local parish or high school
 - A course or instruction at a diocesan, regional, or national deacon meeting
 - A self-study project, such as through the use of various means of social communication (i.e., books, periodicals, CDs, DVDs, Internet) and through library research
39. The following activities are not considered continuing education:
- Travel time to and from the place of instruction
 - Informal parish and diocesan meetings and conferences
 - Parish or diocesan administration, business, board, or committee meetings
 - Diaconate assembly or council meetings
 - Parish or diocesan prayer services and liturgies
 - Parish or diocesan social gatherings
 - Spiritual direction sessions
 - Courses not related to ministerial service
40. The parish is expected to assist the deacon financially with \$1,500 per year for his annual continuing education, including the summer gathering, annual retreat, and transportation. The fees will either be paid to the deacon upon submitting documentation, or directly to the activity sponsoring the event. In addition, the parish is also expected to assist the deacon's wife financially when she accompanies her husband on the annual retreat, the annual summer gathering, and transportation.
41. **Sabbatical:** A sabbatical is an extended period of time away from a deacon's assignment, granted by the bishop for such purposes as respite, personal growth, advancing one's pastoral skills, and spiritual renewal. It is distinguished from other official leaves such as administrative leave, approval to be absent, or medical leave. A sabbatical offers a deacon the opportunity to be renewed through a less demanding schedule, a change of pace, marriage renewal, and freedom from the duties and stress of ministry, and other concerns. It also provides opportunity for growth in such areas as theology, human relationships, spirituality, and pastoral skills. As the deacon ordinarily

works in a civilian occupation, it is acceptable for him to continue to reside in the diocese for all or some of his sabbatical.

42. All incardinated deacons who have served six years in the Diocese of Honolulu are eligible to apply for a sabbatical. The deacon is to write a letter to the bishop requesting a sabbatical, stating his goals and objectives. The sabbatical ordinarily is for a period of three months to one year. During the term, the deacon is expected to continue spiritual formation including at least one retreat of at least three days.
43. There is no automatic financial support for a deacon's sabbatical leave as most sabbaticals are not funded. If the deacon's service has been continuous in a specific parish or agency, and if the deacon plans to return to ministry in that parish or agency, it may be appropriate to request financial support from that parish or agency. Such support is granted at the discretion of the pastor or supervisor.
44. During a sabbatical, the deacon retains his ministerial faculties. If he remains in the diocese during all or some parts of his sabbatical, he is authorized to assist at Mass and otherwise exercise his faculties with the consent of his pastor or supervisor.
45. If the deacon will be residing outside the diocese for all or a significant amount of the sabbatical, he is to provide the Office of Clergy (or Deacon Director's Office) in advance his temporary address and other contact information. If the deacon wishes to minister in the diocese in which he will be residing, he must apply to the bishop of that diocese for faculties. The Diocese of Honolulu will provide the deacon with a letter of suitability and a celebret upon request.
46. Although welcomed to attend, the deacon is released for attendance requirements at diaconal events during his sabbatical.
47. The deacon will ordinarily return to his previous assignment at the completion of his sabbatical. The deacon may be asked to make to the Office of Clergy (or Deacon Director's Office) a written report on his sabbatical, especially if it involved formal studies, and how his goals and objectives were met.

V. The Spiritual Life of Deacons

48. **Spiritual life:** Sacred scripture constantly teaches that we who are baptized have "put on the Lord Jesus Christ" (Romans 13:14; Galatians 3:27). We are to have his mind, his heart and his spirit in prayer and action.
49. The Second Vatican Council called all Catholics to holiness and, in particular, called the clergy to set the example for the faithful. "The deacons, who, waiting upon the mysteries of Christ and of the Church, should keep themselves free from every vice, should praise God, and give a good example to all in everything (1 Timothy 3:8-10). Clerics, called by the Lord and set aside as his portion, and preparing themselves for the ministerial duties under the watchful eyes of shepherds, are bound to conform their minds and hearts to such high calling, persevering in prayer, fervent in love, thinking about whatever is true, just, and of good repute, doing everything for the glory and honor of God" (*Lumen Gentium* 41).

50. The *Code of Canon Law* states: “Clerics have a special obligation to seek holiness in their lives, because they are consecrated to God by a new title through reception of holy orders and are stewards of the mysteries of God in the service of his people” (*canon*, 276, §1).
51. In *Sacrum Diaconatus Ordinem*, Pope Paul VI refers to the first letter of St. Paul to Timothy when speaking of the call to the diaconate and summarizes it by stating: “Let the deacons...endeavor to be always pleasing to God, ready for every good work.” By reason, therefore, of the holy order received, they must surpass by far all the others in the practice of the liturgical life, in the love of prayer, in service, obedience, charity, and chastity.
52. As an aid to the deacon, the Office for Clergy (or Deacon Director’s Office) will establish ways and means to assist the deacon to continually develop his spiritual life.
53. **Liturgy of the Hours:** In keeping the norm established by the United States Conference of Catholic Bishops, the deacon is obliged to recite daily at least Morning Prayer and Evening Prayer of the Liturgy of the Hours.
54. **Word and sacrament:** The deacon will devote himself to daily reading and meditating on the Sacred Scriptures and frequently receive the sacrament of the Most Holy Eucharist and the sacrament of penance.
55. **Retreat:** The deacon is to take part in an annual retreat offered by or approved by the Office of Clergy (or Deacon Director’s Office) (*canon* 276, §4). If the deacon is unable to attend the annual retreat, he must inform the vicar for clergy (or deacon director) in writing of the reasons.
56. **Spiritual director:** The deacon is to meet regularly with a spiritual director approved by the bishop who can assist the deacon to grow spiritually in a whole and healthy manner. The deacon is to select a priest of his own choosing as his regular confessor.
57. **Married deacons:** For the deacon who is married, his primary path of holiness is pursued by his primary vocation of fulfilling his marital obligations to his wife.

VI. The Marital Status of Deacons

58. **Married deacons:** In the same way that the deacon is expected to live a life in accordance with his status as a cleric, the married deacon is also expected to live a life in accordance with the vows he first took in marriage. The love of husband and wife in the sacrament of Matrimony are to mirror the love of Christ for his spouse, the Church. The marriage of the deacon and his wife should therefore enrich the Church and the deacon’s ministry.
59. The married deacon and his wife are not immune to the stresses, problems, and temptations that affect other married couples. Yet, by the nature of the deacon’s ordination, he and his wife assume a public role and are expected to witness in a special way the meaning of Christian marriage to those whom the deacon serves in the larger family of the parish, diocese, and universal Church. While his gifts, talents, and generosity can be sources of inspiration, his problems, mistakes, and judgments can also be sources of scandal and embarrassment for the Church.

60. **Marriages experiencing difficulty:** Stable, enduring marriages are important to the mission of the diaconate. When a married deacon or his wife senses that the marriage is experiencing difficulties such that routine responsibilities to ministry, family, or occupation are seriously affected, the following norms apply.
61. When the pastor or supervisor of the parish or agency where the deacon is assigned becomes aware of marriage difficulties, he or she is to notify the Office of Clergy (or Deacon Director's Office). The vicar for clergy (or deacon director) will promptly initiate discussion with the individual deacon.
62. The vicar for clergy (or deacon director) will appoint a priest to serve as first point of contact for those seeking assistance. The deacon or his wife is expected to contact this priest as soon as possible for assistance and guidance. Where it is appropriate, the priest may refer the deacon, his wife, or dependent children to more advanced professional counseling.
63. All discussions with the priest or counselor are confidential. If, however, it becomes evident that the marriage difficulties could have serious repercussions on the parish or agency where the deacon is assigned or to the Church in general, the deacon and the priest or counselor will notify the Office of Clergy (or Deacon Director's Office). Every effort by those involved must be made to ensure the privacy and good reputation of the deacon and his family during times of difficulty.
64. If difficulties cannot be resolved within a reasonable time, the vicar for clergy (or deacon director) may recommend to the bishop a course of action that will allow the deacon and his wife to focus exclusively on the resolution of their problem. This situation may result in a curtailment of ministerial activities or an administrative leave of absence, depending on the circumstances.
65. During such a leave or curtailment of ministry, the deacon will provide the vicar for clergy (or deacon director) periodic updates as to the status of his situation.
66. Should the situation deteriorate to the point of public scandal or if the circumstances are severely grave (due to abuse, infidelity, criminality, pathology, etc.), the vicar for clergy (or deacon director) will confer with the bishop to determine appropriate action in accord with the norms of canon law.
67. **Remarriage:** Deacons are impeded by canon law from validly marrying (canon 1087). Therefore, men ordained as deacons should understand that they have renounced the right to remarry in situations where a deacon's wife dies.
68. In a 1997 circular letter from the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments (No. 263/97, n. 8), provisions were made by which certain rare exceptions might be made by which a widowed deacon might be permitted to remarry and continue in active ministry. The decision on this dispensation is reserved to the Holy See. (See the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, Bishops' Committee on the Diaconate, USCCB, no. 75.) Such a dispensation is a privilege and not a right. Furthermore, in 2005, the provisions for the dispensation were modified to make it more difficult to obtain, adding even more stringent requirements.

69. Any deacon attempting to marry, even civilly, without a dispensation from the Holy See, incurs an automatic suspension from the exercise of ministry at the time of the marriage and further risks dismissal from the clerical state as a perpetual penalty (canon 1394, §1).
70. **Celibate deacons:** “If the celibate deacon gives up one kind of family, he gains another. In Christ, the people he serves become mother, brother, and sister. In this way, celibacy as a sign and motive of pastoral charity takes flesh. Reciprocity, mutuality, and affection shared with many become channels that mold and shape the celibate deacon’s pastoral love and his sexuality” (*National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*, Bishops’ Committee on the Diaconate, USCCB, #71). As the celibate deacon serves others, he must find support from his family and members of the Church and the deacon community. They can help him realize his strengths and limitations as a person and as a minister and provide him with the support he needs. His celibacy will also lead him to a deeper dependence on the Lord and a deepening of his love in prayer and service.

VII. Incardination and Excardination, Voluntary Leaves, and Voluntary Return to Lay State

71. **Incardination and excardination:** Special issues arise for the deacon whose secular employment transfers him outside the diocese. In such a situation, the norms in the *Code of Canon Law* and from the USCCB for incardination and excardination will be followed.
72. Unless a formal or *ipso iure* process of excardination and incardination has been followed, the deacon, even though he has relocated to another diocese, remains incardinated in his diocese of first incardination. In the Diocese of Honolulu, a specific process must be followed by any cleric who desires to be incardinated or excardinated. Information about the specific process may be obtained from the Office of Clergy (or Deacon Director’s Office).
73. As each diocese is obliged to keep accurate records about its deacons, even for those residing outside the diocese, the deacon must maintain communication with the diocese of his incardination.
74. Even if outside the Diocese of Honolulu, a deacon incardinated in the diocese is obliged to reverence his bishop (canon 273) and is not to be absent from his diocese of incardination for a notable period of time without at least the presumed permission of his ordinary (canon 283, §1).
75. **Voluntary temporary leave of absence:** A deacon may apply for a voluntary temporary leave of absence by submitting a written request to the Office of Clergy (or Deacon Director’s Office). After a personal meeting with the vicar for clergy (or deacon director), the deacon may be granted the leave by the bishop. Acceptable reasons for the leave are the health of the deacon, his spouse or any other immediate family member or dependent, personal problems, family commitments, change of occupation or parish situation, temporary dislocation from the diocese, or studies.
76. The temporary leave of absence is granted for a designated period. It may be extended upon agreement by the vicar for clergy (or deacon director) and the deacon that the

extension is necessary or suitable. The deacon may request return to active ministry before the expiration date of the leave.

77. A deacon on temporary leave still possesses good standing within the diocese. He is encouraged to participate in all activities of the diaconal community – social, spiritual, and educational. However, in some situations, faculties may cease during this leave, and the deacon may not be permitted to function in any ministerial capacity, as determined by the bishop or vicar for clergy (or deacon director).

VIII. Complaints, Administrative Leaves, and Penalties

78. **Complaints against deacons:** The nature of the complaint will determine the process utilized in addressing it. Regardless of the process used, every attempt will be made to handle the complaint at the lowest level possible.
79. All steps taken in handling complaints are to be documented.
80. At all stages, care must be taken to protect the deacon's right of defense, right to privacy, and right to a good reputation (canon 220). Care must be taken also to protect the rights of the Catholic Church and the Christian faithful.
81. For complaints involving canonical crimes (delicts) which may result in sanctions, the deacon will be advised of his rights to due canonical process, and the complaint handled according to that same due process. For complaints about grave matters, the deacon may be advised to seek civil and canonical counsel.
82. The deacon's pastor or supervisor has responsibility in the first place for addressing complaints about a deacon that center primarily on parish or agency ministry. The vicar for clergy (or deacon director) has responsibility for addressing complaints about deacons that are not related to the parish or agency to which the deacon is assigned. The pastor or agency head as the deacon's parish supervisor may also register a complaint about a deacon with the vicar for clergy (or deacon director) if the pastor or supervisor does not believe he is competent to resolve the matter.
83. The pastor, supervisor, vicar for clergy (or deacon director) may apply the following methods to resolve issues:
- Face-to-face meetings
 - Written communication with those involved
 - Preparing documents and draft letters for the bishop's consideration
 - Personally make an effort to resolve the complaint
 - Seek the services of a mediator or emissary
 - Seek other means of resolution
 - Some other manner deemed suitable
84. Other than in situations of frivolous complaints or in situations handled on the parish or agency level, the vicar for clergy (or the deacon director) is to inform the bishop that a complaint has been lodged against the deacon. Complaints received by the bishop himself or other diocesan staff are ordinarily referred to the vicar for clergy (or deacon director). The vicar for clergy (or deacon director) is to inform the deacon that he has received the complaint.

85. The vicar for clergy (or deacon director) in the process of considering the complaint will ordinarily meet with the deacon, confer with the complainant, review the deacon's file, interview those likely to have knowledge about the behavior alleged in the complaint, and otherwise gather testimony and facts which might have a bearing on the resolution of the complaint. In most instances, the complaint is resolved through the Vicar for Clergy (or Deacon Director).
86. Rumors and unsubstantiated second or third hand complaints may be made known to the deacon. However, unless or until someone with firsthand knowledge steps forward, no investigation will be made. Credible and serious complaints of a second or third hand nature that make reference to someone with firsthand knowledge may be followed up. The person of the second or third hand may be asked to:
- Name the person with firsthand knowledge, if appropriate
 - Obtain that person's permission to be contacted by the vicar for clergy (or deacon director) or other diocesan official
 - Ask that person to come forward in person
 - Ask that person to submit a written and signed testimony
87. In cases that the complainant requests a meeting:
- The deacon involved is to be informed of the meeting either beforehand or immediately afterward and is to be told the nature of the complaint.
 - Even if the complainant requests a meeting with the bishop, the complainant will be advised to meet first with the vicar for clergy (or deacon director) or the vicar general.
 - The fact that a meeting is held does not imply any judgment on the validity of the complaint.
88. **Suspension:** A suspension is a penalty imposed upon a deacon that restricts his ability to exercise any function or office related to ordination as a deacon and any ecclesiastical office to which he might be appointed (canon 1333). The deacon will be notified of the specific restrictions and the steps that he needs to take so that the suspension will be lifted.
89. **Administrative leave of absence:** This leave of absence is distinct from a voluntary leave of absence requested by the deacon himself (see p. 18). When a preliminary investigation is being conducted at the beginning of a possible penal process, in order to prevent scandal, protect the freedom of witnesses, and to guard the course of justice, a deacon may be placed on administrative leave of absence in accordance with canon 1722 at the direction of the bishop or his delegate.
90. The deacon who is placed on administrative leave is relieved of all responsibility for any ecclesiastical office or function as well as participation in active ministry. He may not function or represent himself as a deacon while this leave is in effect. This leave is usually a temporary withdrawal from ministry pending resolution of the reasons for the administrative leave of absence.
91. If the matter is resolved favorably, the deacon will be returned to active status. Lacking a favorable resolution, the deacon may be suspended, declared to be irregular for the exercise of orders, or dismissed from the clerical state, depending on the circumstances and always in accord with the norm of law.

IX. Retirement and Death

92. **Retirement:** A deacon, because of age or infirmity, may withdraw from active ministry. He may still minister in whatever manner he is able, in consultation with his pastor. A deacon may request retirement whenever illness or other conditions prevent the proper exercise of diaconal ministry. A retired deacon is encouraged to remain active in all functions of the diaconal community. He is entitled to all benefits and information accorded to deacons. The Diocese will pay the fees for retired deacons and their wives to attend their summer gathering, annual retreat, and transportation. The fees will either be paid to the retired deacon upon submitting documentation, or directly to the entity sponsoring the event. The Diocese will also pay the fees for widows of deacons who served the Diocese of Honolulu for participation in the annual deacon retreat and the summer gathering only.
93. When a deacon reaches his 75th year, he must submit a letter of resignation to the bishop who may either accept or defer the resignation. The deacon resigns from his diaconal assignment or ecclesiastical office, not from the diaconal ministry.
94. Upon retirement, the deacon retains his diaconal faculties in the diocese, unless it is clear that he cannot function properly. Situations in which a deacon's faculties are removed or restricted will be handled on a case by case basis and always in accord with the norms of canon law. In all situations, all those involved must be vigilant to safeguard the deacon's right to a good reputation.
95. **Death of a deacon:** The death of a deacon is an event of sorrow and hope both for the family of the deacon and the wider diocesan community. As a result, the celebration of his funeral takes on both a public and private nature. The Order of Christian Funerals is to be followed for the funeral of a deacon, taking into account the desires of the deceased deacon, if known, of his surviving family, and of the community he served.
96. When notified of a death, the vicar for clergy (or deacon director) will notify the bishop and appoint a member of the deacon community to act as coordinator to assist the deacon's family and the parish in planning the funeral. The wishes of the family must be respected. Coordination of activity includes, but is not limited to, the following:
- Arrange for the bishop to celebrate the funeral Mass. The celebration of the Mass should be coordinated, if at all possible, with the bishop's availability.
 - Assist as necessary in the planning for the vigil service and the funeral Mass. This assistance should be offered to the family, the pastor, and parish funeral planning group.
 - Advise the family that it is appropriate for a deceased deacon to be vested in alb and stole and dalmatic. However, the wishes of the family should be followed. During the funeral Mass, the deacon body should face away from the altar. Christian symbols such as the cross and The Book of the Gospels may be placed on the pall.
 - Assist in the selection of deacons and deacon wives to serve various ministerial functions at each of the services and coordinate these with the pastor and family.
 - Coordinate the liturgies to arrange vesting areas, seating, processions, etc.
 - Ensure that the bishop's office and the vicar for clergy (or deacon director) are notified about all funeral arrangements.

97. In all of the suggestions above, the guiding concern will be the wishes of the deacon's family. It would be a great help to the family if the deacon takes time to explain the suggestions above with the family and to indicate those areas where the family needs to make decisions. The deacon should provide a will and communicate to his family any desires he has concerning his funeral. Communication is particularly important, as the family is responsible for any costs arising from the funeral.
98. **Death of a deacon's wife and widows:** The death of a deacon's wife or widow is also of great concern to the deacon community and the wider diocesan community. The vicar for clergy will provide any assistance the family may desire to plan the liturgy, help in notifying the deacon community of the diocese and advise the ordinary of the deacon's loss.
99. Unless the family would desire otherwise, it is most appropriate for the brother deacons to vest and sit as a body at the funeral liturgy of the deacon's wife or widow.

X. Revisions

100. This handbook is intended to be a "living document" which will be reviewed and revised every six years under the direction of the Deacon Council. The Deacon Council chairperson will create an ad hoc committee to carry out this special project. Changes to the document become effective only when approved by the bishop.

Statutes for the Deacon Council of the Diocese of Honolulu

I. Purpose and Membership

1. **Purpose:** The Deacon Council of the Diocese of Honolulu was established to serve as an advisory body to the bishop regarding the formation, ministry, and life of the deacon in the diocese. It assists the bishop and his staff in planning, coordinating, and evaluating all aspects of diaconal life and ministry, especially the post-ordination educational and spiritual formation of the deacon. The council also provides a forum for input from deacons, their wives and widows, their families, pastors, parishes, and the whole community of the faithful.
2. **Membership:** The membership of the council consists of elected representatives chosen from among the deacon community from each of the vicariates of the diocese. The vicar for clergy (or deacon director) and the deacon formation director(s) shall be ex officio members of the council.
3. **Term of office:** A council member shall hold office for two years, and may be reelected for one additional term. After that, a member may be reelected after a two year separation from the council. The term of office shall commence the first of July following the election in the vicariates.
4. **Council elections:** Elections to the council shall be called every other year by each vicariate, by the deacons, their wives, and widows of deacons in the vicariates where the election is to be held. The election will select two representatives for two year terms each. Two representatives, one deacon and one wife or widow of a deacon, is to be elected from among the members of the deacon community from each vicariate. The elections will be held in the month of May or not later than the first week of June.
5. Representatives from Windward O`ahu, East Honolulu, Kaua`i, and West Hawai`i will be elected in even number years and representatives from Leeward O`ahu, Central O`ahu, West Honolulu, Maui, and East Hawai`i will be elected in odd number years.
6. Consent of nominees must be obtained before their names can be submitted for election.
7. Voting shall be by ballot to elect two representatives from each vicariate for each two year period. The two nominees with the highest votes shall be declared elected. Ties shall be decided by lot.
8. Results of the elections shall be announced at the meeting of the council following the elections.

II. Officers and the Executive Committee

9. **Officers:** The bishop of Honolulu shall be the president of the council. The bishop or the vicar for clergy (or deacon director) shall preside at the election of the other officers from the council membership: a chairperson, a vice-chairperson, a secretary, and a treasurer. These officers shall compose the Executive Committee. The Chairperson and the Vice-Chairperson shall be a deacon. Elections for the officers shall be held at the first council meeting following election of council representatives.
10. The term of office for the officers shall be for a term of one year concurrent with his or her membership on the council. The individual may hold the same office for only two consecutive terms.
11. **Vacancy in office:** A vacancy in the office of the chairperson shall be filled by the vice-chairperson. A vacancy in any other office shall be filled by a ballot of the council.
12. **Duties of the chairperson:**
 - Be the chief presiding officer at meetings of the council
 - Conduct all meetings of the council, Executive Committee, and assembly of the deacon community
 - Appoint chairpersons of standing committees and also chairpersons of all ad hoc committees created by the council
 - Submit minutes after each council meeting and written reports of activities of the council to the bishop, the vicar general, and the vicar for clergy (or deacon director)
 - File the minutes in the archives of the Office of Clergy (or Deacon Director's Office)
 - Give an annual written report of the activities and decisions of the council to the annual assembly of the community
 - Perform other duties as pertain to the office or as designated in these statutes
13. **Duties of the vice-chairperson:**
 - Perform the duties of the chairperson in the absence or inability of the chairperson to serve
 - Succeed to the office of chairperson should the position become vacant during an unfinished term
 - Be coordinator of the standing committees
 - Perform such duties as may be assigned by the chairperson, the council, or the Executive Committee
 - Serve as the council's parliamentarian
14. **Duties of the secretary:**
 - Be responsible for the minutes of all meetings of the council and the Executive Committee and distribute minutes to the entire diaconal community
 - Be responsible for the official documents of the council filed at the Office of Clergy (or Deacon Director's Office)
 - Perform such other duties as pertain to the office
15. **Duties of the treasurer:**
 - Be custodian of the financial records of the council
 - Given an itemized report at each regular meeting of the council and at the annual meeting of the assembly

- Responsible for preparing an annual budget

16. **Executive Committee:** The Executive Committee shall meet at the call of the chairperson. The duties of the Executive Committee shall include the following:

- Serve in an advisory capacity to the chairperson
- Appoint necessary support personnel
- Perform such other duties as delegated by the council
- Report at every regular meeting of the council
- Prepare the agenda for all council meetings
- Act as a consultant to the committees

III. Functioning of the Council

17. **Meetings:** The council shall meet at least quarterly. The chairperson shall determine the site, time, and date of the meeting.

18. **Voting body and quorum:** The voting body shall be the entire council, with the exception of the bishop. The chairperson shall only vote in cases of a tie. The quorum shall be fifty-one percent of the council.

19. **Duties of the council:**

- Coordinate and implement the activities adopted by the council
- Reflect the thought and concerns of the deacon community acting as their representative body
- Communicate to the bishop the minutes of the council, resolutions, and activities
- Serve as a vehicle for the bishop to dialogue and take counsel with his deacons and the other members of the community
- Manage funds of the council by adopting an annual budget and authorizing certain expenditures
- Adopt, amend, or suspend Robert's Rules of Order to carry on the work of the council
- Delegate such of those duties, or others, that the council may deem advisable to the Executive Committee

20. **Finances:** The financial assets of the Deacon Council belong to the juridic person of the Diocese of Honolulu. All records of the finances are records belonging to the Diocese of Honolulu and are to be archived with the Business Office of the diocese. All financial transactions and accounts are subject to the directives of the diocesan finance officer and the Business Office.

21. **Fiscal year:** The fiscal year shall correspond with the fiscal year of the Diocese of Honolulu, July 1 through June 30.

22. **Budget:** An annual budget shall be drawn up by the treasurer and Executive Committee of the council. The budget shall be approved by the council and submitted to the Office of Clergy (or Deacon Director's Office) no later than March 31 of the year.

23. The chairperson of the council shall be responsible for the administration and determination of all ordinary expenditures of the council. An ordinary expenditure is defined as any operational expense of the council or duly constituted committee.

24. Extraordinary expenditure of funds shall be approved by majority of the council members present and voting.
25. **Financial report:** The council shall make an annual financial report to the deacon community.
26. **Procedure:** The rules contained in the most recent edition of Robert's Rules of Order shall govern the council in all cases not covered by these statutes without prejudice to the *Code of Canon Law* and other ecclesiastical law and teaching.

IV. Standing and Ad Hoc Committees

27. **Standing committees:** The standing committees necessary to carry on the general work of the council are:
 - Annual Deacon Retreat Committee
 - Continuing Education Committee
 - Community Development Committee
 - Spiritual Growth Committee
 - Communications Committee
28. Membership in the standing committees shall not be restricted to members of the deacon community.
29. Chairpersons of the standing committees shall be council members and be appointed for the duration of the chairperson of the council's term. The chairperson of the council shall seek guidance from the Deacon Council at large.
30. Members of the standing committees shall be appointed by the chairperson of the committee.
31. **Ad hoc committees:** The council may create ad hoc committees to carry out special projects pertaining to the council and the community.
32. The chairperson of the ad hoc committee shall be appointed by the chairperson of the council.
33. Membership in ad hoc committees shall not be restricted to members of the community and appointed by the chairperson of the ad hoc committee.

V. Responsibility for the Annual Assembly

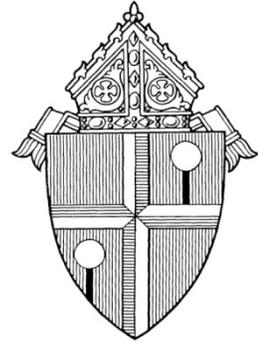
34. **Annual assembly:** There shall be an annual assembly of the whole community to review the affairs of the community in general and the council in particular. The Deacon Retreat Committee shall plan the annual assembly.
35. The date, time, and place of each annual assembly shall be determined at the previous annual assembly and announced to the membership at the meeting.
36. The official call to the annual assembly, listing date, time, and place, shall be sent to all members by the council least 30 days prior to the annual assembly.
37. If any items of concern to the community come up for a vote during the annual assembly, all members of the community are eligible to vote on the issue. The quorum shall consist of 25 percent of all members in the community, that is, the deacons, their wives, and widows of deacons. Matters to be voted on will be determined by the Executive Committee and approved by the chairperson of the council. Provision for the granting of proxies will be provided.

VI. Termination and Amendments

38. **Termination of the council:** Upon vacancy of the diocesan See, the council shall cease to function as an official body. The chairperson of the council, however, shall immediately contact the diocesan administrator or apostolic administrator to confirm its existence as a voluntary and unofficial organization to insure the continuation of the work of its committees until such time as the council itself is reconstituted by the new diocesan bishop.
39. **Amendments:** These statutes may be amended or revised by a two-thirds vote of the community. The amendments become effective only when approved by the bishop. Notice of such proposed amendments shall be sent to all members no later than 30 days prior to the vote. All amendments shall be sent to the Executive Committee.

Ordination Certificate Template

“The Twelve called together the community of the disciples and said, ‘It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task.’ They presented these men to the apostles who prayed and laid hands on them” (Acts 6:2-3, 6).



Sacrament of Holy Orders Certification of Ordination

This certifies that
Name
baptized on the [date]
at [place]
was ordained to the Order of Deacon
for service to the people of God
by the Most Reverend Clarence Silva
Bishop of Honolulu
through the invocation of the Holy Spirit
and the laying on of hands
at [name of church/cathedral]
Honolulu, Hawai`i
on the [date]

Chancellor

Date

Pastoral Faculties for Deacons

You are granted the following faculties and permissions to assist you in your service to the people of God. They remain in effect unless expressly revoked and, if not incardinated in the diocese, for the duration of your ministry in this diocese.

Canon numbers refer to the 1983 *Code of Canon Law*.

For the purpose of these faculties, parish membership in the Diocese of Honolulu is defined as either living within the parish territory or registered with the parish (c. 518).

1. **Preaching:** From the law itself, the faculty to preach the word of God everywhere, with at least the presumed consent of the rector of the church, unless restricted or denied or unless express permission is required by particular law (c. 764). This includes the faculty to preach the homily at Mass (c. 767, § 1).
2. **Eucharistic fast:** The faculty to dispense, in individual cases and for a just cause, from the Eucharistic fast (c. 919). This faculty may be exercised for anyone within the diocese. (The aged, the infirm and those who care for them are not bound by the Eucharistic fast.)
3. **Mass obligation:** The faculty to dispense in individual instances and for a just cause and in accord with any prescriptions of the diocesan bishop, from the obligation of observing a day of precept (a Sunday or other holy day of obligation), or to commute the obligation to other pious works. This faculty may be exercised for anyone within the diocese. The just cause required to dispense from the obligation to participate at Mass must be proportionate to the gravity of the requirement and for the spiritual welfare of the recipient.
4. **Marriage:** The faculty to assist at marriages within the boundaries of the parish to which you are assigned, which may be exercised with at least the presumed permission of the pastor (cc. 1108, 1111). (For non-territorial parishes, the parish boundaries are understood as the parish grounds.) This faculty can be subdelegated to another priest or deacon for an individual marriage, provided that there is at least the presumed permission of the pastor.

Note: In the state of Hawai'i, a cleric must also have a civil license to officiate at marriages. These civil licenses are granted by the State Department of Health and require an introductory letter from the bishop. (Such a license is not required for a religious convalidation of a civilly valid marriage.)

5. **Blessings:** From the law itself, the faculty to impart those blessings that are expressly permitted to them by the liturgical norms, including benediction of the Blessed Sacrament and blessings in the *Book of Blessings* (c. 1169, § 3).
6. **Liturgical rites:** From the law itself, you may perform all rites permitted to deacons by the liturgical books, provided that the liturgical norms are followed faithfully and with at least the presumed permission of the pastor. These include the celebration of rites

outside Mass in the *Rite of Christian Initiation of Adults*, the *Rite of Baptism for Children*, and the *Order of Christian Funerals*.

7. **Days of fast and abstinence from meat:** The faculty to dispense in individual instances and for a just cause and in accord with any prescriptions of the diocesan bishop, from the obligation of observing a day of penance, or to commute the obligation to other pious works. This faculty may be exercised for anyone within the diocese.
8. **Advocacy:** Approval to serve as an advocate for causes of marital nullity heard by the Tribunal of the Diocese of Honolulu (canon 1483).

Revised: September 26, 2007

Appointment Letter Template

Date

Peace be with you!

I am very pleased to formally appoint you to _____, effective _____ . Your appointment will be published in the next issue of the *Hawai'i Catholic Herald*.

I want to offer you my abiding gratitude for accepting this appointment, and I assure you of my prayerful support as both you and your pastor work together in accord with the covenant to which you have agreed.

Sincerely yours in Christ,

Most Reverend Larry Silva
Bishop of Honolulu

Signature of ecclesiastical notary

Diaconal Covenant Template

Whereas, _____, hereinafter known as the deacon, ordained as a permanent deacon for service in the Diocese of Honolulu, and,

Whereas, _____, pastor or parish administrator, are desirous of aiding in and fostering the ministry of said deacon,

It is, therefore, agreed as follows:

1. The pastor or parish administrator shall furnish the deacon the following:
 - The opportunity and encouragement to exercise the diaconal ministry in _____.
 - The opportunity to minister at the altar of _____.
 - Agreed upon materials and reimbursement necessary to pursue specific diaconal ministry.
 - The opportunity and resource to make an annual retreat.
 - The opportunity and resource for ongoing education.
2. The deacon shall provide and perform services as requested by the pastor or parish administrator, as follows:
 - Parish/diocesan involvement:
(list)

Time estimation per week: _____
 - Liturgical involvement:
(list)

Time estimation per week: _____
 - Social justice involvement:
(list)

Time estimation per week: _____

3. The deacon shall abide by all the canonical norms, both universal and particular, including those established solely for the Diocese of Honolulu.
4. The deacon shall not receive compensation for services rendered.
5. The pastor or parish administrator aforementioned in this covenant shall not request services which would render employment obligations difficult or be the cause of the deacon's loss of income because of ministerial assignments.
6. The pastor or parish administrator aforementioned in this covenant shall not request services that would interfere or cause difficulties in relation to the obligations the deacon has to his wife and family.
7. This covenant shall remain in effect as written for the period of _____ to _____.

Agreed to at _____, Hawai'i, on _____ day of _____ 20____.

Deacon

Wife of deacon

Pastor or parish administrator

References

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- Congregation for Catholic Education and Congregation for the Clergy. *Basic Norms for the Formation of Permanent Deacons, Directory for the Ministry and Life of Permanent Deacons*. Washington: United States Conference of Catholic Bishops, 1998.
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- Vatican Council II. Dogmatic Constitution on the Church *Lumen Gentium*. November 21, 1964. AAS 57 (1965) 5-67. Translated by Colman O'Neill, Christopher O'Donnell, Cornelius Williams, Joseph M. de Torre, Sean O'Riordan, and Thomas McInerney. In Vatican Council II, The Conciliar and Post Conciliar Documents. Austin Flannery, ed. New York: Costello, 1996.



**Saint Stephen
Deacon and Martyr**

**The deacon in the
Diocese of Honolulu is
called to be an ordained
presence among our
culturally diverse
community.**

**He is commissioned to
spread the Good News
of Jesus Christ within
and beyond the Church
to all to whom God
sends him.**

**He is to serve all
especially the poor, the
alienated and the
oppressed.**