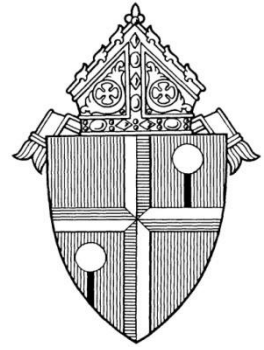
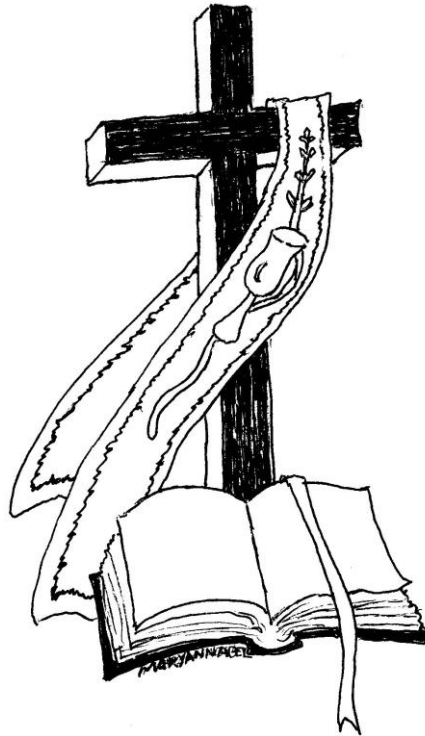


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Permanent Deacon Handbook



September 2023

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Sept. 25, 2023

To the Deacons, their Wives and Deacon community Widows,

Dear Brothers and Sisters:

Peace be with you!

From the time I was a transitional deacon and the permanent diaconate was still very new in the United States, I have been privileged to work with deacons and deacon candidates. I am grateful for all these men and their wives who have given themselves so generously to the service of the Lord in the Church. They have been an inspiration to me and continue to be a great blessing to our community. They serve in a variety of ministries, both in our parishes and beyond. They are sacramental “icons” who remind all of us that our mission as followers of Jesus is to serve, not to be served.

This updated Permanent Deacon Handbook will help to guide the deacon community as you develop as deacons 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 and its revision. By this letter I am happy to approve it and to order its promulgation, effective on the date noted above.

May the One who came not to be served but to serve and to give his life for a ransom for many, continue to bless you in your witness to Jesus!

Sincerely yours in Christ,

Most Reverend Larry Silva
Bishop of Honolulu

Introduction and History of the Diaconate in the Diocese of Honolulu

Introduction:

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 (Acts of the Apostles 6:1-7). 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*.

Historical Overview: The Diaconate in the Second Vatican Council and the Post-Conciliar Period (*National Directory, 2nd edition, 2021, nos.1-4*)

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.

One of the great legacies of the Second Vatican Council was its renewal and encouragement of the Order of Deacons throughout the entire Catholic Church. The council's decisions on the diaconate flowed out of the bishops' discussions on the sacramental nature of the Church.

In the *Dogmatic Constitution on the Church*, the *Decree on the Missionary Activity of the Church*, and the *Decree on the Catholic Eastern Churches*, the Second Vatican Council reestablished the diaconate “as a proper and permanent rank in the hierarchy” (*Lumen Gentium* no. 29). The Sacred Order of Deacons is to be “a driving force for the Church’s service or *diakonia* toward the local Christian communities, and as a sign or sacrament of the Lord Christ himself, who ‘came not to be served but to serve (Matt 20:28)’”. The deacon’s ministry of service is linked with the missionary dimension of the Church; the missionary efforts of the deacon will embrace the ministry of word, ministry of liturgy and works of charity which, in their turn, are carried into daily life. In its

renewal, the Order of Deacons is permanently restored as “a living icon of Christ the Servant within the Church” (*Ratio Fundamentalis Institutionis Diaconorum Permanentium*, no.11).

Following the close of the Second Vatican Council, St Paul VI formally implemented the renewal of the diaconate in June 18, 1967. In his apostolic letter *Sacrum Diaconatus Ordinem*, he reestablished the Order of Deacons as a permanent ministry in the Catholic Church.

Historical Overview: The Diaconate in the United States of America (*National Directory*, 2nd edition, 2021, nos.5-6, 11-12,14)

Since the Second Vatican Council consigned the decision of the restoration of the diaconate to individual episcopal conferences, the bishops of the United States of America voted, in the spring of 1968, to petition the Holy See for authorization. In their letter of May 2, 1968, the bishops presented the following reasons for the request:

- a) To complete the hierarchy of sacred orders and to enrich and strengthen the many and various diaconal ministries at work in the United States of America with the sacramental grace of the diaconate
- b) To enlist a new group of devout and competent men in the active ministry of the Church
- c) To aid in extending needed liturgical and charitable services to the faithful, in both large urban and small rural communities
- d) To provide an official and sacramental presence of the Church in areas of secular life, as well as in communities within large cities and sparsely settled regions where few or no priests are available
- e) To provide an impetus and source for creative adaptations of diaconal ministries to the rapidly changing needs of our society.

On August 30, 1968, the Apostolic Delegate informed the United States of America bishops that St Paul VI had agreed to their request. In November of that year, a standing committee on the diaconate was created by the National Conference of Catholic Bishops (NCCB). In 1971, the conference approved and authorized the publication of the committee’s document titled *Permanent Deacons in the United States Guidelines on Their Formation and Ministry*.

Between 1995 and 1996, the NCCB’s Bishop Committee on the Diaconate, under the chairmanship of Most Rev. Dale J. Melczek, issued three documents: (1) *Protocol for the Incardination/Excardination of Deacons*, (2) *Policy Statement: Self-Study Instrument and Consultation Team Procedures*, and (3) *A National Study on the Permanent Diaconate in the Catholic Church in the United States 1994-1995*. This *Study*, published in 1996, confirmed the success of the restoration of the diaconate in the United States of America in terms of the number of vocations and its significant, almost indispensable service to parochial communities. However, the *Study* also substantiated the concerns raised by the bishops and provided guidance in addressing them.

In 1994, the committee organized a national conference for deacons. Its purpose was to celebrate the twenty-fifth anniversary of their restoration in the Church in the United States of America. The theme of the conference was “*Diaconate: A Great and Visible Sign of the Work of the Holy Spirit*.”

In March 1997, Most Rev. Edward U. Kmiec, chairman of the Bishop's Committee on the Diaconate convened two subcommittees to oversee the revision of the 1984 *Guidelines*. Extensive consultation with the bishops and major superiors of men religious, as well as diocesan directors of diaconate and the executives of national diaconate organizations, preceded the approval of the document by the NCCB at its general meeting in June 2000.

In January 2013, the USCCB's Committee on Clergy, Consecrated Life and Vocations (CCLV), under the chairmanship of the Most Rev. Robert Carlson, asked the Committee of Canonical Affairs and Church Governance and the National Association of Diaconate Directors to review the first edition of the *National Directory* (promulgated in November 2004) and give recommendation for changes to the text.

In June 2018, the CCLV committee approved the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, 2nd edition*. The Congregation for the Clergy granted *recognition* of the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America (National Directory), 2nd edition*, in November 2020 and was promulgated in August 2021.

This **Permanent Deacon 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 Diocese of Honolulu, and is based on the foundation of these Vatican and United States documents on the diaconate.

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

Historical Overview: The Diaconate in the Diocese of Honolulu

The permanent diaconate in the Diocese of Honolulu had its beginnings in 1978 when the late Bishop John J. Scanlon, then 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 these 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 McPeck and his wife Flo McPeck 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, beginning with the seventh formation class for the diocese.

Ordinations of the nine classes were as follows:

- On December 5, 1981, Class #1 had eight men ordained for the Diocese of Honolulu by Bishop John J. Scanlon.
- Class #2 had ten men ordained in December 1984 by Bishop Joseph A. Ferrario.
- Class #3 had thirteen men ordained in June 1987 by Bishop Joseph A. Ferrario.
- Class #4 had eight men ordained in June 1991 by Bishop Francis X. DiLorenzo.
- Class #5 had eighteen men ordained in June/July 2001 by Bishop Francis X. DiLorenzo.
- Class #6 had seventeen men ordained in January/February 2007 by Bishop Larry Silva.
- Class #7 had thirteen men ordained in January 2015 by Bishop Larry Silva.
- Class #8 had ten men ordained in January/February 2018 by Bishop Larry Silva.
- Class #9 had thirteen men ordained in January/February 2021 by Bishop Larry Silva.

In 2011, Deacon Clarence DeCaires was appointed as the first Director of Permanent Deacons for the Diocese of Honolulu by Bishop Larry Silva and reappointed in July 2018 for another six years.

In 2020, Deacon Michael Weaver was appointed as the second Director of Permanent Deacons.

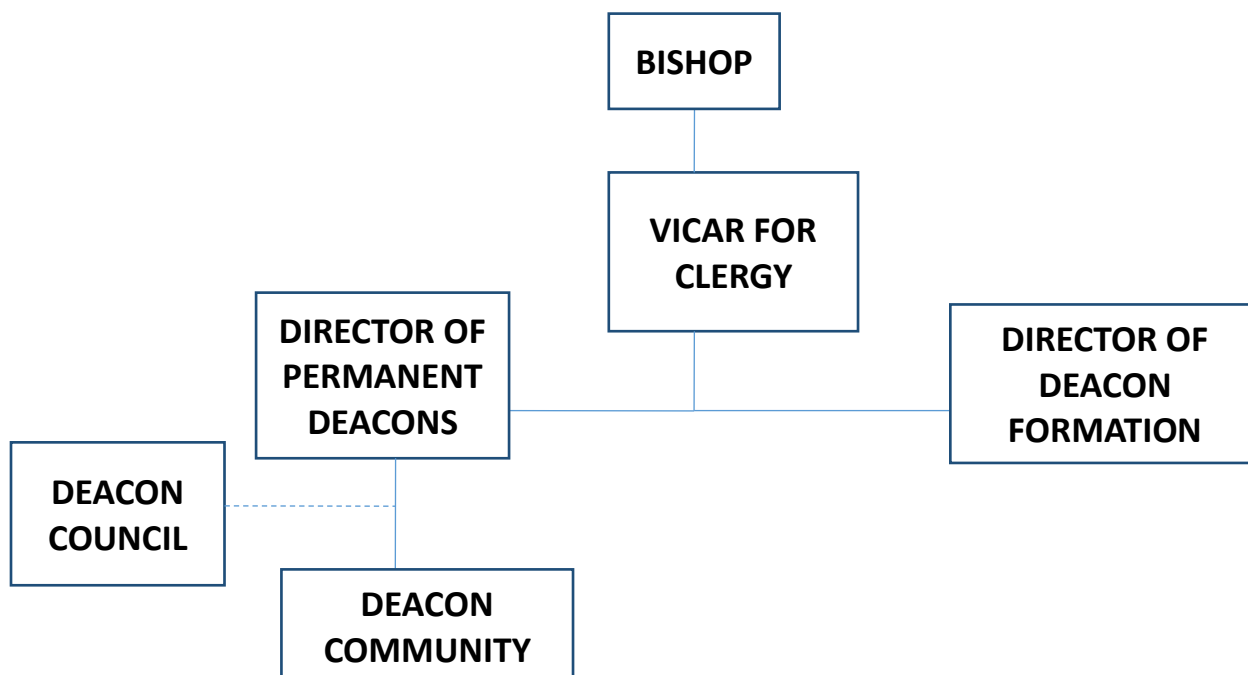
Norms for the Ministry and Life of Permanent Deacons in the Diocese of Honolulu

I. Mission Statement

1. **Mission statement:** The permanent diaconate community of the Diocese of Honolulu is composed of deacons incardinated, and those not incardinated but with faculties granted by the Bishop of Honolulu, 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, which will help permanent deacons make a valid and meaningful contribution in their ministry. Furthermore, the deacon community is to provide a forum for open dialogue with other diocesan offices.

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. 27-32).

5. **Deacon community:** Deacons incardinated, and those not incardinated but with faculties granted by the Bishop of Honolulu, their wives, and the widows of deacons constitute the deacon community.
6. **Director of Deacon Formation:** The Director of Deacon Formation is responsible for coordination of recruitment, screening, selection, and formation of candidates for the permanent diaconate. (The Bishop may appoint a Co-Director and all that applies to the Director below will also apply to the Co-Director, who works together). The directors are responsible for guiding men in the human, spiritual, intellectual and pastoral dimensions of their formation so that they are prepared to assist the Church in its mission of the salvation of souls. Men who are called and chosen will be formed and sent to teach, to guard and to bear witness to, and to serve the Church through the example of their lives and their ministries of word, service and charity.
 - **Recruitment:** Recognizing that the deacon himself by his witness is the most effective tool in drawing men to this ministry, the office will provide the community of deacons with resource materials necessary to assist in building interest and guide men in their discernment of a vocation to the diaconate. It will also provide pastors and others with such resources.
 - **Information Session:** Normally held in the vicariate or a host parish, these events are short in duration, normally coordinated and executed by the deacons within a particular parish or vicariate and are designed to build interest, establish dialogue and to steer men to an Inquiry Weekend. The formation office is charged with setting these meetings and arranging for materials or speakers.
 - **Inquiry Weekends:** The deacon formation office staff will coordinate and execute Inquiry Weekends in the recruitment year prior to a scheduled class start date. These weekends will provide an immersion experience utilizing the physical space at St. Stephen Diocesan Center, which will become their formation home. The weekend will include an in-depth introduction to the diaconate, an overview of the formation process itself, and an orientation to the life of a deacon after ordination. The weekend will provide a venue for direct contact with ongoing class members, ordained deacons and their wives and members of the prospective Core Team. Those who, at the end of the weekend, wish to continue the application process will be provided application packets along with verbal instructions in the proper completion and deadlines for submittal.
 - **Selection Process:** After gathering and reviewing all application materials, including recommendations in an executive summary, the Director of Deacon Formation will present this material to the Diocesan Screening Committee, who will in turn forward their recommendations to the bishop for consideration. The bishop is the final authority on admission or declination.
 - **Formation:** The current formal formation process is comprised of ten (10) years; two (2) years of aspirancy, three (3) years of candidacy and five (5) years of post-ordination formation. It is expected, however, that deacons and the deacon

community will provide for on-going formation opportunities throughout the life of the deacon.

A formal recommendation will be forwarded to the Office of Clergy at the end of each year of aspirancy and candidacy for continuance or deselection. Likewise, a formal recommendation will be provided to the screening committee at the completion of the process, indicating the recommendations of core team and directors for ordination.

- **Wives in the Formation Process:** It is expected that the wives of married deacons will also participate in the aspirancy and candidacy stages of formation, so that they are aware of the scope and demands of ministry that their husbands will exercise after ordination.

7. **Director of Permanent Deacons:** The Director of Permanent Deacons shall be appointed by and will be accountable to the Bishop through the Vicar for Clergy. He shall be appointed for a term of six years with the possibility of renewal. The Director may be removed at any time by the Bishop of Honolulu. The Director is responsible for the overall administration of the deacon community in the areas of ministry and continuing formation, both educational and spiritual. His other responsibilities are:

- He is a liaison between the bishop and the deacon community. He is an ex-officio member of the Deacon Council and its standing committees.
- He ensures the implementation of diocesan norms regarding the diaconate.
- He makes recommendations to the Deacon Council concerning norms relating to the permanent diaconate.
- He maintains contact with pastors, institutions, diocesan offices and other appropriate parties regarding the ministry of deacons.
- He acts as diocesan representative to local, regional, and national organizations associated with diaconal ministry.
- He maintains contact with each deacon. The means of the contact will be personal discussion.
- He serves as a consultant to the Personnel Board for deacon assignments, as needed by the Vicar for Clergy.
- He serves as an advocate for the financial needs of the deacon community.
- He is responsible for the implementation of the five-year post-ordination formation of newly ordained deacons (*National Directory*, 2nd edition, 2021, no. 263) and for the ongoing formation of the deacon community.

III. **The Ministry of Deacons**

8. **Service to diocese:** The deacon serves the entire 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. **Clerical 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*, 2nd edition, 2021, no. 93). For example, Deacon Alika Akamai. The deacon's wife has no proper title.
10. **Clerical 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 and matters of lifestyle (*National Directory*, 2nd edition, 2021, no. 94). 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 may be 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 alb and stole, 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). **“In order that the beautiful tradition of the Church may be preserved, it is praiseworthy to refrain from exercising the option of omitting the dalmatic”** (*Redemptionis Sacramentum*, n. 125). 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-shirts, shorts, sportswear, slippers, 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, or staff functions and is granted faculties by the bishop is considered active. Upon diaconate ordination or acceptance for service into the Diocese of Honolulu, the bishop will grant diaconal faculties. Faculties normally are granted to those who are in active ministry or are retired. A permanent deacon incardinated in another diocese who is residing in the Diocese of Honolulu may also request faculties from the bishop, provided that he has permission from his own bishop and is approved for ministry by the Vicar for Clergy. (See pp. 33-35 for the current diaconal faculties.)
16. **Assignments:** Every active 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. 36), a copy of which is kept on file in the Office of Clergy. Changes in assignment are to be made only after consultation with the deacon, Vicar for Clergy, Director of Permanent Deacons,

and the deacon's pastor or supervisor. **All changes must be approved by the bishop.** The letter of appointment will be sent to all concerned parties and the assignment will be announced in the *Hawaii 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, the Director of Permanent Deacons, the deacon, and his spouse. The assignment should take into consideration.
 - The deacon's time, talent, skills, and family situation
 - 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
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 to exercise liturgical service (i.e., assisting at Mass, preaching, administering baptisms, assisting at weddings, officiating at funerals, leading prayer services, etc.).
20. **Covenant:** Upon initial assignment to a parish or institution, a deacon enters into a written covenant with his pastor or supervisor, which may be amended at any time at the initiative of either party with the agreement of the other. Upon assignment of a new pastor, the deacon enters into a new covenant within three months of the new pastor's arrival. (See template on p. 37-39). The deacon will submit a signed copy of the covenant to the Office of Clergy.
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 Vicar for Clergy. The Vicar for Clergy will consult with the pastor or supervisor at potential assignment locations, and will consult with the Personnel Board, 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. The Bishop of Honolulu will only accept a deacon from another diocese who has the permission of his bishop to minister in the Diocese of Honolulu. (See p. 20 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 the diocese, a parish or a Catholic institution. In a situation of need, the diocese, parish, or institution, 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:** Gifts given to the deacon on the occasion of ministry are presumed to belong to the parish or institution. A deacon is not to charge a fee or request a gift for himself for any diaconal service he provides. A deacon may accept a gift, freely given in appreciation on the occasion of the celebration of sacraments, blessings, or funerals. However, he must make clear to the person offering the gift that it is not required. Furthermore, the gift 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 in excess of suggested offerings requested by the parish. In situations of doubt, the gift is presumed to belong to the parish or institution.

The deacon should consult with his personal tax advisor about how to report gifts accepted on the occasion of ministry as it may be taxable income. 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.

27. **Civil authorization to perform marriages:** Following ordination, the deacon is required to apply online with the Hawaii Department of Health for a *Licensing of Marriage Performers in the State of Hawaii*. For more information on how to apply, consult the State of Hawai'i Department of Health website at www.health.hawaii.gov. The deacon is only permitted to celebrate marriages sanctioned by the Catholic Church.
28. Outside the state of Hawai'i, the deacon is to consult the particular diocese regarding the civil requirements to perform marriages.
29. **Canonical marriage requirements:** Each deacon should request 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, following them carefully.
30. **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 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 Director of Worship should make these arrangements as far in advance as possible so that there can be coordination with the respective pastors.

31. **Safe Environment Training and Certification:** The deacon community adheres to the diocese's commitment to the continuing implementation of the Charter for the Protection of Children and Young People, as developed by the United States Conference of Catholic Bishops (USCCB).

We reiterate the December 23, 2020, letter of promulgation from Bishop Larry Silva on the current Safe Environment guidelines (see Appendix), especially:

- Training is required for all deacons who may have regular contact with youth in any respect of Church life. Records are maintained regarding who has been trained; renewal training is required periodically.
- Deacons who have regular contacts with youth in any aspect of Church life are required to submit to criminal background checks, as permitted by law.

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 is to address the various aspects of a deacon's ministry, personal development and, above all, his commitment to spiritual growth. A deacon's ongoing formation must include and harmonize all dimensions of the life and ministry of the deacon. Thus, it should be complete, systematic, and personalized in 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 five (5) years of diaconal ministry should be coordinated by the Director of Permanent Deacons (*National Directory, 2nd edition, 2021, no. 263*). In the early phase of diaconal ministry, ongoing 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 place of assignment.
34. **Summer Institute:** The deacon is strongly encouraged to attend the annual summer institute 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. The

Continuing Education Standing Committee is mandated to plan for the summer institute, as stated in its function (Appendices, page 30, paragraph 23)

35. **Annual program:** An annual program of ongoing formation for deacons should be designed by the Vicar for Clergy 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 ongoing formation program should be the mandatory annual deacon retreat, the annual deacon summer institute, and special workshops and classes provided by the Deacon council, the Diocesan Office of Evangelization and Catechesis, 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 Diocese of Honolulu 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 12.5 hours annually of ongoing formation is required for all deacons. The Director of Permanent Deacons will be responsible for monitoring compliance with continuing education guidelines and will follow up if requirements are not met. The Director of Permanent Deacons 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 its completion
 - A continuing education program or conference course offered by the Office of Clergy (or Director of Permanent Deacons) or other diocesan office
 - A college course from an accredited college that pertains to diaconal ministry
 - An adult enrichment course at a local parish
 - 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 a budget of \$1,500 per year for his annual continuing education, including the summer institute, annual retreat, and transportation. The fees will either be paid to the deacon upon submitting documentation, or directly to the office sponsoring the event. In addition, the parish is also expected to assist the deacon's wife financially with a budget of \$900 per year when she accompanies her husband on the annual retreat, the annual summer institute, and transportation. The deacon budget may change based on any updated budget assumptions issued annually by the Diocesan Finance Office.
 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. 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 an 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 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 request from the bishop of that diocese appropriate faculties. The Diocese of Honolulu will provide the deacon with a letter of suitability upon request.
 46. Although welcome to attend, the deacon is released from 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 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*, St 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.”
52. As an aid to the deacon, the Office of Clergy and the Director of Permanent Deacons 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 Reconciliation.
55. **Retreat:** The deacon is to take part in an annual retreat offered by or approved by the Office of Clergy and the Director of Permanent Deacons (see canon 276, §4). If the deacon is unable to attend the annual retreat, he must inform the Director of Permanent Deacons in writing.

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.

VI. The Marital Status of Deacons

57. **Married deacons:** In particular, the deacon and his wife must be a living example of fidelity and indissolubility in Christian marriage before a world which is in dire need of such signs. By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole society. They also show how the obligations of family life, work and ministry can be harmonized in the service of the Church's mission. Deacons and their wives and children can be a great encouragement to others who are working to promote family life (*National Directory, 2nd edition, 2021, no. 73*)
58. 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 institution where the deacon is assigned becomes aware of marriage difficulties, he or she is to notify the Vicar for Clergy or the Director of Permanent Deacons. The Vicar for Clergy or Director of Permanent Deacons will promptly initiate discussion with the individual deacon.
62. The Vicar for Clergy 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 Vicar for Clergy or Director of Permanent Deacons. 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 Director of Permanent Deacons 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 a leave of absence, depending on the circumstances.
65. During such a leave or curtailment of ministry, the deacon will provide the Vicar for Clergy and Director of Permanent Deacons 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 (i.e., due to abuse, infidelity, criminality, pathology, etc.), the Vicar for Clergy and Director of Permanent Deacons will confer with the bishop to determine appropriate action in accord with the norm of 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 may be permitted to remarry and continue in active ministry. The decision on this dispensation is reserved to the Holy See. (*National Directory, 2nd edition, 2021, no. 80*) 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:** "In celibate life, love becomes a sign of total and undivided consecration to Christ and of greater freedom to serve God and man. The choice of celibacy is not an expression of contempt for marriage nor of flight from reality but a special way of serving man and the world" (*National Directory, 2nd edition, 2021, no. 75*). 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. The deacon, even though he has relocated to another diocese, remains incardinated in his diocese of ordination. 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.
73. As each diocese is responsible for 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 withdrawal from active ministry:** A deacon may request a withdrawal from active ministry by submitting a written request to the Office of Clergy. After a personal meeting with the Vicar for Clergy and the Director of Permanent Deacons, the deacon may be granted the withdrawal by the bishop. Acceptable reasons for requesting the-withdrawal 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 withdrawal is granted for a designated period. If necessary, it may be extended upon agreement by the Vicar for Clergy and the deacon, with the final approval of the bishop. The deacon may request return to active ministry before the expiration date of the leave.
77. A deacon on temporary withdrawal still possesses good standing as a cleric. He may assist as a deacon at Mass, as usual. He is encouraged to participate in all activities of the diaconal community – social, spiritual, and educational. However, in some circumstances, the bishop may restrict his ministerial functions.

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 and the Director of Permanent Deacons have 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 and the Director of Permanent Deacons if the pastor or supervisor does not believe he is competent to resolve the matter.
83. The pastor, supervisor, Vicar for Clergy and the Director of Permanent Deacons 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 and the Director of Permanent Deacons 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 and the Director of Permanent Deacons. The Vicar for Clergy and the Director of Permanent Deacons are to inform the deacon that complaint was made against him.
85. The Vicar for Clergy and the Director of Permanent Deacons 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 and the Director of Permanent Deacons.
86. Rumors and unsubstantiated second- or third-hand complaints should 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 Director of Permanent Deacons 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 Director of Permanent Deacons or the Vicar for Clergy 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:** 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 at the direction of the bishop or his delegate (canon 1722).
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 the 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 (Senior Deacon):** 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 senior deacon status whenever illness or other conditions prevent the proper exercise of diaconal ministry. A senior 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 Office of Clergy will pay the registration fees for retired deacons and their wives to attend the summer institute and annual retreat, the cost for lodging (if applicable), and transportation. The fees will either be paid to the retired

deacon upon submitting documentation, or directly to the entity sponsoring the event based on the annual budget advisory letter. The Office of Clergy will also pay the registration fees and transportation costs for widows of deacons who served the Diocese of Honolulu as stated above.

93. When a deacon reaches his 75th year, he is to submit a letter of resignation to the bishop who may either accept or defer it. A deacon who has resigned from all assignments or ecclesiastical offices enjoys senior deacon status. The deacon resigns from his assignment or office, not from the diaconal ministry.
94. A senior 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 and the law of charity. 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 the Director of Permanent Deacons 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. Coordination of activity includes, but is not limited to, the following.
 - Arrange for the bishop or vicar general to celebrate the funeral Mass, based on 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.
 - Advise the family that it is appropriate for a deceased deacon to be vested in alb, stole and dalmatic. However, the wishes of the family should be followed. During the funeral Mass, the deacon's body should face away from the altar. Christian symbol, especially the *Book of the Gospels*, may be placed on the pall that covers the casket.
 - Assist in the selection of deacons and deacons' 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 Office of the Bishop, and the Vicar for Clergy, Director of Permanent Deacons and the Office of Worship 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 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. The brother deacons are to vest and sit as a body at the funeral liturgy of the deacon.
99. **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, Director of Permanent Deacons and the Office of Worship 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.
100. Unless the family would desire otherwise, it is appropriate for the brother deacons to vest and sit as a body at the funeral liturgy of the deacon's wife or widow.

XI. Revisions

101. These Norms are to be reviewed at least every six years under the direction the Deacon council. The Deacon council Chairman will appoint an Ad Hoc Committee to carry out this special project. All changes will be approved by a majority vote of the Deacon council, and will become effective upon promulgation by the Bishop.

APPENDICES

Statutes for the Deacon council of the Diocese of Honolulu

I. Purpose and Membership

1. **Purpose:** The Deacon council of the Diocese of Honolulu is 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. Input to the Council comes through the elected representatives from each vicariate.
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, Director of Permanent Deacons, and the Director of Deacon Formation(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 vicariate.
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 not later than June 30.
5. Representatives from Windward O`ahu, East Honolulu, Kaua`i, and West Hawai`i will be elected in even numbered years and representatives from Leeward O`ahu, Central O`ahu-Molokai, West Honolulu, Maui-Lanai, and East Hawai`i will be elected in odd numbered 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 via email to all in the deacon community, the Vicar for Clergy, the Vicar General and the Bishop immediately after the results of the election are confirmed.

II. Officers and the Executive Committee

9. **Officers:** The Bishop of Honolulu shall be the President of the Council. The Bishop, Vicar for Clergy, or Director of Permanent Deacons shall preside at the election of the other officers from the Council membership: a Chairperson, a Vice-Chairperson, and a Secretary. These officers shall comprise 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. **Terms of Office:** The term of office for the officers shall be for a term of one year, beginning during his or her membership on the Council. The individual may hold the same office for up to four 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, and the Vicar General.
 - 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 preparing 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 Director of Permanent Deacons's Office)
 - Perform such other duties as pertain to the office
15. **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

16. **Meetings:** The council shall meet at least twice a year. The chairperson shall determine the site, time, and date of the meeting.
17. **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.
18. **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.
 - 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.
19. **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 Diocesan Finance Office. All financial transactions and accounts are subject to the directives of the Diocesan Finance Officer and the Finance Office.

20. **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

21. **Standing committees:** The standing committees necessary to carry on the general work of the council are.
- Spiritual Growth Committee
 - Continuing Education Committee
 - Ministry of Charity Committee
 - Communications Committee
22. **Spiritual Growth Committee:** Deacons are to give priority to their spiritual life, and to live their Diakonia with generosity. They are to integrate their family obligations, professional life, and ministerial responsibilities so as to grow in their commitment to the person and mission of Christ, the Servant (*National Directory, 2nd edition, 2021, no. 68*).

The Spiritual Growth Committee is intended to continually review, identify, and submit to the deacon community resource options that will nurture and enhance the spiritual growth (Faith, Humility, and Holiness) of each Deacon. These may include but are not limited to a commitment to a regular spiritual direction, meditative literature, and spiritual books, daily prayer life (both personal and communal), theological reflections, participation in retreats, deacon testimonials, and the study of Scriptures and church teachings.

Additionally, the Spiritual Growth Committee will support and assist the Vicar for Clergy's Committee for ongoing spiritual formation efforts, and the Director of Permanent Deacons to organize, plan and execute the annual retreat for deacons, deacon wives, and deacon widows of the diocese.

Attendance reports will be submitted to the Office of Clergy and the Director of Permanent Deacons following each event.

23. **Continuing Education Committee:** A Deacon is expected to continue his growth and development in each of the Four Pillars of his formation: Spiritual, Human, Pastoral, and Theological dimensions of his ministry.

In support of that effort, the Continuing Education Committee is responsible for informing the deacon community of continuing education resources and opportunities. As part of that responsibility, the Committee will establish a clearinghouse of resources that can be accessed by the Community for post-formation education and growth.

In consultation and coordination with the Vicar for Clergy, the Director of Permanent Deacons, the Director of Deacon Formation, and the Chair of the Deacon Council, the

Continuing Education Committee shall be responsible for the planning and conducting of the annual Summer Institute as well as all other continuing education opportunities for the deacon community.

24. **Ministry of Charity Committee:** The identity of the deacon is realized when he fulfills his role as “a living icon of Christ the Servant within the Church” (*National Directory, 2nd Edition, 2021, no.3*). The deacon is called to be a person open to all, ready to serve all people, and generous in promoting just social causes, while avoiding attitudes or positions that could make him appear to show any favoritism.

The Ministry of Charity Committee seeks to enable the deacon community’s ability to exercise its function that is “most characteristic of the deacon.” In exercising his ministry of charity, the deacon acts as “the eyes and ears, the mouth, heart, and soul of the bishop.” Accordingly, deacons identify the spiritually and materially needy, report their needs to the bishop and the Church, and direct the Church’s loving service to them, thereby representing the care of Christ the Servant. (*Lumen Gentium 29, 1.2.3*) Deacons, therefore, might be said to be the hands of Christ, the hands of the very mercy of God. Nowhere is this participation more evident than in the deacon’s participation in the church’s own identity and mission as the people of God called to charity, justice, peace, and mercy. (*Deacon William T. Ditewig; “The Deacon’s Ministry of Charity and Justice”*).

This committee seeks to determine ways in which our deacon community can exercise their collective works of charity, justice, mercy, and leadership in extending the hands of God’s constant love and mercy to all who are in need.

25. **Communications Committee:** Deacons create growing and lasting relationships through communication; it is an essential ingredient that sustains the relationships of deacons within the deacon community as well as the general community.

The Communications Committee is responsible for overseeing the internal and external communication efforts, as well as for releasing information in a timely manner.

Internally, the Communications Committee helps deepen the commitment of the deacon community to one another, to *rejoice together, pray together, and mourn together*. The Communications Committee fosters actions to celebrate important life milestones (e.g., birthdates and anniversaries) as well as to minister to the sick and bereaved members of the deacon community.

Externally, the Communications Committee seeks avenues by which the permanent diaconate vocation can be actively promoted in the diocese.

26. **Chairperson of the standing committees** shall be council members and be initially appointed by the chairperson of the council. The committee chairperson begins his/her term upon the approval by the Deacon Council and will serve for a term of one year, during his or her membership on the council. The individual may hold the same office for up to four

consecutive terms, provided that he/she is a member of the Deacon Council. The committee chairperson serves at the pleasure of the council chairperson.

27. Membership on the standing committees shall not be restricted to members of the deacon community. Members on the standing committees shall be appointed by the chairperson of each of the standing committee.
28. **Ad hoc committees:** The council may create ad hoc committees to carry out special projects pertaining to the council and the community.
29. The chairperson of the ad hoc committee shall be appointed by the chairperson of the council.
30. Membership in ad hoc committees shall not be restricted to members of the community, and will be appointed by the chairperson of the ad hoc committee.

V. Responsibility for the Annual Assembly

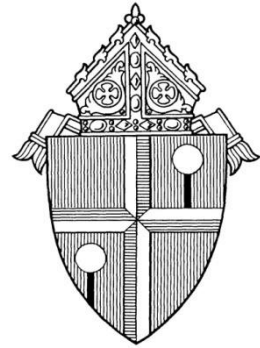
31. Annual Assembly: There shall be an annual assembly of the whole Community to review the affairs of the Community in general and the Council in particular.
32. The date, time, and place of each annual assembly shall be determined at the previous annual assembly and announced to the membership at the meeting.
33. The official call to the annual assembly, listing date, time, and place, shall be sent to all members by the council least 60 days prior to the annual assembly.
34. 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

35. **Vacancy of the Diocesan See:** Upon vacancy of the diocesan See, the council shall continue 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 to ensure the continuation of the work of the council and its committees.
36. **Amendments:** These statutes may be amended or revised by a two-thirds vote of the quorum present at the annual assembly. 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 laying on of hands

and the invocation of the Holy Spirit

at [name of church/cathedral]

City, Hawai`i

on the [date]

Bishop of Honolulu

Chancellor

Seal

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.

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

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 Hawaii, a cleric must also have a civil license to officiate at marriages. These civil licenses are granted by the State of Hawaii Department of Health through an online application process. (Such a license is not required for a religious validation of a civil marriage.)

5. **Blessings:** From the law itself, permission to impart those blessings that are expressly allowed 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, permission to perform all rites allowed 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: January 22, 2019

Appointment Letter Template

Date

Peace be with you!

I am pleased to appoint you to diaconal ministry at _____, effective _____ . You will be ministering under the supervision of NN, pastor. Your appointment will be published in the Officials section of the next issue of the *Hawai'i Catholic Herald*.

I want to offer you my 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 will prepare and submit to the Office of Clergy within 60 days of your assignment.

Sincerely yours in Christ,

Most Reverend Larry Silva
Bishop of Honolulu

Signature of ecclesiastical notary

DIACONAL COVENANT

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

WHEREAS, _____, Pastor are desirous of aiding in and fostering the ministry of the deacon,

It is, therefore, agreed as follows:

- I. The pastor shall furnish the deacon the following:
 - A. The opportunity and encouragement to exercise the diaconal ministry in _____.
 - B. The opportunity to minister at the altar of _____.
 - C. Agreed upon materials and reimbursement necessary to pursue specific diaconal ministry.
 - D. The opportunity and resource to make an annual retreat.
 - E. The opportunity and resource for ongoing education.
- II. The deacon shall provide and perform services as requested by the pastor, whoever is party to this agreement as specified in Appendix I. ____
- III. The deacon shall abide by the norms stated in the Permanent Deacon Handbook. ____
- IV. The deacon shall not receive compensation for services rendered. ____
- V. The pastor 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. ____
- VI. The pastor aforementioned in this covenant shall not request services that would interfere or cause difficulty in relation to the obligations the deacon has to his family. ____
- VII. This covenant shall remain in effect as written for the period of:
_____ to _____.

DATED AT -----, HAWAII, THIS ____ DAY OF _____ 20__.

DEACON

WIFE OF DEACON

PASTOR

APPENDIX I

(Be specific in description and indicate specific time allotment per week.)

1. PARISH/DIOCESAN INVOLVEMENT:

Time Estimation per week: _____

2. LITURGICAL INVOLVEMENT:

Time Estimation per week: _____

3. SOCIAL JUSTICE INVOLVEMENT:

Time Estimation per week: _____

June 23, 2020

MESSAGE FROM THE BISHOP

Dear Brothers and Sisters in Christ,

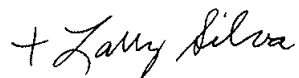
In 2002, the United States Conference of Catholic Bishops developed the Charter for the Protection of Children and Young People. This document guides our efforts to promote healing and reconciliation with victims/survivors of sexual abuse of minors by clergy, religious or lay employees/volunteers. It outlines an effective response to allegations of sexual abuse, calls for more effective screening of those entering service in the Church, and provides for education for clergy and others who have contact with minors or who are in a position of trust in the Church. Safe Environment programs have been implemented in parishes and schools throughout the country as a response to the Charter.

The Diocese of Honolulu is committed to continuing implementation of the Charter and do all we humanly can to prevent such a tragedy from happening again.

- Our Victim Assistance Program reaches out to those who may have been sexually abused as minors.
- Our Safe Environment training and educational programs continue to be conducted for children, youth and all who are in a position of trust over them. Training is required for all clergy, religious and lay staff, as well as volunteers who may have regular contact with youth in any aspect of Church life. Records are maintained regarding who has been trained, renewal training is required periodically. A listing of the approved safe environment curricula, all of which are in good moral standing with the Catholic Church, is available on the Diocese website.
- The Code of Pastoral Conduct is based on the *Model Code of Pastoral Conduct* developed by the VIRTUS "best practices" program designed for religious organizations; it was first promulgated on January 8, 2004.
- The Standards for Technology usage, are adapted from the National Federation for Catholic Youth Ministry's *Recommended Technology Standards for Pastoral Work with Young People*, developed in 2010 in consultation with the USCCB Secretariat for Child and Youth Protection and the Secretariat for Laity, Marriage, Family Life, and Youth; and Catholic Mutual Group's *Network Security Policy and Usage*, published in May 2011.
- All clergy, religious and lay staff, and all volunteers who have regular contact with youth in any aspect of Church life are required to submit to criminal background checks, as permitted by law. Pastors, principals and administrators are responsible for ensuring that these checks are carried out and for maintaining records of compliance with this directive.

We affirm our commitment to work diligently to prevent the sexual abuse of minors. We pray forgiveness from those persons who were abused as minors by clergy, religious or Church employees and we pray that the healing power of Christ may touch them. We thank God for our children and youth and commit ourselves to care for them as gifts of God's love.

Sincerely yours in Christ,



Most Reverend Larry Silva
Bishop of Honolulu

References

- Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus*. Vatican City: Typis Polyglotis Vaticanis, 1983. Translated by Canon Law Society of America. *Code of Canon Law, Latin-English Edition*. Washington: CLSA, Code of Canon Law. Canon Law Society of America, 1989.
- 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.
- Congregation for Divine Worship and the Discipline of the Sacraments. http://www.vatican.va/roman_curia/congregations/ccdds/index.htm.
- Congregation for Clergy. http://www.vatican.va/roman_curia/congregations/cclergy/index.htm.
- National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. Washington DC: United States Conference of Catholic Bishops, 2004.
- National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, 2nd edition*. Washington DC: United States Conference of Catholic Bishops, 2021
- Paul VI. Apostolic Letter Containing Norms for the Order of Diaconate *Ad Pascendum*. August 15, 1972. AAS 64 (1972) 534-540. Translated by Vatican Press Office. In Vatican Council II, The Conciliar and Post Conciliar Documents. Austin Flannery, ed. New York: Costello, 1996.
- 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.**