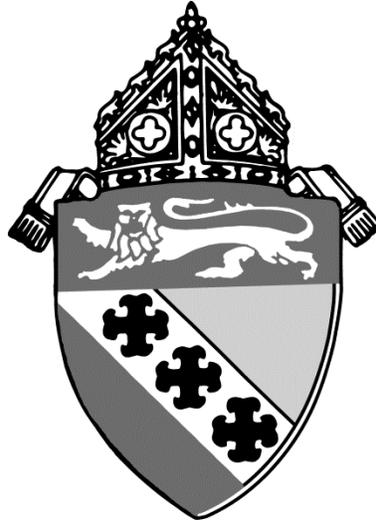


Diocese of Charleston

The Most Reverend Robert E. Guglielmone
Bishop of the Diocese of Charleston



THE DIACONATE HANDBOOK

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This handbook is dedicated
to the
Permanent Deacons
of
The Diocese of Charleston
and to
The Priests and Deacons
who teach and staff the program.

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The History and Overview of the Diaconate

History of the Diaconate:

In its Dogmatic Constitution on the Church, the Second Vatican Council restored the diaconate as an order in the Church. In *Lumen Gentium*, 29, the council briefly described the nature and functions of the diaconate. It also described the need of the Church that this ministry would hope to meet. The council also left the decision to local Episcopal conferences, with papal approval, whether or not to restore the diaconate in their own countries.

Pope Paul VI, in June, 1967, issued a decree, *Sacrum Diaconatus Ordinem*, restoring this sacred order of the Permanent Diaconate to the Church in countries which requested it. In recent centuries only men preparing for ordination to the priesthood were ordained to the diaconate. While this practice still continues, the restoration of the Permanent Diaconate provides for persons to be ordained to the office of Deacon permanently without any intention of accepting priesthood. In the United States, the National Conference of Catholic Bishops petitioned Rome for Permanent Deacons in order "to complete the hierarchy of sacred orders and to enrich and strengthen the various diaconal ministries at work in the United States with the sacramental grace of the Diaconate". This request of the NCCB was approved in Rome in August, 1968.

In 1971, the Bishop's Committee on the Permanent Diaconate, under the chairmanship of Bishop Ernest L. Unterkoefler, then Bishop of the Diocese of Charleston, published guidelines for the formation and ministry of permanent deacons in the United States. These guidelines drew upon the experience and knowledge gained in the initial programs and upon a report of the Catholic Theological Society of America on the theology of the diaconate. The guidelines were written in a creative and open manner and served the American Church well as it began to assimilate the new ministry of the deacons.

In February of 1978, the committee was authorized to commission a comprehensive study of the permanent diaconate in the United States. A work ensued, entitled *A National Study of the Permanent Diaconate in the United States*, and it explained the strengths and weaknesses of the diaconate in the United States.

The leadership of Bishop John J. Snyder, bishop of the Diocese of St. Augustine, and later of Bishop John F. Kinney, brought a revision in these guidelines in November of 1984. The new guidelines were published in July of 1985.

Overview of The Permanent Diaconate in the Diocese of Charleston:

The diaconate program in the Diocese of Charleston was initiated by Bishop Ernest L. Unterkoefler and supervised by Msgr. Thomas R. Duffy, V.G., who was named the Director of Deacons. During the many years that Msgr. Duffy directed the diaconate program, formational changes and improvements were made. The first Deacons ordained for service in the Diocese of Charleston was in 1971. Deacons were sent to serve throughout the diocese in parochial and diocesan assignments. Msgr. Duffy led the program from its days of infancy through its time of growth. Constant updating was seen in the academic training program. The priests of the diocese assisted in this effort by the gratuitous and generous gift of their time to educate the deacons.

In 1990, under the leadership of Bishop David B. Thompson, Bishop of the Diocese of Charleston, Msgr. Joseph R. Roth was appointed Chairman/Director of the Office of the Permanent Diaconate for the diocese. In 1999 Bishop Robert J. Baker re-appointed Msgr. Roth as the Director of Deacons, and was assisted by Rev. Edward W. Fitzgerald as the Spiritual Director of the Program and Rev. Jay Scott Newman as the Academic Director, responsible for the Aspirancy and Candidate paths of the program.

Msgr. Joseph R. Roth guided the Diaconate program for the Diocese of Charleston until his death in 2011. In addition to his book, *The Deacon in Church Ministry*, which is used in our Diocese today, Msgr. Roth served on the Executive Board of the National Association of Diaconate Directors (NADD) from 1995 to 1998 and as President of the Association from 1996-1997.

In 2011, Rev. Edward Fitzgerald was appointed the Director of Deacons, under the leadership of Bishop Robert E. Guglielmone, Bishop of the Diocese of Charleston. Fr. Fitzgerald was assisted by Deacon Andre Guillet, the Director of Diaconate Formation, as well as Deacon(s) George Tierney and Gabriel Cuervo, who assisted regionally. In 2014, Deacon Andre Guillet was named the Director of the Diaconate, the first Deacon to hold this position, and is assisted by Deacon(s) Gabriel Cuervo, Ron Anderson, and Regi Armstrong.

There was no active diaconate formation program after 2007, however the formation program was reinstated in 2011 and is currently very successful.

The Ministry of a Deacon:

The diaconate had its origins in apostolic times and was restored at the Second Vatican Council. The diaconate in the United States, since it has been restored, has developed in response to the pastoral needs of the Church. Its restoration provides new opportunities for service to the People of God. There is an ever-present need for persons in contemporary society to hear the message of Christ and to experience the witness of service on his name. Broadening its ministries to include the Permanent Diaconate, the Church sees that greater service can be provided to the local church and community.

The terms “deacon and diaconate” derive from the Greek word *diakonia*, which means service. The diaconate is an ordained ministry. It belongs to those central ministries of leadership to which Jesus Christ has entrusted the fundamental task of assuring that the Church become and remain the authentic sacrament of salvation. In ordination, a Christian blessed with the ability to minister is chosen from the members of Christ to occupy an office and to fulfill a role representing both Christ and the Church. In this sacrament, a bishop lays hands upon a man and, in the name of the Church, prays God to empower him with the gifts of the Spirit that will enable him to fulfill his role. Ordination is the sacramental differentiation of a Christian within the community of faith, so that he becomes for it a unique sign and instrument of what Jesus Christ is for the Church and of what the Church must be for the sake of Jesus Christ.

In communion with the bishop and priests, deacons are ordained for a distinct ministry, which is indicated by their name: they are ordained *for service*. They function in all three areas of the Church’s life: in the transmission of the Word, in the celebration of the sacraments, and in the community’s active love. The deacon, therefore, is more properly defined in terms of who he is rather than of what he does. He is a visible sign of the Church's call to "diakonia" -- service. "He is a person with a special mission requiring special relationships within the community of God and people." (Guidelines #14, 1971) He is both servant and sacrament.

It must be remembered, however, that not everyone called to service in the church is called to the sacrament of Holy Orders. There must be a need within the local church for an ordained minister of service. (*Permanent Deacons in the United States, N.C.C.B., pp.15-16. The Diaconate, Barnett, p.165*). The pastor must perceive the need and the bishop must concur. Ultimately, the responsibility for issuing the call to ordained service in the sacrament of Holy Orders rests with the diocesan bishop. (*The Canons and Decrees of the Council of Trent, Schroeder, O.P., p.174.*)

I. Formation Program for Deacons

Application Procedures:

The admission process to the Permanent Diaconate in the Diocese is an on-going process with well-defined requirements including the frequent and regular evaluation of candidates, a process that begins with the initial application and continues until the time of ordination.

Selection of Deacon Candidates:

Selection of candidates for the permanent diaconate is to be accomplished through general publicity given to the program. The efforts of people already in ministry, especially priests, are necessary to encourage, identify, and welcome likely candidates to the diaconate.

Upon receiving the completed application, arrangements are made to interview the applicant and his wife, if he is married. The applicant is then asked to take the psychological tests administered by a clinical psychologist. The sponsoring pastor/supervisor is asked for his assessment of the candidate and to ascertain his understanding of the obligations he assumes in sponsoring a candidate, particularly his responsibility in the candidate's pastoral formation and his assurance of ministerial opportunity both before and after his ordination.

The completed application and written reports of the psychologist and the interviews are submitted to the Diocesan Directors, who then recommends acceptance or rejection to the Bishop. Selection is made on the basis of the needs of the Diocese of Charleston. Applicants are notified through the diaconate office as to whether or not the Bishop has accepted them into the program.

Wives of married deacon candidates are interviewed as part of the admission process. They are encouraged to attend formation sessions with their husbands and to participate as fully as possible in the entire formation program. Bishop Robert E. Guglielmo has asked that wives attend at least 4 classes per year.

The revised Code of Canon Law requires the written consent of the wife to her husband's ordination. It is presumed that this consent is based on her familiarity with the formation process, the deacon program and her understanding of the commitment her husband is making when he presents himself for ordination.

More information can be found in the Diaconate Formation Manual.

II. General Guidelines for Deacons

Definition of Diaconal Status:

FACULTIES:

A faculty is a grant by a higher authority enabling person to act in a way that the recipient would not otherwise be empowered or authorized to act. Upon diaconate ordination or incardination into the diocese, diaconal faculties are granted by the authority of the diocesan bishop, through the director of deacons. Upon transfer to a new ministry assignment, these faculties must be renewed.

ACTIVE:

A deacon who has the faculties of the Diocese has an assignment from the Bishop and is currently working in that assignment. The deacon is subject to the liturgical, formation, and ministry guidelines.

RETIRED:

A deacon, in good standing, who because of age (75) or infirmity, has withdrawn from active ministry. He may still minister in whatever manner is mutually acceptable to him, his pastor, and the director of deacons. He is not required to maintain a ministry agreement or attend continuing formation. (Refer to page 27 “Retirement Policy”)

INACTIVE:

A deacon who has not been assigned to a parish and is not currently functioning as a Deacon. Faculties and benefits of diaconal status cease while inactive until reassigned.

LEAVE OF ABSENCE: A deacon who, at his request or the recommendation of the director, has been authorized by the Bishop to withdraw from active ministry for a fixed period of time. His return to active ministry would then require the approval from the Director.

ADMINISTRATIVE LEAVE: A deacon who is relieved of all responsibility for an ecclesiastical office or function, as well as a participation in active ministry. He may not function or represent himself as deacon while this is in effect. This is usually the result of the deacon's own decision to withdraw from ministry without seeking laicization.

SUSPENDED: A deacon whose faculties have been suspended by the Bishop, or his Vicar, and may not function as an official minister in any parish, agency, or institution of the diocese.

LAICIZED: A deacon, who, voluntarily or involuntarily, is returned to the lay state by the Apostolic See, at his request, or at the request of the diocesan bishop.

Expectations of Assignment:

The permanent deacon in the Diocese of Charleston is trained for and ordained to minister as assigned by the Bishop, and offers his time in accordance with the Diocese of Charleston Deacon Ministry Agreement. He continues to make his livelihood by his usual full-time employment and so offers, on a part-time basis, diaconal service voluntarily without financial compensation. It is understood that he will be available for diaconal service and will freely exercise his ministry at times beyond that demanded by his profession, work and family.

Whether engaged in his profession, at home with his family, or exercising his particular ministry, the deacon is one who shares in the ministry of Jesus Christ at all times.

Deacons may be employed in full time service in the Church, but these deacons receive such full-time employment by reason of some special expertise. They are expected to have the same preparation and certification as would anyone else hired for the same position. In this case, his particular diaconal ministry would be identified apart from his professional church involvement.

The deacon is not to be seen as a cleric leaving his previous employment and assuming a new identity. His identity is first and foremost a Christian man in his usual employment and lifestyle, now trained and formed by additional study and prayer for service in ministry to the community. He continues to dress as a layman, except when given the approval of their pastor to wear clerical garb in accordance with diocesan procedure, and he does not assume a clerical title beyond that of "Deacon."

Thus, in the world in which he lives and works, the deacon provides a valuable sign of the Church serving the world and the secular community. His becomes an important ministry extending the mission of the Church far beyond its liturgical communities. Special diocesan diaconate pins have been made for use by our deacons. These lapel pins are given to our deacons upon their ordination. Deacons coming from other dioceses will also receive these upon their incardination into the Diocese of Charleston.

Having completed his period of training and formation, and having been ordained to the order of deacon, the deacon receives an appointment from the Bishop through the Director of Deacons authorizing him to exercise his diaconal service in a specific assignment. In the Diocese of Charleston, the appointment is most often to a parish. In some cases it is to an institution or to a special apostolate of the Diocese.

The appointment terms are spelled out in a Ministry Agreement arrived at by the deacon, the Diaconate Office, and the pastor or director of the apostolate or institution to which the deacon is to be assigned. The Ministry Agreement specifies the ministries in which the deacon is to function. It also makes provision for the deacon to identify liturgically with a parish where he assists in the liturgy. The Ministry Agreement is renewable every three years. (Where a new pastor is assigned, a new agreement should be enacted between the new pastor and deacon within 90 days, renewable at the usual three year period.) The time of Ministry Agreement renewal also provides an opportunity for the deacon, the pastor or director and the Diaconate office staff to evaluate the deacon's service and to review his participation in continuing education and spiritual growth opportunities.

While a deacon is ordained for the general service of the Liturgy of the Word and of justice and love, not every deacon need function in every possible area. What the deacon does varies depending on the needs of the local community he serves and on his own capabilities and time. A deacon may be appointed to exercise a charitable service of caring for the sick, and not to exercise the liturgical service of preaching. Since the deacon is ordained for service in the diocese, his ministry may be divided between a liturgical ministry in a parish and a ministry of charity in some diocesan or community apostolate. In short, the specific nature of the deacon's ministry is determined at the time of his appointment

Prior to acceptance as a deacon candidate, he is expected to have the assurance of a parish, institution or diocesan apostolate in which he will have an opportunity to exercise his ministry. This assurance is to be in writing and signed by the pastor or director. The appointment through the Diocesan Director then follows and is to the parish, institution or apostolate under whose assurance the deacon has begun his preparation. In most cases this is the parish church of which the deacon has been a member, but need not be so. Permanent Deacons are to be assigned only to those

parishes and diocesan ministries where circumstances are such that they will be able to minister effectively and are needed.

After ordination, each deacon is expected to participate in the required hours of continuing education. Deacons will be expected to attend all sessions. Deacons are also required to attend the annual deacons' diocesan retreat. Wives of Deacons are always invited to attend any of the Continuing Education days and the Annual Retreat. ***Continuing education requirements must be fulfilled before the deacon's Ministry Agreement will be renewed.*** The parish or institution which the deacon serves is expected to provide the cost of the annual days of education and retreat for the deacon and his wife.

FACULTIES FOR PERMANENT DEACONS

The following faculties are granted to Permanent Deacons in the Diocese of Charleston. They are to be exercised in cooperation with and under the direction of the pastor of the parish to which the Permanent Deacon is assigned, and remain in effect according to the terms of the Ministry Agreement.

The faculties are:

1. To assist parish priests throughout the diocese during the celebration of the Eucharist according to the approved liturgical norms;
2. To administer infant baptism solemnly and to supply ceremonies according to approved liturgical rites, in the parish church;
3. To distribute Holy Communion at Mass and to bring Holy Communion to the sick and dying;
4. To expose and repose the Blessed Sacrament and to impart the Eucharistic Blessing to people with the Monstrance or Ciborium;
5. To preside at the Liturgy of the Hours in Church in the absence of a priest;
6. To assist at marriages in the absence or unavailability of the parish priest or for some special reason such as the marriage of a son, daughter or close relative Delegation of the proper pastor or parochial vicar is required in each specific instance;
7. To preside at funeral and burial services outside of Mass;
8. To preside at Sunday celebrations in the absence of a priest, according to the Directory of January 2012, from the Congregation for Divine Worship, when delegated to do so by the bishop or his vicar general;
9. To confer blessings and to administer sacramentals which current liturgical rites explicitly allow him to confer or administer. (cf Ordo, Roman Ritual, "Book of Blessings");

10. To preach a homily at Holy Mass, and at any Sacrament at which he presides. To preach at other liturgical and non-liturgical functions.

Note: "It belongs to the ministry of a deacon to preside at those blessings that are so indicated in place in the Roman Ritual Book of Blessings, because, as the minister of the altar, of the word, and of charity, the deacon is the assistant of the bishop and the college of presbyters.

Whenever a priest is present, however, it is more fitting that the office of presiding be assigned to him and the deacon assist by carrying out those functions proper to the diaconate. (The Roman Ritual - Book of Blessings # 18)

In the absence of a priest or deacon, an acolyte or a reader who by formal institution has this special office in the Church is rightly preferred over another layperson as the minister designated at the discretion of the local Ordinary to impart certain blessings.

Ministry Agreement & Annual Assessment

To facilitate an orderly and professional agreement between the deacon and pastor, it is appropriate for both parties to enter into a Deacon Ministry Agreement. The agreement defines the level of expectation each may anticipate from the other and provides an objective document in the event arbitration is necessary.

The deacon is expected to enter into dialogue with his pastor about these expectations, and it is suggested that the minimum available time be ten (10) hours of service per month, outside of liturgical ministry.

It is expected an agreement will be signed within the first 90 days of a new assignment of a deacon, or when a new pastor is assigned to the parish the deacon is currently serving. The ministry agreement is renewable every three years.

The deacon and pastor are encouraged to review the faculties granted to the deacon to define the sacramental work available to an ordained deacon in the parish. In addition, the deacon and pastor are asked to review pertinent ministries that fall within the deacon's competence, and which contribute to the overall pastoral work of the parish. Some ministry suggestions may be: Marriage Preparation, Annulment process, Youth Ministry, Outreach to sick and dying, Bereavement Ministry, Training of Liturgical Ministers, and Work of Charity. Each parish has unique needs. It is the responsibility of the pastor and the deacon to develop the appropriate ministries to respond to those needs.

Deacon Annual Assessment

Each year, in June, the Office of the Diaconate will request the Pastor to provide a written review based on the current Deacon Ministry Agreement. The Deacon Annual Assessment gives the deacon and the pastor an opportunity to review their compliance to the agreement and potentially address areas of future adjustment.

A signed copy of the Deacon Annual Assessment should be sent to the Office of the Diaconate.

Diaconate Deaneries & Meetings

The Diocese of Charleston has seven (7) deaneries that are established by geographical region. The deaneries are: Greenville, Rock Hill, Aiken, Columbia, Myrtle Beach, Beaufort, and Charleston.

Meetings on a deanery level are a time to gather for prayer, fellowship, and for sharing information on ministry, service, and the local church that may be of interest to all.

Although Deacons gather and meet at various Diaconate functions throughout the year, at least one Deanery Meeting should be held annually. In addition to active or retired Deacons and wives, widows, inactive deacons or other appropriate guests should be invited.

Retreats

Deacons are required by Canon Law to make an annual retreat. The Diaconate Office schedules an annual retreat, which is paid for by the deacon's assigned parish. Wives are always invited to attend this retreat as well.

Deacons with faculties in the Diocese of Charleston are expected to attend the annual Diaconate retreat coordinated through the Diaconate Office. Periodically, a deacon may wish to be excused from a retreat. To do so, he must contact the Director of the Diaconate directly and provide sufficient reason to be excused and provide information for an alternative retreat.

If, with permission, the deacon participates in a retreat not coordinated through the Diaconate Office, a written acknowledgement of the retreat must be submitted to the Diaconate Office as a way of maintaining the diocesan records of the deacon.

Deacons are strongly encouraged to participate in additional retreats for the sake of spiritual development in addition to the annual retreats.

Continuing Education

The continuing formation of Deacons is a human necessity which must be seen in the continuity with the divine call to serve the Church in the ministry and with the initial formation given to deacons, to the extent that these are considered two initial moments in a single, living, process of Christian and diaconal life. Indeed, “those who are ordained to the diaconate are obliged to ongoing doctrinal formation which perfects and completes what they received prior to ordination,” so that, by periodic renewal of the “I am” pronounced by the deacons at their ordination, the vocation “to” the diaconate continues and finds expression as vocation “in” the diaconate. – *Directory for the Ministry and Life of Permanent Deacons#63*

Deacons in active ministry are **expected** to attend the two (2) continuing education days as well as the Day of Prayer organized by the Diaconate Office each year. Occasionally a deacon may wish to be excused from these days for continuing education. To do so, he must contact the Director of the Diaconate directly and provide sufficient reason to be excused.

Those deacons who do fail to provide an acceptable explanation of absence prior to one of the days of continuing education or the retreat, may be subject to temporary suspension of his faculties. If a deacon fails to attend or give notice on nonattendance, steps will be taken to suspend faculties until a suitable resolution is made in agreement with the Deacon, the Office of the Diaconate, the Pastor, and the Bishop.

Episcopal – Presbyterate – Diaconate Relationships

The parish provides an ecclesial context for a deacon's ministry and serves as a reminder that a deacon's labors are not carried out in isolation, but in communion with the Bishop, his priests, and all those in varying degrees share in the public ministry of the Church.

The deacon has an obligation to respect the Office of the Bishop, his pastor, and priests, and to cooperate conscientiously and generously with the Bishop, Presbyterate, and staff. The Deacon also has a right to be accepted and fully recognized by his fellow clergy, and by all, for what he is, an ordained minister of the Word, the Altar, and charity.

In a case where it becomes obvious that a deacon and a pastor/priest are not working well together, representatives of the Office of the Diaconate will meet with either or both parties to help process the concerns and to determine whether an agreeable solution can be worked out between them.

If it is determined that the situation is irreconcilable, the deacon and/or pastor/priest may request, in writing, to the Director of the Diaconate a reassignment. The deacon will remain with active faculties at the parish until a reassignment is made.

Function of the Deacon

The Dogmatic Constitution on the Church speaks of three areas of diaconal service: Ministry of Charity, Ministry of the Word, and Ministry of Liturgy.

Ministry of Charity

The deacon is ordained to be a witness to the Gospel through a life of service. A deacon serves through his person-to-person encounters; he ministers to the poor, the aged, the sick, prisoners. He participates in programs dealing with community problems like substance or child abuse. The deacon works with youth and young adults in various parish and/or community programs. The deacon is obliged to be a positive influence for change in the world...so that society may be renewed by Christ and transformed into the family of God.

Ministry of the Word

The deacon proclaims the Gospel. He is an agent of evangelization, that is, of announcing the Good News of Christ in society. He also preaches at liturgical gatherings: he teaches in religious education programs, sacramental preparation programs, i.e. baptism, marriage, RCIA.

Ministry of Liturgy

The deacon assists at the Eucharistic Celebration, administers baptism, witnesses marriages, officiates at wakes and funerals, administers some sacramental, and presides at prayer services.

The deacon of today has the flexibility to dedicate his special talents under the guidance of the Holy Spirit and through the Church, to contribute to the mission of the Church within his own world of community activity. The diaconate broadens the concept of ministry and makes it possible for others to share their talents in varying ways.

The summons of his bishop, the needs of the community, the deacon's own specific competence and guidance of the Church's pastor will help him decide how to use his resources wisely and effectively.

The purpose of the deacon is not to be seen only as supplying ministry where there is a shortage of priests. Rather, it is an authentic ministry in itself. The Permanent Diaconate broadens the concept of ministry and makes it possible for more to share in it in varying ways.

A brief list of offerings where deacons may help are below. This is by no means all inclusive. Countless new and different areas of ministry will appear constantly, and these areas of need should be seen as fertile soil for diaconate ministry.

Ministry of Charity:

Work with a facility to aid the poor and needy, i.e. Soup Kitchen, St. Vincent de Paul Society, Catholic Charities, etc.

Assist with programs for the Youth, such as Religious Education, Scouting, Search Visitation of the handicapped, shut-ins, elderly, sick

Visitation of prisoners

Visitation of the hospitalized

Minister to young adults through campus ministry programs

Participate in programs fostering Christian family life such as marriage preparation, Pre-Cana program, Marriage encounter, etc.

Participate in religious formation of adults through involvement in RCIA, adult education, Cursillo and retreats.

Work with Right to Life groups

Minister to Divorced/Remarried Catholics

Ministry of the Word

Reads and preaches in liturgical gatherings

Conduct Sacramental Preparation Classes

Assist and teach in the parish Bible Study Program

Ministry of Liturgy

Service at the altar during Holy Mass and other Liturgical Services

Proclaims the Gospel

Preaches the homily

Administers baptism

Witnesses and blesses marriages

Officiates at wakes, funerals, and burial services

Presides at prayer services, novenas, Benediction, Stations of the Cross, Liturgy of the Hours, etc.

Conduct classes and training for Lectors, Eucharistic Ministers, Altar Servers

Holy Week and special services

Ministry of the Word

"The deacon's most solemn ministry of the Word is that of reading the Gospel and preaching... But as one deputed to bring the Good News, he can extend this ministry in almost unlimited ways. At many gatherings and at formal and informal meetings...he can communicate a word of joy and hope. Adult education and education of young people can become a part of his concern. What is appropriate to the office of deacon is simply that he proclaim and witness God's Word in all his service, ministries and actions." (U.S. Guidelines, #21)

1) **PROCLAMATION OF THE WORD**

The proclamation of the Gospel is **not** a presidential function, but a ministerial one belonging to the deacon. Even when the deacon does not preach, his proper ministerial and liturgical role is proclaimer of the Gospel. (GIRM #34)

2) **PREACHING THE WORD**

The ministry of preaching depends on the faculties given by the Bishop of the Diocese of Charleston. According to the Code of Canon Law, "... deacons possess the faculty to preach everywhere, to be exercised with at least the presumed consent of the rector of the church, unless that faculty has been restricted or taken away by the competent ordinary or unless express permission is required by particular law." (CIC #764) In our diocese, as is the general rule throughout the United States, Bishop Guglielmone encourages deacons to preach, and are given the faculty to preach by the Bishop through the Director of Deacons.

a) The deacon may preach when he is the presiding minister of a sacrament or liturgical rite:

- ❖ Baptism of infants
- ❖ some of the Rites of Christian Initiation of Adults
- ❖ Sacrament of Matrimony
- ❖ Benediction of the Most Blessed Sacrament
- ❖ Wake Service, or church service of Christian burial (apart from Mass), and at the Rite of Committal
- ❖ Celebration of the Liturgy of the Hours
- ❖ Visitation of the Sick and Elderly and administering Viaticum

- b) The deacon may preach at the following liturgies and occasions when he has received faculties from the Bishop through the Director of Deacons:
- ❖ Any celebration of Holy Mass with the permission of the pastor and celebrant
 - ❖ Any celebration of a Sacrament in which he is not the presiding minister of that Sacrament, with the permission of the pastor and celebrant
 - ❖ Retreats, days of recollection, missions, novenas, etc. with the permission of the pastor and celebrant
 - ❖ Sermons, talks, homilies to be given at ecumenical gatherings or services
- c) In those instances where a deacon may wish to be a minister of a liturgical celebration in a parish or institution other than his own (e.g. marriage, baptism, funeral), he should first obtain the proper delegation or permission as required by Canon Law. This should be requested from the appropriate pastor or his delegate.

3) COMMENTARY

The Code of Canon Law (C.I.C.) distinguishes between "**faculty**" - the right to preach; "**permission**" - the use of the faculty; and "**consent**" the approval of the one who has local responsibility for pastoral care.

The ordinary may restrict the faculty to preach; national or diocesan legislation may establish norms for the use of the faculty; and the pastor might withhold his consent to preach after exercising his responsibility to keep careful vigilance over the "integrity" of the presentation. While careful care must be taken to respect the free exercise of the minister's right (C.I.C. # 18), these precautions indicate the Church's responsibility and concern for the Word of God (C.I.C. # 767).

Those charged with pastoral care (e.g. pastor, administrator) have the responsibility to see that the Word of God is preached with integrity (C.I.C. # 528) and have a right of vigilance over the preaching that takes place in their churches.

They may refuse their consent for a deacon (or priest) to preach therein. However, this must be done only for a very serious reason, based on a sure knowledge, and after careful deliberation, and dialogue with the individual deacon. This is a grave decision and must be done with prudence and clarity. This decision should be made know to the Director of Deacons as well as the reasons for the decision.

Ministry at Mass

1) **BEFORE THE MASS BEGINS:**

The deacon should be certain that all is prepared for Mass as in accord with the General Instruction of the Roman Missal # 79-81.

VESTMENTS:

Vestments for the deacon are:

- **Alb** and **stole**, which is worn over the left shoulder, drawn across the chest, and fastened at the right side.
- **Dalmatic**, worn over the stole, but which may be omitted either out of necessity or for less solemnity.
- Albs worn by deacons of this diocese are to be white in color and should not be concelebration style albs or chasuble-albs. Concelebration albs and Chasuble albs are for use by priests.
- The assigned parish provides vestments for the deacon.
- Vestment colors should retain traditional usage. It is desirable that the color and design match the vestments of the presiding celebrant whenever possible.

FUNCTIONS

Functions may be distributed among several deacons who are present and vested. The Deacon of the Word should carry the Book of the Gospels and proclaim the Gospel. The Deacon of the Eucharist should make all the appropriate invitations and directions. Other deacons in attendance and vested should remain in places provided and do not gather at the altar until the reception of the Eucharist. The deacons should remain in their assigned place during the Liturgy of the Eucharist to avoid any confusion of ministries between them and the priests who may be concelebrating the liturgy. They should assist in the distribution of Holy Communion as needed. Deacons should vest and be seated together at specific

times such as the celebration of the ordination of a permanent deacon, Mass of Christian Burial of a deacon or priest, various regional or diocesan diaconal gatherings, etc. At other times, when deacons are present for, but not called upon to function in, the celebration of the Eucharist, they normally should not vest or occupy a specific place in the liturgy. (BCL Newsletter XVIII 1982)

2) INTRODUCTORY RITES (GIRM # 172-174)

- a) In the procession, if the deacon carries the Book of the Gospels, he precedes the presiding celebrant, otherwise he walks at the priest's side.
- b) The deacon and the priest make the reverence and go up to the altar. After placing the Gospel book on it, the deacon and the priest kiss the altar together. If incense is used, the deacon assists the priest.
- c) In the Penitential Rite form C, there is a preference for the deacon to announce the invocations. However, the presiding celebrant or other suitable minister may do so.
- d) If the Rite of Sprinkling Holy Water is used, the deacon may assist the presiding priest, or the deacon may sprinkle the people.

3) LITURGY OF THE WORD (GIRM # 175-177)

- a) The Proclamation of the Gospel is not a presidential function, but a ministerial one which belongs to the deacon.
- b) If incense is used, the deacon assists the priest when he puts incense in the censer during the singing of the **alleluia** or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: **Your blessing, Father.** [The same request is made in the same fashion when a bishop presides or is the main celebrant (Ceremonial of Bishops # 140)] The priest blesses him: **May the Lord be in your heart and on your lips.** The deacon answers: **Amen.** If the Gospel Book is on the altar, the deacon bows before the altar, takes it and goes to the lectern (All Scripture Readings are done from the same lectern (GIRM # 272), preceded by the ministers, if present, who may carry the candles and the censer. There, with his hands joined, he greets the people, incenses the

book, and proclaims the gospel. After the reading, he kisses the book, saying quietly: **Through the words of the Gospel may our sins be wiped away**, and returns to his chair. [If the Celebrant is a bishop, the deacon should bring the Gospel Book to the bishop to kiss.]

- c) The Homily should ordinarily be given by the presiding priest, although the deacon may give the homily if has received the proper faculties.
- d) The General Intercessions are introduced by a brief invitation to pray from the presiding celebrant. The deacon may announce the intentions at the lectern, the chair, or other suitable place. The celebrant (presider) says the concluding prayer.

4) LITURGY OF THE EUCHARIST (GIRM # 178-183)

- a) At the Presentation of the Gifts, while the presiding priest remains at the chair, the deacon prepares the altar, assisted by other ministers, with book, corporal, purificator, pall if used, paten, chalice, ciboria, etc.
- b) The deacon assists the presiding celebrant in receiving the gifts.
- c) At the altar, the deacon hands the paten (with the host on it) to the celebrant. The deacon at the side of the altar prepares the chalice, saying inaudibly "**By the mystery of this water and wine ...**". The deacon then hands the chalice to the celebrant. If more than one chalice is used, the deacon pours a little water into the principal chalice only. If incense is used, the deacon assists the celebrant as he incenses the offerings and the altar. Afterwards, he or another minister incenses the celebrant, concelebrants (if any) and the people.
- d) During the Eucharistic Prayer, the deacon stands near but slightly behind the presiding priest. This is true even when there are concelebrants. The proper positioning of the deacon is always beside the celebrant. When the presiding priest genuflects following the words of institution, the deacon bows, if he is not kneeling (BCL 1990). From the epiclesis until the priest shows the chalice, the deacon normally remains kneeling. If several deacons are present, one of them may place incense in the

- thurible for the consecration and incense the host and the chalice as they are shown to the people (GIRM 179).
- e) At the Final Doxology (said only by priests and bishops), the deacon holds up the chalice or flagon as the celebrant raises the paten, until the people have responded "Amen". As the priest lowers the paten, the deacon lowers the chalice.
 - f) At the Sign of Peace, the presiding priest says the prayer for peace and greets the assembly. The deacon may invite all to exchange the sign of peace, saying, with hands joined and facing the people: ***“Let us offer each other the sign of peace”***. The deacon receives the sign of peace from the priest and may offer it to the other ministers near him (GIRM # 181).
 - g) The deacon assists in the Fraction Rite by breaking and dividing the host or hosts, and pouring the Precious Blood. At Masses when more than one deacon ministers, and at concelebrated Mass, deacons may assist in the Fraction Rite.
 - h) After the priest's communion, the deacon receives under both kinds and then assists the priest in giving communion to the people. However, if communion is given under both kinds, the deacon ministers the chalice. When the distribution is completed, the deacon immediately and reverently consumes at the altar all of the Blood of Christ which remains; he may be assisted, if needs dictate, by other deacons and priests (GIRM no. 182) or, in their absence, by extraordinary ministers of Holy Communion. At concelebrated Masses it is preferred that the deacons minister the cup. Deacons may distribute the host as well.
 - i) After Communion, the presiding priest returns to the chair. The deacon takes care of the proper disposition of the remaining Hosts and Precious Blood. He takes the chalice and other vessels to the side table, where he purifies them and arranges them in the usual way. It is permissible to leave the vessels to be purified, properly covered and on a corporal, at a side table and to purify them after Mass, when the people have left.

5) CONCLUDING RITE (GIRM # 184-188)

- a) Announcements, following the prayer after Communion, may be made by the presiding priest, the deacon, or other suitable person.
- b) If the Solemn Blessing is given, or the Prayer over the People said, the deacon says in these or similar words: "**Bow down for the blessing**".
- c) Immediately after the blessing, the Dismissal is given. The deacon, with hands joined, dismisses the people with the appropriate words.
- d) The celebrant and the deacon then kiss the altar and leave in sanctuary in the usual way.

NOTES:

- a) The Deacon says nothing during the Eucharistic Prayer other than the responses in which he joins with the congregation. He should not say these in an exceptionally loud voice or in any way seem to be answering for the people. He should allow them to take their rightful part.
- b) In some areas of the United States, deacons had begun to invite the congregation to proclaim the Mystery of Faith. This is not correct and is reserved to the Priest celebrant of the Mass. (Congregation of Sacraments and Divine Worship - January 14, 1983)
- c) Some confusion had risen concerning the words "Let Us Pray" which are said before the Opening Prayer and the Concluding Prayer of Holy Mass. This invitation is reserved to the priest or bishop. (Ceremonial of Bishop # 136)

SACRAMENTAL MINISTRY

BAPTISM

- a) The deacon follows the Rite of Baptism as outlined in the Latin/Roman Ritual. He gives all the blessings as prescribed.
- b) Before baptizing, the deacon must:
 - 1) Receive the permission of the proper pastor

- 2) Have the information on paper, including any legal or adoption decrees, concerning the material needed for recording the baptism in the proper baptismal register.
- 3) Be certain the parents have been properly prepared for the reception of the sacrament by their child.
- 4) Give the pastor or person in charge of recording the baptisms in the baptismal register, the information needed. This should be done as soon as possible and not delayed.

MARRIAGE

If a deacon is permitted to perform a marriage by the proper pastor, after having received the faculties to do so, he must do the following:

- a) Have in his possession all of the papers necessary. This includes the affidavits of freedom to marry properly filled out and bearing the parish seal where needed.
- b) Have in his possession the pre-nuptial investigation properly filled out in all areas and signed where needed. If permissions or dispensations are needed, the proper forms must be completed.
- c) Have in his possession the baptismal certificate (recent -within the past 6 months with all notations provided) of the Catholic party or parties. If the marriage is a mixed religion marriage, then he needs some proof of baptism on the part of the non-Catholic Christian. If one party is not baptized, then the deacon needs to be certain to request the necessary dispensation from the Bishop's Office. Before officiating at a mixed religion marriage or a marriage with dispensation from disparity of cult (worship), the deacon must have the needed permission or dispensation in hand.
- d) Have in his possession the 3 copies of the marriage license application from the probate judge. The deacon should fill these in as needed. One copy is given to the couple after the marriage (and in South Carolina,

they must sign it as well as the officiating priest/deacon) and the remaining copies are mailed to the probate judge.

- e) Be certain that the couple has been adequately prepared for marriage according to Canon Law and the Diocesan Guidelines.
- f) Have delegation for the marriage (or in his own parish have permission) from the proper pastor.
- g) See that the marriage is properly recorded in the parish marriage register.

EUCHARIST

1) **DISTRIBUTION OF HOLY COMMUNION**

- a) The deacon is an **ordinary** minister of the distribution of the Eucharist.

2) **EXPOSITION AND BENEDICTION**

- a) The rite of benediction is divided into four elements: exposition, adoration, benediction and reposition, and is explained in Chapter III of the Roman Ritual: Holy Communion and Worship of the Eucharist Outside Mass (nos. 79-100)
- b) The deacon is a minister of the exposition of the Blessed Sacrament, and may bless the people with the sacrament.
- a) The deacon vests in alb and stole for exposition. He should wear the cope and humeral veil to give the blessing after the adoration; in the case of exposition with the ciborium only, the humeral veil should be worn.

LITURGICAL MINISTRIES

LITURGY OF THE HOURS

The celebration of the Liturgy of the Hours, particularly morning and evening prayer, should increasingly be introduced into the life of parish communities, especially in Advent, Lent, Eastertide and on the great feasts. The deacon may preside at the Liturgy of the Hours and may lead the people in daily prayer, according to the General Instruction of the Liturgy of the Hours.

PASTORAL CARE OF THE SICK

The rites for the visitation and communion of the sick and dying are found in Chapters I and III of the Roman Ritual: Rite of Anointing and Pastoral Care of the Sick (nos. 42-63,93,114)

The deacon has always been closely associated with the pastoral care of the sick, the aged and the dying. While he may not administer the sacrament of anointing, the deacon is a minister in the communion of the sick, and of viaticum, the sacrament of the dying. Thus the deacon should be particularly sensitive to the need and wishes of the sick in the parish, in nursing homes, and in hospitals, and should work closely with pastors, chaplains, and special ministers of Communion so that Communion may be brought frequently to the sick. (Study Text VI 52-53)

rites of Christian Burial

All the rites of Christian burial, except the Eucharist itself, may be celebrated by a deacon. These rites include: the vigil or wake service; the non-Eucharistic rites in the church; and the rites at the cemetery.

III. ADMINISTRATIVE ISSUES

Background Screening & Safe Environment Training

The Diaconate Office is responsible to ensure that all deacons granted faculties of the Diocese of Charleston have been screened in accordance with current Diocesan policy related to background checks and the VIRTUS Safe Environment Program.

The parish office, where the deacon is assigned, will also be expected to maintain proper documents prescribed by the Diocesan Human Resources, Office of Child Protection Services, and the Office of the Diaconate.

The Diaconate Office will maintain all formal records of screening results in the respective deacon's files. Copies of screening reports are mailed to each deacon and the deacon's parish.

Deacons are also required to read the Diocesan Policy Concerning Allegations of Sexual Misconduct, as well as the Diocesan Code of Conduct. Acknowledgment forms will be signed and will be kept in the respective deacon's file.

Appropriate Title of the Deacon

The appropriate title for addressing deacons in the Diocese of Charleston is: Deacon John Doe, or John Doe, Deacon, or Deacon and Mrs. John Doe. These are appropriate forms of address to use when referring to a deacon from the pulpit, in church bulletins, official correspondence, etc.

Spiritual Direction

It is recommended that all Deacons in the Diocese of Charleston have a Spiritual Director. Regular spiritual direction is of great assistance to deacons. Much can be gained in sincere and humble dialogue with a wise spiritual director, not only to resolve doubts or problems that arise throughout life, but for the necessary discernment to arrive at better self-knowledge and the ability to grow in faithful fellowship of Christ. (Norms 121)

Retirement Policy for Deacons

Sacred ordination establishes a man in a permanent relationship with the Church. Therefore, in one respect, a deacon does not “retire” from the diaconate. However, having reached a certain age, it is reasonable to free a deacon from the responsibilities attached to his office.

Retirement Age & Policy Details

Deacons of the Diocese of Charleston may apply to retire when they reach their 70th birthday by submitting a signed letter to the Bishop that includes the reason(s) for retirement.

Deacons of the Diocese of Charleston must submit a signed letter of resignation from office when they reach their 75th birthday or the deacon may submit a signed letter to the bishop requesting to remain on active status.

Letters must include either a request for the continuation of faculties during retirement, or a statement that the deacon is withdrawing completely from all diaconal ministry during retirement in which case the deacon will not receive faculties from the bishop.

A copy of the letter to the Bishop requesting retirement or to remain on active status should also be sent to the Director of the Diaconate.

Considerations

Each deacon’s ability to continue in diaconal ministry after retirement should be evaluated while also considering the needs of the diocese. The deacon should consult with his pastor/priest to define a subsequent ministerial role and service times consistent with the deacon’s capabilities, his wishes for continued service, and the ministerial needs of the parish.

Retired Status

A deacon in retired status is not required to maintain a Ministry Agreement, nor is the deacon required to meet ongoing formation requirements. He is invited to continue ministering as a deacon according to the needs of the parish, and as he desires and is able.

The retired deacon retains faculties of the Diocese (unless otherwise indicated) and is invited, and encouraged, to attend the days continuing education, retreats, liturgical and social gatherings or other activities offered to all active deacons of the Diocese.

A retired deacon will consult with the Director of the Diaconate and his pastor/priest annually, or at any time his ministerial activities need to be adjusted due to health changes or other considerations.

Active Status Beyond the Age of Retirement at 75

If approved, the deacon remains on active status with a written ministry agreement with the pastor/priest and a written letter of appointment and associated faculties from the bishop. The deacon is expected to attend the days of continuing education, annual retreats, and will be required to keep current requirements for background and safe environment training.

Retirement for Health Reasons

In the event of a deacon's poor health or disability, or other significant changes in his life, the option for him to withdraw from his formal and assigned ministry always exists. **The deacon, his family, or the pastor/priest may make this request of the Bishop through the Director of the Diaconate.** The Director will be responsible for consulting with all the parties involved for the sake of the deacon and his ministry.

PROCEDURE FOR REQUESTING FACULTIES AND ASSIGNMENT

(Upon taking up residence within the Diocese of Charleston)

Permanent Deacons, who move into the diocese and wish to minister within it, must obtain the required canonical faculties. The deacon should approach the local pastor to ascertain the possibility of ministering in that specific parish. If this is agreeable to both, the pastor should then write a letter to the Director of the Permanent Diaconate requesting the services of the deacon and expressing his willingness to accept him.

The deacon should then request a personal interview with the Director of Deacons. In addition to the pastor's letter mentioned above, the deacon must present:

- a) A letter of recommendation from the director of the diaconate in the diocese from which he came;
- b) Copies of all his official documents, faculties received, etc.;
- c) An overview of the training he received, including grades and evaluations while in formation, and evaluations since ordination;
- d) A letter of recommendation and evaluation of his ministry from his previous pastor;
- f) A letter from his bishop granting permission to serve in the Diocese of Charleston;
- g) If married, a letter of approval from his wife that she is in accord with his application for faculties and assignment in the Diocese of Charleston.
- i) Attend VIRTUS session in the Diocese of Charleston and submit certificate of attendance;
- j) Completed background screening

If the deacon is married, his wife is also expected to be present for this dialogue with the Director of Deacons.

Upon completion of these steps, the Director of Deacons shall request the Bishop to make the assignment. At that time, the faculties of the diocese will be given. If the formational requirements of the diocese from which the deacon is coming are not completely in accord with the formational requirements of our diocese, the deacon will have to complete successfully the requirements of this diocese before the process can proceed. He will then be assigned for a temporary period of six months. After this probationary assignment, if the deacon, pastor and pastoral staff are favorable, the faculties of the diocese may be renewed.

While in the diocese, the deacon is expected to partake in the regular program for the Permanent Deacons of the Diocese of Charleston. Until such time as the deacon completes the excardination/incardination process according to the norms of the Code of Canon Law and the diocesan guidelines, he remains attached to the diocese in which he is incardinated.

PROCEDURE FOR ASSIGNMENT TRANSFER

Upon ordination, Permanent Deacons are assigned to the parish or diocesan institution that sponsored their candidacy.

Permanent Deacons may request transfer from their parish or institution if:

- a) Deacon's residence changes from the boundaries of the parish or is too distant from the institution's location.
- b) Deacon and pastor/director are in agreement that a change in assignment is in the best interest of the deacon and of the parish/institution.
- c) A serious personal reason that the deacon makes known to the Director of Deacons (or to the Bishop directly). The bishop may make any changes in assignments as he sees needed.

Deacons must then request a change of assignment in writing to the Director of Deacons.

The request for transfer should include the following:

- a) Written permission from the current pastor/director to terminate the Ministry Agreement presently in force.
- b) Any written ministry performance evaluation the pastor/director wishes to submit.

The Director of Deacons will acknowledge, in writing, receipt of the Pastor/Director's permission to terminate the deacon's Ministry Agreement.

If another pastor/director and the deacon agree to a Ministry Agreement, the pastor/director and the deacon must submit this to the Director of Deacons. If approved, the assignment may then be made for a period not to exceed three years. Should a deacon be unable to secure an assignment, the Diaconate Office will make every effort to help the deacon find an assignment. When an assignment is agreed upon according to the norms mentioned above, the Director of Deacons shall request the Bishop to make the assignment. At that time, the faculties of the diocese will be given as needed, and as explained above.

PROCEDURE FOR INCARDINATION

After a period of no fewer than three years of ministering, should a deacon wish to seek incardination in the Diocese of Charleston, he must request a personal interview with the Director of Deacons.

The deacon should present to the Director:

- a) A statement in writing of his desire to be incardinated and his reasons for this request.
- b) A letter of recommendation and evaluation of his present ministry from the pastor of the parish in which he presently serves.

The Director and the deacon (and his wife) will review his (their) years of ministry in this diocese. Particular attention will be given to the fulfillment of all Diocesan expectations for diaconal ministry as delineated in our Deacon's Handbook. A reasonable assurance of the deacon's continued presence in our diocese is expected.

The Director may then prepare a letter requesting excardination. This petition, together with a personal petition written in the deacon's own handwriting, will be forwarded to the bishop of the diocese from which excardination is being sought.

Upon reception of the appropriate document of excardination, the recommendations of the Director of Deacons and the present pastor will be forwarded to our bishop requesting incardination into the Diocese of Charleston.

PROCEDURE FOR EXCARDINATION

Should residence in another diocese become permanent, the deacon, after fulfilling the requirements established by the local diocese, should begin the excardination/incardination process.

A request, accompanied by a letter of support from that diocese's Diaconate Director and the local pastor, should be sent to the bishop of the diocese in which the deacon seeks incardination.

Should the bishop be willing to incardinate the deacon, he will then forward the necessary document requesting excardination to the Bishop of Charleston. The deacon, himself, should put this request in writing and forward it to our Director of Deacons. Upon the recommendation of our Diaconate Director, with the Bishop's approval, excardination from the Diocese of Charleston may be granted. Upon receipt of the notice of excardination, the diocese in which the deacon now ministers may incardinate him.

PROCEDURES FOR REQUESTING FACULTIES IN ANOTHER DIOCESE

Before departing from our diocese, the deacon should notify our Diaconate Office and inform the Office of his future address, since he is still incardinated in our diocese. If he plans to be involved in diaconal ministry, he must obtain verification of his ministerial status and receive a letter of introduction before departure. Further information to assist the deacon will be given to him at that time.

Upon establishing residence in his new diocese, he should make contact with the diocesan director of deacons to ascertain the possibility for diaconal ministry. The local pastor may be able to assist in this matter.

Should the diaconate director of the diocese in which the deacon now lives, support his involvement in diaconal ministry, a request for the extension of faculties may be forwarded to the local bishop or may be given by the director of deacons in the name of the bishop.

If faculties are granted, the deacon may exercise his diaconal ministry. He remains incardinated in the Diocese of Charleston, and a yearly evaluation of his ministry will be required just as is done for all of our deacons here.

Funeral & Burial

In the event of a Deacon's Death, the pastor or family should notify the Office of the Permanent Diaconate. The Diaconate Office will notify the Bishop and notification will be sent to the Diaconate Community. If possible, the Director of Deacons and Associate Directors will be present for the Funeral Mass.

The Funeral and Burial form should be completed by all Deacons in the Diocese of Charleston. The completed form will be maintained in the Office of the Diaconate and a copy should be kept with the Deacon and their representatives.

Procedures regarding funerals for Deacons in the Diocese of Charleston have been approved by Bishop Robert E. Guglielmono, as per below:



THE DIOCESE OF CHARLESTON

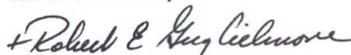
May 1, 2013

Dear Pastors, Administrators, Deacons, and Parish Life Facilitators,

After discussing with Father Fitzgerald and Deacon Andre Guillet, I have established the following procedures regarding funerals for all Permanent Deacons in the Diocese of Charleston.

1. The vigil for the deacon should be done in the parish or church where the deceased deacon served and be led by the deacon deanery representative.
2. The deceased deacon will be vested in alb and white stole
3. The funeral will be held at the parish or church and celebrated by the pastor or his representative. The Office of the Diaconate will have a presence at the funeral.
4. The homilist will either be the celebrant or another priest or deacon requested by the family or the deceased deacon while he was still alive.
5. All deacons in attendance will process in and sit together wearing alb and white stole. Two deacons on the altar will serve as deacon of the Word and Eucharist. If applicable, they would be from the parish or friends of the deceased deacon.
6. The burial, if the same day, will be celebrated by a deacon; either the deanery representative, the Office of the Diaconate, or one delegated by the pastor.
7. If an active deacon, the office of the Vicar General will send out the death notification. If a retired deacon, the Office of the Diaconate will send out the notification to all deacons and parishes.
8. Deacons are encouraged to pre-plan some of this to avoid possible stress for the family and/or the diocese by completing the Funeral and Burial form and making sure the Office of the Diaconate receives a completed copy.

In the Lord's Peace,


Most Reverend Robert E. Guglielmono
Bishop of Charleston

Office of the Bishop

119 Broad Street • Charleston, South Carolina 29401
Post Office Box 818 • Charleston, South Carolina 29402 • Phone (843) 853-2130 • Fax (843) 724-6387 • www.catholic-doc.org

Life Insurance

Incardinated Deacons in the Diocese of Charleston are eligible to receive a life insurance policy, as per the letter below.

The life insurance policy was effective March 1, 2014. Going forward, newly ordained or newly incardinated Deacons are eligible to receive the life insurance policy on the first of the month following their ordination or incardination.

Any incardinated Deacon who miss those deadlines are eligible to receive the life insurance policy, however, medical clearance may be required.



THE DIOCESE OF CHARLESTON

February 21, 2014

Dear Deacon,

The Diocese of Charleston is pleased to announce the addition of a life insurance benefit of up to \$10,000 for all permanent Deacons incardinated into the Diocese of Charleston. As with most policies of this type, the benefit is subject to a reduction schedule. At age 65, the benefit is reduced to 67%; 45% at age 70 and 33% at age 75.

This benefit becomes effective March 1, 2014, and is underwritten by Assurant Employee Benefits (Union Security Insurance Company). Please complete the attached enrollment form to designate a beneficiary.

Please fill out all sections of the attached Beneficiary Designation Form EXCEPT the first line (policy no., etc.) and the last line of the form (received and recorded by, etc). Be certain to sign and date the form, and return it in the self-addressed envelope provided no later than February 28, 2014. You may also fax the form to (913) 498-9096 or scan and email to dholt@americansterling.com.

If you have any questions please contact our benefits consultant, Donica Holt, of American Sterling Insurance Services, Inc. (877-937-1137 ext.7244). You may also contact Father Fitzgerald or Deacon Andre if you wish.

Sincerely yours in Christ,

Handwritten signature of Robert E. Guglielmo in black ink.

The Most Reverend Robert E. Guglielmo
Bishop of Charleston

Copy
Father Edward Fitzgerald
Deacon Andre Guillet

Office of the Bishop

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CLERICAL GARB

Mass Vestments for the deacon are:

- **Alb** and **stole**, which is worn over the left shoulder, drawn across the chest, and fastened at the right side.
- **Dalmatic**, worn over the stole, but which may be omitted either out of necessity or for less solemnity.
- Albs worn by deacons of this diocese are to be white in color and should not be concelebration style albs or chasuble-albs. Concelebration albs and Chasuble albs are for use by priests.
- Cassock & Surplice are not required garments for deacon, unless the Pastor requires. In that case, the parish will supply these vestments.

Effective February 25, 2013, Bishop Guglielmone approved the following statement regarding clerical garb for deacons in the performance of ministerial duties:



THE DIOCESE OF CHARLESTON

February 20, 2013

Dear Pastors, Administrators, and Parish Life Facilitators,

There are two matters concerning Permanent Deacons that I would like to share with you.

1) Last Fall, in connection with the Diaconate Office, I approved in concept the wearing of clerical garb for deacons in the performance of ministerial duties. This approval is for deacons who wish to wear it and is contingent on the approval of their pastor. Deacons may wear a gray clerical shirt (preferably embroidered with the diaconate symbol: cross and stole) with a white collar in the exercise of their ministry. When the permanent deacon is not exercising his ministry, his attire is that of the lay faithful. Effective February 25, 2013.

2) The parish continues to have the responsibility of assuming the cost of the annual retreat for Deacons (and spouse if married). The fee will increase this year to \$400 per deacon. Please budget accordingly.

In the Lord's Peace,

A handwritten signature in blue ink that reads "Robert E. Guglielmone".

Most Reverend Robert E. Guglielmone
Bishop of Charleston

Office of the Bishop

119 Broad Street • Charleston, South Carolina 29401
Post Office Box 818 • Charleston, South Carolina 29402 • Phone (843) 853-2130 • Fax (843) 724-6387 • www.catholic-doc.org

Marital Difficulties

Any deacon or deacon candidate, whose marriage is undergoing serious stress, should make this known to the Director of Deacons. If this problem should move into the public forum, the Director of Deacons must be informed of the situation. Arrangements should be made for immediate counseling. Continuation in the program leading to ordination should be stopped and efforts made to save the marriage. Since marriage is the first vocation of a married deacon or candidate, it is imperative that this vocation be safeguarded. When the marital situation has been stabilized and a sufficient period of time has elapsed, the candidate may re-apply for the program of studies. The matter will then be determined by the Director of Deacons, after consultation with the Diocesan Bishop, as to whether the candidate should re-enter the program.

In the case of a permanent deacon, the Director of Deacons is to ask the deacon to go on inactive status. Should the deacon not wish to comply, the Director of Deacons may place him on inactive status. Again, counseling is essential. Everything possible should be done to assist the couple to resolve the problem. When and if, in the judgment of the Director of Deacons and after his consultation with the Bishop, the problem has been solved, and a sufficient amount of time has elapsed to indicate this, the deacon may apply to be returned to an active status.

In the unfortunate case of a legal separation or a divorce action taking place, the deacon is automatically placed on inactive status. Depending upon the nature of the case and the danger of scandal, the deacon may or may not be re-instated to function as a deacon. Only after consultation with the bishop of the diocese, may the Director of Deacons accept a request from a deacon to return to active status.

Celibacy Requirement

The Code of Canon Law maintains the requirement, whereby a married deacon who has been widowed may not enter a new marriage. In exceptional cases, the Holy See may grant a dispensation for a new marriage or release from the obligations of the clerical state. In these instances, a widowed deacon should request a meeting with the bishop to discuss initiating the petitioning process.

Sexual Misconduct

A deacon (or any cleric) who attempts even a civil marriage incurs an automatic suspension. If he is given a warning and does not have a change of heart and continues to give scandal, he can be dismissed from the clerical state. (CIC #1394)

If a deacon (or any cleric) has committed an offense against the sixth commandment of the Decalogue with force or threats or publicly or with a minor below the age of sixteen, the cleric is to be punished with just penalties, including dismissal from the clerical state if the case warrants it. (CIC #1395) Pedophilia, in any form, will not be tolerated by the diocese.

Support Groups

Deacons and their wives, as well as candidates and their wives, are encouraged to form local support groups to meet from time to time to assess their local needs and to assist and encourage each other in the ministry and in the family. It is left to the Diaconal Council and individual deacons to arrange for these groups.

NATIONAL ASSOCIATION OF DIACONATE DIRECTORS

The Diocese of Charleston is a member of the N.A.D.D. Deacon members from the diocese attend the annual NADD conference which are held at different locations each year.

REGION XIV U.S.C.C.B. – PERMANENT DEACONS

The Diocese of Charleston is active in Region XIV and takes part in the bi-annual conferences and continuing education. Member representatives regularly attend the fall regional meeting of Diocesan Directors.

IV. STRUCTURE OF THE DIACONATE COMMUNITY

The Office of the Diaconate

Philosophy and Administration

Goals:

The fundamental goals of the Office of the Permanent Diaconate of the Diocese of Charleston are: 1) to train and form, by study and prayer, men who have demonstrated active church service and leadership for diaconal ministry, and 2) to direct and support the ministry of permanent deacons in the diocese. To accomplish these goals, the Bishop of the Diocese established an Office for the Permanent Diaconate. A deacon formation program was reviewed and approved by the Bishop's Committee on the Permanent Diaconate in 1990. The Charleston program strives to put particular emphasis on the notion of the deacon "as one who serves." The goals of the program are these:

1. To provide theological formation that will prepare effective ministers of the Gospel, and provide enough knowledge of ecclesiastical sciences to make them competent in the specific ministry they exercise;
2. To provide the means for the spiritual development and growth of permanent deacons and candidates;
3. To provide pastoral formation that equips the deacon with the pastoral skills needed in his ministry;
4. To provide family formation that allows families to support enthusiastically their husbands and fathers;
5. To provide on-going support and direction for deacons and their families.

Staff:

The staff of the Permanent Diaconate Office of the Diocese of Charleston shares the responsibility for direction of various aspects of the program in the following way:

The Diocesan Director: (appointed by the Bishop)

- a) Has primary responsibility for program administration, for both the formation program and continuing education and retreats for deacons
- b) Coordinates the various formation programs, arranges for the screening and selection of candidates, and notifies candidates of their acceptance by the diocese.
- c) Will be available to arbitrate or give advice when problems and conflicts affecting permanent deacons and their ministry arise
- d) Proposes assignments for the deacons to the bishop for his appointment
- e) Maintains communications with the bishop, the pastors and priests, and the deacons of the diocese. He is also in contact with the Religious as needed.
- f) Submits an annual report to the bishop
- g) Submits a budget to the Office of Finance and receives and dispenses the approved funds for the diaconate program
- h) Relates to the wives of deacons and candidates concerning the participation of their husbands in the program and matters of importance to them
- i) Attends national and regional meetings of Diocesan Directors.

The Assistant Director: (appointed by the director with the approval of the bishop)

- a) Assists the Director in all of the above mentioned areas.
- b) Point of contact for Deanery Representatives
- c) Represents the program when the director is unable to be present
- d) Attends the national and regional meetings of Diocesan Directors

Diaconate Board:

Established in 2013, the Diaconate Board is an advisory committee that consists of the Director of the Permanent Diaconate, the Assistant Directors, and designated Diocesan Priests, Religious, and Deacons and wives.

The Board has the responsibility to assist with interviews for new applicants, identify strengths and weaknesses of the formation program and offer improvements, and to offer suggestions and resolutions for issues between Deacons and Pastors. Currently the Diaconate Board consists of the following members:

DIACONATE BOARD

Diocese of Charleston



Deacon Andre JP Guillet

Director of Deacons
Parish: Divine Redeemer, Hanahan
(843) 323-2384
aguillet@catholic-doc.org

Deacon Ron Anderson

Assistant Director
Parish: St. Peter's, Columbia
(803) 438-5246
dcnanderson@visitstpeters.org

Brother Edward Bergeron, CFC

Parish: St. John Church, North Charleston
(843)744-6201
brothered@saintjohncatholicsc.org

Sister Sandra Makowski, SSMN, JCL

Chancellor
(843)853-2130 ext. 201
smakowski@catholic-doc.org

Deacon & Mrs. Paul Rosenblum

Parish: St. Mary, Charleston
(843) 822-3572
paul.rosenblum@citadel.edu

Deacon & Mrs. James Walter

Parish: St. John the Beloved, Summerville
(931)472-9903
dcnjimw@gmail.com

Deacon Gabriel Cuervo

Assistant Director
Parish: St. Peter's, Columbia
(843) 714-0633
gcuervo@catholic-doc.org

Deacon & Mrs. Reginald Armstrong

Assistant Director
Parish: St. Anthony, Florence
(843)317-1934
rarmstrong@sc.rr.com

Rev. Edward Fitzgerald, JCL

Parish: St. Michael, Murrells Inlet
(843) 478-4190
padretrueblue@gmail.com

Very Rev. Jay Scott Newman, JCL, VF

Parish: St. Mary, Greenville
(864)414-9224
pastor@stmarysgvl.org

Rev. Patrick Tuttle, OFM

Parish: St. Anthony of Padua, Greenville
(864)233-7717
Friarpriest@gmail.com

Rev. David R. Whitman

Parish: Our Lady of the Hills, Columbia
(803)772-7400
olohdrw@sc.rr.com

*Est. April 2013
Revised: 2/25/15*

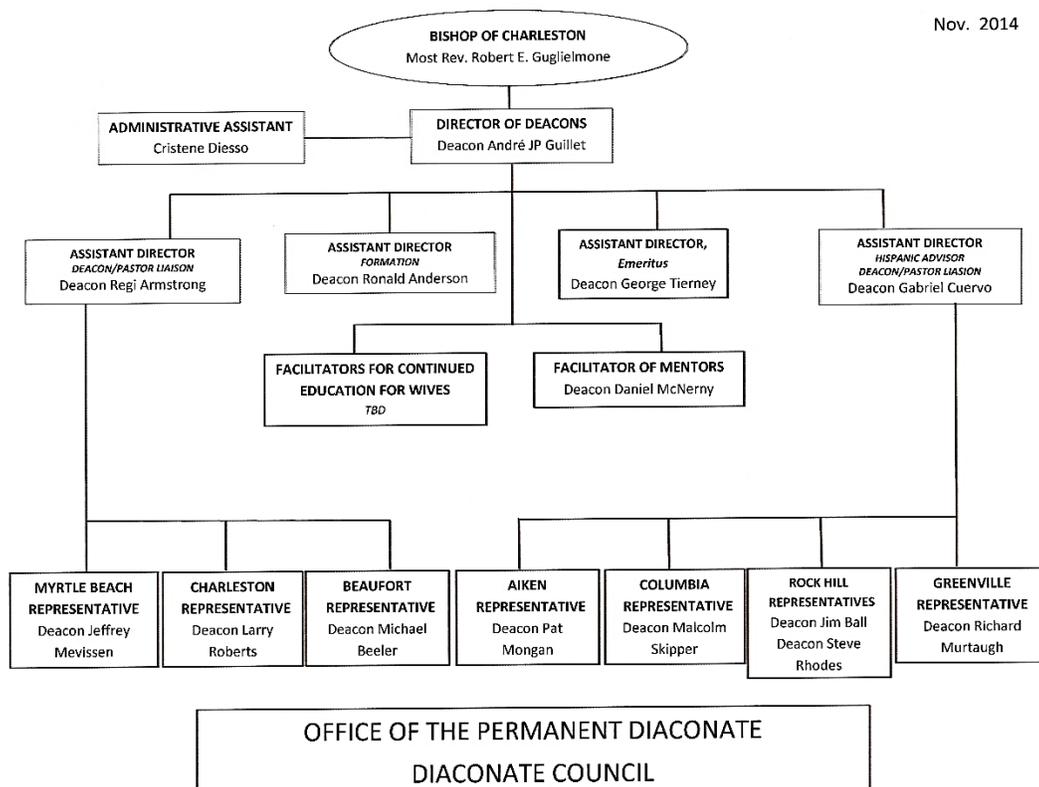
Diaconate Council:

The Diaconate Council consists of the Director and Assistant Directors, as well as Representatives from the seven diocesan deaneries.

Deanery Representatives are the point of contact for deacons within the given deanery. They report to the Director and Assistant Directors and pass along deanery information to the Diaconate Office. Representatives serve for three years. The role of a deanery representative is as follows:

- a) To form bonds with deacons and offer support
- b) Keep in touch with the widows and the retired deacons in their deanery
- c) Meet as a deanery at least twice a year. Wives, retired deacons, and widows should also be invited to these meetings. The gatherings should include discussions about the good, and the struggles the deacons are facing in their parishes.
- d) Inform the Office of the Permanent Diaconate of a Deacon who may be struggling with parish issues, health, or personal issues.

Currently the Diaconate Council consists of the following members:



ANNUAL DEACON RETREAT GENERAL SCHEDULE - JANUARY

Friday

3:00—4:00 PM Diaconate Council Meeting
4:00 PM Room/ Check In
6:00 PM Retreat Registration
7:00 PM Retreat Opening Session
8:45 PM Evening Prayer
9:00 PM Reception

Saturday

7:00 AM Morning Prayer
7:15 AM Holy Mass
7:30—8:30 AM Breakfast
9:00 AM Retreat Session
10:00 AM Break
10:30 AM Retreat Session
12:00 PM Lunch On Your Own
Free Time
4:00 PM Regional Meetings
5:30 PM Holy Mass
7:00 PM Banquet
9:00 PM Evening Prayer & Reception

Sunday

7:30—8:30 AM Breakfast
9:00 AM Morning Prayer
9:30 AM Retreat Session
11:00 AM Closing Prayer, Announcements, and
Departure for Home

Continuing Days of Education
March & November

9:00	Sign In / Coffee & Donuts
9:15	Liturgy of the Hours
9:30	First Session
11:30	Holy Mass
12:00	Lunch
1:00	Second Session
2:30	Final remarks
3:00	Dismissal