



SAINT STEPHEN
DEACON & MARTYR

PERMANENT DIACONATE FORMATION DIRECTORY

CONTENTS

PREFACE		3
CHAPTER ONE:	INQUIRY, DISCERNMENT AND SELECTION	
	A. Norms	4
	B. Overview and Structure	5
	C. Plan for Learning – Inquiry/Discernment	7
	D. Assessment and Documentation	8
CHAPTER TWO:	ASPIRANT PATH	
	A. Norms	11
	B. Requirements and Screening Procedures	12
	C. Plan for Learning – Aspirancy	28
	D. Assessment and Documentation	30
CHAPTER THREE:	CANDIDATE PATHS	
	A. Norms	34
	B. Overview and Structure	36
	C. Plan for Learning – Candidacy	37
	D. Assessment and Documentation	41
CHAPTER FOUR:	POST ORDINATION	
	A. Norms	58
	B. Overview and Structure	58
	C. Plan for Learning – Post Ordination	58
	D. Assessment and Documentation	62
TABLE OF FIGURES		63
A SELECTED BIBLIOGRAPHY		64
APPENDIX:		
	A. Guidelines for Spiritual Directors	67
	B. What Is a Mentor?	70
	C. What Does A Mentor Do?	71
	D. What Are Portfolios?	73
	E. Archdiocese of Atlanta Diaconate Database	74

PREFACE

Jesus the Christ, on the night He was betrayed, established the sacramental and communal Church with the First Eucharist. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men as “deacons” who could free the bishops of their more secular and temporal duties. Historical testimony of the generations that followed shows that the deacon had a special link with the bishop, as the diaconate quickly became a recognized and important office in the Church.

In the centuries that followed, the Church continued to grow under the guidance of the Holy Spirit. Likewise, the work of the deacons evolved into three major areas: liturgical, doctrinal, and charitable. In regard to liturgy, they fulfilled such roles as proclaiming the Gospel at Holy Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, and distributing Holy Communion. In regard to doctrine, teaching duties for deacons included giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the work of the deacons 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 were termed “transitional” deacons.

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

On 18 June 1967, Pope Paul VI issued “*Sacrum Diaconatus Ordinem*,” a document that re-established the permanent diaconate for the Western Church. In May of 1968, the Roman Catholic bishops of the United States petitioned the Holy See for permission to restore the diaconate in our country. The Apostolic Delegate informed our bishops on 30 August 1968 that Pope Paul VI had acceded to their request. The National Conference of Catholic Bishops created a standing committee on the diaconate in November 1968. Beginning in 1971, with *Permanent Deacons in the United States: Guidelines on their Formation and Ministry*, the committee published a lengthy series of monographs as a national catechesis on the diaconate. Following the direction of the Second Vatican Council, the Archdiocese of Atlanta re-established the diaconate with the ordination of its first deacons in 1977.

This *Roman Catholic Archdiocese of Atlanta Policies and Procedures Manual for Deacons (PPM)* reflects many hours of prayer, discussion, study, and collaboration among many people within the Archdiocese of Atlanta. This PPM was created to bring into compliance a diaconate that reflects the *Basic Norms for the Formation of Permanent Deacons* and *The Directory for the Ministry and Life of Permanent Deacons*, two documents given to the Universal Church (respectively) by the Congregation for Catholic Education and the Congregation for the Clergy (1998).

With the promulgation of the *General Instruction of the Roman Missal* (19 March 2003), the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* (26 December 2004), and the installment of Archbishop Wilton D. Gregory as the 6th Archbishop of the Archdiocese of Atlanta (January 17, 2005), this *Roman Catholic Archdiocese of Atlanta Policies and Procedures Manual for Deacons* has been developed and published. It is a living document, to be revised as the diaconate continues to evolve in our diocese and continues to strengthen the ministerial life of the Universal Church.

This Manual, along with the Directory of Policies and Procedures, represent a total plan for the diaconate in the Archdiocese of Atlanta.

CHAPTER ONE

INQUIRY, DISCERNMENT AND SELECTION

SECTION A: NORMS

- The inquirer who seeks consideration for ordination to the permanent diaconate needs to enter into dialogue with his parish
- It is the pastor who is required to initially present him for diaconal formation. (174)*
- A formal application process, as well as a committee on admission and scrutinies, should be in place to review and nominate applicants. (175, 284)
- As part of the application process, those charged with admission must—with appropriate care for confidentiality and manifestation of conscience—explore for the presence of canonical impediments to ordination. If canonical dispensations are required, these must be obtained before admission to aspirant formation. (176)
- Required application documents are listed in paragraph 178.
- With acceptance into aspirant formation, the admission process continues with an assessment of readiness for entrance into the candidate path in formation. (181)

* Numbers in () refer to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

SECTION B: OVERVIEW AND STRUCTURE

The recruitment and selection of qualified men as candidates for the diaconate is a collaborative ministry between the Office of Permanent Diaconate, the Archbishop, and the respective Pastors in the Archdiocese of Atlanta.

The first personal stir of a possible vocation to the diaconate often begins with the seeking of information about the diaconate and formation. The Inquirer usually enters into dialogue with his parish since it is the pastor who is required to initially present him for diaconal formation. The Office of Permanent Diaconate coordinates all the activities of the inquiry path - from promotion and recruitment, to clarifying criteria and diaconal roles, and eventually to recommending successful inquirers to the Archbishop.

It is critical that sufficient time be allowed for in depth discernment, not only on the part of the potential applicant but also for his Pastor, before any recommendations are made to the Diaconate Advisory Board. Pastors should be alerted at least six months prior to a formal request from the Diaconate Advisory Board for a list of potential candidates.

The assistance of the Parish Community in this process is absolutely necessary. In many cases the Pastor may know very little about the potential candidate, especially in the case of a newly appointed pastor. This can be accomplished by soliciting input from the Pastoral Council and the leaders of the various ministries. Input from other clergy in the parish is also important. There should be particular emphasis on sacramental activities and on service activities - both within and outside the Parish.

The pastor should personally invite those recommended to receive information regarding the diaconate. What is the Diaconate....What is expected of the Deacon....What is involved in becoming a Deacon....What is expected of the Deacon's spouse and family, etc.

Upon nomination by the pastors of the Archdiocese, inquirers and their wives are invited to a series of discernment gatherings and workshops. Usually these sessions are four (4) hour periods of information and discernment. The content and processes associated with the discernment experiences are driven by the *Demonstrated Standards of Readiness* recommended by the NCCB Bishop's Committee on the Diaconate. These are minimum standards established for successful inquirers. Figure 1 below outlines these expectations.

The Inquiry-Discernment period leads ultimately to a formal application and interview process for the applicant and his wife. The Admissions and Scrutinies Committee then makes nominations to the Archbishop. The Archbishop makes the final decision whether to admit an applicant into the Aspirant path.

Figure 1

INQUIRY LEVEL DEMONSTRATED STANDARDS OF READINESS

When searching for possible deacon candidates the following dimensions should be used as guidelines.

- Human Dimension
 - Good Interpersonal communication skills
 - A realistic perspective on his life
 - Able to speak appropriately of his personal limitations with a sense of how these affect his life, family, employment and present service ministry
 - Able to successfully balance and prioritize his commitments to family, work, leisure, and ministry to demonstrate self-discipline in his life
- Spiritual Dimension
 - God's Redeeming activity in his state of life, experience, and ministry
 - The importance of a personal and communal prayer life
 - Able to reflect/meditate with faith on his life with a sense of discovering God's will for him
 - Conveys examples of God's presence in his life
 - Has or will commit as a reader or extraordinary minister of the Eucharist, to serve his parish community, especially in charity and outreach to the needy; to be responsible and confident
 - Demonstrates a commitment to a consistent pattern of prayer; participates frequently in the Eucharist and the Sacrament of Reconciliation; participates in retreat experiences or a renewal group
 - Can support others' growth in prayer; to show interest in sharing and serving with others
- Intellectual Dimension
 - The basic teachings of the Church
 - Demonstrates familiarity with the Bible and the Catechism of the Catholic Church
 - Sufficient intellectual capacity to complete the academic work of the formation program and to carry out diaconal tasks
- Pastoral Dimension
 - Living the Gospel in his life, home, place of employment, and neighborhood
 - Able to connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities
 - Able to be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teachings
 - Able to be a good leader and a good follower

- Diaconal Vocation and Ministry
 - Feels a personal call to diaconal ministry within the Church and a realistic sense of his capacity to commit himself to it in fidelity to his state in life and employment, with sufficient time for formation
 - Witnesses to Gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and articulates reasons that support his desire to be a deacon
 - Is interested in and attracted to the diaconal ministry of word, liturgy, and charity
 - A desire to be of service, beyond liturgical ministries
 - Can support and assist his pastor, as a representative for the parish community
 - Can be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging it is the Church that verifies the call

SECTION C: PLAN FOR LEARNING - INQUIRY/DISCERNMENT

(New Proposal)

The information/inquiry sessions are designed to create a climate in which both the Inquirer and the Archdiocesan Church are able to enter into an intensive mutual screening process.

This process consists of four (4) four-hour sessions as indicated below. All sessions typically end in reflection with suggestions for journaling during the intervening time period.

Topics to be addressed in Discernment Gatherings:

- The Inquirer is introduced to the role and function of the deacon in the church.
- Given a focus on The History, Theology, and Doctrine of the Diaconate
- The Inquirer and his wife begin to deepen their understanding of the will of God for themselves as they share feelings about the challenges and opportunities for the post-Vatican II Church and the diaconate in the third millennium.
- Inquirers and wives explore the life and ministry of the deacon from the pastoral contexts of Word, Liturgy, and Charity.
- An overview of the spiritual, intellectual, and pastoral dimensions is presented.
- The Inquirer and his wife are presented with a view of the deacon as person of God, called to fulfill a specific role within the church.
- Inquirers and their wives participate in the Eucharist with the Archbishop presiding.

Possible workshops:

- Refocus Marriage Assessment
- Catechetical Assessment

SECTION D: ASSESSMENT AND DOCUMENTATION

Documentation

An electronic database (See Appendix XX) is created to manage the body of necessary information that is obtained from the various sources cited above. In addition, interviewers complete rating forms (Figure 2) for each applicant, thus producing an estimate of the attainment of the projected minimum outcomes.

Pastor Participation

At every level of formation it is imperative that good input is received from the Pastor of the Inquirer, Aspirant or Candidate.

Failure to receive the requested evaluation forms from Pastors, or their delegate, will result in the individual not proceeding to the next level of formation.

Judgments and Nominations (New Proposal)

The Archdiocesan Admissions and Scrutinies Committee develops a process for reviewing the application and all of the other assembled information on the applicants. Having collated the assembled information, the Admissions and Scrutinies Committee enters a period of study and review. The Committee then nominates to the Archbishop only those applicants whom they have judged as possessing the necessary qualities for entrance and successful completion of the aspirant path.

Decision

The Archbishop is the one who makes the final decision whether to admit an applicant into the Aspirant path. Acceptance into the aspirant level does not presume admittance Candidacy.

Figure 2

RATINGS ON DEMONSTRATED STANDARDS OF READINESS (INQUIRY LEVEL)

As a result of the inquiry and discernment experiences the successful inquirer will be able to demonstrate the following abilities or skills. On a scale of 1 to 5, rate the extent to which you estimate that each ability has been demonstrated (1 = low, 5 = high).

Human Dimension

- ____ 1. Speak appropriately of his personal limitations and known boundaries with a sense of how these affect his life, family, employment, and present service ministry.
- ____ 2. Balance and prioritize his commitments to family, work, leisure, and ministry; to be self-disciplined.

Spiritual Dimension

- ____ 3. Reflect/meditate in faith on his life with a sense of discovering God's will.
- ____ 4. Convey examples of God's presence in his life.
- ____ 5. Commit to serve his parish community, especially in charity and outreach to the needy; to be responsible and confident.
- ____ 6. Be both a leader and a follower.
- ____ 7. Fulfill a commitment to a pattern of prayer, to participate frequently in the Eucharist and the Sacrament of Reconciliation and to participate in retreat experiences or a renewal group.
- ____ 8. Support others' growth in prayer, to show interest in sharing and serving with others.
- ____ 9. Demonstrate familiarity with the Catechism of the Catholic Church.

Intellectual Dimension

- ____ 10. Demonstrates familiarity with the Holy Bible and the Catechism of the Catholic Church.
- ____ 11. Sufficient intellectual capacity to complete the academic work of the formation program and to carry out diaconal tasks.

Pastoral Dimension

- ___12. Connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities.
- ___13. Be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church’s teaching.

Diaconal Ministry

- ___14. Witness to gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and to articulate reasons that support his desire to be a deacon.
- ___15. Be interested in and attracted to the diaconal *munera* of word, liturgy, and charity.
- ___16. Be of service, beyond liturgical ministries, through church or civic involvement.
- ___17. Support and encourage his pastor, as a representative for the parish community and staff.
- ___18. Be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging that ultimately it is the Church that verifies the call.

Name of Applicant _____

Name of Interviewer _____

Interview Date _____

Overall Impression of Interviewer (Rate 1 to 5) _____

CHAPTER TWO

ASPIRANT PATH

SECTION A: NORMS

- The aspirant path is primarily a time to discern the readiness of the aspirant to be nominated to the diocesan Ordinary for acceptance into the candidate path in diaconal formation. (182)*
- A handbook should be available to aspirants detailing the components of the program, rationale and guidance for assessment, and the expectations and responsibilities of the aspirants, including the wife of a married aspirant. (184)
- The aspirant phase, which will ordinarily last one year, involves discernment with emphasis on spiritual readiness, intellectual capacity, and pastoral abilities. (185)
- The aspirant path must create an environment in which the wife of a married aspirant can give her consent to her husband's continuance in formation. More essentially, it must ascertain her compatibility with her husband's diaconal vocation and eventual ministry. (186)
- The objectives and content for intellectual formation at the aspirant level should communicate a deeper knowledge of the faith and church tradition, as well as diaconal theology and spirituality, and should include meetings for prayer, instructions, and moments of reflection that will ensure the objective nature of vocational discernment. (196)
- The conclusion of the aspirant path in formation is determined through a formal assessment conducted by the committee on admission and scrutinies. (198)
- After the aspirant path is completed, the aspirant is selected by the Archbishop. The aspirant then begins the candidate path in formation with the Rite of Admission to Candidacy, which is to be celebrated as soon as possible and in a proper manner. (201)
- A retreat should precede the Rite of Admission to Candidacy.
- A certificate indicating the reception, date, place, and the name of the presiding prelate must be prepared and signed by the chancellor and officially sealed. This document is to be maintained carefully in the candidate's personal file and recorded in the diocesan book on ministries and ordinations. (203)

* Numbers in () refer to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

SECTION B: REQUIREMENTS AND SCREENING PROCEDURES

- **Who Can Apply**

- A man in good standing in the Church, having been a member for not less than five (5) years and in the Archdiocese of Atlanta not less than three (3) years.
- He must be between the ages of 32 and 60 years old.
- A citizen of the United States of America or a Permanent Resident holding a valid “Green Card.”
- Have stable employment and a fiscally sound financial history.
- Be without a criminal record.
- Possess a minimum of a high school diploma and be capable of college level studies.
- Must be able to read, write and speak English. However, papers may be written and submitted in Spanish if that is the applicant’s first language.
- If married, there must be evidence of a stable and growing marriage relationship. The applicant must be in a valid marriage recognized by the Roman Catholic Church. His spouse must be willing to support her husband actively through formation and in his ministry.
- Married men should be married at least five (5) years and living examples of the Sacrament.
- Married men with young children must not deprive their children of adequate quality time with their father, nor place an undue burden on their wives.
- Single men must be committed to a life of celibacy subsequent to ordination.
- Minimum age for married applicants is thirty-five (35) and thirty (30) for single men.
- Maximum age for applicants is sixty (60).
- The applicant should possess a history of active participation in pastoral ministry in his parish.
- The applicant must be capable of committing a minimum of two (2) Saturdays per month to formal classroom studies and not less than ten (10) hours per week for additional studies.
- The applicant must be committed to serving the Archdiocese of Atlanta after ordination.

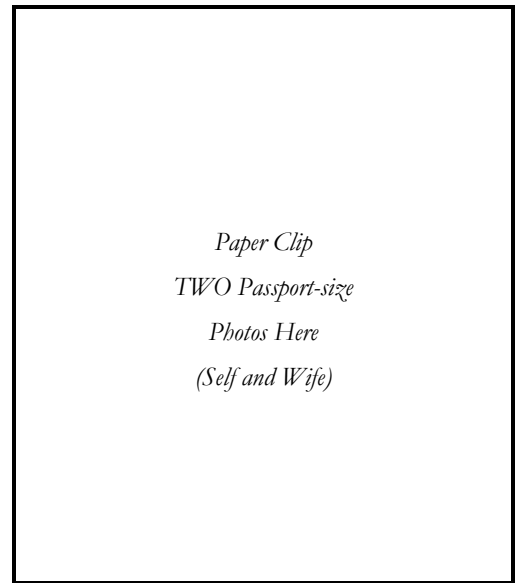
- **Application and Screening Procedures**

- Upon reaching the application stage, the assessment of an inquirer's readiness is accomplished through processing the following:
 - Completion of Confidential Personal Data Form (Figure 3)
 - Recommendation Form (Figure 4)
 - Letters of Reference
 - Completion of Applicant Personal Narrative in which the applicant describes his faith journey in considerable detail (The finished copy is to be typewritten)
 - Interview of applicant and wife with a Deacon and his wife (Figure 5)
 - Interviews with members of the Admissions and Scrutinies Committee
 - Assurance of ministry opportunities for an applicant by his Pastor
 - Assurance of cooperation from the applicant's Pastor
 - Informal assessments offered by members of the diaconal community throughout the inquiry/discernment experience
 - Completion of a psychological evaluation and follow-up conference for applicant (and his wife, if married) with an accredited clinical psychologist approved by the director.
 - The psychological evaluation becomes part of the applicant's personnel file, which is to be maintained by the Diaconate Office.
 - Results of the Marriage Refocus and the results of the Catechetical Assessment are available for each formal applicant.

Figure 3

Archdiocese of Atlanta

Application For Permanent Diaconate Formation Program



INSTRUCTIONS: Type or print clearly. Please answer all questions as completely and accurately as possible. Use approximations when necessary, but indicate that you are doing so. This completed form should be returned promptly to: Office of the Permanent Diaconate | 680 West Peachtree St. NW | Atlanta, Georgia 30308

I. PERSONAL INFORMATION

Name: _____
(first) (middle) (last)

Street Address: _____

City: _____ State: _____ Zip Code: _____

Occupation: _____ Employer: _____

Business Address: _____

City: _____ State: _____ Zip Code: _____

E-Mail Address: _____ Soc. Sec. _____

Telephones: Home: _____ Fax: _____ Cell: _____

Work: _____

Date of Birth: _____ Place of Birth: _____

Citizenship (if born outside the United States): _____

Permanent Residency Date: _____ Expiration Date if any: _____

Date of Baptism: _____ Church: _____

City: _____ State: _____

Date of Confirmation: _____ Church: _____

City: _____ State: _____

Present Parish: _____

City: _____ State: _____

Number of years in: Present Parish: _____ Atlanta Archdiocese: _____

Current marital status: Single: Widowed: Separated: Married:

If currently married:

Number of years in Current Marriage: _____

Were you ever previously married? Yes No

If previously married: Number of marriages: _____

How did marriage(s) terminate? Previous Spouse Died Civil Divorce

If you obtained a civil divorce, have you obtained an annulment from the Roman Catholic

Church? Yes No

If yes, date Granted: _____ Granted by: (Arch)Diocese: _____

- Note: a. Enclose copy of Nullity Decree and any stipulations or prohibitions.**
- b. If there were more than one previous marriage, repeat the above information for each marriage on a separate sheet.**

Have you ever been a seminarian or candidate for a religious order? Yes No

If yes, please explain: _____

Please answer the following questions by checking either "Yes" or "No".

- 1041.1 Do you labor under any form of insanity or other psychic defect? Yes No
- 1041.2 Have you committed the delict of apostasy, heresy or schism? Yes No
- 1041.3 Have you attempted marriage, even a civil one, either while impeded from entering marriage due to an existing matrimonial bond, sacred orders or a public perpetual vow of chastity, or with a woman bound by a valid marriage, or by the same type of vow? Yes No
- 1041.4 Have you committed voluntary homicide or procured an effective abortion or cooperated in either? Yes No
- 1041.5 Have you ever seriously and maliciously mutilated yourself or another person or attempted suicide or assisted another person in attempting suicide? Yes No

II. WIFE AND FAMILY (to be completed if married)

Wife's full maiden name: _____

Her date of birth: _____ Religion: _____

Wife's occupation: _____ Her employer: _____

Was your wife ever married before? Yes No

If previously married: Number of marriages: _____

How did marriage(s) terminate? Previous Spouse Died Civil Divorce

If she obtained a civil divorce, did she obtain an annulment in the Roman Catholic Church?

Yes: No

If yes, date Granted: _____ Granted by: (Arch)Diocese: _____

- Note: a. Enclose copy of Nullity Decree and any stipulations or prohibitions.**
- b. If there were more than one previous marriage, repeat the above information for each marriage on a separate sheet.**

Was your wife ever in religious life? Yes No

If yes, please explain: _____

Does your wife support your application to the Diaconate? Yes No

Would your wife sign a statement supporting your application and, God willing, ordination? Yes No

Children				
Child's Name	Year Born	Occupation	Location	Married

Does any member of your family currently have any medical or psychiatric condition that requires the regular services of a physician or hospitalization? Yes No

If yes, please explain: _____

III. APPLICANT'S ACADEMIC BACKGROUND

List ALL schools attended, year of graduation, and degrees if applicable:

Name of School	City and State	Year of Graduation	Degree

VI. LEGAL AND FINANCIAL SITUATION

Have you ever been charged with or arrested for any criminal offense other than minor traffic violations? Yes No

If yes, on what charges? _____

Date of arrest: _____ City: _____ State: _____

Age at time of arrest: _____ Disposition: _____

Indicate here any potential or pending legal actions, both civil and criminal, involving you or a member of your family: _____

Evaluate your financial circumstances, favorable or unfavorable. Do not state specific earnings or income, but generally describe your financial solvency:

Have you ever declared bankruptcy? Yes No

VII. PHYSICAL HEALTH BACKGROUND

Personal Physician's Name: _____

Street Address: _____

City: _____ State: _____ Zip Code: _____

Date of last physical: _____

Number of days missed at work during the past year due to illness: _____

Do you smoke? Yes No If yes, how much? _____

Do you drink alcoholic beverages? Yes No

If yes, classify your drinking: Light Moderate Social Heavy

Do you use prescription drugs to control a medical condition? Yes No

If yes, specify condition: _____

Have you ever used illegal drugs? Yes No

Do you currently use illegal drugs? Yes No

VIII. RELIGIOUS BACKGROUND

How often do you attend Mass? _____

Have you ever been away from the Church for a period of time? Yes No

If yes, how long? _____ Date Returned: _____

Have you ever belonged to a church or religious body other than the Latin Rite of the Catholic Church?

Yes No

If yes, what denomination? _____

Date entered Latin Rite of the Catholic Church: _____

List ways you have been involved in your church, (*e.g., Mass server, choir, lector, eucharistic minister, youth minister, etc.*). _____

IX. DISCERNMENT OF YOUR VOCATION TO THE DIACONATE

Why do you want to become a deacon? _____

What gifts do you have that would aid in diaconal ministry? _____

Describe any concerns you may have, (*e.g., family, employment, schedule, retirement plans, financial, health, etc.*).

X. REFERENCES

Please give us the names and addresses of the following persons whom we will contact to provide references for you. **Applications will be returned if complete information is not provided below.**

a. Parish Council Member: _____
Street Address: _____
City: _____ State: _____ Zip Code: _____

b. Employer/Supervisor (*if self employed, a professional colleague*): _____
Street Address: _____
City: _____ State: _____ Zip Code: _____

c. Two members of your present parish who have known you for at least three years:
Name: _____
Street Address: _____
City: _____ State: _____ Zip Code: _____

Name: _____
Street Address: _____
City: _____ State: _____ Zip Code: _____

XI. DOCUMENTS TO BE INCLUDED WITH APPLICATION

- a. *Two recent photographs, one of yourself and one of your wife (attach where indicated on front page).*
- b. *Certificate of Baptism (dated within six months of date of application)*
- c. *Certificate of Confirmation (dated within six months of date of application)*
- d. *Certificate of Church marriage or copy of Civil Marriage Certificate (where relevant)*
- e. *Decree of Nullity (if either you or your wife were divorced and remarried)*
- f. *Copy of Green Card (if permanent resident)*
- g. *Copy of Naturalization papers (where relevant)*
- h. *Health Evaluation*
- i. *High School and College Transcripts from the institution*
- j. *Archdiocese of Atlanta Safe Environment Package*

ATTESTATION

I attest that all information submitted to the Archdiocese of Atlanta pertinent to the Application to the Permanent Diaconate Formation Program is true and complete to the best of my knowledge. I recognize that the information requested by the Archdiocese will be provided in confidence and will become the property of the Archdiocese of Atlanta and will not be accessible to me. I understand that the decision for me to be accepted or not to be accepted will be made at the discretion of the Archbishop of Atlanta with the advice of the Diaconal Formation Review Board and that there is no obligation on their part to report to me the reasoning behind any or all decisions regarding this application. I also agree to authorize the Director of Formation to release any and all the information including but not limited to:

- Application form
- Medical health forms
- Recommendation letters or forms
- Transcripts including SAT, ACT, or GRE scores

To those he deems necessary and relevant in the application process.

Date: _____ Applicant's Signature: _____

Figure 4
ARCHDIOCESE OF ATLANTA
OFFICE OF THE PERMANENT DIACONATE
REFERENCE FORM

Name of Applicant _____ Your Name _____

Your relationship to the Applicant _____

How long have you known the Applicant? _____

Do you feel that a 5-year period of study will affect or compromise any of the following aspects of his life:

Family Life Yes No *Social Life* Yes No *Work* Yes No

Do you feel he has a good relationship with parishioners/fellow workers: Yes No

What are his shortcomings in the above areas? _____

Do you feel he maintains a good balance between family, work & church: Yes No

Is he a good communicator Poor Fair Good Excellent

Is he personable? Yes No

Is he a “yes” man? Yes No

To your knowledge does he compromise his principles? Yes No (explain on reverse)

What extra-curricular activities does he participate in outside family, work and church?

Do you consider him to be a viable candidate for ordination in the Catholic Church?

Yes No

If you answered no, please explain why? _____

Do you have any reservations in making this recommendation? Yes No

If you answered yes, please explain why? _____

Signature _____ Date _____

Please return completed form to: Office of Permanent Diaconate
Archdiocese of Atlanta
680 W Peachtree Street NW
Atlanta, GA 30308-1984

If you have additional information that you feel would be helpful to the selection committee please provide it on a separate sheet.

Figure 5
ARCHDIOCESE OF ATLANTA
DIACONAL FORMATION PROGRAM
APPLICANT/SPOUSE INITIAL INTERVIEW
FOR ADMISSION TO ASPIRANCY

(Revised 03/13/06)

APPLICANT _____

Names of Interviewer _____ Interview Date _____

Note: During the interview process try to determine who is the dominant individual in the marriage. Questions 2-21 are primarily directed at the candidate.

1. How long have you been married?
How many children do you have? Ages?
2. Why do you believe ordained ministry is your “calling” in the Catholic Church?
3. How was the “call” to the permanent diaconate recognized?
4. How do you expect that ordination would impact your marriage and family? How have your children reacted to this?
5. Do you and your wife both work?
6. How demanding is your work in terms of hours, travel, stress, etc.?
7. How will work be compromised by formation?
8. How will formation be compromised by work? Will you be able to attend all Saturday sessions?
9. Tell us about Church ministries in which you are currently involved and why you have chosen them:
What are they?
What is your role?
How long have you been involved?
How do you prepare for this (these) ministries?
What have you learned about yourself from this work?

10. Tell us about Church ministries in which you are no longer involved?

What was your role?

How long were you involved?

Why are you no longer involved?

What have you learned about yourself from this work?

11. What is your perception of the role of the permanent deacons?

12. What differentiates this role from that of a lay minister?

13. What differentiates this role from that of a priest?

14. What qualities should a permanent deacon possess? Which do you feel you possess?

15. Tell us about your spiritual life:

Do you have a spiritual director?

When did you make your last retreat?

Describe your personal and family prayer life?

What books have you read recently?

16. How has your spiritual life effected your marriage?

17. What impact have children had on your marriage?

18. How do you and your wife deal with problems in your marriage?

19. Do you have a temper? _____ If so, how do you deal with anger issues?

20. What is important to you in:

Marriage

Family

Friends

Work

Church

21. How or what is the Magisterium?

22. Does the Church have any teachings which you find difficult to accept?

Which do you find personally find most difficult and why?

Which do you feel most Catholics have difficulty accepting and why?

23. Why do you want to become a deacon?

24. This series of questions are to be directed to the wife.

Do you support your husband in pursuing the diaconate?

How have you encouraged or discouraged him?

In what ways would you consider your husband being ordained a deacon to be:

An asset:

A liability:

Tell us how you would feel about possibly being left out of some of your husband's ministries?

What are your greatest concerns about your husband becoming a deacon?

How do you envision participating within your husband during the five years of formation?

What compromises do you believe will result in your marriage and family life if your husband is ordained a deacon?

Why do you believe your husband wants to be a permanent deacon?

SECTION C: PLAN FOR LEARNING – ASPIRANCY (New Proposed)

The *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* states:

“Although some aspects of the aspirant path may be linked with other lay apostolate formation programs in a diocese, the aspirant path must be a distinctive program that provides for a thorough discernment of a diaconal vocation. Therefore, it must provide an appropriate initiation into diaconal spirituality; supervised pastoral experiences, especially among the poor and marginalized; and an adequate assessment of the aspirant’s potential to be promoted to candidate formation, and ultimately to ordination. The aspirant path also must enable the formation personnel to create an environment in which a wife of a married aspirant can be appropriately prepared to give her consent to his continuation, and more essentially, to ascertain her compatibility with her husband’s diaconal vocation and eventual ministry.

During this period of discernment, the aspirant is to be introduced to the study of theology, to a deeper knowledge of the spirituality and ministry of the deacon, and to a more attentive discernment of his call. This period is also a time to form an aspirant community with its own cycle of meetings and prayer. Finally, this period is to ensure the aspirant’s regular participation in spiritual direction, to introduce him to the pastoral ministries of the diocesan Church, and to assist his family in their support of his formation.”

The formation team of the Archdiocese of Atlanta organizes meetings to accommodate the secular employment, personal, and family commitments both of students and of instructors involved in the aspirant path.

Complete this section.

Schedule for Groups and Events:

Recommendations of the Self Study Committee:

- Aspirancy program should be independent of the Candidacy Formation Program
- An Associate Director should be responsible for Aspirancy
- Create the suggested Aspirancy Handbook
- Utilize the chapel by keeping them there to place an emphasis on spirituality
- More involvement for wives
- Understanding of the balance required with family/work/ministry
- More emphasis on the role of the deacon as servant
 - More than just preaching and liturgy
- Good self evaluation would be beneficial
- Stress the need for development in all four dimensions
- Spiritual Directors should be assigned at this stage
 - Approved list from Archbishop

Course Schedule

Complete this section

Curriculum

Atlanta Formation Directory Final Draft no comments.doc – Final Draft

Confidential

Catechism of the Catholic Church
Diaconal Spirituality
History of the Diaconate
Psalms as Prayer
Diaconal Roles

Course syllabi are listed on the Archdiocese of Atlanta Formation web site:

<http://atlantadiaconateformation.com/aspirancysyllabi.htm>

SECTION D: ASSESSMENT AND DOCUMENTATION

Collecting Information:

Considerable information is already within the student's record once they have reached the Aspirant stage of formation. The Aspirant period provides even more opportunity for collecting information toward the core issue - discerning the capability and the readiness of the Aspirant to be nominated to the Archbishop for acceptance into Candidacy.

Sources of information unique to the Aspirant path include:

- An assessment provided by the pastor which includes a reaction of the parishioners (Figure 13)
- Assessments from organized programming in spirituality, basic theology, and social justice (Need evaluation forms/format created)
- Rating responses (Figure 6) from formation team members, class deacon, mentors, and others
- Mentor evaluation (Figure 14)
- Class Deacon evaluation (Figure XX) (Needs to be created)
- Formal assessments of the Admissions and Scrutinies Committee
- Other anecdotal or incidental information that the formation team may collect

It is significant to note that the Demonstrated Standards of Readiness are established as minimums to be attained and completed during the Aspirant period. These performance outcomes are constant as demonstrations of readiness for Candidacy.

Documentation:

An electronic database is maintained to manage the information that is obtained from the various sources cited above. For instance, all members of the formation team complete rating forms (Figure 6) for each Aspirant. This produces a broad-based documental estimate of the Aspirant's attainment of the projected minimum outcome.

Judgments and Nominations:

The Archdiocesan Admissions and Scrutinies Committee develops a process for reviewing all the assembled information on the Aspirants. The Director, on behalf of the committee, prepares a declaration for the Archbishop that outlines the profile of the Aspirant's personality and a Judgment of Suitability.

Decision:

The Archbishop selects those who will be admitted to Candidate formation. Enrollment into Candidate formation does not constitute any right necessarily to receive diaconal ordination.

Figure 6

RATINGS ON DEMONSTRATED STANDARDS OF READINESS ASPIRANT LEVEL

As a result of continued discernment during the Aspirant phase emphasizing spiritual readiness and pastoral abilities, the successful aspirant will be able to demonstrate the following abilities and skills: On a scale of 1 to 5 rate the extent to which you judge that each ability has been demonstrated (1=low, 5=high).

Human Dimension

1. _____ Be self-reflective; reveal himself appropriately, sharing his experiences and attitudes with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; be both a leader and follower.
2. _____ Use his knowledge to encourage others to reflect and share their experience in dialogue and action.
3. _____ Demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments.
4. _____ Be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences.
5. _____ Be open to change through reflective growth in understanding; to express his position candidly in sharing for study and dialogue, neither intimidating nor being intimidated in doing so.
6. _____ Integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone.
7. _____ Contribute to and utilize a support system.

Spiritual Dimension

8. _____ Reflect theologically on his faith experience through regular spiritual direction.
9. _____ Pray the scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit.
10. _____ Enable others to reflect upon their faith journey in terms of their Baptismal call and ministry.

11. _____ Fulfill a regular commitment to a pattern of personal and communal prayer through frequent praying of the liturgy of the hours, especially morning and evening prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation, personal prayer and reading of the Bible, and devotion to Mary and to the saints.
12. _____ Plan and lead communal prayer.
13. _____ Ascertain, if married, the quality of his relationship with his wife and children and the need for dialogue and mutual consent to continue in formation and move forward toward ordination; to make, if unmarried, a commitment to perpetual celibacy and live a single lifestyle in an appropriate manner.
14. _____ Practice in prayer and action an attitude of discipleship to Christian unity, desiring to know more about other Christian denominations and other faith experiences and finding ways for mutual action in serving human needs.

Intellectual Dimension

15. _____ Articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching.
16. _____ Speak informally on Christian vocations and ordained ministry, particularly the Order of Deacon and its threefold ministries of word, liturgy, and charity; to relate this knowledge to personal and communal vocation discernment.
17. _____ Participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick.
18. _____ Experience and invite others into meaningful expressions of prayer and forms of Christian spirituality.
19. _____ Refer others to appropriate pastoral resources as needed.

Pastoral Dimension

20. _____ Name appropriate theological resources useful to ministerial study and service.
21. _____ Communicate effectively in spoken and written word.
22. _____ Use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multi cultural resources.

23. _____ Link in reflection, his pastoral and personal experiences to theology - apprehending God's presence through touching the needs of the poor or afflicted, to be an advocate for people in need and a facilitator of the community's resources in response to human needs.
24. _____ Discern how God is calling him into ministry.

Diaconal Ministry

25. _____ Articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community.
26. _____ Articulate his call and commitment to his spiritual director and to the formation personnel and to communicate this through self/peer/formation/pastoral/family assessments.
27. _____ Articulate this understanding in ways that are life giving and empowering within his family, place of employment, parish, formation community; to identify, call forth, affirm, and support the gifts, strengths, and talents of others.
28. _____ Participate collaboratively in all aspects of formation; to be cooperative, open and respectful to all who journey with him; to be receptive of insights offered by the formation personnel, his wife and family, peers, and pastor.

Name of Aspirant _____

Name of Interviewer _____

Interview Date _____

Overall Impression of Interviewer (Rate 1 to 5) _____

CHAPTER THREE

CANDIDACY PATH

SECTION A: NORMS

- The Candidate path is composed of four years of formation (205) following Aspirancy.
- A substantial number of hours of lectures, seminars, and related educational activities are established as specified in the *Basic Norms for the Formation of Permanent Deacons*. The objective of this requirement is to guarantee the planning and implementation of an integral and

substantive program of formation that adequately prepares a candidate to represent the Church as an ordained minister. (206)

- See Figure 5 for Hourly Requirements
- See Figure 6 for Course Listing and applicable Credit Hours
- See Figure 7 for Curriculum Outline

- The human dimension of the path in formation continues to develop the human qualities already discerned during the aspirant path, adding necessary skills for an effective and responsible diaconal ministry. (215) In addition to the parish environment, this development extends to the community and into the marketplace realizing that the deacon's role is not limited to the parish, nor it is limited to Catholics but extends to all those in need.
- The spiritual dimension of this path happens through the candidate's meeting regularly with his priest spiritual director, his deacon mentor and those responsible for formation. The goal is for the candidate to increase in holiness; to deepen his prayer life through the Eucharist, the Sacrament of Reconciliation, the Liturgy of the Hours, and devotions; and to acquaint himself with the Catholic spiritual tradition reflected in classic and modern spiritual writings. (216, 217) A class deacon is assigned to each class and remains with that class for the entire Candidacy period. Mentors and course instructors provide periodic feedback for each candidate. In addition, each candidate provides feedback on his mentor. Feedback from or to the spiritual director is held confidential.
- The intellectual dimension of this path in formation introduces the candidate to the essentials of Christian doctrine and practice, including the core areas of theology faithful to the Magisterium of the Church and based on Scripture and Tradition, the documents of the Second Vatican Council, the *Catechism of the Catholic Church*, and the *General Directory for Catechesis*. (218, 124)
 - See Appendix A for more detailed course description
- From Scripture, the core studies include the major themes and content of the Old and New Testaments: Christian Scriptures, their stages of formation, and their place at the heart of Scripture. Attention is given to the biblical themes of justice and peace that root and foster Catholic social teaching. (124)
- From dogmatic theology, the core studies include fundamental theology, God as trinity, Christology, creation and the nature of sin, redemption, grace and the human person, ecclesiology (both the Latin and Eastern Catholic Churches), ecumenism and interreligious dialogue, sacraments (especially the Sacrament of Holy Orders and the theology and the relationship of the diaconate to the episcopate, the presbyterate, and the laity), eschatology, Mariology, missiology, and Catholic evangelization. (124)

- From moral theology, the core studies include fundamental moral theology, medical-moral ethics, sexuality, and social-ministerial ethics. The social teaching of the Church is presented substantially. (124)
- From historical studies, the candidate is introduced to the history of the Church through the ages with an emphasis on patristics. The candidates become familiar with the multicultural origins of the Church in the United States (124) and develop an appreciation for the cultural makeup of his archdiocese and his parish.
- From Canon Law, the core studies include a general introduction and those canons specific to the exercise of the diaconate; in particular, marriage legislation and case sponsor training as well as the obligations and rights of clerics. (124) Additional instruction is offered for specific areas, e.g., marriage preparation, FOCCUS facilitator, etc.

- From spirituality, the core studies include an introduction to spirituality, to spiritual direction, and to a selection of classic spiritual writers. (124) Candidates are encouraged to read especially the lives of the saints and doctors of the Church.
- From liturgy, the core studies include an introduction to liturgy and to the historical, spiritual, and juridical aspects of liturgy. (124) As the candidates are instituted lectors and later acolytes, they are encouraged to exercise their ministry regularly if possible. Pastors are contacted at these stages to promote their incorporation into liturgies as opportunities arise.
- Practicum for the ministry of liturgy include specific training in the functions of the deacon during the Eucharist, Baptism, RCIA, marriage, the rites of Christian burial, and other liturgical ministries of the diaconate. (130) These practicum extend to select special situations, e.g. two deacons serving at the same rite, assisting a bishop, etc.
- From homiletics, candidates have courses specifically aimed at preparing and delivering homilies with several opportunities for practice and critiques. (130)
- Pastoral formation includes a wide diversity of pastoral services, including opportunities for theological reflection. Attention is given to the study of the role of culture in human and spiritual formation. (219) Trips to selected Caribbean islands are scheduled to interact with the very poor, ill and impoverished.
- Each instructor makes a formal report and evaluation of the candidate's academic achievement at the end of the semester. The report is sent to the candidate, the candidate's pastor and kept on file at the Office of the Diaconate for review by the Director and the Candidate Review Board. (225) *[N.B. this is in line with Columbus 7010.3]*
- The responsibility of formation personnel culminates in the preparation of a yearly written report on each aspirant and candidate that is presented to the archbishop through the director of formation. (227)
- The director of formation verbally transmits a yearly report to each candidate and reports discrepancies and faults, along with remedial action, as they occur. (228)
- Scrutinies take place prior to installation into the ministries of lector and acolyte and prior to ordination to the diaconate. (232) *[N.B. The term SCRUTINY in the Concise Oxford Dictionary of The Christian Church reads as follows — In the early Church a term applied to the formal testing to which "catechumens were subjected before their baptism" The word came also to be used of the examination of candidates for Holy Orders.]*
- A retreat or day of reflection precedes the reception of the ministries of lector and acolyte. (234)
- An interval of at least six (6) months takes place between the conferring of the ministry of acolyte and ordination to the diaconate. (236)
- A five-day canonical (canon 1039) retreat precedes ordination. (236)

- After the installation into each ministry and after ordination, a certificate is prepared containing the date, place, and name of the installing/ordaining prelate. It is signed and sealed by the chancellor. This information also is recorded in the diocesan book of ministries and ordinations. The director of formation also notifies the church in which the newly ordained was baptized so that the information regarding the ordination may be included in that church's baptismal/sacramental records. The parish of Baptism should notify the director of formation when the information has been recorded. All of these canonical documents are transferred as soon after the ordination as is convenient from the formation office to a permanent location among the curia records in the diocesan chancery.

* Numbers in () refer to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

SECTION B: OVERVIEW AND STRUCTURE

The Candidate continues his discernment of a diaconal vocation and prepares for ordination at this level. In this path the Candidate, himself, is expected to assume the major responsibility for his discernment and development. He progresses deliberately toward the goal of demonstrating an appropriate level of preparedness for nomination to the Archbishop for ordination to the diaconate.

While there is a common goal for the candidacy period, the Roman and national documents describe dimensions of the formation program in which goals are outlined for each of the dimensions. As introduced in Chapter One, there are four organizational and development dimensions which characterize the program for the Archdiocese of Atlanta - Human, Spiritual, Intellectual, and Pastoral. The expected goals within each dimension form the basis for learning plans as well as the basis for annual assessments of growth and development.

Dimensional Goal During Candidacy

Human Dimension - Continue to build on the human qualities already discerned, developing them and adding necessary skills for an effective and responsible diaconal ministry.

Spiritual Dimension - Build a foundation upon which the Candidate may continue his spiritual growth after ordination.

Intellectual Dimension - Obtain the knowledge and appreciation of the faith needed to carry out the ministry of word, liturgy, and charity while giving prominence to sacred Scripture and evangelization.

Pastoral Dimension - Increase awareness of the needs and mission of the diocesan Church while engaging in limited pastoral services and opportunities for theological reflection. Increase awareness and knowledge of the particular and distinctive ministry of the deacon.

SECTION C: PLAN FOR LEARNING - CANDIDACY

The formation program for deacons in the Archdiocese of Atlanta promotes the development of the whole person. While presented separately, the four dimensions of formation are interrelated to achieve the intended objectives for the Candidates both through traditional courses and other means. The following sections describe elements of (1) Spiritual and Human Dimensions, (2) Academic or Intellectual Dimension, (3) Pastoral and Diaconal Dimensions, Complementary Workshops and Seminars, and the Scheduling Format. (still under development)

Formation for ministry begins with human formation and development that aims to enhance the personality of the minister in such a way that he becomes a bridge and not an obstacle for others in their meetings with Jesus Christ. The formation processes are structured to nurture and encourage the participants to develop a series of human qualities which will permit them to enjoy the trust of the community, to commit themselves to pastoral ministry, and to facilitate encounter and dialogue.

Human formation leads to, and finds its completion in, the spiritual dimension of formation, which is the heart and unifying center of every form of Christian formation. Both the Roman documents and the *National Directory* state that a man should not be admitted to diaconal formation unless it is demonstrated that he is already living a life of mature Christian spirituality. The major goal for the Candidate becomes the establishment and nourishment of attitudes, habits, and practices that will set the foundation for a lifetime of ongoing spiritual disciplines.

The formation program of the Archdiocese of Atlanta provides a priest who serves as the program's Spiritual Director. His chief functions include orienting those who serve as Spiritual Directors and offering opportunities for candidates to regularly receive the Sacrament of Reconciliation.

NOTE: SPECIFIC COURSE DESCRIPTIONS, TEXTS, MATERIALS, OBJECTIVES ETC ARE LOCATED AT <http://www.atlantadiaconateformation.com/classyllabi.htm>

Figure 7

Hourly Requirements

Academic Class Hours	980
Academic Study Hours	1125 (Average)
Parish Ministry Hours	600
Summer Assignments	350
Social Justice Ministry Work	30 Days
Retreats & Days of Reflection	25 Days
Spiritual Direction	Monthly
Mentoring	Quarterly, minimum

Figure 8

Course Listing

Course Title	Comments or Sub-Title	Hours	Instructor	Formation
Apologetics		24	Dcn G.Ollick	Third
Canon Law - one		24	Rev. T.Gadziala	Third
Canon Law - two		12	Dcn Al Samoranski	Fourth
Catechism of the Catholic Church		24	Mawn	Aspiran
Catholic Spirituality		24	Dcn. S.McNabb	Second
Christology		13	Dcn. W.McKenzie	Third
Church Fathers		13	work shop	Second
Church History		24	Dcn S.Beers	First
Church Prayers		10	work shop	Second
Current Events		24	Dcn L.Sinanian	Aspiran
Diaconal History		10	various	Aspiran
Diaconal Roles		10	various	Aspiran
Diaconal Spirituality		24	Rev. J.Mendes	Aspiran
Documents VII to date		24	Rev. C.Byrd	First
Fundamental Theology		24	Forrester	First
Grace	combined with Mariology	10	Rev. J.Mendes	Second
Holy Spirit		10	Rev. J.Mendes	Third
Homiletics		24	Rev. B.Small	Fourth
Introduction to Liturgy		24	Dcn M.Mobley	Aspiran
Introduction to Sacred Scripture		24	Mawn	First
Liturgy - one		13	Rev. V. Galier	Third
Liturgy - two		24	Rev. V. Galier	Fourth
Mariology/Grace		24	Rev. J. Mendes	Second
Moral Theology		24	Rev. C.Byrd	Second
Pastoral Ministries		24	various	First
Practicum		13	Dcn R.Egan	Fourth
Proclaiming & Preaching		10	Dcn L.Sinanian	Third
Psalms as Prayers		24	work shop	Aspiran
Sacred Scripture - Gospels		24	Rev. T.Gadziala	Fourth
Sacred Scripture - Letters		24	Rev. K.Hargaden	Third
Sacred Scripture - Prophets		24	Forrester	Second
Social Justice		24	Sullivan	Fourth
Social Justice Ministry - Haiti	Haiti w/ Food for the Poor	70		Fourth
Social Justice Ministry - Hospice		30		Second
Social Justice Ministry - Jamaica	Jamaica w/ Missionaries of the Poor	120		First
Social Justice Ministry - Parish	Prison, Hospital, or Nursing Home	30		Third

Missing: Trinitarian theology, Ecclesiology, Sacraments, and Eschatology (these are all in the Norms)

"Ecclesiology seems especially relevant, given the frequent need for the Congregation for the Doctrine of the Faith to condemn ecclesiological errors in recent years. Sacraments are obviously important for a deacon's ministry. The liturgy courses ought to be arranged so that the different areas identified in the National Directory are clearly expressed: its historical spiritual and juridical aspects. Practicum should be made distinct from the academic work, so that the theological aspects are not overshadowed by the "how tos"."

Figure 9

Curriculum Outline

Formation — Year 1

Church History
Documents of Vatican II to Date
Fundamental Theology
Introduction to Sacred Scripture
Pastoral Practices

Formation — Year 3

Catholic Spirituality
Canon Law
Apologetics
Sacred Scripture — Letters
Proclaiming & Preaching Workshop

Formation — Year 2

Sacred Scripture — The Prophets
Moral Theology
Church Fathers/Prayers of the
Church Dogmatic Theology
Christology/ Ecclesiology

Formation — Year 4

Sacred Scripture — Gospels
Homiletics
Canon Law ½ year
Methodology ½ year
Social Justice
Praxis

SECTION D: ASSESSMENT AND DOCUMENTATION

Traditionally the weakest part of our current program is the maintenance of good assessment and evaluation documentation. The Committee on Admission and Scrutinies should determine which of these recommendations are most appropriate.

Academic Assessment

A primary opportunity for assessment of the candidate would be within an actual pastoral setting. Can the candidate do that which his training is preparing him to do? Does the way in which he presents himself in pastoral ministry show, for example, an integrated and balanced sense of the ecclesiology of the Second Vatican Council and an understanding of his role within the Church and in its mission of service? Does the way he participates in and leads prayerful gatherings of his community give evidence of liturgical knowledge and cultural sensitivity? Can he demonstrate a properly formed conscience and moral sensitivity? Can he form others in a convincing, sound manner? This is best accomplished by the Pastor's evaluation (Figure 15)

Another assessment option is theological reflection on his pastoral practice. Here the role of the peer community is of utmost importance. The candidate reports on his field education experience and the community enables him to reflect upon the human, spiritual, intellectual, and pastoral dimensions of his actions. This format greatly fosters the sense of partnership in assessment.

Another opportunity for assessment lies in the classroom imitation of pastoral practice, whether through case study, role-playing, or some other form of pastoral problem solving. Although not empowered by the sense of immediacy or by connection to a real incident, such simulations can be designed to explore any number of competencies in a structured and progressive program.

For the assessment of the candidate's intellectual formation, traditional examinations or academic papers are necessary, as prescribed by the *Basic Norms for the Formation of Permanent Deacons* of the Congregation for Catholic Education. (Figures 11-12)

A sense of partnership can be fostered by allowing the candidate to present a portfolio of his accomplishments, to design a variety of ways in which he may demonstrate his readiness, or to engage in a collaborative study venture with those charged with his formation. (Appendix C)

A comprehensive and integrative seminar, such as those used in professional education, is recommended as a model to determine the level of assimilation and achievement of the candidate at the completion of his theological course of study. This model fulfills the requirement of a comprehensive review as required by the *Basic Norms for the Formation of Permanent Deacons*. The faculty facilitators of the seminar evaluate how effectively the individual candidate is "able to explain his faith and bring to maturity a lively ecclesial conscience," how he has acquired "the capacity to read a situation and an adequate inculturation of the Gospel," and how successfully he has used "communication techniques and group dynamics, the ability to speak in public, and [the ability] to give guidance and counsel." In such seminars, typically formatted around case studies of a pastoral nature, the candidate has an opportunity to explore pastoral solutions in the presence of his peers, formation faculty, and pastoral supervisors. In the seminar, he is called upon not only to demonstrate an intellectual understanding of theology, but also its application in pastoral practice. He gives and receives feedback, thus demonstrating his competency in such areas as communication and his ability to work constructively within a group. In addition, his pastoral worldview is exposed and assessed and his "pastoral intuition" is honored and challenged. The goal of this comprehensive and integrative seminar is always to project how the candidate will live a diaconal lifestyle and ministry.

Vocational Assessment

Interviews should be scheduled regularly with the candidates and their families, their pastors and pastoral supervisors, members of the faculty, and mentors. The director of formation and those who collaborate with him should gather at regularly scheduled times to stay informed about a candidate's progress. They should address concerns and become collectively aware of their common collaborative role in assisting, counseling, and assessing the candidate. This responsibility should be regarded as their most important task. Due care must be taken, however, to preserve the confidentiality of spiritual direction in these proceedings.

The responsibility of formation personnel culminates in the preparation of a yearly written report on each candidate. This report, which is to be presented to the diocesan bishop, provides a synthesis of the candidate's achievements and limitations, particularly in reference to his human, spiritual, intellectual, and pastoral readiness for continuation in the formation process and, ultimately, for nomination to ordination. The written report is to be maintained in the candidate's personal file, where accumulated reports can be compared to ascertain patterns of growth or regression, as well as new areas for affirmation or concern.

The director of formation must transmit this report verbally to the candidate. It should be made available to the candidate's spiritual director, whose "task is that of discerning the workings of the Spirit in the soul of those called and, at that same time, of accompanying and supporting their ongoing conversion." It may be helpful to share the report with the candidate's pastor, if he did not participate in the formal review. Finally, the director of formation also will share this report with the Admission and Scrutinies Committee, especially in its deliberations regarding admittance to the ministries of lector and acolyte, and ordination to the diaconate.

If a candidate does not possess the necessary human, spiritual, intellectual, or pastoral qualities that will allow him to minister as a deacon in a collaborative and effective way, it is only just to the individual and to the Church to communicate this to him as early as possible and in a constructive manner. Sometimes the evaluation consensus clearly indicates termination of formation or a refusal of recommendation for ordination. Candidates who lack positive qualities for continuing in the formation process should not nourish false hopes and illusions that could damage themselves as individuals, their families, their peers, or the Church. Therefore, with the approval of the diocesan bishop, the candidate should be advised to leave formation. Although no one has an inherent right to continue in formation or a right to be ordained, the reasons for this decision should be shared with the candidate with pastoral sensitivity and a fair hearing should be given to his own assessment of the situation, as well as to that of others who may wish to speak on his behalf.

In situations of doubt about the readiness of a candidate to be called to ordination, or about his progress in achieving appropriate levels of adult formation, the diocesan bishop may consider a period of probation. This time, however, should be specifically limited, not left open-ended. Likewise, appropriate supervision is absolutely necessary during this period to bring about needed growth and provide suitable information on which to base a judgment. It will be helpful, therefore, to prepare a written plan of action indicating the goals to be achieved, the actions that will be followed to meet the goals, and the means of evaluating and verifying the achievement of the goals. This written plan should further specify the supervisor who will accompany the candidate through the process. It must be understood that in such situations, the burden of proof of readiness for ordination rests with the candidate, and doubt is resolved in favor of the Church.

Paralleling the process indicated for the external forum, spiritual direction is similarly crucial to the candidate's discernment. The individual's spiritual director should receive the information regarding this period of probation, and through internal forum, he should assist the individual through regularly scheduled meetings.

VI. Scrutinies for Installation into the Ministries of Lector and Acolyte and Ordination to the Diaconate

In accord with the Circular Letter from the Congregation for Divine Worship and the Discipline of the Sacraments, scrutinies are to take place prior to installation into the ministries of lector and acolyte and prior to ordination to the diaconate.

A collegial session of the Admission and Scrutinies Committee is to be scheduled for these assessments. Having consulted the committee, the bishop will select those to be admitted to the specific ministry and those to be called to ordination.

Rite of Installation into the Ministry of Lector and Ministry of Acolyte (New Proposal....currently the Rites are done at the same ceremony.....suggested change would be to have two class years participate at the same rite but candidates only receive either Lector or Acolyte)

It is appropriate for a retreat or a day for reflection to precede the reception of the specific ministry. It will usually be helpful to wives to participate in the retreat, although during portions of the retreat it will usually be helpful to provide the opportunity for separate treatment of the respective roles of each in the vocation of the husband to the diaconate. The conferral of the ministry should be celebrated on a Sunday or feast day, according to the rite of *The Roman Pontifical*. These rites are public celebrations with ecclesial significance. Special attention should be given to the participation of the wives and children of married candidates. The ministry of lector is to be conferred first. "It is appropriate that a certain period of time elapse between the conferring of the lectorate [rite of lector] and acolytate [rite of acolyte] in such a way that the candidate may exercise the ministry he has received."

After the reception of the ministry, a certificate indicating the ministry received, date, place, and conferring prelate should be prepared and signed by the chancellor of the diocese and officially sealed. This document is to be kept in the candidate's personal file and noted in the diocesan book of ministries and ordinations.

The Rite of Ordination to the Diaconate

An interval of at least six months must elapse between the conferring of the ministry of acolyte and ordination to the diaconate. Further, a canonical retreat must precede the ordination. It will usually be helpful to wives to participate in the retreat, although during portions of the retreat it will usually be helpful to provide the opportunity for separate treatment of the respective roles of each in the vocation of the husband to the diaconate. Prior to ordination to the diaconate, the ordinand must make the Profession of the Faith in the presence of the bishop or his delegate and must sign it by his own hand. He must take the Oath of Fidelity and make a personal declaration concerning his freedom to receive sacred ordination, as well as his own clear awareness of the obligations and commitments implied by that ordination.

An unmarried candidate must make a declaration regarding the obligation of sacred celibacy. This declaration must be written in the candidate's own handwriting and expressed in his own words. All of these documents are to be carefully preserved in the candidate's personal file.

It is preferable to celebrate the ordination in the cathedral church on a Sunday or feast day, according to the rite of *The Roman Pontifical*, inviting the diocesan Church's full participation. "During the rite special attention should be given to the participation of the wives and children of the married ordinands."

After the ordination, a certificate should be prepared containing the date, place, and name of the ordaining prelate. It should be signed and sealed by the chancellor. This information also should be recorded in the diocesan book of ministries and ordinations. The certificate, together with the letter of petition and the bishop's letter of call to ordination, should be enclosed in the newly ordained's personal and permanent file. This file should be transferred as soon after the ordination as is convenient from the formation office to a permanent location among the curia records in the diocesan chancery. The director of formation or someone designated by the bishop should also notify the church in which the newly ordained was baptized so that the information regarding the ordination may be included in that church's baptismal-sacramental records. The parish of Baptism should notify the director of formation when the information has been recorded.

Annual Reports. The Formation Director and the Formation Team prepare a yearly written report on each Candidate to be presented to the Archbishop.

Decisions. The Committee on Admission and Scrutinies meets prior to installation into the ministries of Lector and Acolyte and prior to ordination to the diaconate. The role of the committee is to review all information and assessments while preparing a recommendation on each Candidate for the Archbishop.

The Archbishop selects those to be admitted to the specific ministry and those to be called to ordination.

Figure 10

RATINGS ON DEMONSTRATED STANDARDS OF READINESS CANDIDACY

As a result of continued discernment during the Aspirant phase emphasizing spiritual readiness and pastoral abilities, the successful aspirant will be able to demonstrate the following abilities and skills: On a scale of "1 to 5" rate the extent to which you judge that each ability has been demonstrated (1=low, 5=high).

Human Dimension

1. _____ Be self-reflective; reveals himself appropriately, sharing his experiences and attitudes

with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; be both a leader and follower.

2. _____ Use his knowledge to encourage others to reflect and share their experience in dialogue and action.
3. _____ Demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments.
4. _____ Be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences.
5. _____ Be open to change through reflective growth in understanding; to express his position candidly in sharing for study and dialogue, neither intimidating nor being intimidated in doing so.
6. _____ Integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone.
7. _____ Contribute to and utilize a support system.

Spiritual Dimension

8. _____ Reflect theologically on his faith experience through regular spiritual direction.
9. _____ Pray the scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit.
10. _____ Enable others to reflect upon their faith journey in terms of their Baptismal call and ministry.
11. _____ Fulfill a regular commitment to a pattern of personal and communal prayer through frequent praying of the liturgy of the hours, especially morning and evening prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation, personal prayer and reading of the Bible, and devotion to Mary and to the saints.
12. _____ Plan and lead communal prayer.
13. _____ Ascertain, if married, the quality of his relationship with his wife and children and the need for dialogue and mutual consent to continue in formation and move forward toward ordination; to make, if unmarried, a commitment to perpetual celibacy and live a single lifestyle in an appropriate manner.
14. _____ Practice in prayer and action an attitude of discipleship to Christian unity, desiring to know more about other Christian denominations and other faith experiences and finding ways for mutual action in serving human needs.

Intellectual Dimension

15. _____ Articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching.
16. _____ Speak informally on Christian vocations and ordained ministry, particularly the Order of Deacon and its threefold ministries of word, liturgy, and charity; to relate this knowledge to personal and communal vocation discernment.
17. _____ Participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick.
18. _____ Experience and invite others into meaningful expressions of prayer and forms of Christian spirituality.
19. _____ Refer others to appropriate pastoral resources as needed.

Pastoral Dimension

- 20. _____ Name appropriate theological resources useful to ministerial study and service.
- 21. _____ Communicate effectively in spoken and written word.
- 22. _____ Use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multi cultural resources.
- 23. _____ Link in reflection, his pastoral and personal experiences to theology - apprehending God's presence through touching the needs of the poor or afflicted, to be an advocate for people in need and a facilitator of the community=s resources in response to human needs.
- 24. _____ Discern how God is calling him into ministry.

Diaconal Ministry

- 25. _____ Articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community.
- 26. _____ Articulate his call and commitment to his spiritual director and to the formation personnel and to communicate this through self/peer/formation/pastoral/family assessments.
- 27. _____ Articulate this understanding in ways that are life giving and empowering within his family, place of employment, parish, formation community; to identify, call forth, affirm, and support the gifts, strengths, and talents of others.
- 28. _____ Participate collaboratively in all aspects of formation; to be cooperative, open and respectful to all who journey with him; to be receptive of insights offered by the formation personnel, his wife and family, peers, and pastor.

Name of Aspirant _____

Name of Interviewer _____

Interview Date _____

Overall Impression of Interviewer (Rate 1 to 5) _____

Figure 11

FORMATION GRADING FORM – MIDTERM
School Year 20_____

Course Title: _____ Class of 20_____

Instructor: _____

GRADES: _____All candidates received passing grades

_____All candidates, EXCEPT THOSE LISTED BELOW, received passing grades:

SPECIAL CONSIDERATIONS:

The following candidates require the remedial action(s) described:

Instructor's Signature: _____ Date: _____

Please return to:
Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

Figure 12
FORMATION GRADING FORM - YEAREND
School Year 20_____

Course Title: _____ Class of 20_____

Instructor: _____

GRADES:

_____ All candidates received passing grades

_____ All candidates, EXCEPT THOSE LISTED BELOW, received passing grades:

SPECIAL CONSIDERATIONS:

The following candidates require the remedial action(s) described:

ADVANCEMENT STATEMENT:

_____ All candidates are recommended for advancement or ordination, whichever is applicable.

_____ All candidates, EXCEPT those listed below, are recommended for advancement/ordination, whichever is applicable.

Instructor's Signature: _____ Date: _____

Please return to:

Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

Figure 13

Mentor/Spiritual Director Information Form

Your Name _____

Date Completed _____

Spiritual Director's Name _____

Parish or Order _____

Mentor's Name _____

Mentor's Address _____

City _____ State _____ ZIP _____

Mentor's Telephone _____

Mentor's Parish _____

Mentor's Year of Ordination _____

Please return to:

Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

Figure 14
MENTOR'S EVALUATION FORM

Candidate's Name _____

Deacon Mentor _____ Date _____

➤ Frequency of meetings: Monthly Quarterly Other

If NOT meeting at least quarterly, why not?

➤ Do you discuss academics with the candidate? Yes No

How would you evaluate his progress? _____

What action to you suggest so that we can assist this? _____

➤ Do you discuss his prayer/spiritual life? Yes No

Have you any reservations in this area? IF YES, what are they?

➤ Do you discuss his activities in his parish? Yes No

Does he need to do other activities to further his growth in ministry? Please explain.

➤ Is he involved in any parish ministries? Yes No

List/Indicate which ministries: _____

If "No" why not? _____

➤ Do you perceive that he is over or under committed? Yes No Just Right

IF OVER OR UNDER COMMITTED, what remedial action do you suggest?

➤ Do you discuss his family? Yes No

➤ How do you perceive his family life, time devoted to his wife, time devoted to children (if applicable), support from extended family, etc.? _____

➤ Do you perceive any marriage or family problems? Yes No

IF YES, please identify below

➤ Is his wife still supportive of his candidacy? Yes No

➤ IF NO, please explain _____

➤ Do you perceive that the candidate requires improvement in some specific area(s)? Yes No

IF YES, what area(s)? _____

➤ Do you recommend he remain in formation and/or be ordained? Yes No

IF NO, why not? _____

Please return to:

Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

Figure 15

PASTOR'S EVALUATION FORM

Candidate's Name: _____

1. Does the Aspirant/Candidate meet with you at least twice a year to discuss his progress in formation?

Yes No

2. Does he take an active role in parish ministries? Yes No

If "Yes," check applicable:

Special Minister of Holy Communion Lector Acolyte Social Justice

PSR/Adult Ed Sacramental Prep Case Sponsor RCIA

Parish Council Evangelization Other _____

If "No," why not? _____

3. Describe his participation in the parish from your perspective? _____

4. Are you satisfied with his level of involvement in the parish? Yes No

If "No," why not? _____

5. Are you satisfied with the progress in his formation? Yes No

Please elaborate on your answer:

6. Describe how he works with other clergy staff and parishioners:

Are you satisfied with this? Yes No

7. Please specify any areas in which you feel he needs improvement?

8. How can the formation program help in any of these areas?

9. Do you recommend that he continue in formation? Yes No

If "No," why not?

Signature _____ Date _____

Please return to:

Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

Figure 16
Pastor's Pre-ordination Evaluation

Candidate Name _____ Date Completed _____

Pastor's Name _____

Your personal evaluation of his performance in parish assignments:

Excellent Good Unacceptable

Comments _____

His ability to work with both clergy and lay:

Excellent Good Unacceptable

Comments: _____

Do you consider him to be an asset to the parish? Yes No

Please explain: _____

Has he met with you regularly during his years of formation? Yes No

Please Comment: _____

Your observations regarding his spiritual growth:

Any concerns we should be aware of prior to ordination:

Do you recommend he be ordained?

Yes

No

Explain:

Signature _____ Date _____

Please return to:

Director of Formation, Archdiocese of Atlanta, 680 W. Peachtree St. NW Atlanta, GA 30308

CHAPTER FOUR

POST - ORDINATION

SECTION A: NORMS

- A program should be planned for the first three years of their diaconal ministry. They should be supervised by a pastor appointed to this ministry by the diocesan bishop. The program should be coordinated by the director for deacon personnel. (251)
- Each diocesan Church should establish a basic minimum of continuing education hours to be fulfilled on an annual basis by all diocesan deacons in active ministry. (254)

* Numbers in () refer to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

SECTION B: OVERVIEW AND STRUCTURE

For their first three (3) years post-ordination, deacons will exercise their initial ministry assignment under the supervision of the Director of Deacon Personnel and the pastor of the parish where they are assigned. Newly ordained deacons also enter into a mandatory, directed period of post-ordination formation. This is to ensure a smooth transition from pre-ordination formation to post-ordination formation, which is a life-long process. It is also designed to provide the novice deacon with support during the early years of his ministry.

SECTION C: PLAN FOR LEARNING – POST ORDINATION

Newly Ordained Three (3) Year Structured Program (Under Development)

- Meeting with newly ordained deacons six months post ordination (Needs additional work)
 - Focus on continued spiritual direction
 - Communications within the parish
 - Review continuing education needs
- Continuing Education Guidelines set by Archbishop Gregory in September 2006 (Figure 17)
- Seminars for deacons (Needs additional work)
 - Convocation
 - Communications Workshop
 - Homiletics
- Distance Learning Opportunities
 - Pontifical College Josephinum
 - Aquinas Center for Continuing Education at Emory
- Annual Retreat

Four Years and Beyond

- Convocation
- Annual Retreat
- Continuing Education Guidelines (Figure 17)

Figure 17

Archdiocese of Atlanta

Office of the Permanent Diaconate

CONTINUING EDUCATION GUIDELINES FOR PERMANENT DEACONS

I. GENERAL PRINCIPLES

- A. In order to enhance the life of faith and further the quality of their diaconal ministry, all permanent deacons are required to participate in a regular program of continuing education and spiritual formation.
- B. Each deacon is expected to earn a minimum of thirty-six (36) clock hours of continuing education (excluding time on retreat) in a two-year period, with at least eight (8) hours in any given year. Fifteen hours are required in each of Category 2 and 3 below and the other six (6) hours can be from either of the two Categories.
- C. Hours of continuing education shall be reported on a special Continuing Education data form supplied for this purpose and forwarded to the Office for the Permanent Diaconate within two (2) weeks of completion of courses, or no later than December 31 of each year. An acknowledgment form will be returned to the deacon.
- D. The Director of Deacon Personnel will regularly provide information on available courses and spiritual growth programs and opportunities and will encourage deacons to attend. Spouses of deacons will also be encouraged to participate whenever possible.

II. CATEGORIES

A. CATEGORY 1 - Renewal/Spiritual Formation

- 1. Requirements: A minimum of one (1) retreat each calendar year as required by Canon Law.
- 2. The cost of the annual retreat is to be paid by the deacon's place of ministry. The place of ministry is not obligated to provide more than the cost of the Archdiocesan sponsored retreat for the deacon himself.
- 3. The hours on retreat are not included in the continuing education hours required.
- 4. This category includes days of reflection, spiritual direction and other retreats.

B. CATEGORY 2 - Studies

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. Informal studies include auditing courses at any of the colleges and/or institutes as well as attendance at workshops, seminars and conferences that do not require anything from the participant beyond attendance.
3. To accommodate the deacons' schedules, and in order to promote attendance at Regional Meetings, each quarterly regional meeting will include a speaker on a topic of interest and importance to the deacon. Those presentations should last approximately one (1) hour, and the deacon would be given two (2) credit hours for attendance at that meeting. The Regional Representative will report the attendance to the Office for the Permanent Diaconate for compilation.
4. To allow for "long-range" planning, One-half (1/2) day sessions are offered at the St. Stephen's Center on seven (7) Saturdays during the year, and each deacon will have the option of attending one or more of those sessions. Each deacon attending will receive four (4) credit hours for each session attended. These schedules will be distributed to each pastor as information. The instructor/presenter will be responsible for turning those hours into the Office for the Permanent Diaconate for compilation.
5. The deacon could attend other programs at his option, including, but not limited to, LIMEX, Spring Hill, Southern Catholic, programs from an Archdiocesan Office such as from Family Life Office, Pro-Life Office, etc. Distance learning programs such as those offered by Pontifical College Josephinum would also qualify in this category. The deacon himself would be responsible for reporting the hours to the Office for the Permanent Diaconate for compilation, with credits given as appropriate for the courses taken.
6. The deacon may not be absent from a significant portion of the program and still claim credit.
7. Studies in this category are reported on the Continuing Education Data Form.
8. Sessions at the St. Stephen's Center, and at Regional Meetings will be approved for credit by the Office of the Permanent Diaconate prior to offering to the diaconate community.
9. Qualifying programs are those presented by a Catholic seminary operating under the Program for Priestly Formation, a Catholic Diaconate formation program operating under the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, a Catholic college or university operating under the norms of *Ex Corde Ecclesiae*, or an instructor affiliated with one of the aforementioned institutions, or a program separately approved by the Director of Deacon Personnel

C. CATEGORY 3 - Practicum

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes:
 - a. Personal study of books, major articles or other reading materials, viewing video tapes or films, or listening to audio tapes that have a close relationship to one's ministry.
 - b. Preparation work for teaching a class, preparation for conducting a retreat, day of recollection, etc. and preparation for other related ministerial responsibilities.
 - c. Practicum in this category is reported on the continuing education data form.

III. ENFORCEMENT OF GUIDELINES:

- A. The Director of Deacon Personnel is responsible for the following:
 1. Recording all credits completed and successful completion of the retreat requirement by each deacon.
 2. Notification of each deacon no later than November 30 of each calendar year of Credits received in the respective year; and any deficiency needed to complete the requirements.
 3. In February of each year, the Director of Deacon Personnel notifies the pastor of the deacon of the number of hours of continuing education completed in each of the three Categories along with the number of hours yet to be completed. If the deacon is not complying with the requirements for continuing educations, it is suggested the Pastor take corrective action such as requiring a schedule of Continuing Education for the upcoming calendar year.

SECTION D: ASSESSMENT & DOCUMENTATION

- Annual Report on Spiritual Development and Continuing Education (Figure 18)

Figure 18

**ARCHDIOCESE OF ATLANTA
Office of the Permanent Diaconate
Annual Report on Spiritual Development
And Continuing Education**

This report is due on December 31st of each year.

SPIRITUAL FORMATION:

Retreat:

Date(s) of Retreat _____ Conducted by _____

Where? _____

Note: Deacons are required by canon law to make at least one (1) retreat each year. The retreat must be at least twenty-four (24) consecutive hours in duration.

CONTINUING EDUCATION

Category 2: Studies

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes items listed under CATEGORY 2 of the Continuing Education Guidelines.

Course Title _____ Date(s) _____ Hours _____

Name and Location of Institution _____

Course Title _____ Date(s) _____ Hours _____

Name and Location of Institution _____

Category 3:- Practicum

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes items listed under CATEGORY 3 of the Continuing Education Guidelines.

Please use an additional sheet to describe activity in this category. Your description should include book title/publication, author, when the activity was performed and how it relates to your ministry and any other information you deem pertinent.

Deacon Name _____ Date _____

TABLE OF FIGURES

Figure	Description	Page
1.	Demonstrated Standards of Readiness	6
2.	Ratings on Demonstrated Standards of Readiness (Inquiry Level)	9
3.	Confidential Personal Data Form	14
4.	Reference Form	22
5.	Applicant/Sponsor Initial Interview Form	24
6.	Ratings on Demonstrated Standards of Readiness (Aspirant Level)	30
7.	Hourly Requirements	36
8.	Course Listing	37
9.	Curriculum Outline	38
10.	Ratings on Demonstrated Standards of Readiness (Candidate Level)	43
11.	Formation Grading Form – Midterm	45
12.	Formation Grading Form – Year end	46
13.	Mentor/Spiritual Director Information Form	47
14.	Mentor’s Evaluation Form	48
15.	Pastor’s Evaluation Form	50
16.	Pastor’s Pre-ordination Evaluation Form	51
17.	Continuing Education Guidelines	52
18.	Annual Report on Spiritual Development And Continuing Education	56

SELECTED BIBLIOGRAPHY

1. Alt, James L. Deacons Today. Cincinnati: St. Anthony Messenger Press, June 1997.
A readable four page summary on the Service Ministry of the Deacon.
2. Congregation for Catholic Education and Congregation for the Clergy. Basic Norms For The Formation Of Permanent Deacons and Directory For The Ministry and Life of Permanent Deacons: Joint Declaration and Introduction. Vatican City: Libreria Editrice Vaticana, 1998.
The permanent diaconate, restored by the Second Vatican Council, has flourished in the last few decades in many parts of the Church. The growth of the permanent diaconate now gives rise to a need for a certain unity of direction and clarification of concepts, as well as for practical encouragement and more clearly defined pastoral objectives in formation programs.
3. Donovan, Rev. William T. Understanding Diaconal Spirituality. Rockford, IL: National Association of Diaconate Directors, 2000.
Clarifications of the Deacon as a sacramental sign of Christ the Servant.
4. Kraus, Rev. Theodore W. The Order of Deacons: A Second Look. Hayward, CA: Folger Graphics, 1997.
An examination of the development of the diaconate with encouragement for even more outreach in charity and justice to the poor and needy.
5. Fraus, Rev. Theodore W. Diaconate: A Legacy of Vatican II Rockford, IL: National Association of Diaconate Directors, 1999.
Discuss the intent of the Second Vatican Council as a preface to understanding the documents on the diaconate including the new United States Directory being formulated.
6. Lumen Gentium. In Vatican Council II: The Conciliar and Post Conciliar Documents Vol. 1. Edited by Austin Flannery. Northport, Costello Publishings Co., 1975.
7. National Conference of Catholic Bishops, Bishop's Committee on the Permanent Diaconate. Permanent Deacons in the United States. Washington: United States Catholic Conference, 1985.
Address the role of the Deacon in the ministry of the Church; diocesan diaconal organization; the formation of Deacons; married Deacons; and ministry and life after ordination.
8. National Conference of Catholic Bishops, Bishop's Committee on the Permanent Diaconate. Foundations for the Renewal of the Diaconate. Washington: United States Catholic Conference, 1993.
A scholarly contribution on the historical development of the diaconate. This volume will provide a deeper appreciation of this ministry as a lifetime commitment. It includes three articles by the late Karl Rahner, S.J.
9. National Conference of Catholic Bishops, Bishop's Committee on the Permanent Diaconate, The National Directory for the Formation, Ministry and life of Permanent Deacons in the United States. Washington: United States Catholic Conference, 2000 (Final Draft).
Specifications published in this Directory are to be incorporated by each Diocese of the conference in their formation programs and in formulating policies for the ministry and life of Deacons. This final draft was submitted as reconciliation with the Vatican document on the same subject in 1998.

A SELECTED BIBLIOGRAPHY

(Continued)

10. Pope John Paul II. The Heart of the Permanent Diaconate, address given in Detroit, September 19, 1987. Origins 17 (October 15, 1987): 327-329.
11. Shugrue, Rev. Timothy J. Service Ministry of the Deacon. Washington: United States Catholic Conference, 1988.
Explores the Deacon=s place within the Church; expectations of a Deacon=s ministry; diakonia, and authentic charism.
12. www.nccbuscc.org/deacon
Website maintained by the Secretariat for the Diaconate, National Conference of Catholic Bishops.
13. *Archdiocese of New Orleans Formation Directory*
14. *Diocese of Phoenix Policies and Procedures Manual*

APPENDIX

APPENDIX A	GUIDELINES FOR SPIRITUAL DIRECTION
APPENDIX B	WHAT IS A MENTOR
APPENDIX C	WHAT DOES A MENTOR DO
APPENDIX D	WHAT ARE PORTFOLIOS
APPENDIX E	ARCHDIOCESE OF ATLANTA DIACONATE DATABASE

APPENDIX A

GUIDELINES REGARDING SPIRITUAL DIRECTION

Spiritual Direction is the help given by one Christian to another that enables that person to pay attention to God's personal communication to him/her, to respond to this personal communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship.

A Spiritual Director is a person who knows the Spiritual life, can share his faith and help people discern God's will in their lives.

The Spiritual Director does more listening and praying than advising.

A Spiritual Director is a "sounding board", a confidant with whom our deepest desires and disappointments can be shared in faith, with a view to growth and healing.

Spiritual Direction takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to respond in faith. Whether planned or unplanned, three convictions underpin these meetings: (1) God is always doing something: an active grace is shaping this life into a mature salvation; (2) responding to God is not sheer guess-work: the Christian community has acquired wisdom through the centuries that provides guidance; (3) each soul is unique: no wisdom can simply be applied without discerning the particulars of this life, this situation.

The faithfulness of God is at the core of spiritual direction. When we seek spiritual direction, we are utterly dependent on God and God's love reaching for us. Willingness to place our hope in God is also a necessary element. We long to experience God's presence in this shattered, exquisite world and need help to believe in our own ability to recognize God's voice. We need encouragement to trust God to be God, to trust the Holy Spirit in another person, and to trust God for a particular spiritual direction relationship. It is helpful to remember that all initiative is not ours. In fact, any movement on our part (regardless whether it be voluntary or necessity for the discernment of a vocation) toward God through spiritual direction is an indicator that God has been seeking us.

The prayerful context of spiritual direction becomes the environment for speaking, listening, doubting, questioning, challenging, teaching, counseling, clarifying, discerning, affirming, restoring, comforting, healing, and encouraging. It provides an open space for us to talk, pray, and pay attention with someone who listens to us speak about our hopes, dreams, and fears and respects the way we perceive the realities of God with us.

Spiritual Direction conversations contain cognitive and affective information and responses. We talk about what we think and what we feel. We describe concepts, understandings, and emotions and notice our responses even as we speak. There are moments of silence and times when we are aware of newness and of the Spirit's presence. We are often touched with gladness. Spiritual direction helps us hear, recognize, and pay attention to the voice of our faithful love - God.

Why Spiritual Direction?

- Feeling restless or challenged
- Dealing with losses
- Guidance in spiritual reading
- Inner weakness
- Handling periods of difficult, dry prayer
- Assessing progress in spiritual life
- Providing support & accountability
- Discerning a vocation
- Detecting shadings among virtues & vices
- Desire to be open to God's love
- Identifying psychological problems
- Carefully moderating enthusiasm for extraordinary phenomena
- Feeling guilty

Qualities of a Good Spiritual Director

- Trained
- Confidential
- Person of faith
- In spiritual direction
- Rooted in the Bible
- Solid grounding in Theology
- Believe in, seek, and have a deepening, ongoing love/faith relationship with the Trinity
- Believe that God is the source of all knowledge
- Trust in the Holy Spirit
- Person of prayer
- Honest
- Shows signs of being engaged in life and with people (real)
- Optimistic, but not naïve
- Good-humored
- Contemplative attitude through prayer
- Warm
- Committed and available
- Patient listener
- Self-confident
- Unafraid of strong emotions
- Knowledge & acceptance of the diversity of Christian religious experience
e.g. Francis DeSales, Ignatius, Contemplative, Charismatic, Cursillo, etc.

A Spiritual Director should be a different person than the Confessor. Neither should be a priest from the parish at which you attend Mass (are assigned after ordination); however, the confessor can be from the parish if both people are comfortable with the situation.

During formation, the selection of a Spiritual Director should always be approved by the Director of Diaconate Formation. In the ideal situation, a list of qualified and approved Spiritual Directors should be provided to the Aspirants and Candidates.

During formation, an aspirant should meet with the Spiritual Director at least every four to six weeks. After ordination, the frequency of meetings will depend on the deacon and his needs, suggestions of the Spiritual Director, and the Holy Spirit.

Frequency of meetings with the confessor always depends on the person and his needs and God. I would suggest once a month.

What Spiritual Direction must not be!!!

- “Locked into” the first choice
- Untrained people
- One day/one time
- Therapy or interpersonal problem resolution/solving
- Psychological paradigms and analyses
- Oriental program & techniques
- Extreme ideologies
- “Nice”, “holy”, or “just someone to talk to”
- Not a time for rumor or complaint discussions
- A situation where the Directee becomes the Director

Deacon Tony Detje
Diocese of Bridgeport
April 25, 2007

APPENDIX B

WHAT IS A MENTOR?

The Director of Formation, with the approval and appointment of the Bishop, should designate Mentors from among Deacons, Deacon couples or priests who are knowledgeable and competent to assist him in assessing the potential and qualifications of those in formation.

The Mentor is charged with following the formation of those committed to his care, offering support and encouragement.

Depending upon the size of the formation community, a Mentor will be responsible for either one Aspirant or Candidate, or may be invited to minister to a small group of Aspirants or Candidates.

Mentors receive their orientation and supervision from the Director of Formation.

They also assist the coordinator of Pastoral Formation facilitate theological reflection among those assigned to them.

Mentors are members of the formation team and are invited to collaborate with the Director of Formation in the programming of different formational activities and in the preparation of the judgment of suitability.

Congregation for Catholic Education. *Ratio Fundamentalis Institutionis Diaconorum Permanentium*, Basic Norms for the Formation of Permanent Deacons, 1998, (22).

Bishop's Committee on the Diaconate, NCCB. National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States, (Final Draft), 2000, (282).

APPENDIX C

WHAT DOES A MENTOR DO?

The Mentor Role: Six Behavioral Functions

E. The Relationship Function

Emphasis: Conveys through active, empathetic listening a genuine understanding and acceptance of student's feelings.

Objectives: To create a psychological climate of trust that allows students to honestly share and reflect upon their personal experiences (positive and negative) as adult learners.

F. The Information Function

Emphasis: Directly requests detailed information from and offers specific suggestions to students about their current progress in achieving Diaconal Formation goals.

Objectives: To offer advice that is based on accurate and sufficient knowledge of individual students.

G. The Facilitative Function

Emphasis: To guide students through a reasonably in-depth review of and exploration of their interests, abilities, and experiences.

Objectives: To assist students in considering alternative views and options while reaching their own decisions about attainable diaconal goals.

H. The Confrontive Function

Emphasis: Respectfully challenges students= explanations for, or avoidance of, decisions and actions relevant to their development as adult learners.

Objectives: To help students attain insight into unproductive strategies and behaviors and to evaluate their need and capacity to change.

I. The Mentor Function

Emphasis: To share (self disclose) life experiences and feelings as a role model to students in order to personalize and enrich relationships.

Objectives: To motivate students to take necessary risks (make decisions without certainty of successful results) and to overcome difficulties in their own formation journey.

J. The Student Vision Function

Emphasis: To stimulate students critical thinking as they envision and develop their ministerial potential.

Objectives: To encourage students as they manage their own life transitions as adult learners.

Galbraith, Michael W. and Norman H. Cohen. Mentoring: New Strategies and Challenges (San Francisco: Jossey-Bass Publishers, 1995)

APPENDIX D

WHAT ARE PORTFOLIOS?

IDEAS:

A collection of tangible materials or products that provide evidence of skills developed.

Success of portfolio usage is contingent upon establishing purpose by instructors or between instructors and learners.

Has power to motivate students as result of more ownership in learning goals and subsequent self-appraisal of those goals.

ASSESSMENT TOOLS

Case Studies

Paper and Pencil Tests

Comprehensive Exams

Collect Materials (Portfolio)

WHY PORTFOLIOS

Consistent with adult learning

Learners share responsibility for outcomes

Complex outcomes more effectively measured

Reveals current progress and future growth needs

Provides evidence of appropriateness of instruction

OTHER COMMON PORTFOLIO USAGES

Technical Writers

Commercial Artists

Advertising Agents

APPENDIX E

Description of Diaconate Data Base

The Atlanta Archdiocese maintains a computer-based data base of all Deacons in Formation (DIF) and Permanent Deacons (PD). A single data base (DB) is maintained for both because a high percentage of the data is common to both. Data specific to either DIFs or PDs are excluded from view of the other type. An initial screen permits filtering data to access only select groups, e.g. just men in one deanery, only those retired, etc. Data of a personal and private nature are not maintained although check boxes are provided when applicable to indicate that these data are on file. The structure of the DB is modular permitting easy modification and expansion. The following broad categories of data are maintained:

- **Contact Information** – name, address, email, etc.
- **Parish Information** – parish of baptism, entry into formation program and various parish connections while in the program and later as a PD
- **Formal Education** – Education acquired through established colleges and universities
- **Diaconal Education** – Education acquired during formation and beyond excluding Formal Education
- **Ministries** – major ministries in which a man is involved

Several outputs can be selected, e.g. simple listings of DIFs or PDs, statistical reports and data files for importing into other programs, e.g. email addresses to Outlook. Statistical reports facilitate satisfying canonical requirements, e.g. annual retreat attendance, continuing education, ethnicity and age breakdowns, etc.

The DB is centrally located on the Archdiocesan network and is accessed and maintained remotely from any computer with high speed Internet access. It is password-protected and backed up daily. This arrangement maximizes data integrity while providing easy and convenient access.