



Manual of Formation for the Permanent Diaconate 2023

Office of the Permanent Diaconate
901 Orange Grove Road
Charleston, SC 29407
Phone: 843-261-0538 Fax: 843-804-9467
www.charlestdioocese.org/diaconate

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MISSION STATEMENT

UNDER THE DIRECTION OF THE BISHOP OF CHARLESTON AND IN FIDELITY TO VATICAN AND NATIONAL NORMS, THE OFFICE OF THE PERMANENT DIACONATE INVITES, FORMS, AND SUPPORTS DEACONS WHO ARE CALLED TO SERVE THE CHURCH IN SOUTH CAROLINA THROUGH THE MINISTRY OF THE WORD, THE ALTAR, AND ABOVE ALL, THE MINISTRY OF CHARITY.



“For the Son of Man did not come to be served but to serve
and to give his life as a ransom for many.”

~Mark 10:45

“You represent a great and visible sign of the working of the Holy Spirit in the wake of the Second Vatican Council, which provided for the restoration of the Permanent Diaconate in the Church. The wisdom of that provision is evident in your presence in such numbers today and in the fruitfulness of your ministries. With the whole Church I give thanks to God for the call you have received and for your generous response.”

*~St. John Paul II, address to three thousand
deacons and wives in Detroit, Michigan on
September 19, 1987*

“It is clear that for [a deacon program] to be successful there has to be a careful selection process, solid formation and continuous attention to the suitability of the candidates, as well as constant concern for them once they are ordained, and in the case of married deacons, concern as well for their families, wives, and children.”

*~St. John Paul II, apostolic exhortation
The Church in America (1999), no. 42*

PREFACE

Purpose of this Manual

The purpose of this manual is to set forth a program of candidate formation for the Diocese of Charleston. This manual has been developed following the norms and standards set forth in the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States (2004). This document presents the latest teaching of the bishops of the United States on the ordained ministry of Deacons. It includes a doctrinal overview of the sacramentality of the Diaconate, insights into the ministry and life of deacons, and particular law related to the Diaconate in the United States. It also provides extensive direction on the comprehensive formation of candidates for ordination as well as ongoing formation of deacons following ordination.

This information governs the formation program as it has been developed for this diocese, but is not to be construed to represent a contract between the diocese, its Diaconate Office, and those in discernment or formation to the permanent diaconate. This information is subject to change as program adaptations are made, or according to the will of the bishop, or as national standards are further refined in the years to come.

The diaconate as a sacramental order permeates the life of the deacon and his relationship with his wife, if married, his family and his work. As an ordained minister, the deacon is a public minister of the Church every hour of the day. The call of this order is to integrate this sacramental and graced way of living with marriage and work.

The diaconate is a vibrant force for ministry in the Church today. The first deacons were ordained for service in the Diocese of Charleston in 1971. Since that time the Diocese of Charleston has been blessed with many selfless ministers and their families who have made the commitment to diaconal ministry. Each year, the work of fostering vocations and discerning the call to the diaconate continues. More laborers are needed to tend to the harvest, assisting the bishop in his ministry and supporting the ministry of the Presbyterate on behalf of God's people.

This manual will serve as a guide to many dimensions of the discernment, acceptance and formation process and program. For all who use this manual, we hope that it serves as an encouragement to grow in an understanding of the diaconate as a ministry of service, love and hope for the benefit of the Church and the world.

Brief History of the Diaconate

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

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

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

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

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

Overview of The Permanent Diaconate in the Diocese of Charleston

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

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

Msgr. Joseph R. Roth guided the Diaconate program for the Diocese of Charleston until his death in 2011. In addition to his book, *The Deacon in Church Ministry*, Msgr. Roth served on the Executive Board of the National Association of Diaconate Directors (NADD) from 1995-1998 and as President of the Association from 1996-1997. He was assisted by Deacons George Tierney and Walt Pezanowski.

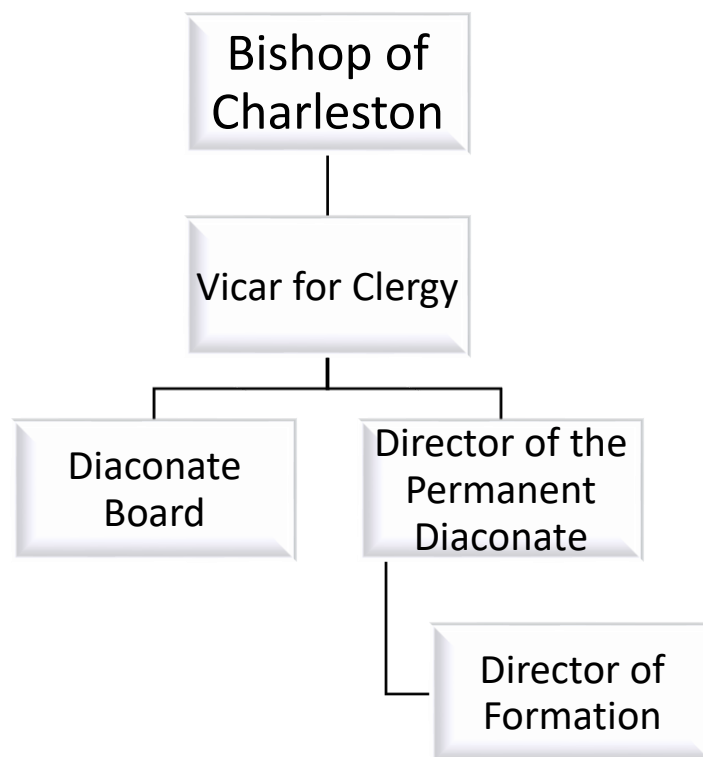
In 2011, Rev. Edward Fitzgerald was appointed the Director of Deacons, under the leadership of Bishop Robert E. Guglielmone, Bishop of the Diocese of Charleston. Fr. Fitzgerald was assisted by Deacon Andre Guillet, the Director of Diaconate Formation, as well as Deacons George Tierney and Gabriel Cuervo, who assisted regionally.

In 2014, Deacon Andre Guillet was named the Director of the Diaconate, the first Deacon to hold this position. He was assisted at various times by Deacons Gabriel Cuervo, Ron Anderson, Regi Armstrong, John Tempesco, and Tom Whalen. Deacon Andre retired in 2022 having formed almost 90 deacons during his tenure as Director.

Deacon John Tempesco succeeded Deacon Andre as Director of Deacons in 2022, with Deacon Regi Armstrong as Director of Formation. Fifteen men were ordained in February 2023, and 35 more are currently in formation. Classes are normally formed every two years if there are sufficient applicants for a cohort.

In July 2023, Bishop Jacques E. Fabre-Jeune, C.S. appointed Deacon Regi Armstrong as Director of the Permanent Diaconate. A new Class of 2029 has been authorized by Bishop Jacques.

Organizational Structure of the Office of the Permanent Diaconate (*regarding diaconate formation*)



PART I: DISCERNMENT OF A VOCATION TO THE PERMANENT DIACONATE

The Call to Diaconate Ministry Rooted in Baptism

The vocation to Christian discipleship is made known to us in the celebration of Baptism. In this rite of initiation, the doorway to the sacraments, the Church calls each new member to the three-fold ministry of priest, prophet and king. The proper vocation of all those who are baptized begins in the lay state, prior to all other sacraments of vocation or calls to consecrated life. In baptism, all are made adopted children of God, heirs of Christ and members of the holy people of God. As such, the fullness of rights, privileges, and duties of a Catholic are received in Baptism, followed by Confirmation and Eucharist. Therefore, the vocation to the diaconate is not a rising up or greater sanctification of the Christian. To be ordained is not a gateway to greater holiness, as such, but is a gateway to greater service and death to self-concern. No one should seek ordination in order to be brought closer to God. Indeed, those who are close to God and live in a way characterized by service might be called by God through the Church to a new way of living that commits to service in the diaconate.

Called and Chosen: Vocational Discernment

The beginning of a vocation, or vocational discernment, is rooted in personal reflection. The remark of a pastor or parishioner, the witness of one already ordained to the diaconate, or an experience of serving may move an individual to begin thinking about the diaconate as a personal vocation, a calling. The individual begins to reflect, question himself and gather information on the diaconate. A genuine vocation always comes about as the result of God's specific calling for a deeper awareness of God's presence and sense of peace about responding positively to this call. The Church accompanies the individual on this journey and offers the final affirmation of a vocation by means of the call of the bishop to the clerical state for the glory of God and the sanctification of the world.

This vocational discernment moves to the next steps when the individual enters into dialogue with spouse and family. The consent of wife and children is essential for the formation process. Without the consent of the wife, vocational discernment comes to an end.

It should be noted that the support of wives takes many forms, from a measured acceptance to outright enthusiasm. There is no single right form of response to this familial vocational discernment. At the same time, it should be acknowledged that the support of the spouse will move through phases as the spouse comes to terms with the changes brought into their marriage and family through the process of formation. While enthusiasm may rise and fall, the essential point of discernment is the wife's and family's willingness to say "yes" to this vocation.

The third dimension of vocational discernment is that of the Church. Vocations are not individual acts, that is, God calling one individual to a new way of life. Vocations are validated and expressed through the Church. This vocational discernment takes place in the parish and among those charged by the bishop with the responsibility of diaconate formation. The sponsorship of the pastor is required along with the support of the formation team (Director and Formation Advisors) for continuance in formation. Ultimately, it is the bishop and those charged with leadership in the formation program who will judge and determine if the candidate has the requisite skills, character and spiritual gifts to serve well in ordained ministry. Ultimately there is no certitude that the man has a vocation until the bishop in the name of the Church calls him to this Sacred Order.

Ordination is a Calling, Not a Right

The **essential and only validating sign** of the diocesan Church's role in the discernment is the call of the bishop and his recommendation, at the rite of ordination. Without this call and recommendation, there is no vocation to the diaconate at that time. Ordination is a grace, a gift, a calling forth from the Church and by the Church. As such, ordination to the diaconate is never a right or an obligation owed to a candidate for ordination. Ordination, as is the case of all sacraments, belongs to the Church, is for the good of the Church and is dispensed by the Church at will in cooperation with the Spirit. Mere satisfaction of all academic, pastoral, and spiritual formation requirements does not constitute a right to ordination.

Discernment and Formation

Throughout the period of formation, the candidate, wife and family are expected to remain committed to discernment; that is, listening and exploring if this call to ordained ministry is continuous and growing. Sometimes, for reasons that are known only to God, a man and his wife are called to be in formation for a period, but the call does not extend to ordination. The candidate is wise to see the calls to apply, to participate in formation and in ordination, as three distinct related callings whereby God is inviting the candidate and his family into some form of enhanced growth in Christian discipleship.

Selection Criteria

Those in formation for the permanent diaconate are expected to possess basic social skills and values. These are the character traits and skills that make possible personal and ministerial relationships. Among these characteristic skills and values as defined in the *National Directory* are:

- A natural inclination to service
- Psychological integrity and well-being
- Capacity for dialogue
- Docility and openness to learning
- Ability to share one's faith and listen with tolerance to others
- Communication skills
- A sense of responsibility and commitment to fulfill one's word
- Self-directing and collaborative
- Balanced and prudent judgment
- Generosity in service
- The ability to lead, motivate, facilitate and animate others to appropriate action

Additional human characteristics that are sought in candidates might include:

- Positive self-image, and good self esteem
- Ability to accept personal limitations, mistakes, and weakness
- Ability to relate with others, including men and women
- Ability to demonstrate compassion, affection, joy, hurt, fear and anger
- Ability to set interpersonal and sexual boundaries
- Ability to say "no" to people when appropriate
- Honesty and willingness to apologize when necessary
- Ability to appropriately confront issues
- Ability to accept feedback from others

The Life of Christian Virtues

Those in formation for the permanent diaconate are expected to possess certain spiritual and theological qualities. In addition, they should be men who are committed to fostering a continuous development of human and theological virtues. Those identified in the National Directory include:

- Sound faith
- Good Christian reputation
- Active involvement in the Church's apostolate
- Personal integrity, maturity and holiness
- The virtue of chastity appropriate to the man's state in life, married or single
- Regular participation in the Church's sacramental life
- Evidence of recognized, ongoing commitment to the Church's life and service
- Participation in faith-enriched opportunities
- A positive and stable marriage, if married
- A mature celibate life, if single
- Active membership in a Christian community
- Capacity for obedience and fraternal communion
- A deep spirituality and prayer life
- Kindness and humility
- Readiness and timeliness of the response to this vocation given commitments to family, career, employment, community and church service
- Prudence, justice, courage and temperance
- Compassion, tolerance and mercy
- Generosity, hospitality, graciousness and gratitude
- Humility, humor and joy

Ecclesial Values

As an ordained minister of the Church, the deacon must be seen as representing orthodox and sound ecclesial values. His attitude, positions, and language must reflect a positive appreciation of the significance of the Church as it continues the mission of evangelization in the contemporary world. Among the ecclesial values sought in the deacon or person in diaconal formation are a joyful announcement of the Kingdom of God; conversion of heart as a way of life; being bearers of the mercy of God; being a master of apology; capable of accepting responsibility and naming personal signs and failures, an abiding reverence for persons, loving service and a commitment to a life of prayer.

The deacon is a person who rejoices in the Good News of Christ. As one whose liturgical ministry is to proclaim the Gospel, the deacon must live as a person who carries the good news of Christ with joy to others in their home, their community, and their workplace. True joy is an essential characteristic of the diaconal person. The deacon must not just be seen performing functions in a parish. Because he is a representative of the Church and a herald of the Gospel, he must live and proclaim his vocation in all the various activities – personal, profession and ministerial – that he engages in daily.

Other Important Selection Criteria

Availability and time: Central to one's discernment of a call to the diaconate are the issues of availability and weighing the balance of responsibilities in one's life. Since candidates to the diaconate have many

commitments to family, career, employment, community, and church service, it is a matter of prudent judgment to explore not only whether the call to the diaconate is from the Holy Spirit, but also whether the candidate is ready and able to respond to that call.

Throughout the formation, the formation team and its associates will work to assess whether the timing is correct for each person to continue in formation. Disproportionate stress in a marriage, in relationships with children, or with an employer, could be indicators of an inability to respond to the demands of a diaconal vocation at this time in one's life. There will be occasions when some candidates are asked to discontinue formation permanently or for an interval until it can be determined that the right time for formation has arrived.

Age and health: Among the major concerns in qualifying applicants, age is addressed in a fixed policy. Candidates can be no younger than 30 at the time of acceptance and can be no older than 60 at the time of acceptance into the formation program. Health is an individual concern but could become an impediment to acceptance or continuing in formation. Applicants and those in formation should be judged to be physically capable of withstanding the mental and emotional stress that often accompanies formation toward ordination. Proper attention to chronic and acute illness will be expected, and any reluctance or failure at self-care may be addressed through the evaluation process. Chronic and frequent illness could be taken as an indicator that a candidate would not have the stamina to minister consistently once ordained. Proper self-care falls within the skills expected of diaconal candidates.

Marriage and family stability: It is expected that those in formation be in stable marriages of more than five years at the time of application. Newlyweds, or those with validations of marriages less than five years at the time of application, will not be accepted into the program. Those with histories of significant marital or family dysfunction or discord will not be accepted. Signs of dysfunction or histories of frequent or extended separations, domestic abuse, public confrontations, or disproportionate tension evidenced during the formation process will not be allowed to continue. For example, there must not be a Decree of Nullity case pending in the Tribunal. The health and stability of a marriage and family are prerequisites for stable functioning in diaconal ministry.

Available for special ministries: All those who are in the process of diaconate formation should understand that they are placing themselves at the service of the diocese as appointed by the Bishop. Diocesan need and the ministerial skills of an individual may suggest that they could best serve the diocese in a special ministry, such as prison or hospital ministry. Present service in a sponsoring parish does not guarantee or assure continuous service in that parish after ordination. While it would be the norm to continue in this parish for some time, the needs of the diocese may call for the transfer of the deacon to another ministry in the years after ordination.

Availability for transfers to other parochial assignments: In other cases, ethnic background, language skills, professional or ministerial competency might suggest that a deacon could best serve the diocese in a parish other than the one from which he is making himself available to serve the needs of the diocese according to the assignments of the Bishop and therefore may not necessarily serve as a deacon in his sponsoring parish or agency.

Basic Requirements for Application to the Diaconate in the Diocese of Charleston

The Code of Canon Law governs the requisites for those to be admitted to formation for Holy Orders and ordained to the clerical state. Reference should be made to canons 1026-1039 for a comprehensive list of those requirements for and impediments to Holy Orders. During the course of the application and formation

processes, steps are taken through questionnaires and meetings with spiritual directors/confessors to ensure that no impediment to Holy Orders exists prior to ordination.

Additionally, according to universal law and the guidelines of the diocese, there are specific requirements for applicants:

- Between 30-60 years of age at the time of application
- May be married, widowed or single. If married, for at least 5 years in a sacramental union.
- If a convert, Catholic for at least five years
- Willingness to remain celibate if he returns to the single state.
- A U.S. citizen or permanent resident status
- Financially secure
- Generally good mental and physical health
- Have received at least a high school diploma or GED
- Proficient in speaking and writing in English
- Have completed Safe Haven program

Information Sessions

Men discerning a vocation to the permanent diaconate may, and should, make that feeling known to their families and pastor when they feel appropriate. They may contact the Diaconate Office and speak with the Director for more information. Informational sessions are scheduled at a time when the application process is open. These sessions serve as an opportunity to gain information about the application and formation processes as well as learn the steps to fruitful discernment of a vocation.

Part II: The Application Process

Initial Interview and Application

After attending an information session, a potential applicant and his wife, if married, should speak with his pastor to seek approval for applying to the diaconate formation program. If approval is received, the pastor should contact the Diaconate Office, and inform of the man's name and contact information. An application will then be sent to the man.

The application itself consists of gathering documents and interviews.

Documentation to be submitted:

- Pastor Recommendation
- General Application form
- Updated Baptismal certificate with sacramental notations (i.e. Holy Communion, Confirmation, Marriage) dated within 6 months
- A marriage certificate verifying a valid Catholic Marriage
- If divorced and remarried, the annulment decree
- Signed release for psychological exam
- Four reference letters
- Written Autobiography by both applicant and spouse, if applicable

- Wife's statement of consent
- High School and College (if applicable) transcripts
- Medical Statement
- Full background screening (Criminal, Financial & Driving), as required by the Diocese of Charleston
- Completion of Safe Haven program (Diocesan safe environment curriculum)

Psychological Evaluations

All applicants must consent to and complete screening by the assigned psychologist. The results of that report will be sent to the Director of Formation and not shared with the individual.

The psychological report is paid for by and is the property of the Diocese of Charleston. Applicants may not receive a copy of any test results or reports. The psychologist will generate a summary report for review by the Director and Admission Board members. A final conclusion as to Accept, Accept with Caution, or Do Not Accept into the formation program will be noted from the psychologist.

Diaconate Board

In regard to formation, the role of the diaconate board is to interview applicants and advise the Bishop on their ability to enter the formation program. The Board is made up of two priests, one religious, three deacons and the deacons' wives. The Secretary of Clergy and Director of Deacons are *ex officio* members of the board. The Director is the chair of the board and presents his own recommendation as well as that of the Board to the Bishop for his final decision.

Each Board member will be contacted by the Diaconate Office with a list of applicants. Interviews will be scheduled for each applicant and should include spouses. Prior to the interviews, the Board members will receive a copy of the autobiography of the applicant for review. After the interviews, Board members are asked to write a 1-2 page summary of their meeting, which will be reviewed by the Director.

Determination of Application

The Director and Board may offer one of three recommendations to the Bishop: acceptance, accept with caution (probationary period), or denial. Acceptance indicates that an applicant may begin formation with the next Aspirant class. Accept with caution is a one-year probationary period, in which the applicant will be allowed to begin, but will be reviewed at the end of the first year. A final decision or acceptance or denial will then be made. Denial from entrance into the program is a final decision that an application may not be admitted into formation.

Confidentiality

The documents gathered during the application process are kept in strict confidence and secured by the Diaconate Office. Only members of the Diaconate Board may have access to those documents. The entire application is the property of the Diaconate Office and may not be copied or returned to the applicant. Since the final determination of an applicant rests with the Bishop, he may request from the Director any information necessary for that decision.

PART III: IMPLEMENTATION OF THE *NATIONAL DIRECTORY*'S NORMS IN THE FORMATION PROGRAM OF THE DIOCESE OF CHARLESTON

Those Responsible for Formation

Ordinary (Diocesan Bishop)

The Bishop of Charleston oversees every aspect of the discernment and formation of those pursuing Holy Orders. He makes use of the Director and those deacons appointed to the Formation Team to ensure that all the facets of formation indicated in the National Directory and other pertinent ecclesial documents are included in the diocesan plan of formation for permanent deacons. All recommendations for admittance to formation, continuance in the program and ultimately the call to Holy Orders are personally reviewed and approved by him.

Director of the Permanent Diaconate

The Director is appointed by the diocesan Bishop, reports to the Vicar for Clergy, and is ultimately responsible to the Bishop for the formation program.

Director of Formation

The Director of Formation is responsible to oversee and implement the various pieces of the formation program to ensure an integrated program that meets the needs of aspirants and candidates and those of the local church. He is involved in recruitment and discernment of those considering a vocation to the permanent diaconate. He reports to the Director of the Permanent Diaconate.

Spiritual Directors

Each Aspirant and Candidate should have a spiritual director at the time of application or shortly afterward, who should not be their pastor. If an aspirant/candidate does not have a Spiritual Director, the Diaconate Office will assist with a recommendation.

Academic Instructors

The academic formation is guided by Saint Leo University and their professors. The Pastoral formation is made up of priests, deacons, and diocesan employees.

Pastoral Supervisors

Over the course of formation, candidates will have multiple opportunities to observe and assist in a variety of pastoral settings. The primary pastoral supervisor should be the candidate's pastor. The candidates will have required hours to attend specific ministries during the formation process.

The Role of Wives in Diaconal Formation

The discernment of a call to the diaconate for a married man must take place in the context of his marriage and his family. Sacramental theology teaches that, in marriage, husband and wife are bound to one another in a union that is to be faithful, exclusive, and fruitful. It is imperative that these two, who having been made "one," reflect, pray, discuss and consider such a momentous calling to the diaconate as a married couple. The impact and transformation of marriage through the formation process and ordination have led to the development and use of the terms "diaconal couple" and "diaconal family." Noting that, and since it is the husband/father who is ordained, these terms highlight the fact that the very manner in which marriage and family life is lived out are radically changed in the context of the diaconate. However, such terms should never imply that anyone else is ordained for service to the Church except those who are able to receive ordination, namely men who have fulfilled the requirements of formation.

Wives are expected to participate in the diaconate formation process. Wives' attendance is required during the nine-month discernment period. During the academic formation process attendance is not required, however the Bishop asks spouses to attend at least four of the classes per year.

Overview of the Phases of Formation

Aspirancy (2 years)

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. Information is 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. The aspirant phase, which includes the Discernment Year and the first year of academics, involves discernment with emphasis on spiritual readiness, intellectual capacity, and basic pastoral abilities.

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.

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, should include meetings for prayer, instructions, and moments of reflection that will ensure the objective nature of vocational discernment.

The conclusion of the aspirant path in formation is determined through a formal assessment conducted by the Director and Diaconate Board with recommendations for continuance to Candidacy to the Bishop. After acceptance by the Bishop, the aspirant then begins the candidate path in formation with the Rite of Admission to Candidacy, which is to be celebrated after the first year of formation and in a proper manner.

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.

Candidacy (3 years)

Candidacy is the three-year period in which one continues the fourfold formation with a view to continuing discernment and possible ordination to the diaconate.

In keeping with the experience of the early church, a *Circular Letter* from the Congregation of Divine Worship and the Discipline of Sacraments, reminds those involved with formation, "Do not be hasty in the laying on of hands."

It should be noted here that admission and continuance in formation does not constitute a call to ordination. Often it is better to think of having been called to diaconal formation as a distinct step in evolution of a formal diaconal vocation. The call to ordination may, or may not, follow the call to formation, depending upon a variety of circumstances, from changing life or work circumstances to the candidate's election to continue to ordination.

Lector (Reader)

Reader is a formal and stable ministry of the Church to which candidates for the diaconate are installed by the bishop using the prescribed liturgical rite. The reader is a lay minister but serves as the ordinary minister of the Word. The ministries of the reader include the proclamation of the first and second readings in the context of the Mass, proclamation of the readings at other rites and catechesis such as breaking open the word for the RCIA or Children's Liturgy of the Word. The installation to the ministry of reader will take place at the end of the first year of candidacy.

Acolyte

Acolyte is a formal and stable ministry of the Church to which candidates for the diaconate are installed by the bishop using the prescribed liturgical rite. The acolyte remains a lay minister whose function is to assist the priest and deacon at the altar during the Mass, and installation to the ministry of acolyte will take place at the end of the second year of candidacy. The acolyte is an Extraordinary Minister of the Eucharist.

Post-Ordination Formation (5 years)

Formation does not end with ordination. The National Directory recommends a five-year post ordination formation program. In this diocese the program has the following components:

- Required attendance (as for all active deacons) at the Annual Retreat, Day of Prayer, and both Days of Education.
- For the first two years after ordination, deacons and wives meet with the Director of the Permanent Diaconate or the Director of Formation twice a year, normally in conjunction with the Retreat and Day of Prayer.
- For the following three years, deacons and wives meet with the Director of the Permanent Diaconate or the Director of Formation once per year, normally in conjunction with the Retreat.
- Annually the deacon will submit an assessment of their ministry to the Director of the Permanent Diaconate.
- Annually the pastor will be encouraged to give feedback/input to the Office of the Permanent Diaconate on their new deacon.
- More senior deacons at the parish are expected to help mentor the new deacons during this period.

The Dimensions of Formation

Human Formation

The goal of Human Formation is a fuller development of one's humanity so that the person of the deacon can be a bridge for communicating Jesus to his people. The capacity to relate to others is fundamental for a person called to be in service for the community. The whole being (body, mind, heart and spirit) is involved in formation: psychological competence, communication skills, maintaining one's physical well-being, nurturing healthy relationships, and openness to the arts, sciences and politics of human life. Integrating all of this and more is essential to becoming a complete and holy person.

The Formation Team will look for growth in basic human, virtuous behavior, including:

- Flexibility and openness, demonstrated by the ability to adapt to change and by the ability to be at ease with himself and others, coupled with a personal stamina which shows him to be a man of principles, conviction and empathy

- Evidence of having made a personal decision to choose ordained ministry
- A developed good sense of one's self-esteem and self-confidence with the maturity needed to be ordained
- The ability to manage time and to administer one's own life and the duties of ministry with efficiency
- The ability to set limits and goals in one's life and make plans both for himself and for his ministry
- The ability to be self-critical as evidenced by an internal sense of measurement and non-reliance on external approval
- An appreciation of the need for recreation and relaxation seen in the ability to take appropriate days off and vacation time
- An awareness of one's own limitations and strengths and willingness to be formed
- Having a healthy understanding of authority and obedience
- Non-involvement in substance abuse, sexual addiction, or severe psychological problems, and the absence of any definable pathology

Spiritual Formation

Spiritual growth is important in the process of formation. Deacons are called upon to be witnesses to the love and compassion of Christ. To do that, they need to be prepared through their habits of prayer and constant reflection upon the work of Christ in their lives. The practice of spiritual direction is fundamental to the life of clergy. Among the many facets of the spiritual life, particular attention must be given during formation to the development of prayer, *lectio divina*, personal devotions and the wider breadth of the spiritual patrimony of the Church. Due consideration must also be given to the development of virtue, that is, living as a Christian with integrity. These virtues include the theological and the cardinal, as well as chastity.

Each aspirant and candidate is required to meet quarterly at a minimum, with the ideal of meeting monthly, with a Spiritual Director. This is an indispensable component of formation for Holy Orders. If an aspirant/candidate is already seeing a Spiritual Director, he may inform the Director to determine if the director may fulfill the requirements of the formation team.

Taking the opportunity to step back for a prolonged period of prayer is an essential part to discipleship. Retreats are opportunities to spend good quality time introspective to see God's plan in all we do. Third-year Candidates, in preparation for their ordination, are required by Canon Law to make a 5-day silent retreat.

Intellectual (Academic) Formation

Proper education and instruction is another important aspect of the formation process and needs to be taken very seriously. The formation program is one of the finest of any diocese in the United States, and one of the few that yields a Master of Arts degree in Theology for those who qualify. Candidates for a Master's must have a Bachelor's degree or its equivalent. More information about the academic courses is available from the Diaconate Office.

Candidates for the Master's degree must maintain a "B" average or better. All students in the formation program must maintain at least a "C" in each course in order to remain in the program.

The formation program is a graduate level theological one. Recognition is given to the fact that most aspirants/candidates are still engaged in gainful employment, have parish responsibilities and are part of a family. Open and frank discussions with one's instructor can relieve any undue stress that one might experience. Academic studies are meant to be an opportunity for growth, understanding and enlightenment, not a time of concern and discomfort. In the same manner, no one should be exceeding, approximately 15 to 20

hours of homework per week during the courses. Additional time may be needed in preparation for an exam or researching a paper but that should be exception rather than the norm. If this is not the case, the student should bring it to the attention of the Director before it becomes a serious issue for him or his family.

Overview of Academic Courses

Aspirancy

Theology of the Diaconate

This course offers the students an opportunity to examine the diaconate by examining its biblical, patristic, and canonical roots, its decline, and its ultimate renewal, authorized by the Second Vatican Council. The emergence of contemporary theologies of the diaconate will also be explored, based on a spirituality of the diaconate which is grounded in the deacon's sacramental initiation and ordination, coupled with an approach to diaconal ministry which is at once similar yet distinct from the sacerdotal ministry of the episcopate and presbyterate.

Philosophical Foundations

This course is a survey of the Western philosophical tradition from its beginnings in Greek thought to the twentieth century; it includes the reading and analysis of texts by Plato, Aristotle, Augustine, Aquinas, Descartes, Kant, and Nietzsche.

Hebrew Scriptures (Old Testament)

This course is a critical introduction to the history of ancient Israel through a literary-historical analysis of the biblical text, including a more focused study of key books, passages, and theological themes (e.g., covenant and prophecy). The course provides the students with adequate tools to pursue further study of the Hebrew Scriptures.

Candidacy I

Christian Scriptures (New Testament)

This is a critical introduction to the history and theology of the New Testament, including employment of contemporary tools of interpretation.

Christian Spirituality

The Catholic Church has a rich tradition of saints, heroes, and religious families who model how to live fully the Christian faith. This course will explore both the history and the theology of some of the great movements and schools, including Benedictine tradition as well as contemporary spiritual expressions.

Christology

This course will take students on a systematic investigation of the life, person, and work of Jesus of Nazareth. Participants will survey and analyze the revelation of Jesus in scripture, historical perspectives in Christology (including controversies, councils, and significant individuals), and contemporary perspectives.

Candidacy II

Ecclesiology

Within the framework of systematic theology, ecclesiology examines the nature of the church and its emerging challenges. This course considers both classic insights and new directions in ecclesiology, including reflections on the nature and exercise of ministry in the church. Central to the course is a critical examination of two

documents of the Second Vatican Council: The Dogmatic Constitution on the Church (Lumen gentium) and The Pastoral Constitution on the Church in the Modern World (Gaudium et spes). In many respects, the entire course is an extended dialogue with these two foundational documents.

Sacraments

This course continues the Christian ecclesial and personal understanding regarding worship, ritual, and sacraments.

Ethics

This introduction to moral theology explores the basic principles and methods that will enable individuals to assess moral arguments and to give a credible theological defense of one's position on current moral issues. Christian ethics lays the foundations for discerning and living Christian life.

Candidacy III

History of Christianity

This is an inquiry into theological, spiritual, and institutional history of Christianity from the time of Jesus until the present.

St. Paul

This course is an introduction to the academic study of the life of Paul, the Pauline literature of the New Testament, and Paul's theology. The course studies: the historical context of Paul and the Pauline Epistles; Paul's life, work, and theology; the content of the Pauline Epistles, as well scholarly findings concerning them. Multiple scholarly and methodological approaches are surveyed.

St. Augustine

This course will introduce students to several key areas of the thought of Saint Augustine of Hippo. The majority of the assigned reading will be from Augustine's own work (in English translation).

Overview of Formation Conferences (Saturday mornings)

These courses are under the auspices of the diaconate office and are not offered by St. Leo University. They are overseen by the Director and instructed by those appointed by the Director and Diaconate Board.

Aspirancy

Human Formation

This course examines psychological typology/temperament for personal growth, increases self-awareness and understanding of others, and shows how to use these results to enhance worship, prayer life, spirituality, and ministry.

Sacramental Theology

This course will identify what a Sacrament is, the types of Sacraments, and how it pertains to the Mass and ministers in the Catholic Church.

Candidacy I

Catechism of the Catholic Church

A full synopsis of the Catechism of the Catholic Church as it pertains to those in diaconate formation.

Social Justice

Catholic social teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. Catholic social teaching is based on and inseparable from our understanding of human life and human dignity. This course will cover all aspects of social justice and teaching.

Candidacy II

Spirituality

Based on the doctrine of the Catechism of the Catholic Church and drawing from recognized doctors of spirituality, this course attempts to help the candidate and his wife to recognize the need of intense spirituality in the life of a deacon. By learning the traditional understanding of the stages in the spiritual life of a Christian who responds to the call to holiness, and the resources available in the Church to feed the spiritual life, the candidate and his wife can elaborate a spiritual plan of life to be followed and checked with a spiritual director.

Liturgy

Provides an introduction to Liturgy and sacraments through a study of Church documents, principles of ritual process and symbolic mediation, and a brief overview of the historical evolution of the Roman Rite

Public Reading

Provides instruction on how to read in public, with a focus on the Lectionary/Book of the Gospels.

Candidacy III

Pastoral Care of the Sick, Dying, and Grieving

This course will provide an introduction and basic foundations of Christian Anthropology, Confronting a Culture of "Death", Suffering, Moral Medical Care, Ministry to the Sick, End of Life Decisions, and the Ethical and Religious Directives for Catholic Health Care Services.

Homiletics

This course aims to hone the participant's ability to convey the Gospel effectively in the liturgical assembly, i.e. the homily. The overall objective of this course is to increase students' competency in the preparation and delivery of homilies. Those preparing for Holy Orders will understand the two essential parts of the homily: content, the speaker's awareness of people's life experience in conjunction with the Gospel; and delivery, the homilist's ability to effectively convey this message with proper speaking technique including volume, pace, length, eye contact, gestures, clarity and focus.

Candidacy IV

Canon Law

Examines the development of Church law, current pastoral approaches to Church law and ministry, law and sacraments, structures in the Church community, rights of ministers and due process.

Liturgical Practicum

This gives hands on practice to serving as a Deacon at Mass, including serving with a Bishop. Also covered are celebrating baptisms, Holy Matrimony Outside of Mass, Vigil Services, and other liturgical ceremonies.

Pastoral Formation

Since it is the responsibility of those charged with the formation of candidates for Holy Orders to ensure they have as much pastoral training and experience as possible prior to ordination, this program aims to provide a wide range of experiences that are specifically geared for future diaconal ministry – service, preaching and liturgy. The plan is designed to be a flexible one that provides candidates with necessary pastoral formation experiences but still allows for adequate time for aspirants and candidates to rest, vacation, and spend time with their families. Some of the pastoral experiences offered are:

Baptism
Wedding
Vigil Service
Nursing home ministry
Prison Ministry

A spreadsheet is provided to all men with the required time for the different ministries.

Additional Topics Addressed During Formation

Aspirancy

The Liturgy of the Hours

The most common request a deacon or priest will receive is to pray for someone. Prayer is an essential component of the ordained life: interceding to God on behalf of his people. For those who are in the clerical state, the rubric for this prayer is the Liturgy of the Hours. Aspirants are introduced to the rich history and development of the Liturgy of the Hours and aids in navigating this prayer through the liturgical season so that, as St. Paul exhorts, we may “pray without ceasing.”

Spiritual Direction

The Aspirants are taught the role of a Spiritual Director and enlightened as to the importance and requirement of meeting with one regularly. A brief history of the tradition of spiritual direction is offered, and the men are informed as to the assets of a qualified Spiritual Director ministering to a man who is in diaconal formation.

The Diaconal Promise of Prayer

Prayer is an essential component of the life of a deacon. At his ordination, he solemnly resolves to pray constantly for the building up of the Church. Being faithful to reading at a minimum morning and evening Liturgy of the Hours in addition to other forms of worship are discussed to ensure that Aspirants begin to integrate this form of prayer into their formation experience and daily lives.

The Diaconal Promise of Respect and Obedience to the Bishop

A deacon’s ministry is not his own. All ministry flows from the mission of the whole Church under the direction of her pastors. Locally, the Bishop has the responsibility to ensure the needs of his flock are met, and he uses the resources of those in the clerical state to do so. Discuss the spiritual and practical consequences of a life of obedience pledged by a deacon. Special consideration is given to respect of the office and person of the Bishop as well as broader implications of obedience such as to canon law, liturgical law and proper collaboration with one’s superiors (e.g. pastor).

The Diaconal Promise to Conform One's Life to Christ

The goal of the entire formation process is to deepen one's baptismal call to discipleship and hone the spirituality, pastoral practice, and doctrinal soundness necessary to the ordained state for the good of the People of God. In short, deacons are meant to make their lives a reflection of Christ the Servant who always showed a particular interest for those on the margins of society and bring them the Good News (what it means to live in the image of Christ in all facets of life).

Candidacy I

The Fifth Pillar of Formation: Integration

The National Directory lays out four dimensions around which a formation program is created – human, spiritual, intellectual, and pastoral. While great attention is given to each aspect throughout formation, the goal is for there to be a seamless integration of all four in order for one to be an icon of Christ the Servant. This conference is intended to assist the candidates to begin seeing the “big picture” of diaconal life and ministry in order to be healthy, happy and holy servants.

Church Structure – Local, National and Universal

Most people's experience with the institutional Church takes place in their local parish. While they may be aware of diocesan, national and even universal initiatives of the Church, there is often ambiguity in knowing how the Church actually functions on a daily basis. The intention is to introduce candidates to the structures within local, national, and universal levels that aid in evangelization, charity and governance of the Church.

Stewardship: A Disciple's Response

At the heart of Christian discipleship is the realization that everything we have and we are is a grace given by God and intended to be shared. The life of a deacon embodies this reality in a profound, practical way. Not only is he meant to live stewardship daily, he is also a substantial means of helping others to determine the ways in which they can share their time, talent and treasure for the service of the Church.

Lectio Divina: Praying with the Word of God in Preparation for Proclaiming It

The practice of lectio divina, examine the history of its practice in our tradition, and its effectiveness in deepening our relationship with the Holy Trinity. The men are taught the method of lectio divina. The men are shown how helpful this practice of prayer is when preparing a homily or a lecture. The men are encouraged to make lectio divina part of their personal prayer discipline.

Serving as a Lector: Being a Servant of the Word

In order to effectively proclaim the Word of God, one must first have an encounter with the word. The transformative power of God's Word in sacred scripture begins with the one proclaiming it to have experienced the power within it. The goal is preparing Candidates to be proclaimers of God's Word in the liturgical assembly by introducing them to the Church's cycles of readings and best practices for integrating the scriptures into their lives so they may proclaim them with passion and zeal.

Serving as a Lector – Practicum for Lectors at Mass and Other Liturgies

The liturgical assembly is the chief place wherein God's people hear his Word proclaimed. Therefore, it is paramount that those charged with such a duty carry it out with great care. This goal is to instruct candidates how to serve as lectors at Mass, the Liturgy of the Hours and other liturgical assemblies in order to facilitate a prayerful reception by the assembly of sacred scripture.

Candidacy II

Communion Calls to the Sick

Introduce the candidates to Communion Calls for the Sick and to develop a candidate's ease with bringing Holy Communion to the sick. The Rite of Pastoral Care for the Sick is reviewed with particular attention to Communion calls for the sick. The meaning and importance of caring for the sick with relationship to the Church following Christ's example is stressed as the foundation, according to the Church's decree: "When the Church cares for the sick; it serves Christ Himself in the suffering members of His mystical body." The link between the community's Eucharistic celebration and Communion for the sick should be made clear. Mention should be made to instruct the sick (and/or family) that a Priest can be made available if the sick person would like to receive the anointing of the sick or reconciliation since a deacon or lay person can't administer these sacraments. The rite of Viaticum is also explained.

Serving as an Acolyte I: Being a Servant of the Liturgy

Introduce the men to the history and definition of the Ministry of Acolyte. This includes a brief history of minor orders and the lay ministry of acolyte, including an overview of Pope Paul VI's "Motu Proprio Ministeria Quaedam" and the definition of Acolyte in the "General Instruction of the Roman Missal" ("GIRM"). The roles of the Acolyte during the Mass, including as a Special Minister of Holy Communion, are explained. The importance of vigilance with respect to the security of the Blessed Sacrament during the distribution of Holy Communion and with respect to the handling of the tabernacle key is emphasized. An overview of the organization of the Roman Missal, the identification of the space and instruments used for the celebration of the Mass, the Order of Procession, and the Order of Mass are also covered.

Serving as an Acolyte II: Knowing the Parts of the Mass and the Vessels of the Liturgy

The role of Acolyte as servant of the Mass, which belongs not to any individual but to the Church, is discussed during this workshop. A further objective is for the men to learn the roles of an Acolyte during Mass as set forth in Sections 189-193 of the GIRM. Candidates will walk through preparing for the celebration of Mass by setting up the space, vessels, and elements for the Mass. An overview of the vestments used at Mass is provided. A walk-through of the various acolyte roles (e.g. cross bearer, book bearer, candle bearers) at various parts of the Mass (i.e. procession, collect, gospel procession, preparation of altar, offertory, Eucharistic Prayer and use of bells, distribution of Holy Communion, and purification of vessels, prayer after communion, and recessional) takes place.

Serving as an Acolyte III: The Liturgy of the Word

Provides continued practical instruction on serving as an acolyte at Mass, including Mass with the celebration of the Sacrament of Confirmation. The handling and use of a bishop's pontifical and role of acolyte during and after the Rite of Confirmation is examined.

Serving as an Acolyte IV: The Liturgy of the Eucharist

Serving as an acolyte at Mass with emphasis on more solemn celebrations. This includes the handling of censor and boat, interplay of censor and boat with presider, and all possible uses of incense at Mass.

Serving as an Acolyte V: Review of the Mass and Benediction

Serving as an acolyte at Mass with incense, at a Mass of Christian Burial, and at Exposition and Benediction of the Most Holy Eucharist. The Instituted Acolyte's ability to expose the Blessed Sacrament for public devotion, except imparting the benediction, is covered. Lastly, an overview of the liturgies of the Easter Triduum and the role of acolyte is provided.

Candidacy III

Marian Spirituality

Devotion to the Blessed Mother has long been held as a tradition within the Christian faith. As Catholics, this dimension of spirituality is indispensable and often aids many to deepen their relationship with Jesus Christ. Discuss the ways in which candidates can deepen their own devotion to the Mother of God and lead others in this same path. Special attention will be given to cultural sensitivities, diversities and custom in the broader context of the Catholic tradition.

Conflict Resolution with Other Clergy and Religious

Intended to provide those in their fourth and final year of formation the necessary conflict resolution skills when encountering other clergy and religious in a parish setting. Practical guidelines and methods are provided to help avoid and disarm conflict situations.

Integrating Celibacy into Diaconal Ministry

Celibacy affects every deacon, married or unmarried. This helps those approaching ordination to understand the nature of celibacy, its value and its practice. Celibacy is the companion to chastity, which is the virtue that binds all Christians to each other in a life of love with the sense of justice towards one another. The Candidate will be encouraged to reflect on the fact that celibacy will help strengthen and nurture his existing marriage but also prepare him for the possibility of living celibate chastity should his wife predecease him. The intended goal is that candidates will see that in their eventual ministry as ordained deacon, they will need to appreciate the impact that celibacy can have on their lives and ministry.

Looking Toward Ordained Ministry: Policies of Deacon Personnel

The objective is to examine the expectations and responsibilities of a deacon in the Diocese of Charleston. It will present a detailed look at various policies regarding deacons; i.e., assignment, transfer and retirement policy, leaves of absence, continuing education, etc. Explain the canonical requirements of diaconal ministry and review a deacon's relationship to the Bishop, pastor, and Office of Deacon Personnel. There will be reinforcement of the need for constant communication between various diocesan and parish offices. Students will explore and discuss areas of common misunderstanding and conflict between various diocesan and parish personnel.

Evaluation Process

In order to assess an Aspirant/Candidate's progress in the formation program, there are periodic meetings between the Director, Professors and Pastors to discuss the academic and pastoral development of each person. The results of those conversations will be relayed to the aspirant/candidate.

Towards the end of the formation year, each Aspirant/Candidate is required to write a short self-evaluation. This is an opportunity for each man to reflect on the past year and assess his growth in the four aspects of formation – human, intellectual, spiritual and pastoral. Specific instructions for this self-evaluation are given early in the Spring semester.

Before the advancement to further ministry (i.e. candidacy, reader, acolyte), and most especially before a Candidate is called to Holy Orders (ordination), a formal vote is taken by the formation faculty. This will constitute the formal recommendation by the faculty for him to be advanced in the program pending the Bishop's final approval.

The criteria for advancement are spelled out clearly in the National Directory. These are the standards by which those in formation will be evaluated by the faculty.

If at any point during the year an Aspirant or Candidate would like to discuss for consideration any matter related to formation, he is free to speak with the Director.

Temporary Leave of Absence

An aspirant/candidate may request a temporary leave of absence for various reasons (family, medical, etc.). Leaves of Absences are granted on a temporary basis and for a fixed period of time. Ordinarily the man will not participate in formation activities during this time.

If a man seeks a temporary leave of absence, he is to write to the Director requesting a leave of absence and state the reasons for this request. Aspirants/candidates granted a leave of absence must maintain contact and communication with the Office of the Diaconate. At the end of his leave, he must write to the Director and request a return to formation. He will normally join a new formation class, and resume formation where he left off. Occasionally he will rejoin his class and make up a missed class online/directed study.

Administrative Leave of Absence

Aspirants/Candidates may be placed on administrative leave of absence by the Director of Formation for various reasons (alleged misconduct, marital and family problems, etc.). When placed on administrative leave the aspirant/candidate is relieved of facets of formation and prohibited from participating in any formation activities.

This temporary withdrawal from formation will continue until the resolution of the matter which initiated the administrative leave of absence. Only upon a positive resolution of the situation will the Director of Formation decide about the return to formation.

Standards of Readiness for Advancement in Formation

It is the responsibility of the Director and Diaconate Board to assess the progress of those in formation to ensure their proper development toward readiness for Holy Orders. During the course of their individual meetings, Deacon Servants will raise particular questions with candidates about their growth and challenge them in areas where they may need development. The annual final evaluation constitutes the recommendation of the Director to the bishop regarding a man's ability to progress in the program. The standards for readiness to be advanced in the program are the same ones indicated by the *National Directory* and can be found at the conclusion of this document.

Code of Conduct

Ordination makes a man a public witness of the Christian faith and a leader in the Church community. Therefore, formation is aimed to assist a man in taking on that role over a matter of years. While no one is perfect, it is imperative that those in formation conduct their lives in accord with the Gospel and teachings of the Church.

Any serious breach of Christian conduct, especially those of a public nature or which directly contradict the same, must be made known to the formation faculty immediately. Failure to do so may result in deferment or dismissal from the program.

Such grounds for deferment or dismissal from the program may include, but are not limited to:

- Academic fraud of any kind, in addition to any other breach in the policies of Saint Leo University

- Habitual lateness on assignments or attendance
- Missing class or other required events without asking for permission
- Conviction of a crime
- Public drunkenness or other lewd behavior
- Membership in a group whose aim is blatantly against the Church or her teachings
- If an Aspirant/Candidate or his spouse were to file for divorce

Additionally, in accordance with diocesan policy, all those in formation must adhere strictly to guidelines regarding appropriate conduct with adults and minors. All those in formation must be Safe Haven trained and keep up to date with ongoing training.

PART IV: PRACTICAL CONSIDERATIONS FOR THE PROGRAM

Calendar of Formation Weekend Schedule

Discernment Year

Location: Our Lady of the Hills, Columbia

September - April

<i>Saturday</i>	8:30 am	Morning Prayer
	9:00 am – 11:00 am	Session 1
	11:00 am – 12:00 pm	Prayer/Reflection
	12:00 pm – 1:00 pm	Lunch (lunch provided)
	1:00 pm – 3:00 pm	Session 2
	3:00 pm – 4:00 pm	Prayer/Reflection
	4:00 pm – 4:30 pm	Wrap-up/Dismissal
	5:30 pm	Mass available at OLH

May

<i>Saturday</i>	07:40 am	Morning Prayer
	8:00 am – 11:00 am	Interviews
	11:00 am – 12:00 am	Prayer/Reflection
	12:00 pm – 1:00 pm	Lunch
	1:00 pm – 2:00 pm	Wrap-up/Q&A/Dismissal

June

Saturday All Day Retreat at Mepkin Abbey

Academic Years

Location: Our Lady of the Hills, Columbia

The annual calendar is published well in advance of the beginning of the formation year and updates are communicated in a timely fashion. It is imperative that those in the program read the calendar carefully and note when events are taking place and make every effort to avoid absences. Each class receives the calendar for the five years of formation, noting that location, classes, etc. are subject to change.

Saturday:

8:30AM	Morning Prayer
9:00AM – 12:00PM	Morning Class
Noon	Lunch Break (lunch provided)
1:00PM – 5:00PM	Saint Leo Instruction
5:30PM	Holy Mass at Our Lady of the Hills

Sunday:

8:30AM	Morning Prayer
9:00AM – 1:00PM	Saint Leo Instruction

During the Summer Semester (May, June, July, August), the class schedule is different. Saint Leo Instruction is all day, and just for Saturday (8:00AM – 5:00PM). In years 3 and 4 there can be Sunday pastoral instruction.

Expenses

Men in the formation program are responsible for 1/3 of the total cost of tuition, plus related expenses for the formation program (speakers, professor travel, snacks, meals, etc.). The Diocese of Charleston covers another 1/3 of the total cost, as well as 1/3 from the sponsoring parish.

The personal expenses of the men in formation include:

- Books and materials assigned by the course instructors
- Liturgy of the Hours – 4 Volumes
- Lodging for formation weekends

If an individual is unable to meet the financial requirements, he may speak with the Director of Formation to determine what accommodation can be made.

Dress Code

During formation days, business casual is the dress code. This means that students are permitted to wear only neat pants (very nice jeans are ok) with a collared shirt or turtleneck and closed toe shoes. Tee shirts, jerseys, shorts, sneakers, sandals, and flip-flops are inappropriate.

At special liturgies (i.e., when a bishop presides), all students must wear dress pants, jacket, tie, & dress shoes.

Grooming and Appearance

It is imperative that we maintain proper grooming and personal appearance and hygiene because we represent the Church and particularly the Diocese of Charleston and the parish or ministry to which we are assigned. A deacon and a deacon aspirant/candidate is expected not to draw attention to himself and always conduct himself and dress and groom himself in a professional manner so as not to cause scandal within the laity.

Head and facial hair should be kept neat, clean, and groomed. Earrings and other facial piercings are inappropriate and not permitted. Tattoos should be covered up, including those extending to the hands. Tattoos that are unable to be concealed must not be problematic (i.e., satanic/sexual in nature).

Attendance

The academic part of the formation program is under the direction of Saint Leo University. It terminates, for those who qualify, in a Master's Degree. As such, it is necessary for students to be present for the required credit hours.

When granted admission into the diaconate program, it is with the understanding that formation is a very serious matter and will require some sacrifices on the part of aspirant/candidates. Included in those sacrifices are situations when one will miss a family function. An inability to comply with the attendance policy could be an indication that God is not calling someone to the diaconate, at least for now. Formation helps us to see more clearly what God is asking from us.

Emergency situations must be brought to the Director via phone call. Aspirants/candidates should not put either themselves or the Director in the uncomfortable situation of asking for and being denied permission to be absent.

Lunches and Breaks

Refreshments for class breaks and all lunches are provided at no additional cost. It is policy that food and beverage are not to be taken from the dining room or other designated areas back to the classrooms.

Class Cancellation

Severe weather can disrupt the schedule of classes. Information about class cancellations, postponements or delays is communicated via email.

Cell Phone Usage

Cell phones are to be turned off and put away during class time. Receiving or sending phone calls or text messages during class is strictly prohibited.

Cell phones and iPads are not to be used for Morning Prayer or retreats during the formation weekend. While they help greatly in consecrating one's day in prayer, it is imperative that those to be ordained are familiar with the liturgical books of the Church for public prayer.

St. Stephen's Fund

Procedures for Emergency Financial Assistance

Purpose: The St. Stephen's Fund was created to assist Deacons and the men in the Diaconate Formation Program in the Diocese of Charleston who experience financial difficulties. The fund is financially supported by the Deacons and the men in formation, Ancient Order of Hibernians, Knights of Columbus, and other donors as received.

Contributions: All donations solicited for the St. Stephen's Fund are made out to the Diocese of Charleston with "St. Stephen's Fund" written in the memo line of the check and mailed directly to the Office of the Permanent Diaconate to ensure that they are not mixed with general contributions to the diocese.

Procedures:

1. Deacons and/or men in the Diaconate Formation Program complete the "*Request for Emergency Financial Assistance*" form:

Tiers for Requests:**(A) Education Assistance**

- Books
- Tuition

(B) Financial Hardship

- Loss of work or income
- Medical

2. Each individual request is limited to \$2,500.00 per fiscal year unless there are extenuating circumstances. In such cases, the Director of the Office of the Permanent Diaconate Office will call a meeting of the Diaconate Board of Directors to discuss the situation and make recommendations based on the individual needs of the request. All recommendations above \$2,500 are submitted to the Vicar of Clergy for approval.
3. Upon receipt of the request, the Director will review the application and contact the deacon personally to discuss their situation.
4. Once the facts are clear, the Director forwards the information to members of the Diaconate Board for their review and approval.
5. If the request is approved, the Director requests the individual bills associated with the request to be paid directly by the finance department. No check should be written directly to an individual deacon to ensure that the funds are being used appropriately and that there is an audit trail of the expenses covered in the request.
6. If the request is not approved, the Director will contact the individual with an explanation.

Student Directory, FlockNote and Website

All aspirants and candidates will be provided a directory, by class, of all men who are participating in the formation program and their wives. These are being provided for personal use and information only. It is proprietary and may not be disseminated without the permission of the Director of Formation.

The Diocese uses FlockNote to disseminate communications; it will be used in formation as well.

The formation program makes use of the diocesan website to communicate and update information about its offerings and information session.

I. Model Standards for Readiness for Admission into the Aspirant Path

APPRECIATION/KNOWLEDGE OF

Human Dimension

- His emotional, intellectual, physical, and personal limitations
- A family perspective in his life

Spiritual Dimension

- God's redeeming activity in his state of life, experience, and ministry
- The importance of a both personal and communal prayer life

DEMONSTRATED ABILITY/SKILL

- To speak appropriately of his personal limitations and known boundaries with a sense of how these affect his life, family, employment, and present service ministry
- To balance and prioritize his commitments to family, work, leisure, and ministry; to be self-disciplined
- To reflect/meditate in faith on his life with a sense of discovering God's will
- To convey examples of God's presence in his life
- To 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
- To be both a leader and follower
- To fulfill a commitment to a pattern of prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation; to participate in retreat experiences or a renewal group
- To support others' growth in prayer; to show interest in sharing and serving with others

APPRECIATION/KNOWLEDGE OF

Intellectual Dimension

- The basic teachings of the Church

Pastoral Dimension

- Living the Gospel in his life, home, place of employment, and neighborhood

Diaconal Vocation and Ministry

- A personal call to diaconal ministry with the Church and a sense of his capacity to commit himself to it in fidelity to his state in life and employment, with sufficient time for formation

DEMONSTRATED ABILITY/SKILL

- To demonstrate familiarity with the *Catechism of the Catholic Church*

- To connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities
- To be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teaching

- To 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
- To be interested in and attracted to the diaconal *munera* of word, liturgy, and charity
- To be of service, beyond liturgical ministries, through church or civic involvement
- To support and encourage his pastor, as a representative for the parish community and staff
- To 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

II. Model Standards for Readiness for Admission into the Candidate Path

APPRECIATION/KNOWLEDGE OF

Human Dimension

- His personality (strengths and limitations), appropriate boundaries, and his talents and gifts; collaboration
- Models of faith and moral development through discussion and action
- The necessity for ongoing spiritual and academic development
- The role of respectful listening and tolerance in dialogue with others whose point of view may differ from his

DEMONSTRATED ABILITY/SKILL

- To be self-reflective; to reveal himself appropriately, sharing his experiences and attitudes with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; to be both a leader and follower
- To use his knowledge to encourage others to reflect and share their experiences in dialogue and action
- To demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments
- To be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences; to 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
- To integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone
- To contribute to and utilize a support system

APPRECIATION/KNOWLEDGE OF

Spiritual Dimension

- God's redeeming activity in his lifestyle, experiences, and ministries
- The *lectio divina* in the formation of a strong Christian spirituality
- His commitment to Christian ministry as rooted in the baptismal call
- A personal and communal prayer life
- His state in life, responsibilities, and role in diaconal discernment; diaconal celibacy and other commitments
- An ecumenical perspective in formation

DEMONSTRATED ABILITY/SKILL

- To reflect theologically on his faith experience through regular spiritual direction
- To pray the Scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit
- To foster an appreciation of baptismal ministry among others, enabling others to reflect upon their faith journey in relationship to this call
- To 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; to plan and lead communal prayer
- To 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
- To 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

APPRECIATION/KNOWLEDGE OF

DEMONSTRATED ABILITY/SKILL

Intellectual Dimension

- The *Catechism of the Catholic Church*
- The Sacraments of Christian Initiation and the Sacrament of Holy Orders, especially the Order of Deacon
- The Eucharist as the summit and center of Christian communal life, especially in his formation community
- The Church's spiritual tradition, including its various paths of spirituality
- Pastoral resources

Pastoral Dimension

- Theological sources that ground, interpret, and guide the activity that constitutes the pastoral life of the Church
- Effective communication skills
- A multicultural perspective in formation; cultural communication patterns and their impact on goals and programming; resources for ethnic, racial, and cultural groups
- How to approach theological study from within the context of his pastoral experience and ministry

- To articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching
- To 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
- To actively participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick
- To experience and invite others into meaningful expressions of prayer and forms of Christian spirituality
- To refer others to appropriate pastoral resources as needed
- To name appropriate theological resources useful to ministerial study and service
- To communicate effectively in spoken and written word
- To effectively use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multicultural resources
- To discern how God is calling him into ministry and to 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

APPRECIATION/KNOWLEDGE OF

Diaconal Vocation and Ministry

- His ongoing relationship with God as the source of his ministry and discernment of a diaconal vocation
- His call and his personal commitment to live the Good News in all aspects of life
- The role and ministry of the deacon within the faith community
- The teaching that it is the Church that calls and affirms the vocation to an ordained ministry

DEMONSTRATED ABILITY/SKILL

- To articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community
- To 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
- To 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
- To 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

III. Model Standards for Readiness for the Ordination and Post-Ordination Path

APPRECIATION/KNOWLEDGE OF

DEMONSTRATED ABILITY/SKILL

Human Dimension

1. Personal Qualities

- His gifts, personality, strengths and talents, and weaknesses and limitations and how they affect his ministry
 - His emotional, physical, and spiritual limitations
 - A family perspective and its impact on personal and ministerial activity
 - The complexities of daily life and ministry
 - The need for collaboration, reliability, accountability, and confidentiality
 - The use of imagination, enthusiasm, and humor
 - The influence and importance of peers in growing as deacon
- To engage in self-reflection and assess his abilities and limitations
 - To set healthy and responsible goals, maintain a healthy balance in his personal life and ministry, and develop positive support systems among family, friends, and peers
 - To infuse a family perspective into ministerial and personal scheduling and programming
 - To be flexible and assign appropriate priorities in varied circumstances
 - To demonstrate dependability and trustworthiness; to consult, plan, and support the pastoral team
 - To communicate with and relate to a wide variety of people
 - To participate in local, regional, and national professional associations; to promote and participate in diocesan programs, inservices, and community opportunities for deacon personnel

APPRECIATION/KNOWLEDGE OF

2. Relationship

- The various ministries, roles, and responsibilities of a deacon, especially in his relation to the pastor, parish staff, director of religious education, etc., as they relate to and serve the community
- The role and mission of the deacon in the universal, diocesan, and parochial communities
- Psycho-social dynamics and how cultural and ethnic differences affect ministerial practice
- The diversity of cultures and ethnic backgrounds within families and family systems; the role of culture in one's formation and self-awareness
- The dynamics of human growth and development
- Church structures at the arch/diocesan, regional, national and universal levels
- The role of the bishop, priests, and the pastor and their authority within the life of the diocese and parish

DEMONSTRATED ABILITY/SKILL

- To initiate, create, and sustain a positive, collaborative relationship with all colleagues in ministry; to discern, set, and maintain healthy and responsible boundaries in all pastoral relationships; to solicit input from those who will be affected by activities or policies
- To discern and evaluate everchanging pastoral needs; to recruit, train, coordinate, and support parish volunteers in their ministerial and spiritual development; to find and use personal and professional support systems
- To recognize and work to dispel prejudices and cliques within his own life and that of the community; to network with others in challenging injustice
- To create and support viable structures and strategies for the inclusion of all families so they may participate actively in the planning and implementation of parish programs, including families of diverse cultural and ethnic backgrounds
- To create a hospitable environment where people are valued for who they are and who they might become; to conduct honest self-assessments and to help others to do the same
- To function appropriately at different levels of the diocesan Church while linking the parish structures and needs to larger church structures and resources
- To demonstrate appropriate respect, responsibility, and accountability to the bishop, pastor, or their delegates; to cooperate in the implementation of diocesan and parish policies and programs

APPRECIATION/KNOWLEDGE OF

3. Personal Pastoral Care

- Health: physical, psychological, and spiritual maintenance of himself as person and minister
- Sabbaticals, planned ministerial change in placement, and creativity in ministry discernment and placement; retirement; time off/vacations; a family perspective

Spiritual Dimension

4. Spirituality and Prayer

- The need for lifelong faith formation and education to grow as a person and a deacon
- The response to the universal call to holiness with an integrated spirituality based on prayer, reflection, and liturgical participation in the Eucharist and Sacrament of Reconciliation
- Commitment to Christian ministry that builds on and expands one's baptismal call to ongoing personal conversion
- Various spiritualities that have developed in the history and life of the Church
- The ways in which faith is active in his life and ministry
- Moral and social issues as constitutive elements of a Gospelbased life
- The value of receiving spiritual direction and personal counseling for his growth in wholeness

DEMONSTRATED ABILITY/SKILL

- To establish appropriate health and spiritual boundaries to maintain personal health and care
- To demonstrate personal and professional preparedness in ministry; to use a ministry performance appraisal, needs assessment, and appropriate professional resources; to plan retirement; to spend time alone and with family and friends

- To develop and commit to a plan for continuing personal and professional diaconal education and formation
- To participate in the Eucharist daily or frequently; to participate regularly in reconciliation; to participate in ongoing spiritual formation (e.g., spiritual direction, retreats, community worship [especially the Liturgy of the Hours], personal prayer, meditation, visits to the Blessed Sacrament, personal penance and mortification, and devotion to Mary and the communion of saints
- To develop a lifelong commitment to leadership in Christian ministry, a driving force of the Church's service in the world
- To identify, affirm, and critique the various Christian spiritualities operative in himself and others; to discern new forms of prayer spiritualities in today's Church
- To articulate his personal expression of faith with his spiritual director, formation team, faculty, pastor, colleagues, deacons, parishioners, etc.

APPRECIATION/KNOWLEDGE OF

- To integrate the wide spectrum of moral and human issues into his spiritual consciousness, prayer, and ministry: human rights, sexuality, economics, peace, ecology, moral ethics, solidarity with human needs, the preferential option for the poor
- To maintain a commitment to regularly scheduled spiritual direction and to opportunities, as appropriate, for physical and psychological health in consultation with a professional advisor

5. Spirituality and Marriage

- A commitment to the spiritual life in the context of his marriage and ministry
- Relationship of marriage and ministry

6. Spirituality and Celibacy

- A commitment to celibacy for the unmarried candidate and deacon
- The potential for a celibate lifestyle for the married candidate and deacon

DEMONSTRATED ABILITY/SKILL

- To communicate and share his ministry, prayer, and formation with wife and family; to demonstrate marital chastity in conformity to the magisterial teaching on marriage and sexuality
- To balance marriage and ministry commitments
- To form a support system
- To accept the gift of celibacy and be willing to accept it if so called; to speak truthfully about the gift and demands of a celibate life

APPRECIATION/KNOWLEDGE OF

DEMONSTRATED ABILITY/SKILL

Intellectual Dimension

7. Sacred Scripture

- The concepts of revelation, inspiration, historical development, and literary criticism
 - The major themes and content of the Old and New Testaments
 - Christian Scriptures, their stages of formation, and their place at the heart of Scriptures
 - The power of Scripture to transform lives
 - The major justice and peace themes in the Scriptures that root and foster Catholic social teaching
 - The nature and skills for a successful transmission of Scripture in preaching
 - The use of Scripture in theological reflection
- To articulate the foundational relationship of Scripture to the deposit of faith; to exercise appropriate exegetical skills in the context of church tradition and the needs of the community, especially in homiletic preparation
 - To explain the major teachings found in the Scriptures to adults, teens, and children
 - To interpret the Scriptures in harmony with the Magisterium and Catholic biblical scholarship
 - To articulate the ways in which Scripture illumines and promotes his personal growth in faith and that of others
 - To infuse justice and peace foundations and concerns in his preaching regularly and into all aspects of diaconal ministry
 - To relate the Scriptures to his personal experience and that of others to transform and empower God's people

APPRECIATION/KNOWLEDGE OF

- 8. Theology of God, Christian Anthropology, and Christology*
- The relationship of philosophy and theology
 - God as unity and trinity
 - God's self-revelation in creation, the person of Jesus, Scripture, liturgy, and people, especially the poor and needy
 - The basic aspects and principles of Christian anthropology: incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc.
 - The sacredness and dignity of each human person
 - Traditional and contemporary Christology: Jesus' historical life, mission, death, and resurrection
 - Eschatology: death, particular judgment, purgatory, hell, heaven, last judgment, and the hope of the new heaven and the new earth

DEMONSTRATED ABILITY/SKILL

- To demonstrate familiarity with John Paul II's *On the Relationship Between Faith and Reason*
- To explain the relationship of Trinitarian theology to Christology and ecclesiology
- To articulate and demonstrate reverence for this revelation and presence of God in the world through prayer, liturgy, ministries, and his present circumstances
- To identify and apply these basic principles to contemporary human issues; to be familiar with John Paul II's *The Gospel of Life*
- To apply an appreciation of the sacredness and dignity of each human person to acts of charity and justice in hospitality and welcoming, direct pastoral care, ministry to migrants and immigrants, the ill, etc.; to advocate and organize for action
- To articulate an understanding of the historical person and mission of Jesus; to engage in faithsharing and reflection on Jesus' message as it impacts all aspects of human life
- To articulate an understanding of the redemptive revelation of the kingdom, the hope of the resurrection, the second coming of Christ, and his own personal readiness in his ministry to those who are dying, viaticum, funeral liturgies, and counsel to families

APPRECIATION/KNOWLEDGE OF

9. Ecclesiology

- The Church's historical and traditional development and its relevance to the present Church; the Latin and Eastern Churches
- The significant ecclesial renewal confirmed by the Second Vatican Council: the Church as sacrament, mystery, communion, and mission; the People of God; the universal call to holiness; privileges and responsibilities of the baptized community of disciples in mission; and the role of the ordained and lay faithful
- Mariology and the communion of saints
- The role of the Holy Spirit in the Church and in the world as unifier
- Catholic doctrine and belief as presented in Catholic Tradition, the documents of Vatican II, the *Catechism of the Catholic Church*, and other relevant church documents
- The use of theological sources to ground, interpret, and guide the activity that constitutes the pastoral dimension of the life of the Church

DEMONSTRATED ABILITY/SKILL

- To explain the Church's heritage and history and communicate the teaching of the Magisterium faithfully
- To explain these foundational images of the Church described by the Second Vatican Council, especially to adults
- To explain the place of Mary and the saints in the life of the Church and in an authentic Catholic Christian spirituality
- To reflect upon and explain the presence and role of the Holy Spirit in the Church and world
- To teach, evangelize, preach, and catechize about the foundations of the Catholic faith and doctrine, as well as convey the basic teachings of the Church faithfully and appropriately
- To interpret the meaning and value of pastoral life in light of the ecclesiology of Vatican II; to enable people to identify and share these meanings more consciously in their lives

APPRECIATION/KNOWLEDGE OF

10. Worship, Liturgy, and Sacrament

- The history and essential principles of the Church's liturgical and sacramental life
- Liturgical principles, documents, and revised rites of the Church
- The variety of forms and styles of prayer and the difference between liturgical and private devotional prayer
- The liturgical rites in which deacons participate; the meaning, structure, and implementation of the RCIA/RCIC
- The theology of Holy Orders

DEMONSTRATED ABILITY/SKILL

- To explain the history and meaning of the liturgy and sacramental rites of the Church
- To use liturgical principles and documents in designing and leading learning sessions for adults as an immediate preparation for the Sacrament of Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Eucharistic benediction, and Christian burial; to preside during the liturgy of the word in the absence of a priest; to help plan specific liturgical rites
- To incorporate appropriate prayer experiences for different groups
- To provide authentic and credible witness in diaconal liturgical functions; to be familiar with the Church as envisioned in the RCIA and with *Study Text VI*
- To articulate a theology of diaconate, in the context of the other orders, Tradition, history, the restoration at the Second Vatican Council, and the Rite of Ordination of Deacons

APPRECIATION/KNOWLEDGE OF

11. Moral Theology

- Scriptural, theological, philosophical, and psychological foundations and principles for Catholic moral teaching, conscience formation, and decision-making; Christian ethics
- The complex nature of moral and social issues
- Key concepts of Catholic morality found in the *Catechism of the Catholic Church*, Catholic social teaching, and contemporary theological reflection, especially John Paul II's encyclical letters *The Splendor of Truth* and *The Gospel of Life*, and the pastoral letters of the bishops of the United States

12. Canon Law

- *Book I: General Norms*: Canons 1 (Latin Rite only), 11 (subjects), 85 (dispensations), 96
- *Book II: People of God*: Canons 204/205 (effects of Baptism), 206 (catechumens), 212 (triple munera), 215/216 (associations), 220/221 (privacy/defend rights), 233 (fostering vocations), 330/331 (Roman pontiff), 369 (diocese), 383 (role of bishop), 573/574 (religious life)
- Incardination/excardination; rights of clerics
- *Book III: Teaching Function*: Canons 747-750 (truth and teaching), 755 (ecumenism), 766 (preaching), 774 (parental role), 781 (mission mandate), 788 (catechumens), 793-796 (Catholic education)

DEMONSTRATED ABILITY/SKILL

- To explain and teach a Catholic understanding of conscience and moral formation to individuals and groups to assist in the development of Christian consciences informed by God's word, magisterial teaching, and reason
 - To apply Catholic moral principles to discussion of moral and social issues of our times, including abortion, euthanasia, capital punishment, abuse, war, sexuality, and economic justice
 - To enable people to make moral decisions as Catholics in fidelity to Catholic moral teaching and principles; to develop a Catholic moral attitude and conscience
-
- To understand that Baptism is a juridical act that incorporates one into the Church of Christ; to understand that ecclesiastical law obligates those who are baptized into the Roman Catholic Church; to demonstrate practical knowledge of who is affected by church law
 - To demonstrate knowledge of the effects of Baptism of Christian faithful with emphasis on the role of the laity; to demonstrate knowledge of the basic hierarchical structures of the Church, the role of religious and all vocations, and the rights and duties of Christian faithful as expressed in the various roles and structures of the Church
 - To demonstrate an understanding of what constitutes the

APPRECIATION/KNOWLEDGE OF

- *Book IV: Office of Sanctifying:* Canons 840 (nature of the sacraments), 842 (primacy of Baptism), 849 (Baptism: theology, form), 879/880 (Confirmation: theology, form), 897/899 (Eucharist: theology, form), 959/960 (Penance: theology, form), 998 (Anointing: theology, form), 1008/1009 (Orders: theology, formation, special attention to canons on permanent deacons), 1055/1061 (Matrimony: theology, essential properties and form for validity), 1186 (veneration of saints)
- *Book IV (continued):* Canons 851/852 (Baptism: preparation), 861 (Baptism: ministers), 868 (Infant Baptism), 873/874 (Baptism: sponsor), 877 (record of Baptism), 891 (Confirmation: age), 893 (Confirmation: sponsor), 895 (record of Confirmation), 919 (Eucharist: preparation), 961 (Penance: general absolution), 1108/1122 (Matrimony: valid form), 1124/1129 (Matrimony: mixed religious and disparity of cult), 1156/1160 (Matrimony: simple convalidation), 1171 (sacramentals), 1176-1177 (funeral rites), 1180/1184 (burial and records), 1246/1248 (Sunday, holyday observance)
- *Book IV (continued):* Canons 916 (Eucharist: state of grace), 917 (Eucharist: frequency), 983 (Penance: seal of), 987/988 (Penance: disposition), 1063 (Matrimony: marriage care), 1249/1250 (days of penance)

DEMONSTRATED ABILITY/SKILL

deposit of faith as handed down through Scripture and Tradition; to understand that the baptized are to proclaim the Gospel to all peoples according to each one's proper role in the Church, and in a spirit of ecumenism; to demonstrate practical knowledge of evangelization and the mandate of the Christian faithful to safeguard the ministry of the word; to understand the importance of Catholic education and its relationship to the parental role of furthering the mission of Christ

- To demonstrate functional knowledge of the sanctifying character and form of the seven ritual sacraments, the liturgy, and sacramentals; to understand the basic theology and essential form of the sacraments of the Church; to explain the use of sacramentals and the veneration of the saints
- To identify and understand the norms of the universal Church on the Sacrament of Matrimony so that an adequate and thorough preparation can be achieved for Christian couples in their celebration of a valid and licit marriage.
- To apply the norms of the universal Church in the design and implementation of sacramental catechesis and liturgical celebration; to understand canonical requirements for sacramental ministers, liturgical form, and proper reception of the sacraments; to understand the

APPRECIATION/KNOWLEDGE OF

- *Book V: Temporal Goods:* Canons 1262 (support of church), 1265 (fund raising), 1280/1283/1287 (administration)
- *Book VI: Sanctions:* Canons 1323 (exemptions from penalty), 1324 (penalty lessened), 1398 (abortion)
- *Book VII: Resource:* how to advise an individual of his or her rights within the Church and canonical processes available
- How to revere and respect the individual and the community of Christian disciples

DEMONSTRATED ABILITY/SKILL

canonical guidelines for the use of sacramentals and proper observance of Sunday and holy days

- To apply the principles of rights, obligations, and interior disposition in catechizing and in ritual celebrations; to give appropriate instruction regarding rights and obligations and necessary dispensations for sacramental observances

- To understand the responsibilities of good stewardship in supporting the works of the Church in respect to gifts, church property, and ecclesiastical goods; to demonstrate knowledge of criteria for responsible stewardship

- To be cognizant of penalties attached to serious transgressions in the Church, and the pastoral applications of penalties; to demonstrate awareness of the conditions and circumstances affecting the application of penalties, especially a procured abortion

- To be familiar with due process and tribunal ministry

- To be familiar with the canonical bill of rights for all the baptized

APPRECIATION/KNOWLEDGE OF

13. New Evangelization, Catechesis, and Small Christian Communities

- The theological and scriptural foundations of Catholic evangelization and catechesis
- The aims, processes, and principles of evangelization; familiarity with U.S. bishops' strategies for evangelization in the United States in *Go and Make Disciples*
- Effective methods of evangelization and mission in outreach through relationship-building and witness
- Effective teaching as a catechist, especially among adults
- The nature and purpose of small Christian communities in the contemporary Church
- Relevant catechetical documents as well as diocesan sacramental standards and policies
- Effective catechetical methods for adult and youth religious formation

DEMONSTRATED ABILITY/SKILL

- To infuse evangelization and catechesis into all diaconal ministries
- To implement effective strategies for evangelization; to facilitate and motivate a Catholic witness in the world
- To preach the Gospel when convenient and inconvenient, especially in the marketplace and at home; to bear witness to the Gospel with one's whole life
- To articulate the basic tenets of the faith using appropriate catechetical pedagogy and methodologies that address the age, psychology, and needs of those being catechized
- To organize and support the organization, leadership, and spiritual development of small Christian communities
- To demonstrate familiarity with catechetical documents; universal, national, and diocesan policies; pedagogy; and methods to evaluate catechetical processes, programs, and personnel in light of these documents and policies
- To implement methods in preaching, teaching, and directing adult/youth learners; to relate Scripture and Creed, especially in preaching

APPRECIATION/KNOWLEDGE OF

14. Catholic Identity, Ecumenism, and Interreligious Dialogue

- The effort to recover the unity of all Christians as the gift of Christ and work of the Holy Spirit; the Church's mission *ad gentes*
- The common spiritual values shared by all believers and non-believers
- Similarities and differences among the Catholic tradition and other Christian traditions
- Jewish faith and tradition
- Other non-Christian religious traditions and the gifts they bring to humankind
- Canon Law and other principles, guidelines, and magisterial teaching for Christian and interfaith dialogue, common action, prayer, and marriage

DEMONSTRATED ABILITY/SKILL

- To develop relationships of understanding and respect with individuals of other Christian and non-Christian faiths while retaining his own Roman Catholic identity
- To articulate his own Catholic faith while identifying with other denominations and other religious traditions
- To provide learning opportunities to develop ecumenical knowledge, understanding, and openness, especially on the parochial level
- To articulate and appreciate our Catholic roots within Judaism
- To foster an appreciation for other religious traditions; to provide and participate in common dialogue, especially for collective social action
- To provide an authentic and effective ministry and presence in Christian and interfaith activities; to give leadership to opportunities for prayer and common action in response to human needs

APPRECIATION/KNOWLEDGE OF

Pastoral Dimension

15. Pastoral Theology

- How to connect the academic disciplines of theology with pastoral care
- The role/function of religion in people's lives
- Use of theological sources to ground, interpret, and guide the pastoral life of the Church
- Complex theological issues stemming from life experiences
- The role of theological reflection in pastoral ministry
- The theory and practice of social analysis in theological reflection

DEMONSTRATED ABILITY/SKILL

- To use theology as a help to analyze pastoral situations for an understanding of God's presence and will as articulated in Scripture, Tradition, and the magisterial teaching of the Church
- To demonstrate empathy in ministry, applying religious psychology and sociology
- To locate, select, and use appropriate sources for specific pastoral situations
- To reflect in an interdisciplinary way, using psychology, sociology, and cultural and theological disciplines in understanding issues confronting societies
- To facilitate a critical reflection on complex human and church pastoral issues doing theological reflection from within concrete experiences
- To use available resources to conduct social analysis, including the integration of the various levels of diocesan/parish diversity

APPRECIATION/KNOWLEDGE OF

16. Communication

- The importance and use of listening skills
- Self-expression skills
- Conflict management and confrontation
- How to direct effective meetings
- Group process and collaborative skills
- Public speaking skills, including organization of thoughts
- Sacraments and prayer in pastoral ministry and as primarily relational
- The needs of migrant and immigrant people; the role of hospitality, welcome, and service
- Competencies and limitations
- New technologies

DEMONSTRATED ABILITY/SKILL

- To employ good verbal and non-verbal communication skills; to be an empathetic, active listener, providing feedback and withholding and making judgments appropriately
- To express himself succinctly in a well-ordered and logical way, conveying his feelings and views yet remaining open to differing views with tolerance
- To discern the issues involved in conflict and promote appropriate resolution; to provide behavior-focused feedback
- To motivate and lead groups to set agendas collaboratively, manage time, set goals, and make decisions through consensus; to empower others with leadership skills
- To build groups of solidarity, cooperation, and trust through partnership and teamwork
- To speak in a clear, well-ordered, logical way; to use a variety of techniques and methods to support oral presentations
- To provide directly or by referral the resources of the Church and its tradition to the occasions of pastoral care
- To demonstrate multicultural sensitivity; to provide appropriate spiritual and physical response
- To not act beyond his level of training in each pastoral care situation; to know when, how, and to whom appropriate referrals should be made
- To be familiar with the Internet, especially distance learning, through online seminars and interactive conferencing

APPRECIATION/KNOWLEDGE OF

17. Human Development and Conversion

- The stages of human development: physiological, psychological, cultural, spiritual, intellectual, emotional, sexual, moral, and social
- Various theories of faith development, especially in youth and adult formation
- How major cultural and family trends and values affect human development
- Dynamics of conversion
- Role of personal prayer
- The needs of persons with physical or developmental disabilities
- Cultural and family mythologies and practices of those to whom he ministers

18. Pastoral Care, Assessment, and Intervention

- The need for prudence in dealing with others, especially their personal lives
- Assessment and intervention skills
- Local resources for use in assessment, intervention, and referral

DEMONSTRATED ABILITY/SKILL

- To apply appropriate human development principles in preaching, programming, and counsel
- To utilize appropriate models of faith formation in preaching, programming, and counsel
- To assess and utilize the family, social, cultural, and global trends and concerns in developing appropriate pastoral ministries and in preaching
- To identify, articulate, and foster personal and communal conversion experiences
- To demonstrate regular commitment to a pattern of personal prayer and to support others' growth in prayer
- To appreciate, understand, and include groups and/or individuals with physical or developmental disabilities in a variety of pastoral programming and activities, especially in Eucharistic liturgies and religious formation; to be familiar with the U.S. bishops' pastoral letter *Welcome and Justice for Persons with Disabilities*

- To be empathetic, genuine, and respectful; to maintain confidentiality and objectivity; to apply basic counseling skills
- To discern if and when referral is necessary
- To identify competent resources in the parish, diocese, and societal community; to maintain an information, referral, and skill training network

APPRECIATION/KNOWLEDGE OF

19. Multicultural Sensitivities, Justice, Service, and the Option for the Poor

- Principles, processes, and models for the development of a justice consciousness; how to facilitate service outreach programs with emphasis on the preferential option for the poor
- How to develop diaconal ministries in the context of a multicultural church and society
- Traditions and faith expressions of different cultural groups; the role of culture in formation
- Cultural communication patterns and their impact in setting ministerial goals and programming

20. Lay Leadership Formation and Development

- How to affirm and call forth the gifts of youth and adults and provide for their ongoing spiritual and leadership development
- The skills needed by volunteer ministerial leaders
- Resources to effectively call forth the gifts of the community for ministry

DEMONSTRATED ABILITY/SKILL

- To integrate justice and peace into his diaconal life, family, preaching, teaching, and staff organizational meetings; to attend to issues of homelessness, hunger, and AIDS; to model the interconnectedness of all people and, especially, to the earth (global ecology); to model a simple lifestyle; to stimulate reflective decision making and action for those in need; to discern appropriate societal response
- To demonstrate personal awareness and response to the needs of particular cultural/racial/ethnic communities
- To incorporate cultural expression of faith into diaconal preaching, service, and prayer experiences
- To use cultural communication patterns when appropriate; to create and support viable structures and strategies to foster diverse cultural and ethnic participation

- To enable others to reflect upon and express their faith experiences
- To match gifts with ministry needs
- To utilize all types of media resources to recruit and facilitate ministerial leaders

APPRECIATION/KNOWLEDGE OF

21. Community Formation

- Principal elements for community building, activities, and process
- The richness of the community: images of the Church as People of God, mystery, sacrament, communion, mission, Mystical Body of Christ
- Basic communications and relational skills

22. Leadership Processes and System Strategies

- How to work collaboratively with individuals and groups within and outside a diaconal assignment
- Necessary managerial principles and skills: e.g., pastoral planning, time management, financial management
- Principles for supervision and performance appraisal
- The dynamics of the role of leader
- Computer and Internet resources
- How to use media and technology in developing and implementing programs

DEMONSTRATED ABILITY/SKILL

- To create, in cooperation with the Holy Spirit in the midst of the world and the Church, an environment of hospitality and welcome for all gatherings within church and neighborhood
- To implement a community dimension into all structures for planning, programming, and evaluation
- To demonstrate patience and sensitivity in communicating with and relating to staff, families, and organizations
- To recruit, train, support, supervise, and assess
- To apply appropriate managerial principles and administrative skills to design, implement, and coordinate programs; to employ needs assessment and analysis; to formulate mission statements, goals/objectives, strategies, and evaluation methods; to prepare and monitor budgets; to organize tasks by priority and organize and manage his time in accord with ministry requirements; to delegate responsibilities, including authority to act; to recognize stress and select methods to respond
- To develop and implement appropriate job descriptions; to set achievable performance goals; to supervise appraisals
- To engage in advocacy, mediation, referrals, and facilitation
- To demonstrate knowledge and skills in computer/internet applications, including online seminars
- To use media and technology for effective ministerial implementation

APPRECIATION/KNOWLEDGE OF

23. Ethical Standards

- Liabilities pertinent to ministry: confidentiality, insurance issues, harassment, etc.
- Liabilities relating to personal conduct in ministry

DEMONSTRATED ABILITY/SKILL

- To engage in employment agreements through familiarity with canonical and civil law pertaining to rights of individuals and employees relating to hiring, evaluation, dismissal, and abuse issues; to establish positive support systems and referral networking; to conduct information programs so that these basic rights and responsibilities are affirmed and cherished
- To establish prudent and appropriate boundaries for interpersonal conduct, especially with women and youth

APPRECIATION/KNOWLEDGE OF

Diaconal Vocation and Ministry

24. Ministerial Identity & Vocation

- The role of the deacon in the life and mission of the diocesan and parochial Church and the esteemed tradition of deacons in the Church
- The background of the restoration and the implementation of the diaconate in the context of the Second Vatican Council, the writings of Paul VI, the teachings of John Paul II, the *Basic Norms and Directory for the Ministry and Life of Permanent Deacons* (published by the Congregations for Catholic Education and for the Clergy) and the *National Directory* of the U.S. bishops
- His call to the diaconate and a commitment to living the Gospel in all aspects of life
- The dynamics of the role of leadership in today's Church as a member of the clergy and participant in the hierarchy
- The deacon's mission in the marketplace in society

DEMONSTRATED ABILITY/SKILL

- To effectively proclaim the Gospel; to be recognized at the altar as the sacrament of Jesus, the Deacon-Servant, in the midst of the community, and as herald of the word, sanctifier in liturgy, and advocate for the poor as minister of charity and justice
- To instruct and catechize others about the diaconate and its mission as "the Church's service sacramentalized"
- To witness to Christ in living, giving, and empowering ways; to articulate his call to diaconate as vocation; to identify, call forth, affirm, and support the gifts and talents of others
- To help others to grow in their knowledge of the faith and personal holiness; to animate, facilitate, and motivate the whole Church ministry of charity and justice; to collaborate with others in leadership in diocesan and parochial ministries; to mediate or manage conflict; to make decisions and monitor outcomes; to witness to The Gospel of Life by an exemplary life and service
- To witness to the Gospel in his place of employment; to understand the implication of political decisions in view of the Gospel and the social justice teaching of the Church; to sensitize God's people with an informed social consciousness; to evangelize non-Christians and Christians

APPRECIATION/KNOWLEDGE OF

25. Ministry of the Word

- Relationship of Scripture, doctrine, and revelation
- How to proclaim the moral and social teachings of the Church
- How to catechize the faithful on the basic truths of the Church
- How to evangelize non-Catholic neighbors and non-Christians

DEMONSTRATED ABILITY/SKILL

- To prepare a proper exegesis and contemporary application of the biblical text(s); apply the biblical text(s) with the Tradition and teaching of the Church to issues confronting the community today
- To preach on matters of faith and morals, Christ's initiation, and our response, expressing himself clearly and easily in a manner appropriate to the occasion; to be sensitive to the varied cultural, ethnic, racial, and gender dynamics of the text and the message
- To utilize the skills for an effective homiletic or catechetical presentation through frequent social gospel preaching; to inform the community of their obligation to respond to the needs of the poor and to serve as Jesus did; to give personal witness; to speak the Gospel in his place of employment and in the marketplace with boldness, linking the sanctuary to the neighborhood, as well as the needs of the neighborhood to the sanctuary; to organize business leaders and neighbors around the Gospel, even on an ecumenical basis
- To evangelize, drawing from the U.S. bishops' statement *Go and Make Disciples*, as well as from the writings of Pope Paul VI, Pope John Paul II and Pope Francis on evangelization

APPRECIATION/KNOWLEDGE OF

26. Ministry of Liturgy

- How to lead liturgical and sacramental celebrations
- How to assist at Eucharistic celebrations
- Liturgical directives and rites
- How to prepare and plan for sacramental celebrations

DEMONSTRATED ABILITY/SKILL

- To lead and/or provide for Baptisms, communion services, burial services, weddings, nonsacramental reconciliation rites, devotions, and Sunday celebrations in the absence of a priest as a liturgical presider
- To exercise the ministry of deacon in Eucharistic celebrations; to identify the table of Eucharist with the table of the poor, bringing their needs to the common prayers of intercession
- To exercise his role in conformity with the Church's liturgical directives
- To collaborate with the pastor, other priests and deacons, worship committees, and liturgical ministers in planning and implementing the liturgy; to provide effective baptismal and marriage preparations in accordance with canonical norms and directives of the diocesan Church; to guide liturgical planning; to coordinate liturgical ministers or enable others to exercise that role

APPRECIATION/KNOWLEDGE OF

27. Ministry of Charity and Justice

- The direct care of those in need
- Advocacy for those in need
- Education of the community
- How to witness to charity and justice

DEMONSTRATED ABILITY/SKILL

- To serve in charitable care the needs of the poor, homeless, elderly, imprisoned, ill (including people with AIDS), and the marginalized of any kind
- To create an environment of hospitality toward all people, especially the stranger and the marginalized; to join in coalition with other religious and secular groups for common political and community-based action; to integrate justice themes into his life and ministry
- To provide educational programs that will assist the parish in understanding social justice as constitutive of the Gospel; to promote just parish structures; to situate study, reflection, and decision-making in the context of a responsibility to his world, especially to those in need; to participate in local debates and community action on behalf of those who are homeless, unemployed, suffering from AIDS, abused, etc.
- To model and encourage simple living and environmental values; to preach justice by example and word; to demonstrate familiarity with the needs of the people in the community; to participate in charitable organizations; to be an advocate and servant of the poor; to promote justice and human development in local socio-economic situations; to minister to migrant and immigrant communities