



**SAINT STEPHEN
DEACON & MARTYR**

ASPIRANT & CANDIDATE NOTEBOOK

FORMATION FOR THE PERMANENT DIACONATE

2011 FORMATION YEAR

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Section I. ADMINISTRATIVE ITEMS

General Overview

Each Candidate is responsible for his own academic progress and personal information in preparation for diaconate formation that **may** lead to ordination. The formation program is designed to assist you in this process; however, each Candidate must be personally responsible for his formation and material.

The purpose of this notebook is to assist the Diaconate Formation Team in evaluating your progress during the time it takes to prepare you for possible ordination. The various sections of the notebook are to be completed as the year progresses. You are responsible for having this notebook with you at each session. While this is your personal notebook, it must be available for review by the Formation Team and/or the Admissions and Scrutinies Committee at any session or as directed.

Attendance Policy:

Formation classes and other formation activities will be held as indicated by the schedule included in this notebook. It is **mandatory** that the Deacon Aspirants/Candidates attend **all** of scheduled classes and activities. If, **for an emergency**, you see that you will not be available for a weekend, it is imperative that you contact Deacon Swope (Candidates) or Sr. McAnoy (Aspirants), **by email**, no later than the Friday (at 12:00 noon) prior to Saturday classes or 24 hours in advance of any other activity. In the event of an illness or an emergency that arises on Friday or early Saturday, contact Deacon Swope or Sr. McAnoy by telephone as soon as practical. Please advise your children, friends and relatives about your commitment to formation so that scheduling of events can be worked around your attendance at formation classes and activities.

Wives are encouraged to attend formation classes and activities with their husbands; but their attendance is not mandatory.

In the event of inclement weather during a scheduled class day, all Faculty, Aspirants and Candidates should check the front page of the Diaconate Formation website prior to leaving home for information regarding the cancellation and rescheduling of classes. A posting to this page the main page of the Formation website at www.AtlantaDiaconateFormation.com and a general email to all Faculty, Aspirants and Candidates will be the only notice provided of the cancellation of classes.

Wives Credit for Course Work:

We are working with the Office of Formation and Discipleship at the Archdiocese of Atlanta to permit wives to receive credit applicable for Catechist Certification for the courses they attend. More information about this Certification will be available in the future.

Diaconate Formation Website

The Diaconate Formation Program's website can be found at www.AtlantaDiaconateFormation.com. The website contains information regarding the formation program and links to other sites. Information on the schedule of classes, the class day schedule, class pages and other information may be found on the website. Please note that the links posted on the Diaconate Formation website are there to assist your studies. Neither the Formation program nor the Archdiocese of Atlanta are responsible for the contents of those sites or for other links posted on those sites.

In the event of inclement weather during a scheduled class day, all Faculty, Aspirants and Candidates should check the front page of the Diaconate Formation website prior to leaving home for information regarding the cancellation and rescheduling of classes. A posting to this page and a general email to all Aspirants and Candidates will be the only notice provided of the cancellation of classes.

Other General Expectations

You are expected to be prepared spiritually and academically for each Formation date and activity. Each instructor will advise you, at the start of his/her semester class, what they expect of you for that class. We, the formation team, expect you to be prepared.

Spiritually the call to the diaconate will be heard. You cannot complete the formation courses academically and expect to fully understand the calling you are discerning without a rigorous prayer life. You will note, further in this document, that we require you to have a spiritual director and a Mentor. Without personal help through the program you will not be able to fully discern the calling. We expect you to use the services provided to assist in ascertaining the call.

Formation Staff Contact Information

Deacon Steve Swope - Associate Director of Formation

680 W. Peachtree St. NW
Atlanta, GA 30308

sswope@archatl.com

404-885-7265 (Chancery)

404-885-7462 (Fax)

404-329-2401 (St. Stephen Center)

678-553-1942 (Work – Rubicon)

770-251-6971 (Home)

678-416-2661 (Cell)

Sr. Margaret McAnoy

680 W. Peachtree St. NW
Atlanta, GA 30308

mmcanoy@archatl.com

404-329-2401 (St. Stephen Center)

770-455-1500 (Home)

404-725-8254 (Cell)

Mrs. Mardessa Smith – Executive Assistant to the Director of the Permanent Diaconate

680 W. Peachtree St. NW
Atlanta, GA 30308

mwsmith@archatl.com

404-885-7445 (Chancery)

404-885-7462 (Fax)

Section 2. ROSTERS AND SCHEDULES

Aspirant Community

Name

Home

Cell

Email

Aspirant Community Class Dates

January 15 th	Aspirant Orientation
January 20 th	Admission to Candidacy – Class of 2015 Holy Vietnamese Martyrs Catholic Church Institution of Acolyte – Class of 2013 7:30PM
January 29 th	Aspirant Meeting Date
February 19 th	Aspirant Meeting Date
March 19 th	Aspirant Meeting Date
April 16 th	Aspirant Meeting Date
May 14 th	Aspirant Meeting Date
June 18 th	Aspirant Meeting Date
July	Summer Break
August 27 th	Aspirant Meeting Date
September 10 th	Aspirant Meeting Date
September 16 th to 18 th	Formation Retreat – St. Bernard Abbey – Cullman, AL
October 15 th	Aspirant Meeting Date
November 19 th	Aspirant Meeting Date

Aspirant Community Daily Schedule

CLASS DAY SCHEDULE – 2011 – ASPIRANCY

<u>Time</u>	<u>First and Second Semesters</u>
8:00 AM	MASS
9:00 AM - 10:05 AM	Discernment and Direction
	Mrs. Penny Simmons
10:05 AM - 10:15 AM	BREAK
10:15 AM - 11:20 AM	Social Doctrine I: JustFaith
	Deacon Gayle Peters
11:20 AM - 11:25 AM	BREAK
11:25 AM - 12:30 PM	Social Doctrine I: JustFaith
	Deacon Gayle Peters
12:30 PM - 1:30 PM	LUNCH
1:30 PM - 2:35 PM	Reading Scripture in Context I
	Fr. Richard Tibbetts
2:35 PM - 2:40 PM	BREAK
2:40 PM - 3:45 PM	Logic and Metaphysics
	Fr. Augustine Tran
3:45 PM - 3:55 PM	BREAK
3:55 PM - 5:00 PM	Discussion and Journaling
	Sr. Margaret McAnoy

Candidate Community

Men in 2012

Name

Home

Cell

Email

Men in 2013

Name

Home

Cell

Email

Men in 2015
Name

Home

Cell

Email

Candidate Community Class Dates

January 9 th – 14 th	Class of 2011 – Pre-Ordination Retreat – St. Bernard Abbey – Cullman
January 20 th	Admission to Candidacy – Class of 2015 – Holy Vietnamese Martyrs Institution of Acolyte – Class of 2013 7:00PM
January 29 th	Candidate Formation Classes
February 3 rd	Ordination Rehearsal – 4:00pm – Cathedral of Christ the King
February 5 th	Ordination – Class of 2011 – 10:30am – Cathedral of Christ the King
February 12 th & 26 th	Formation Classes
March 12 th & 26 th	Formation Classes
April 9 th & 30 th	Formation Classes
May 14 th & 21 st	Formation Classes
June 4 th & 18 th	Formation Classes
June 25 th	Eucharistic Congress
July & Most of August	Summer Break
August 27 th	Formation Classes
September 10 th & 24 th	Formation Classes
September 16 th – 18 th	Formation Retreat – St. Bernard Abbey – Cullman, AL
October 8 th & 22 nd	Formation Classes
November 5 th & 19 th	Formation Classes

**Candidate Community Class Day Schedule – First Semester
January 29, 2011 through May 21, 2011**

<u>Time</u>	<u>Class of 2015</u>	<u>Class of 2013</u>	<u>Class of 2012</u>
8:00 AM	MASS		
9:00 AM - 10:05 AM	Patristics & Early Church History	Holy Spirit	Scripture Gospels
	Fr. John Azar	Fr. Joseph Mendes	Fr. Tim Gadziala
10:05 AM - 10:15 AM	BREAK		
10:15 AM - 11:20 AM	Fundamental Theology	Canon Law	Sacraments
	Fr. Tim Gadziala	Msgr. Stephen Churchwell	Fr. Theodore Book
11:20 AM - 11:25 AM	BREAK		
11:25 AM - 12:30 PM	Missiology & Evangelization	Scripture Letters	Homiletics
	Fr. Tim Hepburn	Fr. Kevin Hargaden	Fr. Bryan Small
12:30 PM - 1:00 PM	LUNCH		
1:30 PM – 2:35 PM	Reading Scripture in Context II	Homiletics	Liturgy - Rubrics and Style
	Fr. Richard Tibbetts	Fr. Edward Branch	Deacon Rich Mickle
2:35 PM - 2:40 PM	BREAK		
2:40 PM - 3:45 PM	Moral Theology	Introduction to Social Justice “Just Faith”	Liturgy - Rubrics and Style
	Fr. Augustine Tran	Deacon Ralph LaMachia	Deacon Rich Mickle
3:45 PM - 3:55 PM	BREAK		
3:55 PM - 5:00 PM	Christology - Trinity	Christology - Trinity	Catholic Social Teaching
	Dr. Kelly Bowring	Dr. Kelly Bowring	Dr. Ron Chandonia

**Candidate Community Class Day Schedule – Second Semester
June 4, 2011 through November 19, 2011**

<u>Time</u>	<u>Class of 2015</u>	<u>Class of 2013</u>	<u>Class of 2012</u>
8:00 AM	MASS		
9:00 AM – 10:05 AM	Patristics & Early Church History	Holy Spirit	Scripture Gospels
	Fr. John Azar	Fr. Joseph Mendes	Fr. Tim Gadziala
10:05 AM - 10:15 AM	BREAK		
10:15 AM - 11:20 AM	Fundamental Theology	Canon Law	Sacraments
	Fr. Tim Gadziala	Msgr. Stephen Churchwell	Fr. Theodore Book
11:20 AM - 11:25 AM	BREAK		
11:25 AM - 12:30 PM	Missiology & Evangelization	Scripture Letters	Liturgy - Rubrics and Style
	Fr. Tim Hepburn	Fr. Kevin Hargaden	Deacon Rich Mickle
12:30 PM - 1:00 PM	LUNCH		
1:30 PM – 2:35 PM	Homiletics	Holy Orders & Marriage	Homiletics
	Fr. Ed Branch	Msgr. Bill Hoffman	Fr. Bryan Small
2:35 PM - 2:40 PM	BREAK		
2:40 PM - 3:45 PM	Moral Theology	Introduction to Social Justice “Just Faith”	Homiletics
	Fr. Augustine Tran	Deacon Ralph LaMachia	Fr. Bryan Small
3:45 PM - 3:55 PM	BREAK		
3:55 PM - 5:00 PM	Christology - Trinity	Christology - Trinity	Catholic Social Teaching
	Dr. Kelly Bowring	Dr. Kelly Bowring	Dr. Ron Chandonia

Candidate Liturgical Assignments

Date	Morning Prayer	Acolytes	Lector	Mid-Day Prayer
Jan 29	Badger & Briggs	Saulino & Walter	Buckley	Krarup
Feb 12 th	Carazza & Hayward	Badger & Briggs	Crowley	Medina
Feb 26 th	McGivney & Mitchell	Carazza & Hayward	Dickerson	Andronaco
Mar 12 th	Ojeda & Phillips	McGivney & Mitchell	Friedlein	Baker
Mar 26 th	Santa & Saulino	Ojeda & Phillips	Garcia	Buzeta
Apr 9 th	Walter & Badger	Santa & Saulino	Harkins	Brown
Apr 30 th	Briggs & Carazza	Walter & Badger	Head	Campbell
May 14 th	Hayward & McGivney	Briggs & Carazza	Krarup	Chavez
May 21 st	Mitchell & Ojeda	Hayward & McGivney	Medina	Daly
Jun 4 th	Phillips & Santa	Mitchell & Ojeda	Pham	Donoghue
Jun 18 th	Saulino & Walter	Phillips & Santa	Sandusky	Gant
Aug 27 th	Badger & Briggs	Saulino & Walter	Buckley	Harvey
Sep 10 th	Carazza & Hayward	Badger & Briggs	Crowley	Schepers
Sep 24 th	McGivney & Mitchell	Carazza & Hayward	Dickerson	Thacker
Oct 8 th	Ojeda & Phillips	McGivney & Mitchell	Friedlein	Timme
Oct 22 nd	Santa & Saulino	Ojeda & Phillips	Garcia	Andronaco
Nov 5 th	Walter & Badger	Santa & Saulino	Harkins	Baker
Nov 19 th	Briggs & Carazza	Walter & Badger	Head	Buzeta

Section 3. DIRECTORIES

All Aspirants and Candidates should be familiar with the various Directories that guide the Life, Ministry and Formation of Permanent Deacons.

Two Directories should be carefully read and understood by each Aspirant and Candidate.

The first, the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* was promulgated by the USCCB in 2004 and received approval by the Holy See for renewal in 2009. Both Aspirants and Candidates should read the chapters relating to the person of the Deacon, who he is and what his ministry entails. Aspirants should review the chapter relating to Aspirancy. Candidates should read the balance of the Directory and as their final year of formation approaches read again the chapters relating to the person of the Deacon and the chapters relating to post-ordination formation.

The *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* may be purchased directly from the USCCB website or may be downloaded from the Atlanta Formation Website at: <http://atlantadiaconateformation.com/nationaldirectory.pdf>.

In 2008 Archbishop Wilton Gregory gave initial approval for the promulgation of the Archdiocese of Atlanta Formation Directory. This Directory is currently in effect, in draft form. All Aspirants and Candidates should read the Atlanta Directory closely because it more fully describes how the National Directory is to be implemented in our local Church in North Georgia.

The Atlanta Directory may be downloaded from the Atlanta Formation Website at: http://archatl.com/vocations/deacons/pdfs/Atlanta_Formation_Directory%20Draft_II.pdf. It should be kept in mind that the Atlanta Directory is a draft and subsequent revisions will be made to that document.

For those interested, concurrent with the publication of the draft Atlanta Formation Directory, the Archbishop authorized publication of a draft Directory of Policies and Procedures for the Permanent Diaconate. That publication provides information on the policies and procedures that affect Deacons in the Archdiocese of Atlanta. A draft of this Directory may also be found on the Atlanta Formation Website and the reader should be reminded that it is in draft form as well. The Directory may be accessed at: http://archatl.com/vocations/deacons/pdfs/Directory_of_Policies_and_Procedures-FinalDraft.pdf

Any questions regarding the content of any of these Directories and how they impact the lives of men in formation, Deacons and their respective families may be directed to the Associate Director of Formation.

Section 4. SPIRITUAL DIRECTION

As part of the formation journey, Aspirants and Candidates for ordination to the diaconate are required to meet regularly with a spiritual director.

According to the *Basic Norms for the Formation of Permanent Deacons* (Congregation for Catholic Education, 1998, §23):

The spiritual director is chosen by each Aspirant or Candidate and must be approved by the Bishop or Major Superior (or his designee; who in this case is Deacon Steve Swope). His task is that of discerning the workings of the Spirit in the soul of those called and, at the same time, of accompanying and supporting their ongoing conversion; he must also give concrete suggestions to help bring about an authentic diaconal spirituality and offer effective incentives for acquiring the associated virtues. Because of all this, Aspirants and Candidates are invited to entrust themselves for spiritual direction only to trained spiritual directors of proven virtue, equipped with a good theological culture, of profound spiritual experience, of marked pedagogical sense, of strong and refined ministerial sensibility.

It is important to note that a spiritual director, like a confessor, deals with matters from the “internal forum”—matters of the soul that are intensely private and personal. Because only matters accessible in the “external forum”—that open to public scrutiny—can be considered when judging the worthiness of a Candidate for ordination, the spiritual director cannot report in any way (except to state the frequency of meetings) to the formation team or Scrutinies and Evaluation Committee. Therefore, it is best that your supervisor or pastor *not* serve as your spiritual director.

While the spiritual director cannot tell us anything about his time with you, the formation team will share pertinent information with your spiritual director. This sharing will hopefully make your time together more fruitful, and help you focus on key issues in your formation.

Spiritual Director as Confessor?

Should your spiritual director also be your confessor? On the one hand, it is important to remember that spiritual direction and the sacrament of reconciliation are two very different practices. For example, past conversations can (and should) be brought up in spiritual direction—but cannot be brought up (by the priest) in confession. On the other hand, some find it helpful to have the same priest exercise both ministries. It is recommended that you discuss this issue with your director as soon as possible and work out what is best for the two of you.

Request for Approval of Spiritual Director

To: Deacon Steve Swope, Associate Director of Formation
Archdiocese of Atlanta
680 W. Peachtree St. NW
Atlanta, GA 30308

Dear Deacon Swope:

I hereby request that _____ be approved as my spiritual director. The person named above, willingly accepts the responsibility to serve as my spiritual director. We both understand that any changes in the approved spiritual director require prior approval. My spiritual director is open to receiving comments, suggestions and information in my progression in the formation program for the permanent diaconate.

Aspirant/Candidate

Spiritual Director

Signed: _____

Signed: _____

Name (print) _____

Name (print) _____

Date _____

Date _____

Approved: _____

Deacon Steve Swope, Associate Director of Formation

Disapproved

Reason:

Place the approved copy in your notebook, directly in front of the Spiritual Direction log in this Section.

Section 5. DEACON MENTORS

“The community of Deacons can be a precious support in the discernment of a vocation, in human growth, in the initiation to the spiritual life, in theological study and pastoral experience. Scheduled opportunities for conversation and shared ministerial experiences between a Candidate and Deacon, as well as between the wife of a Candidate and the wife of a Deacon can mutually sustain their enthusiasm and realism about the Diaconate. Some members from the community of Deacons can be appointed by the bishop to serve as Mentors to individual Candidates or a small group of Candidates” (National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, #210).

Mentoring is a process by which the Deacon Mentor and spouse, observe, reflect, suggest, encourage and challenge the Aspirant/Candidate and wife in their discernment. The Mentor actively listens to the events in the Candidate’s life, challenges their theological assumptions, encourages their prayer life and family life, and encourages their growth as a minister of justice and love in their family, workplace, and parish community. The Mentor also provides an opportunity to discuss freely and frankly difficulties in ministry and the ups and downs of formation.

Mentoring Guidelines

1. The Mentor is assigned to the Aspirant/Candidate by the Formation team. The Aspirant/Candidate participates in the selection of the Deacon Mentor by providing up to three potential Mentors for consideration.
2. The Mentor must be incardinated in the Archdiocese of Atlanta and must possess faculties, be in active ministry and hold an active or retired status according to the records in the Office of the Permanent Diaconate.
3. The Mentor must have been ordained for at least three years.
4. The Mentor must be from a different parish from the Aspirant/Candidate unless geographical conditions dictate otherwise.
5. A Mentor may not Mentor more than two Aspirants/Candidates.
6. The Mentor’s wife must agree to assist in the Mentoring of the Aspirant/Candidate couple during the quarterly meetings.
7. The Aspirant/Candidate must change Mentors every three years.
8. Mentors and Aspirants/Candidates must meet at least bi-monthly; Mentor couples must meet with Aspirant/Candidate couples at least quarterly – the couple meeting satisfies the monthly meeting as well.
9. The Aspirant/Candidate must observe or participate in some aspect of the Mentor’s active ministry on a monthly basis (i.e. baptisms, baptismal prep, adult faith formation, SVDP, food pantry, visits to hospital, communion service, etc.)
10. Meetings are expected to be at least 1 – 2 hours in duration.
11. Sessions should be casual, but not just casual social conversation. There should be a focus on the Aspirant’s/Candidate’s formation experience for discussion and reflection. The sessions are not to be for mutual commiseration.

12. The Mentor is not to be a “counselor” or “spiritual director”. The role is fellow traveler, and a provider of suggestions for making the formation journey a more meaningful experience.
13. The Aspirant/Candidate is required to keep a Mentoring log. The log is to be kept in this section of the Formation Notebook.
14. Mentors will assist the Formation Team in assessing the readiness for continuing formation and ultimately ordination of the Candidate.

Candidate Role and Responsibilities

The candidate is the person primarily responsible for his formation. The deacon mentor provides the candidate with valuable guidance, advice and help to enable him to reflect on, and learn from, experiences, but it is up to the candidate to take initiative, demonstrate his capabilities, ask questions and engage in experiential opportunities.

It is essential that the candidate develop respect for the competency, caring, and wisdom of the deacon mentor. This respect develops over time as the mentor’s guidance, feedback, support and advice helps the candidate.

The efficacy of the assistance provided by the deacon mentor is dependent upon several factors including the nature of the relationship between the two men, the effort expended by the deacon mentor and how well the candidate fulfills his role and responsibilities.

Candidate Role

In a mentoring relationship, the role of a person being mentored is often described as a trainee, student or learner. This is a correct description of the role the candidate plays in the mentoring relationship with his deacon mentor. The candidate contributes to his own formation by fulfilling his role, being a good student and in meeting his responsibilities within the relationship.

Candidate Responsibilities

A candidate has certain responsibilities that must be fulfilled. Those responsibilities include:

- Regularly praying for and with the deacon mentor and his family;
- Developing respect for the deacon mentor’s experience and views;
- Being open to learning through discussion and experiences;
- Asking questions when uncertain or in need of clarification;
- Actively listening to the deacon mentor;
- Being respectful of the deacon mentor’s time and using him as an effective resource;
- Being willing to engage and challenge the deacon mentor;
- Scheduling all regular meetings with the deacon mentor – the candidate should ask for the meetings, one tactic is to schedule the next meeting at the conclusion of each meeting;
- Avoiding last minute cancellations or postponements of the meetings;
- Remaining available to meet with the deacon mentor and participate in his ministries when opportunities arise on short notice;
- Arriving at all meetings prepared and actively and fully engaging during the meeting;

- Completing the Bi-Monthly Meeting Logs at the conclusion of each meeting and placing the log form in his Candidate Notebook;
- Completing the Bi-Monthly Ministry Participation Logs at the conclusion of each ministry and placing the log form in his Candidate Notebook;
- Bringing his Candidate Notebook to each meeting with his deacon mentor;
- Sincerely attempting to put into practice, the suggestions and recommendations made by the deacon mentor.

Mentor Appointment Process

Successful relationships typically begin right from the start and mentoring relationships are no exception. A great relationship between a deacon mentor and his candidate can prove to be invaluable to the man's formation and result in not only a mentor - candidate relationship but an enduring friendship for years to come. A mentoring relationship that proves to be less than an ideal fit can lead to frustration for the deacon mentor and the candidate (and their wives) and actually serve as a detriment to the formation process. Therefore, care must be exercised in the selection of deacon mentors for each candidate.

Mentor selection is an inexact science. To enhance the probability that deacon mentors and candidates are well matched, the selection process is a collaborative effort involving the formation team, prospective mentors, pastors and the candidates.

The Mentor Appointment process for the Archdiocese of Atlanta is detailed below.

1. Deacons who indicate a willingness to serve the Archdiocese as deacon mentors will be invited to a deacon mentor orientation workshop. Attendance at the workshop is mandatory for all who wish to serve as mentors. The time spent by deacons at the deacon mentor workshop will count toward the deacon's continuing education requirement. After attending the deacon mentor workshop, no deacon will be required to attend again unless the content of the workshop changes or the deacon requires additional training.
2. The deacon mentor orientation workshop will address mentoring in general, mentoring adults, mentoring men in formation specifically and the roles and responsibilities of the deacon mentor and candidate.
3. The deacons who attended the deacon mentor orientation workshop will receive a letter from the Archbishop appointing them to serve as mentors. These deacons will have their names added to the list of deacons qualified to serve as mentors. The list of qualified deacon mentors will be maintained by the Office of the Permanent Diaconate.
4. The list of qualified deacon mentors will be distributed to the men in formation by means of inclusion in their Formation Notebooks and the list will also be maintained on the formation website: www.AtlantaDiaconateFormation.com.
5. Each candidate must review the list of deacon mentors; then contact and meet with two or more deacons as potential mentors. Any deacon on the list of qualified deacon mentors may be contacted by the candidate; provided that the deacon and candidate are not from the same parish.

6. It is strongly recommended that aspirants/candidates meet with at least two or more potential deacon mentors. The purpose of the initial meeting is for the two men to engage each other in conversation and generally get to know each other. It is highly desirable that the men are candid, open and direct with each other in this initial meeting. A mentoring relationship that is comfortable for both deacon mentor and candidate will be most fruitful.
7. Each candidate will submit up to three names of potential deacon mentors to the Associate Director of Formation on the "Request for Approval of Deacon Mentor" form located in the Formation Notebook. Prior to submitting the Request for Approval of Deacon Mentor form to the Associate Director of Formation, the candidate should request permission to include each deacon as one of their potential mentors. Only those deacons that grant their consent may be listed.
8. When listing potential deacon mentors, the candidate should list them in order of their preference.
9. Aspirants/candidates must submit a Request for Approval of Deacon Mentor form within two months of being accepted into Aspirancy/Candidacy. This form must also be used anytime a candidate is changing deacon mentors; whether the need for change due to reaching the conclusion of the deacon mentor's two year assignment with the candidate or for any other reason.
10. The Associate Director of Formation will verify that the potential deacons proposed as deacon mentors are all qualified and listed as such with the Office of the Permanent Diaconate.
11. The Associate Director of Formation, in collaboration with the candidate's pastor will approve and assign one of the proposed deacon mentors to the candidate unless doing so would cause the mentor to have more than two candidates to mentor.
12. Once the deacon mentor selection has been approved, the Associate Director of Formation will write the name of the assigned deacon mentor on the Request for Approval of Deacon Mentor form and return the form to the candidate to be placed in the Formation Notebook.
13. If none of the proposed deacons can be assigned to the candidate because doing so would cause the deacon to have more than two men to mentor; the candidate must continue their search for a qualified mentor. The Associate Director of Formation will provide assistance to the candidate so that a deacon mentor may be found.
14. In the event a candidate loses his deacon mentor through the deacon's death, retirement, excommunication or any other reason, the candidate must submit a new Request for Approval of Deacon Mentor form to the Associate Director of Formation within two months of the candidate becoming aware his deacon mentor can no longer continue providing this vital contribution to his formation.

Request for Approval of Deacon Mentor

To: Deacon Steve Swope, Associate Director of Formation
Archdiocese of Atlanta
680 W. Peachtree St. NW
Atlanta, GA 30308

Dear Deacon Swope:

I hereby request that one of the following three Deacons be assigned as my Deacon Mentor:

- 1. _____
- 2. _____
- 3. _____

I have spoken with these three Deacons and each indicates that they willingly accept the responsibility to serve as my Mentor. We both understand that any changes in the approved Mentor require prior approval. My Mentor is open to receiving comments, suggestions and information in my progression in the formation program for the permanent diaconate and understands his obligations as a Mentor. The Deacon’s wife has also agreed to participate in the Mentoring process.

Aspirant/Candidate

Signed:_____

Name (print)_____

Date _____

-----Do Not Write Below This Line-----

The Deacon Mentor assigned is: _____

Place the approved copy in your notebook, directly in front of the Deacon Mentor log in this Section.

Mentor Bi-Monthly Meeting Log

Date of Meeting: _____

Location: _____

Mentor: _____

Main Focus of Session:

Comments and Notes:

Bi-Monthly Ministry Participation Log

Date: _____

Liturgical or Ministerial Activity: _____

Location: _____

Mentor: _____

What was observed:

What did I learn or how will this inform my ministry:

Comments and Notes:

Section 6. SOCIAL JUSTICE MINISTRY

Sacred Scripture makes it clear to all of the Christian faithful that by virtue of their Baptism and sharing in Christ's ministry as Priest, Prophet and King; that we take on a clear responsibility for the care of our brothers and sisters. Nowhere in Scripture is this more forcefully stated than in Matthew 25:31-46 which says:

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left.

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?'

And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'

And these will go off to eternal punishment, but the righteous to eternal life." (Mt 25:31-46)

In addition to his Christian duty to serve others, the Deacon takes on the responsibility to provide consistent Sacramentalized Service to all he encounters. The Order of Deacon in the Church, from its very founding as related in Acts 6:2-4 focuses on this role of service.

So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word."

In the drafting and promulgation of the National Directory the Bishops of the United States reflect on the importance of the Deacon being the image of Christ the Servant to all as they state:

“The ministry of charity is most characteristic of the deacon. In fact, with sacred ordination, the deacon is constituted a living icon of *Christ the servant* within the Church. Therefore, as he conforms his life to Christ the Servant, making himself a generous and faithful servant of God and of those in need, especially among the poorest and those most suffering, he helps to shape the vitality and genuineness of the exercise of the corporal and spiritual works of charity in the life of the believing community.” (no. 147)

A Deacon’s vocation that is solely focused on Liturgy and Word but ignores active ministry in works of Charity fails to meet the basic demands of the Bishops and the Apostles and certainly cannot be reflective of the image of Christ the Servant.

The National Directory exhorts each formation program to insure that each year of formation (including Aspirancy) actively integrates a social justice component with the various academic subjects.

Confident in the knowledge that reading and study make one aware of the suffering and needs of those around us; but only active engagement in social justice work will directly contribute to the formation of a man for the Diaconate, the Atlanta formation program incorporates a requirement that every Aspirant and Candidate immerse himself in some social justice ministry.

The social justice work done by the Aspirant/Candidate may be either parish or community based and may be done in conjunction with his Deacon Mentor or as part of an organized group.

Each Aspirant/Candidate may either select a social justice ministry from the list that follows below or submit a description of an alternative ministry to the Association Director of Formation for consideration. Changes to the social justice ministry assigned to each Aspirant/Candidate must be approved.

Each Aspirant/Candidate is encouraged to experience 2 – 3 different social justice ministries during their term of formation so that they develop a better sense of the breadth of the needs in their community.

The Aspirant/Candidate must involve himself in the social justice ministry on a consistent basis and complete the Social Justice Ministry Log on a monthly basis at a minimum.

Potential Social Justice Ministries

1. Atlanta Urban Ministries

- a. **Contact-** Vanessa Milton at vmilton@actionministries.net or 404-881-6744
- b. **Organization Description-** Atlanta Urban Ministries exists to prevent homelessness, hunger and poverty and to provide assistance to women and children experiencing these financial challenges. The goal of this organization is to help these individuals become self-sufficient in order to end the cycles of homelessness, hunger and poverty.
- c. **Immersion Experience-** Opportunities include: becoming an after-school program tutor for the Children's Ministry, chaperoning or sponsoring Saturday field trips for children or becoming a professional mentor for women in the Empowerment Program.

2. Crossroads Community Ministries

- a. **Contact-** volunteers@crossroadsatlanta.org or 404-873-7650
- b. **Organization Description-** Crossroads is a primary first stop for many people who are homeless in metro Atlanta. The mission of this organization is to empower people who are homeless to move to economic and personal self sufficiency.
- c. **Immersion Experience-** Volunteers would work in the Crossroads Kitchen preparing meals and interacting with those they serve.

3. Georgia Detention Watch

- a. **Contact-** Anton Flores-Maisonet at anton@alternacommunity.com or 706-302-9661
- b. **Organization Description-** Georgia Detention Watch is a coalition of organizations and individuals that advocates alongside immigrants to end the inhumane and unjust detention and law enforcement policies and practices directed against immigrant communities in our state.
- c. **Immersion Experience-** Volunteers will travel with a group to the Stewart Detention Center in Lumpkin, GA or the Etowah Detention Center in Gadsden, AL and visit with the detainees as well as providing them with basic necessities such as toiletries.

4. Georgia Justice Project

- a. **Contact-** info@gjp.org or 404-827-0027
- b. **Organization Description-** Georgia Justice Project is an unlikely mix of lawyers, social workers and a landscape company. They defend people accused of crimes and, win or lose; they stand with their clients while they rebuild their lives. They believe this is the only way to break the cycle of crime and poverty.
- c. **Immersion Experience-** Volunteers would provide client support with regards to tutoring, intake, transportation and special events.

5. MUST Ministries

- a. **Contact-** MUST Cherokee: Hank Diggs at hdiggs@mustministries.org or 678-218-4507
MUST Elizabeth Inn: Jackie Krapf at jkrapf@mustministries.org or 678-218-4563
MUST Marietta: Jenaila Hawkins at jhawkins@mustministries.org or 770-790-3873
MUST Smyrna: Sally Price at sprice@mustministries.org or 678-218-4502
- b. **Organization Description-** MUST Ministries is a faith-based organization which for 37 years has been dedicated to providing services to persons and families in crisis while maintaining their dignity. MUST is a place where one's faith can be put into action and where we can minister to the poor, the brokenhearted and those who are in crisis.
- c. **Immersion Experience-** Volunteers can work in many different areas such as client intake interviews, computer job search, translations and tutoring as well as other tasks.

6. Central Night Shelter through Central Presbyterian Church and the Shrine of the Immaculate Conception

- a. **Contact-** Ann Bailie at 404-754-9361 or Karen Cross at 770-492-9915
- b. **Organization Description-** Central Night Shelter is a winter night shelter for approximately 90-100 men, located jointly in the gymnasium of Central Presbyterian and the Church Hall of the Catholic Shrine of the Immaculate Conception. The shelter is open seven nights a week, beginning at 7 p.m., and offers its guests a hot meal, a warm safe place to spend the night, medical and foot care, and the fellowship of caring volunteers.
- c. **Immersion Experience-** Volunteers prepare and bring the meals, set up for dinner and sleeping, and spend the night at the shelter.

7. Society of St. Vincent de Paul Atlanta

- a. **Contact-** volunteer@svdpatl.org
- b. **Organization Description-** The Society of St. Vincent de Paul Atlanta provides financial, material, educational and spiritual support to those in need regardless of background or faith and collaborates with other organizations to empower people to achieve self-sufficiency.
- c. **Immersion Experience-** Volunteers at the parish level would accompany trained home visitors, commonly called Vincentians, to conduct face-to-face meetings generally in the client's residence to understand the clients' circumstances first-hand and determine the appropriate assistance.

8. Thresholds- Prison Ministry

- a. **Contact-** Jim Powers at jfpowers@bellsouth.net, 770-934-5303(Home), or 404-312-2067(Cell)
- b. **Organization Description-** Thresholds provides a six-week pre-release training for prisoners to help them to learn how to integrate thinking with feelings in the process of solving problems and making decisions.
- c. **Immersion Experience-** A volunteer mentor is assigned a prisoner as a mentee. The volunteer mentor meets with the mentee, one on one, for 1 ½ hours each week for 7 weeks with an 8th week serving as graduation.

Request for Approval of Social Justice Ministry

To: Deacon Steve Swope, Associate Director of Formation
Archdiocese of Atlanta
680 W. Peachtree St. NW
Atlanta, GA 30308

Dear Deacon Swope:

I hereby request that you approve the social justice ministry that I have indicated below:

If this ministry is not from the suggested list in this notebook, please briefly describe the ministry and the role that you will undertake in that ministry.

Aspirant/Candidate

Signed: _____

Name (print) _____

Date _____

Approved: _____

Deacon Steve Swope, Associate Director of Formation

Disapproved

Reason:

Place the approved copy in your notebook, directly in front of the Social Justice Ministry Log in this Section.

Social Justice Activity Log

Date of Activity: _____

Location: _____

Main Focus of Activity:

What I Learned from this Experience Was:

How does this Experience Relate to the Other Dimensions of Formation:

Comments and Notes:

Section 8. INTELLECTUAL DIMENSION – TESTS, PAPERS AND PROJECTS

Put all tests, papers and projects completed in this section. Group them as follows:

1. Tests
2. Papers
3. Projects
4. Other Relevant Items

DO NOT PUT CLASS NOTES IN THIS NOTEBOOK

Section 9. MODEL STANDARDS OF READINESS FOR THE PERMANENT DIACONATE

This section of your notebook outlines the learning and formation objectives that are specified in the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*. Most of the learning and information (but not all) needed to meet these objectives have been or will be part of your formation program.

Your formation is primarily your responsibility. Hopefully, the information in this section will help you to integrate the formation program content into your personal formation and learning so that you can function in an exemplary way as a permanent Deacon in the Archdiocese of Atlanta.

The objectives are divided into five categories as follows: The Human Dimension, The Pastoral Dimension, The Spiritual Dimension, The Diaconal Dimension and The Intellectual Dimension. In each of these areas you will be asked to assess your progress at various intervals until ordination, should that come about.

To the extent that the schedule of classes and activities are available, they are listed in Section I of this notebook. You should make the connection between formation events and the objectives by listing the classes and formation activities in the spaces provided on the front sheet of each category.

Who is a Deacon?

The following is an excerpt from *The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*.

166. From the experience of the restored diaconate in the United States, certain behavioral patterns have been discerned among exemplary Deacons:

- a “natural inclination of service to the...Christian Community,” and to all in need; psychological integrity;
- a capacity for dialogue, which implies a sense of docility and openness;
- the ability to share one’s faith yet listen respectfully to other points of view;
- the capacity to listen carefully and without prejudices--respecting people in the context of their religion, race, gender, ethnicity, and culture;
- good communication skills;
- a sense of responsibility that includes the fulfilling of one’s word and completing one’s work;
- self-directed and collaborative accountability;
- balanced and prudent judgment;
- generosity in service;
- and the ability to lead, motivate, facilitate, and animate others into appropriate action and service.

167. The profile is completed with certain spiritual and evangelical qualities. Among these are:

- sound faith;
- good Christian reputation;
- active involvement in the Church's apostolate;
- personal integrity, maturity, and holiness;
- regular participation in the Church's sacramental life;
- evidence of recognized, ongoing commitment to the Church's life and service;
- participation in faith enrichment opportunities (e.g. retreats, days of recollection, adult education programming);
- a positive and stable marriage, if married, or a mature celibate state of life, if single;
- active membership in a Christian community;
- capacity of obedience and fraternal communion;
- and a deep spiritual and prayer life.

The presence of these qualities, experienced in kindness and humility, **may** demonstrate a call to the Order of Deacons.

The Human Dimension of Formation

Human Dimension: “The goal of a ‘suitable human dimension is to help the Candidate develop his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ.” (Dir. #189)

Please list those classes, formation activities or other ministries that you may be involved in that impact this dimension of your formation:

1. _____
2. _____
3. _____
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15. _____

Goals for the human dimension:

- To know oneself sufficiently to assess your personality, your abilities and your limitations and know how these will effect your ministry.
- Be able to set healthy and responsible goals and objectives with respect to personal life, family life and ministry, to infuse a family perspective into ministerial and personal scheduling, to assign appropriate priorities to varied circumstances.
- Be able to communicate with a wide variety of people and demonstrate trustworthiness and dependability in your relationships.
- Be able to create a caring and hospitable environment both in individual encounters and in group meetings, initiate and sustain a positive collaborative relationship with colleagues and others in ministry.
- Be able to recognize and dispel prejudices and cliques in your own life and in the life of the community, work with others to challenge injustice.
- Understand and be able to implement the appropriate relationship with the Diocesan Church, the Bishop, the Pastor and Parish Staff and the Diaconal Community.
- Demonstrate preparedness for ministry through appropriate care for health, spiritual growth, ability to set priorities, use of support groups and understanding of the interaction of family and ministry.

Evaluation items for the human dimension

1. To know yourself sufficiently to assess your personality, your abilities and your limitations and know how these will affect your ministry:

How are you completing this objective?

2. Be able to set healthy and responsible goals and objectives with respect to personal life, family life and ministry, to infuse a family perspective into ministerial and personal scheduling, to assign appropriate priorities to varied circumstances.

How are you completing this objective?

3. Be able to communicate with a wide variety of people and demonstrate trustworthiness and dependability in your relationships.

How are you completing this objective?

4. Be able to create a caring and hospitable environment both in individual encounters and in group meetings, initiate and sustain a positive collaborative relationship with colleagues and others in ministry.

How are you completing this objective?

5. Be able to recognize and dispel prejudices and cliques in your own life and in the life of the community, work with others to challenge injustice.

How are you completing this objective?

6. Understand and be able to implement the appropriate relationship with the Archdiocesan Church, the Bishop, the Pastor and Parish Staff and the Diaconal Community.

How are you completing this objective?

7. Demonstrate preparedness for ministry through appropriate care for health, spiritual growth, ability to set priorities, use of support groups and understanding of the interaction of family and ministry.

How are you completing this objective?

The Pastoral Dimension of Formation

Pastoral Dimension: The primary goal of the pastoral dimension is to translate intellectual knowledge into pastoral service. The secondary goal is to be able to communicate effectively the teachings of the church in various situations and environments.

Please list those classes, formation activities or other ministries that you may be involved in that impact this dimension of your formation:

1. _____
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Goals for the Pastoral Dimension

- Be able to apply your knowledge of Scripture, Tradition and the magisterial teaching of the Church to the pastoral life of the community and to the life experiences of individual persons.
- Be able to locate, select and use appropriate resources of the Church and its tradition for specific pastoral situations.
- Be able to facilitate critical reflection on complex human and church pastoral issues by using available resources to conduct relevant social analysis and by doing theological reflection from within concrete experiences.
- Be an effective pastoral minister through empathetic and active listening, expressing yourself in a well-ordered and logical manner, withholding and making judgments appropriately, and convey your feelings and views with tolerance for the position of others.
- Be empathetic, genuine, patient, and respectful in dealing with others, maintaining confidences and trust.
- Be able to motivate and lead groups; build trust, teamwork, and encourage cooperation; empower the leadership skills of others; promote appropriate resolution of conflict and enable consensus decision-making.
- Understand your level of competence in pastoral situations and know when, how, and to whom appropriate referrals should be made.
- Be able to utilize appropriate human development principles in preaching, programming and counseling.
- Be able to utilize appropriate models of faith formation in preaching, programming and counseling.
- Be able to assess the life situation (culture, family, disabilities etc.) of the people in developing pastoral ministries and preaching.
- Understand the “preferential option for the poor” and integrate the principles of justice and peace into all ministries.
- Be aware of and respond to the needs of particular cultural/racial/ethnic communities.
- Understand and enable lay participation and leadership in the Church.
- Know how to build and foster community within the structures and liturgies of the Church.
- Be able to provide all the dimensions of leadership (recruiting, training, supervising, evaluating, delegating, managing budgets and finances, etc.) required to implement your ministry.
- Be aware of the canonical and civil law pertaining to the rights of individuals and insure that these rights and responsibilities are affirmed and cherished.
- Know how to establish prudent and appropriate boundaries for interpersonal conduct, especially with women and youth.

Evaluation items for the Pastoral Dimension

1. Be able to apply your knowledge of Scripture, Tradition and the magisterial teaching of the Church to the pastoral life of the community and to the life experiences of individual persons.

How are you completing this objective?

2. Be able to locate, select and use appropriate resources of the Church and its tradition for specific pastoral situations.

How are you completing this objective?

3. Be able to facilitate critical reflection on complex human and church pastoral issues by using available resources to conduct relevant social analysis and by doing theological reflection from within concrete experiences.

How are you completing this objective?

4. Be an effective pastoral minister through empathetic and active listening, expressing yourself in a well-ordered and logical manner, withholding and making judgments appropriately, and convey your feelings and views with tolerance for the position of others.

How are you completing this objective?

5. Be empathetic, genuine, patient, and respectful in dealing with others, maintaining confidences and trust.

How are you completing this objective?

6. Be able to motivate and lead groups; build trust, teamwork, and encourage cooperation; empower the leadership skills of others; promote appropriate resolution of conflict and enable consensus decision-making.

How are you completing this objective?

7. Understand your level of competence in pastoral situations and know when, how, and to whom appropriate referrals should be made.

How are you completing this objective?

8. Be able to utilize appropriate human development principles in preaching, programming and counseling.

How are you completing this objective?

9. Be able to utilize appropriate models of faith formation in preaching, programming and counseling.

How are you completing this objective?

10. Be able to assess the life situation (culture, family, disabilities etc.) of the people in developing pastoral ministries and preaching.

How are you completing this objective?

11. Understand the “preferential option for the poor” and integrate the principles of justice and peace into all ministries.

How are you completing this objective?

12. Be aware of and respond to the needs of particular cultural/racial/ethnic communities.

How are you completing this objective?

13. Understand and enable lay participation and leadership in the Church.

How are you completing this objective?

14. Know how to build and foster community within the structures and liturgies of the Church.

How are you completing this objective?

15. Be able to provide all the dimensions of leadership (recruiting, training, supervising, evaluating, delegating, managing budgets and finances, etc.) required to implement your ministry.

How are you completing this objective?

16. Be aware of the canonical and civil laws pertaining to the rights of individuals and insure that these rights and responsibilities are affirmed and cherished.

How are you completing this objective?

17. Know how to establish prudent and appropriate boundaries for interpersonal conduct, especially with women and youth.

How are you completing this objective?

The Spiritual Dimension of Formation

Spiritual Dimension: “The goal of spiritual formation is ‘putting on the mind of Christ,’ thereby establishing and nurturing attitudes, habits, and practices that provide a foundation for development of an authentic and ongoing spiritual life.” (Dir. #191)

Please list those classes, formation activities or other ministries that you may be involved in that impact this dimension of your formation:

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Goals for the Spiritual Dimension:

- To develop an integrated spirituality based on prayer, reflection and participation in the sacraments and liturgies of the church.
- To develop and commit to a plan for continuing growth in holiness and for continued growth in personal spirituality, to understand the use of support systems and professional advisors in this process.
- To identify and critique various forms of spirituality both for yourself personally and for the community you serve, to be able articulate personal expressions of faith.
- To develop a lifelong commitment to Christian Ministry and to integrate the wide spectrum of moral and human issues into your spiritual consciousness and into your ministry.
- To share your formation and ministry with your wife and your family, to understand how this may be an example for the community.
- To understand the gift of celibacy and be willing and able to accept it if so called.

Evaluation items for the Spiritual Dimension

1. To develop and integrate spirituality based on prayer, reflection and participation in the sacraments and liturgies of the church.

How are you completing this objective?

2. To develop and commit to a plan for continuing growth in holiness and for continued growth in personal spirituality, to understand the use of support systems and professional advisors in this process.

How are you completing this objective?

3. To identify and critique various forms of spirituality both for yourself personally and for the community you serve, to be able articulate personal expressions of faith.

How are you completing this objective?

4. To develop a lifelong commitment to Christian Ministry and to integrate the wide spectrum of moral and human issues into your spiritual consciousness and into your ministry.

How are you completing this objective?

5. To share your formation and ministry with your wife and your family, to understand how this may be an example for the community.

How are you completing this objective?

6. To understand the gift of celibacy and be willing and able to accept it if so called.

How are you completing this objective?

The Diaconal Dimension of Formation

Diaconal Dimension: The primary goal is to discern and effectively articulate your call to the diaconate and be able to express what that means within your family, your parish and your work. The secondary goal is to develop the skill and ability to exercise the diaconal ministry particularly the threefold ministry of word, liturgy and charity.

Please list those classes, formation activities or other ministries that you may be involved in that impact this dimension of your formation:

1. _____
2. _____
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Goals for Diaconal Vocation and Ministry:

- Be able to instruct and catechize others about the diaconate and its mission as “the Church’s service sacramentalized”.
- Be able to help others grow in their knowledge of faith and personal holiness.
- Know how to animate, facilitate, and motivate the whole Church ministry of charity and justice.
- Be able to witness to the Gospel in all aspects of life.
- Be able to prepare a proper exegesis and a contemporary application of the biblical text and apply the text along with the Tradition and teaching of the Church to issues confronting the community today.
- Be able to preach and teach effectively with sensitivity to the varied cultural, ethnic, racial, and gender dynamics in the text and in the message.
- Be able to lead baptisms, communion services, wake services, burial rites, weddings, non-sacramental reconciliation rites, devotions, and Sunday celebrations in the absence of a priest as the liturgical presider.
- Be able to serve at the Eucharistic competently and with presence.
- Be able to collaborate with others in planning and implementing various liturgies and to assist others in exercising their role in the liturgy.
- To be able to develop ministries to serve the poor, homeless, elderly, ill and marginalized.
- Be able to model simple living and environmental values and to preach justice by example and word.

Evaluation items for Diaconal Vocation and Ministry

1. Be able to instruct and catechize others about the diaconate and its mission as “the Church’s service sacramentalized”.

How are you completing this objective?

2. Be able to help others grow in their knowledge of faith and personal holiness.

How are you completing this objective?

3. Know how to animate, facilitate, and motivate the whole Church ministry of charity and justice.

How are you completing this objective?

4. Be able to witness to the Gospel in all aspects of life.

How are you completing this objective?

5. Be able to prepare a proper exegesis and a contemporary application of the biblical text and apply the text along with the Tradition and teaching of the Church to issues confronting the community today.

How are you completing this objective?

6. Be able to preach and teach effectively with sensitivity to the varied cultural, ethnic, racial, and gender dynamics in the text and in the message.

How are you completing this objective?

7. Be able to lead baptisms, communion services, wake services, burial rites, weddings, non-sacramental reconciliation rites, devotions, and Sunday celebrations in the absence of a priest as the liturgical presider.

How are you completing this objective?

8. Be able to serve at the Eucharistic competently and with presence.

How are you completing this objective?

9. Be able to collaborate with others in planning and implementing various liturgies and to assist others in exercising their role in the liturgy.

How are you completing this objective?

10. To be able to develop ministries to serve the poor, homeless, elderly, ill and marginalized.

How are you completing this objective?

11. Be able to model simple living and environmental values and to preach justice by example and word.

How are you completing this objective?

The Intellectual Dimension of Formation

Intellectual Dimension: This “dimension is oriented toward ministry, providing the Candidate with the knowledge and appreciation of the faith that he needs in order to carry out his ministry of word, liturgy and charity.” (Dir. 218)

Please list those classes, formation activities or other ministries that you may be involved in that impact this dimension of your formation:

1. _____
2. _____
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Goals for the Intellectual Dimension: Sacred Scripture

- Be able 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.
- Be able to interpret and explain the Scriptures (and the major teachings found therein) in harmony with the Magisterium and Catholic biblical scholarship.
- Be able to infuse justice and peace foundations and concerns in your preaching regularly and into all aspects of diaconal ministry.
- To understand the power of Scripture to transform lives and be able to relate the Scriptures to your personal experiences and to the life and experiences of the community especially in preaching.

Evaluation items for the Intellectual Dimension: Sacred Scripture

1. Be able 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.

How are you completing this objective?

2. Be able to interpret and explain the Scriptures (and the major teachings found therein) in harmony with the Magisterium and Catholic biblical scholarship.

How are you completing this objective?

3. Be able to infuse justice and peace foundations and concerns in your preaching regularly and into all aspects of diaconal ministry.

How are you completing this objective?

4. To understand the power of Scripture to transform lives and be able to relate the Scriptures to your personal experiences and to the life and experiences of the community especially in preaching.

How are you completing this objective?

Goals for the Intellectual Dimension: Theology of God and Christology.

- Be able to apply the basic aspects of Christian Anthropology (incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc.) to contemporary human issues; be familiar with John Paul II's *The Gospel of Life*.
- Be able to articulate and explain the relationship of Trinitarian theology to Christology and ecclesiology.
- Be able to articulate and understand the historical person and mission of Jesus and to engage sharing Jesus' message as it impacts all aspects of human life.
- Be able to articulate and demonstrate reverence for God's self-revelation in creation, the person of Jesus, Scripture, liturgy, and God's people especially the poor and the needy.
- Be able to apply an appreciation of the sacredness and dignity of each human person and implement this in your ministry of charity and justice.
- Be familiar with the various aspects of eschatology (death, particular judgment, purgatory, hell, heaven, last judgment, etc.) to provide pastoral care for the ill and dying and for their families.

Evaluation items for the Intellectual Dimension; Theology of God and Christology.

- I. Be able to apply the basic aspects of Christian Anthropology (incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc.) to contemporary human issues; be familiar with John Paul II's *The Gospel of Life*.

How are you completing this objective?

2. Be able to articulate and explain the relationship of Trinitarian theology to Christology and Ecclesiology.

How are you completing this objective?

3. Be able to articulate an understanding of the historical person and mission of Jesus and to engage sharing Jesus' message as it impacts all aspects of human life.

How are you completing this objective?

4. Be able to articulate and demonstrate reverence for God's self-revelation in creation, the person of Jesus, Scripture, liturgy, and God's people especially the poor and the needy.

How are you completing this objective?

5. Be able to apply an appreciation of the sacredness and dignity of each human person and implement this in your ministry of charity and justice.

How are you completing this objective?

6. Be familiar with the various aspects of eschatology (death, particular judgment, purgatory, hell, heaven, last judgment, etc.) to provide pastoral care for the ill and dying and for their families.

How are you completing this objective?

Goals for the Intellectual Dimension; Worship, Liturgy and Sacrament

- Be able to explain the history and meaning of the liturgical and sacramental rites of the Church
- Be able to design and lead learning sessions as immediate preparation for the sacraments, to lead those liturgical rites appropriate to the Deacon and to provide authentic and credible witness in diaconal liturgical functions.
- Be able to plan and conduct appropriate prayer experiences for different groups.

Evaluation items for the Intellectual Dimension; Worship, Liturgy and Sacrament

1. Be able to explain the history and meaning of the liturgical and sacramental rites of the Church

How are you completing this objective?

2. Be able to design and lead learning sessions as immediate preparation for the sacraments, to lead those liturgical rites appropriate to the Deacon and to provide authentic and credible witness in diaconal liturgical functions.

How are you completing this objective?

3. Be able to plan and conduct appropriate prayer experiences for different groups.

How are you completing this objective?

Goals for the Intellectual Dimension: Ecclesiology

- Develop an understanding and be able to explain the Church’s historical and traditional development and the relevance to the present Latin and Eastern Churches.
- Be able to explain and teach the role of the Holy Spirit as guide and unifier for the Church and for the world.
- Understand and be able to explain the Magisterium and be able to faithfully present its teaching to the people.
- Be able to explain and teach the foundational images of the Church (the Church as sacrament, mystery, communion, and mission; the people of God; the universal call to holiness; privileges and responsibilities of the baptized; and the role of the ordained and lay faithful) described by the Second Vatican Council.
- Be able to convey the basic teachings of the Church faithfully and appropriately.
- Be able to use theological sources to ground, interpret, and guide the people to enable them to identify with and participate in the pastoral life of the Church.

Evaluation items for the Intellectual Dimension: Ecclesiology

1. Develop an understanding and be able to explain the Church’s historical and traditional development and the relevance to the present Latin and Eastern Churches.

How are you completing this objective?

2. Be able to explain and teach the role of the Holy Spirit as guide and unifier for the Church and for the world.

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How are you completing this objective?

5. Be able to convey the basic teachings of the Church faithfully and appropriately.

How are you completing this objective?

6. Be able to use theological sources to ground, interpret, and guide the people to enable them to identify with and participate in the pastoral life of the Church.

How are you completing this objective?

Goals for the Intellectual Dimension: Moral Theology

- Be able to explain and teach a Catholic understanding of conscience and moral formation; to assist individuals in the development of a Christian conscience informed by God’s word, magisterial teaching and reason.
- Be able to apply Catholic moral principles to the discussion of moral and social issues of our times, including abortion, euthanasia, capital punishment, abuse, war, sexuality and economic justice.
- Be able to guide people to make moral decisions in fidelity to Catholic moral teaching and principles; develop a Catholic moral attitude and conscience.

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How are you completing this objective?

2. Be able to apply Catholic moral principles to the discussion of moral and social issues of our times, including abortion, euthanasia, capital punishment, abuse, war, sexuality and economic justice.

How are you completing this objective?

3. Be able to guide people to make moral decisions in fidelity to Catholic moral teaching and principles; develop a Catholic moral attitude and conscience.

How are you completing this objective?

Goals for the Intellectual Dimension; Canon Law

- Identify, understand and apply the norms of the Church concerning the Sacraments (with a special emphasis on baptism and marriage) so that an adequate and through sacramental preparation can be achieved and so that the sacraments are celebrated in a valid and licit manner.
- Understand the canonical requirements for sacramental ministers, liturgical form and proper reception of the sacraments. Be able to implement the Church’s record keeping requirements.
- Understand the canonical guidelines for the use of sacramentals and give appropriate instruction regarding rights and obligations and necessary dispensations for sacramental observances.
- Demonstrate an understanding of what constitutes the deposit of faith as handed down through Scripture and Tradition.
- Demonstrate knowledge of the basic hierarchical structures of the Church and the rights, duties and obligations of persons in various positions.
- Be able to articulate the role of all the baptized to proclaim the Gospel according to their proper roles and in a spirit of ecumenism.
- Be familiar with due process and tribunal ministry; understand the canonical bill of rights for all the baptized.

Evaluation items for the Intellectual Dimension; Canon Law

1. Identify, understand and apply the norms of the Church concerning the Sacraments (with a special emphasis on baptism and marriage) so that an adequate and through sacramental preparation can be achieved and so that the sacraments are celebrated in a valid and licit manner.

How are you completing this objective?

2. Understand the canonical requirements for sacramental ministers, liturgical form and proper reception of the sacraments. Be able to implement the Church’s record keeping requirements.

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4. Demonstrate an understanding of what constitutes the deposit of faith as handed down through Scripture and Tradition.

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5. Demonstrate knowledge of the basic hierarchical structures of the Church and the rights, duties and obligations of persons in various positions.

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6. Be able to articulate the role of all the baptized to proclaim the Gospel according to their proper roles and in a spirit of ecumenism.

How are you completing this objective?

7. Be familiar with due process and tribunal ministry; understand the canonical bill of rights for all the baptized.

How are you completing this objective?

Goals for the Intellectual Dimension: New Evangelization, Catechesis and Small Christian Communities

- Be able to facilitate and motivate a Catholic witness in the world especially in the marketplace and in the home; to bear witness to the gospel with one's whole life but especially in diaconal ministry.
- Be familiar with basic catechetical documents and diocesan policies and be able to articulate the basic tenets of the faith in light of the age and needs of those being catechized.
- Be able to facilitate and support the organization, leadership and spiritual development of small Christian communities.

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3. Be able to facilitate and support the organization, leadership and spiritual development of small Christian communities.

How are you completing this objective?

Goals for the Intellectual Dimension: Catholic Identity, Ecumenism and Interreligious Dialogue

- Understand the basic theology and principles that guide the Church’s ecumenical and Interreligious activities; be familiar with the Vatican Council II document *Decree on Ecumenism*.
- Be able to develop relationships of understanding and respect with individuals of other Christian and non-Christian faiths while retaining you own Roman Catholic beliefs and identity.
- Be able to articulate and appreciate our Catholic roots within Judaism.
- Be able to provide authentic and effective ministry in ecumenical and interfaith activities; give leadership to opportunities for prayer and common action especially in response to human needs and for collective social action.

Evaluation items for the Intellectual Dimension: Catholic Identity, Ecumenism and Interreligious Dialogue

1. Understand the basic theology and principles that guide the Church’s ecumenical and interreligious activities; be familiar with the Vatican Council II document *Decree on Ecumenism*.

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How are you completing this objective?

Section 10. YEAR END FORMATION REPORT

Insert Year End Formation Reports in this section. This section should contain all such reports received during all years in Aspirancy and Candidacy. A Sample Report is found on the following pages.

Sample Diaconate Formation 2011 Year-End Report for (Candidate name)

This report consists of the grades given by the instructors and the consensus of the persons on the Diaconate Formation Staff. This consensus is based on an examination of the student notebook and the personal observations of the staff.

I. Formation Classes

Course	Grade Earned	Classes/Attendance
Patristics	Pass	18/18
Scripture Prophets	Pass	18/18
Moral Theology	Pass	18/18
Holy Spirit	Commendable	18/18
Mariology	Commendable	18/18
Grace	Pass	18/18

Faculty Comments:

2. Formation Day Reflection Reports Completed: 18 of 18

Staff Comments: Well done, good reflections.

3. Self-Evaluation Against National Directory Model Standards

The following is the formation staff assessment, on a scale of 1 to 5, of the effort and progress of each Candidate based on a review of the student notebook and their own personal observations.

Human Dimension: 4.72
Spiritual Dimension: 4.50
Intellectual Dimension: 3.58
Pastoral Dimension: 4.67
Diaconal Dimension: 4.13

Staff Comments: Excellent progress, pay attention to “collaborative leadership”. Should be more complete in the intellectual area. Good real life references, should be more connection with academic/formation programs.

4. Mentor Program: Mentors Name: Deacon XXXXX Number of Meetings: 12 Number of Ministries Observed: 12

Staff Comments: Seem to be good/helpful meetings.

5. Spiritual Direction: Spiritual Director: Fr. YYYYYY Number of Meetings: 12

6. Formation Staff Recommendation:

Excellent Candidate. Continue in Formation and receive the institution of Acolyte.

Sample Diaconate Formation 2011 Year-End Report for (Aspirant name)

This report consists of the grades given by the instructors and the consensus of the persons on the Diaconate Formation Staff. This consensus is based on an examination of the student notebook and the personal observations of the staff.

1. Formation Classes

Course	Grade Earned	Classes/Attendance
JustFaith	Commendable	9/9
Introduction to Scripture	Commendable	9/9
Philosophy and Logic	Pass	9/9

Faculty Comments:

2. Formation Day Reflection Reports Completed: 9 of 9

Staff Comments: Well done, good reflections.

3. Self-Evaluation Against National Directory Model Standards

The following is the formation staff assessment, on a scale of 1 to 5, of the effort and progress of each Candidate based on a review of the student notebook and their own personal observations.

Human Dimension: 4.72
Spiritual Dimension: 4.50
Intellectual Dimension: 3.58
Pastoral Dimension: 4.67
Diaconal Dimension: 4.13

Staff Comments: Excellent progress, pay attention to “collaborative leadership”. Should be more complete in the intellectual area. Good real life references, should be more connection with academic/formation programs.

4. Mentor Program: Mentor: Deacon XXXXX Number of Meetings: 12

Number of Ministries Observed: 12

Staff Comments: Seem to be good/helpful meetings.

5. Spiritual Direction: Spiritual Director: Fr. YYYYYY Number of Meetings: 12

6. Formation Staff Recommendation:

Excellent Candidate. Continue in Formation and be admitted to Candidacy.