



Directory for the Formation of Permanent Deacons

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Introduction

1. Jesus told His disciples that He had come “not to be served but to serve” (Mt 20:28; cf. Mk 10:45). During the Last Supper, after reminding His apostles that He was among them “as one who serves” (Lk 22:27), He washed their feet, a duty of servants, setting them an example to imitate (cf. Jn 13:1- 17). Jesus Himself was the first deacon, who “emptied himself, taking the form of a servant” (Phil 2:7), thereby giving us a model of all service in His Church.
2. Renewing the practice of the early Church, the Second Vatican Council restored the order of deacons as “a proper and permanent rank of the hierarchy.”¹ The permanent diaconate is meant to be “a driving force for the Church’s service or diakonia toward the local Christian communities and a sign or sacrament of the Lord Jesus Christ Himself.”² Because the deacon is a public and “living icon of Christ the Servant within the Church,”³ his ministry encourages all the baptized to commit themselves to service of the ecclesial community and the world.
3. “The vocation of the permanent deacon is a great gift of God to the Church.”⁴ In light of the teaching of the Second Vatican Council, the encouragement of recent Popes, as well as the recommendation of our Archdiocesan Synod, Archdiocesan Pastoral Council, and Presbyteral Council, the Archbishop has called permanent deacons for service in the Archdiocese of Vancouver. Permanent deacons are expected to play a key role in helping the Archdiocese become “a community of missionary disciples.”⁵
4. The diaconate is conferred through the prayer of ordination and the laying on of hands by the Archbishop, “not for the priesthood but for service.”⁶ By imprinting an indelible spiritual mark,⁷ diaconal ordination irrevocably configures the recipient to Christ, Lord and Servant of all, and communicates a specific sacramental grace that strengthens him for his mission of public ministry in the Church.
5. The deacon is closely associated with the Archbishop. The ordination rite expresses this special connection since the Archbishop alone imposes hands on the ordinand and invokes the outpouring of the Holy Spirit on him.⁸ Moreover, at ordination the deacon promises obedience to his Archbishop, a promise which entails a spirit of trust, mutual respect, and accountability.

¹ Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium* (21 November 1964), n. 29.

² Paul VI, Apostolic Letter *Ad Pascendum* (15 August 1972), introduction.

³ Congregation for Catholic Education, Basic Norms for the Formation of Permanent Deacons (22 February 1998), n. 11.

⁴ St. John Paul II, Address to the Plenary Assembly of the Congregation for the Clergy (30 November 1995), n. 2.

⁵ Francis, Encyclical Letter *Evangelii Gaudium* (24 November 2013), n. 24.

⁶ Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, (21 November 1964) n. 29.

⁷ Cf. Code of Canon Law, c. 1008.

⁸ Cf. Code of Canon Law, c. 1009 §2.

I. Ministry of Permanent Deacons

A. *Threefold Mission of Service*

6. The deacon shares in Christ's threefold mission of teaching, sanctifying, and leading the People of God. While the unifying principle of his ministry is the service of charity, which shapes his service of the Word and of the liturgy, the three responsibilities are inseparably united. Diaconal formation will, therefore, encompass all three.⁹

i. Ministry of the Word

7. Sharing in the Church's mission of evangelization, deacons are ordained to proclaim the Gospel and preach the Word of God at the liturgy, as well as to be a herald of this Word to the faithful and the world. They teach by providing catechetical instruction, adult faith formation, and preparation for reception of the sacraments; by giving retreats and spiritual direction; and by counselling and reaching out to inactive Catholics in the community, as well as those seemingly indifferent to the Gospel.¹⁰
8. Permanent deacons also evangelize the world of work and culture either explicitly or by their "active presence in places where public opinion is formed and ethical norms are applied."¹¹ As evangelizers, they are called to "reach and as it were overturn with the force of the Gospel the standards of judgment, the interests, the thought-patterns, the sources of inspiration and life-styles of humanity that are in contrast with the word of God and with His plan for salvation."¹²

ii. Ministry of the Liturgy

9. Together with the Archbishop and his priests, the permanent deacons foster the sanctification of the Catholic community, which has the "source and summit" of its life and worship in the Eucharist.¹³ At the celebration of the liturgy, they are visible signs of the profound relationship that exists between the Church's worship and her ministry of charity.¹⁴
10. Besides their liturgical role at Mass, permanent deacons can be authorized to baptize solemnly, witness marriages, bring Viaticum to the dying, and preside at funerals and burials, as well as at liturgies of the Word and Communion services. They can also officiate at Exposition and Benediction of the Blessed Sacrament, conduct prayer

⁹ Cf. Code of Canon Law, c. 1009 §3.

¹⁰ Cf. Code of Canon Law, c. 757, 762, 764, 767§1.

¹¹ Congregation for the Clergy, Directory for the Ministry and Life of Permanent Deacons (22 February 1998), n. 26.

¹² Paul VI, Post-Synodal Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), n. 19.

¹³ Cf. Second Vatican Ecumenical Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963), n. 10.

¹⁴ Cf. Code of Canon Law, c. 276.

services for the sick and dying, administer sacramentals, and lead popular devotions such as the Way of the Cross.¹⁵

iii. Ministry of Charity

11. Because the deacons' ministry is a visible sign of the Church's service to the world, they will dedicate themselves to the works of charity and justice in the Archdiocese. We are "a Church which is poor and for the poor."¹⁶ Since "charity is at the heart of the Church's social doctrine,"¹⁷ they are expected to bring the poor to the Church and the Church to the poor, whether that poverty is material, spiritual, or cultural. In fact, the service of charity is "a fundamental as well as a key dimension for the commitment of deacons."¹⁸
12. Permanent deacons must be publicly committed to the preaching and practice of justice as contained in the Church's social teaching. Fostering this doctrine is a duty entrusted in a special way to their ministry.
13. Deacons personally serve those in need, such as aboriginal communities, and inspire others to join them in their ministry with the sick, the incarcerated, the abused, refugees, recent immigrants, migrant workers, the dying and bereaved, the deaf and disabled, those with troubled marriages, the homeless, victims of substance abuse, and street people.

B. Key Qualities of the Deacon

14. The key to the life and ministry of all deacons is fidelity: fidelity to the Word of God and sacred Tradition, fidelity to the teaching office of the Church, and fidelity to the mission of the new evangelization in the Archdiocese of Vancouver. Permanent deacons nurture a deep interior life in order to meet their obligations. Carrying out their ministry and apostolic activities, fulfilling family and social responsibilities, and maintaining an intense life of personal and liturgical prayer can only be attained if they have a profound friendship with Christ (cf. Jn 15:15).

II. Discernment of the Call

15. St. Paul's First Letter to Timothy lists the qualities that deacons should have, recommending that they be tested before being entrusted with their mission: they must be dignified and honest, faithful in marriage, manage their children and households well, and hold fast to the mystery of faith with a clear conscience (cf. 1 Tim 3:8-13).
16. The Code of Canon Law gives juridical expression to these same qualities: "Only those are to be promoted to orders who... have sound faith, are motivated by the right intention, are endowed with the requisite knowledge, enjoy a good reputation, and have

¹⁵ Cf. Code of Canon Law, c. 835 §3, 861 §1, 1108 §1, 910 §1, 943, 1168, 1169 §3.

¹⁶ Francis, Encyclical Letter *Evangelii Gaudium* (24 November 2013), n. 198.

¹⁷ Benedict XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), n. 2.

¹⁸ Benedict XVI, Address to the Parish Priests and Clergy of Rome (7 February 2008).



moral probity, proven virtue, and the other physical and psychological qualities appropriate to the order to be received.”¹⁹

17. Discerning a vocation to the diaconate requires prayer, dialogue, and evaluation. The discernment process involves the candidate, his wife and family, his parish community, his formators, and the Archbishop. With the assistance of many, the Archbishop examines each individual’s suitability using objective criteria that rely on the Church’s Tradition and recognize the particular pastoral needs of the Archdiocese.

A. General Requirements

18. Since grace builds on nature, and most inquirers are mature men, the presence of the human and spiritual traits and dispositions that point to a diaconal vocation must be present. Subsequent formation can only build successfully on qualities that are already clearly evident.
19. Applicants should be capable of demonstrating the human qualities necessary for service to the Church as men of communion. Among these are psychological maturity, absence of any significant compulsions or addictions, a capacity for dialogue and communication, an ability to work collaboratively, a sense of responsibility, industriousness, psychological balance, prudence, and a capacity to lead, motivate and animate others.
20. A man will be admitted to a program of formation only if he is living a mature spiritual life. Among the spiritual and evangelical characteristics required of applicants are dedication to prayer, a solid sacramental life, a Eucharistic spirituality, devotion to Mary, fervent love for the Church, the practice of evangelical simplicity, a capacity for obedience and fraternal communion, long-standing involvement in parish life and activities, work with the poor and the marginalized, and a commitment to social justice.²⁰
21. Applicants may come from any social group and carry out any work or professional activity consistent with the diaconal state; they should have a stable record of employment. Most permanent deacons serve part-time in the ministry and are not normally remunerated for their service, apart from their expenses. Those few appointed to full-time positions receive a salary commensurate with that paid to lay people. The vast majority, however, continue to provide for their own needs and those of their families from their secular employment or retirement income.²¹
22. An applicant should be actively engaged in the life of his parish or some other apostolic endeavour.
23. Applicants must be sufficiently fluent in oral and written English so that they can participate successfully in the academic program and preach understandably once they

¹⁹ Code of Canon Law, c. 1029.

²⁰ Cf. Congregation for Catholic Education, Basic Norms, (22 February 1998), nn. 32-33.

²¹ Cf. Code of Canon Law, c. 281 §3.



are ordained. They may be requested to complete an assessment in written and spoken language skills.

24. Applicants must be between 35 and 65 years of age at the time of ordination, which takes place after four years of formation. The Archbishop reserves the right to dispense from this requirement.
25. All costs of the formation program are borne by the Archdiocese except for the cost of textbooks and incidental expenses such as those connected with travel.

B. Requirements Related to State of Life

26. Married or single men are eligible for the permanent diaconate. In the case of married men, only those who have been validly married for several years and have shown stability in their commitment should be admitted to diaconal formation. Moreover, their wives and children at home should be leading a Catholic life and enjoy a good reputation (cf. 1Tim 3:10-12).²² Should they become widowers after ordination, they must understand and accept the Church's discipline that they cannot remarry.
27. Married men who wish to become deacons require the consent and support of their wives, who must be willing to participate, to the extent required, in their formation. The formation of candidates takes place on weekends, evenings, and holidays, so they need to have the time available to attend courses and spiritual events without compromising their family and work responsibilities.
28. Single men who wish to become deacons must be living as chaste celibates, and must understand and accept the Church's discipline regarding perpetual celibacy after ordination.²³
29. A precondition for accepting widowed candidates is that they have already provided for, or can adequately provide for, the human and Catholic upbringing of their children. They should also be living as chaste celibates, and must understand and accept the Church's discipline that they cannot remarry after ordination.²⁴
30. Men who are discerning a commitment to celibacy must be instructed on its meaning and value, given prudent advice on dealing with difficulties, and encouraged to make use of the human and spiritual resources available to live it faithfully.²⁵

C. Admission Process

31. The Director of the Permanent Diaconate Office coordinates the admission process.
32. **Telephone Interview:** Most inquiries are initiated by a telephone call to the Director of the Permanent Diaconate, who discusses the basic requirements and sends more

²² Cf. Paul VI, Apostolic Letter *Sacrum Diaconatus Ordinem* (18 June 1967), n. 13.

²³ Cf. Code of Canon Law, c. 1037.

²⁴ *Ibid.*

²⁵ Cf. Code of Canon Law, c. 277 §1.



- information about the permanent diaconate and Archdiocesan policies. A record of the telephone interview with pertinent information is kept for future reference. The applicant is to discuss the material with his wife and to schedule a personal interview with his pastor.
33. **Recommendation:** Should the man wish to apply, a letter of recommendation from his pastor is required before the admission process can proceed. The pastor's letter to the Archbishop must attest that the man demonstrates the qualities, attitudes, experience, and spiritual maturity necessary for admission into diaconal formation; namely, that he is:
- a. A practicing Catholic (in most cases, at least three years should elapse between a convert's entry into full communion with the Church or a Catholic's returning to the practice of the faith before admission as an aspirant);
 - b. Of good moral character and reputation;
 - c. In a valid and stable marriage; or is living celibately, if unmarried or widowed;
 - d. Involved very actively in his parish or in an ecclesial movement;
 - e. Living a deep spiritual life, as evidenced by
 - i. Attendance at Mass more than weekly,
 - ii. Frequent reception of the Sacrament of Penance, and
 - iii. Participation in activities such as retreats, days of reflection, spiritual direction, study of Scripture.
34. **The Pastor's Letter:** This must indicate whether the applicant has good communication and relationship skills and must express a judgement as to his suitability to begin formation.
35. **Deacon Perceiver Interview:** If the information provided, together with the pastor's recommendation, suggests that the applicant is suitable, the Director arranges for the Deacon Perceiver Interview. This is a 54-question, recorded, low-stress interview, designed by Selection Research Inc. to identify a man's talents and gifts for diaconal ministry.
36. **Initial Interview:** The applicant and his wife then meet with the Director to discuss the results of the Deacon Perceiver Interview. Any questions or concerns the couple may have are answered at this time.
37. **Application Form:** If the results of the Deacon Perceiver Interview and the conversation with the applicant and his wife indicate that the individual may be suitable, formal application forms are then provided. Both husband and wife must complete the comprehensive application forms.
38. **References:** When completing the application form, the applicant provides confidential reference forms to two individuals in addition to the pastor (as noted above), which must be signed and mailed or emailed directly to the Permanent Diaconate Office. The referees must be priests, pastoral workers, office holders in parish or ecclesial



organizations, employers, teachers, professors, and so forth. References are not accepted from friends and family members. Applicants are to be informed that their references may be contacted directly.

39. **Documentation:** The following documents will be requested at the time of the formal application:
- a. A personal statement requesting admission into aspirant formation, indicating motives for seeking ordination to the diaconate, willingness to serve the Archdiocese of Vancouver, and ability to fulfill the formation requirements;
 - b. Certificates of Baptism, Confirmation and, if relevant, Marriage, issued within the past six months;²⁶
 - c. Proof of age;
 - d. Proof of domicile in the Archdiocese;
 - e. Proof of a criminal background or police check as required by Archdiocesan policy;
 - f. An official transcript of all academic studies at the post-secondary level;
 - g. A signed statement from the wife of a married applicant indicating her initial consent for his application and her willingness to participate in the formation program as required;
 - h. A written report from the rector of any seminary or house of formation attended by the applicant;²⁷
 - i. A consent form regarding psychological consultation and the confidentiality of consultative reports, if applicable;²⁸ and
 - j. A medical report attesting to the applicant's good health.²⁹
40. **Home Visit:** A suitable married couple may interview the applicant and his wife in their home and provide a formal report to the Director and the Advisory Committee. This interview may be repeated during the years of formation.
41. **Interview:** Upon completion of the application process, the applicant is invited for an interview with three members of the Advisory Committee, who will make use of a standard questionnaire.
42. **Assessment:** Appropriate psychological consultation is part of the application process, but is always carried out with the applicant's free, explicit and informed written consent.

²⁶ If the information regarding Confirmation or Marriage is not recorded in the baptismal record, separate certificates for Confirmation and Marriage are to be obtained (cf. Code of Canon Law, c. 1050 §3). If applicable, annulment documents must also be obtained.

²⁷ Cf. Code of Canon Law, c. 1051, 1°.

²⁸ Ibid.

²⁹ Ibid.



43. **Advisory Committee:** Following completion of all documentation and testing, the Advisory Committee meets to discuss the suitability of the applicant for admission and makes a recommendation to the Archbishop. Three kinds of recommendations may be made to the Archbishop: (a) immediate acceptance, (b) deferral, or (c) refusal.
44. The Archbishop conveys his decision to the applicant by letter.
45. If the applicant wishes, documents submitted by one not admitted to the program will be retained for three years, after which they will be destroyed.

D. *Advisory Committee*

46. The Advisory Committee is composed of the Director of the Permanent Diaconate Office, as well as a suitable number of priests, deacons, consecrated women and men, and lay faithful who represent the diversity of the Archdiocese. It also provides advice to the Archbishop and the Director on various matters which arise in the process of formation.
 - a. Members of the Committee are named by the Archbishop for a term stated in their letter of appointment, usually three years, and may be freely removed by him.
 - b. The Director of the Permanent Diaconate Office is an ex-officio member; he will call and chair meetings of the Committee, and provide all necessary information to the members.
 - c. The duties and purposes of the Committee are the following:
47. *Aspirant Path of Formation*
 - a. To review the dossier of all applicants for admission as aspirants, and to identify those it judges as possessing the qualities necessary for successful completion of the aspirant path, distinguishing between those best-suited to begin formation immediately, those who should be deferred to a future date, and those it deems unsuitable. When the Committee decides not to proceed to interviewing an applicant, it will express the reason(s) in writing to the Archbishop.
 - b. To conduct one or more interviews of those being considered for acceptance in the current cohort, in order to assess the applicant's level of awareness of the diaconal vocation, and to obtain information about his family life, employment stability, financial commitments, and general aptitude for diaconal ministry. If he is married, his wife must take part in an interview during the aspirancy phase; if judged necessary, an interview can also involve any children living at home.
 - c. To recommend, in a written report to the Archbishop, individuals for admission to aspirant formation following the above process.
48. *Candidate Path of Formation*
 - a. To review the progress of each applicant for candidacy toward the end of the aspirancy period in order to determine his readiness for admission into the candidate path of formation.



- b. To review all pertinent data on the aspirant.
 - c. To submit a report to the Archbishop, prepared by the Director of the Permanent Diaconate Office, that describes the aspirant's personality and gives a judgment of his suitability.
49. *Ministries of Lector and Acolyte & Ordination to the Diaconate*
- a. To assess the candidates prior to their installation in the ministries of lector and acolyte, and to make recommendations in this regard to the Archbishop.
 - b. To evaluate candidates prior to ordination to the diaconate and to make a recommendation in this regard to the Archbishop.
50. *Other Duties*
- a. The Committee reviews and recommends applicants to the Archbishop for entry into aspirant and candidate formation, as well as applicants for admission to the rite of admission to candidacy, installation in the ministries of lector and acolyte, and ordination to the diaconate.
 - b. The Archbishop may assign other duties to the Committee, or to a subcommittee of it, as he deems useful.
 - c. In these and all matters, the Committee's recommendations are advisory in nature. Upon reviewing its recommendations, the Archbishop decides who will be admitted, allowed to continue, or ordained.
 - d. The Committee may establish subcommittees to carry out its responsibilities to conduct interviews. The subcommittee will provide the Committee with a written report of each interview.
 - e. Recommendations to the Archbishop may be reached by consensus, but a secret vote shall be taken on the request of any member, in which case the results of the voting will be communicated to the Archbishop together with the Committee's report.
 - f. For a meeting of the Advisory Committee the quorum is one-half of the total number of members.
 - g. All members at the beginning of their term take an oath of secrecy as prescribed by the Archbishop, and are obliged in every way to protect the reputation of all those who apply for admission, whether accepted or not.



III. Formation of Permanent Deacons³⁰

A. *Four Pillars of Diaconal Formation*

51. Over a period of at least four years, candidates spend an average of 35 hours per month in formation weekends, supervised pastoral education, personal study and spiritual gatherings.³¹
52. The formation program rests on four pillars: human, spiritual, theological and pastoral. While the fundamental human traits required for ministry must already be present in the candidates, the program fosters their ongoing maturity and capacity to collaborate with others as servant leaders.
53. Formation for the permanent diaconate is both grounded in the nature of diaconal ministry and adapted to the pastoral needs of the Archdiocese of Vancouver.³² The program's purpose is to help each candidate to mature spiritually and to develop the personal and pastoral skills which will enable him to be a servant of the Word, of the liturgy and of charity.
54. Permanent deacons must serve the multicultural and multiethnic Archdiocese of Vancouver. The formation program recognizes this, and respects and values the cultures and traditions of the candidates.

i. Human Formation

55. At the outset, it must be evident that a candidate can be "a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer."³³ Accordingly, a candidate must demonstrate a number of human qualities which show that he enjoys the trust of the community, is committed to pastoral ministry, and can work collaboratively with priests and laity. Human formation is provided to candidates but the fundamental traits required for diaconal ministry must be present from the beginning of formation.
56. At the root of the necessary capacity to relate to others is affective maturity, which must be evident in every candidate with a high degree of certainty. He must therefore demonstrate a mature sexuality and a willingness to grow in the virtue of chastity as it applies to his state of life. Likewise a candidate must show clear signs of developing interior freedom and an authentic moral conscience.
57. The human formation of aspirants includes their participation in Personality and Human Relations weekends (see n. 106 below). Throughout the candidacy phase, appropriately qualified speakers will provide lectures and workshops on the various dimensions of human formation and development identified in Appendix II.

³⁰ Cf. Code of Canon Law, c. 1027.

³¹ Cf. Congregation for Catholic Education, Basic Norms for the Formation of Permanent Deacons (22 February 1998), n. 82.

³² Ibid, n. 55.

³³ St. John Paul II, Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* (1992), 43.



ii. Spiritual Formation

58. Spiritual formation, which is the heart of all formation for diaconal ministry, is integral to each formation weekend. It is also accomplished by annual retreats, speakers on spiritual topics, and the regular guidance of a spiritual director. Spiritual formation helps candidates on the path to holiness and cultivates in them the spirit of service which is the distinctive characteristic of their diaconal ministry.³⁴
59. Since service of the altar leads to service of the poor, the candidate should participate frequently and, if possible, daily, in the celebration of the Eucharist, so that he will live its mystery ever more deeply. Besides a Eucharistic spirituality, care must also be taken to receive regularly, preferably at least monthly, the sacrament of Penance.³⁵
60. The spiritual life of deacons should be marked by reverence for the Word of God, the foundation of all authentic Christian spirituality. Because they are called to be authoritative preachers of the Word, the candidates must come to know the depth of that Word and seek in it constant nourishment for their spiritual life. Great care should be taken to ensure that candidates always cultivate the “reciprocity between study and prayer in their lives.”³⁶ Praying with Scripture, such as the daily exercise of lectio divina, is highly recommended.³⁷
61. Praying in the name of the Church and for the Church is essential to the deacon’s ministry. This requires a reflection on the meaning of Christian prayer and the importance of the Liturgy of the Hours, but especially a practical initiation into it. A thorough introduction to the Liturgy of the Hours enriches a candidate’s spiritual life. To this end, it is important that he dedicate time daily to the Divine Office.³⁸
62. All candidates will make an annual weekend retreat organized by the Archdiocese, which wives are also encouraged to attend.

iii. Theological Formation

63. Over a minimum of three years, candidates follow a comprehensive program of theological formation. They take courses in Sacred Scripture, fundamental and systematic theology, philosophy, spirituality, Church history, liturgy, canon law, homiletics, ecumenism, and social doctrine.
64. The academic component of theological formation is entrusted to St. Mark’s College, where the candidates will obtain either the Graduate Diploma in Pastoral Studies, whose credits may be applied toward obtaining a Master’s degree, or the Diploma in Pastoral Studies, which cannot be used toward a Master’s degree. Students in both academic tracks take part in the same program of study and attend formation weekends together. Attendance at all weekends is required.

³⁴ 34 Cf. Code of Canon Law, c. 276 §2, 4°.

³⁵ Cf. Code of Canon Law, c. 276.

³⁶ Benedict XVI, Post-Synodal Apostolic Exhortation *Verbum Domini* (30 September 2010), n. 82.

³⁷ Cf. Code of Canon Law, c. 276.

³⁸ Cf. Code of Canon Law, c. 276 §2, 3°; cf. Canadian Conference of Catholic Bishops, Decree 17.



65. Candidates in the Graduate Diploma track do the work required by St. Mark's College for its graduate courses.
 66. Candidates in the Diploma track will be assigned fewer readings and assignments than those in the Graduate Diploma track, namely one integrative assignment per course. They will be graded according to St. Mark's College grading scale, providing their formators with information necessary for discernment.
 67. Upon initial application to St. Mark's College, candidates are placed in one of the two Diploma tracks, based on their past academic work and preparation.
 68. All candidates who meet the requirements for the Graduate Diploma are to pursue this program.
 69. A candidate assigned to the Graduate Diploma program/track who has a serious reason to change to the non-credit program may seek permission for this from the Director of the Permanent Diaconate Office.
 70. A candidate not assigned to the Graduate Diploma stream may, after consultation with the Director, petition the College to be accepted into the graduate program if he meets the College's requirements for "non-traditional learners" and other academic criteria.
 71. Candidates cannot change academic tracks more than once.
 72. Candidates cannot pursue their required academic courses as auditors.
 73. Academic formation usually takes place during formation weekends from September to June during the candidacy phase, but also includes courses during the aspirancy phase.
 74. A directed reading program is organized during the summer months.
 75. Continuation in the formation program requires that the candidate achieve at least satisfactory status in every academic course.
 76. Candidates' wives are welcome to follow the program of theological formation. If they wish to participate actively as auditors, the Archdiocese will pay the tuition. If they wish to pursue the Graduate Diploma, they will be expected to meet the additional costs. They will pay for their own books and incidental expenses.
- iv. Pastoral Formation**
77. Pastoral formation relates the human, spiritual and theological training to the practical demands of the deacons' ministry. Preparation is required for preaching, service at the altar, celebration of the sacraments, commitment to works of charity and justice, and the skills needed to work with small groups and leadership in guiding small communities, movements, and volunteers. Specific technical subjects such as psychology, teaching methods, sacred music, ecclesial administration, information technology, and so on may also form part of the curriculum. Pastoral formation is aimed at developing in candidates an ever greater identification with the *diakonia* of Christ.
 78. The pastoral formation program, along with the academic courses, addresses the areas which are properly diaconal:



- a. Proclamation and preaching of the Word in the varied contexts of ministerial service: homiletics, catechesis, preparation for reception of the sacraments;
 - b. Liturgical ministry: administration of the relevant sacraments and sacramentals, service at the altar;
 - c. Commitment to social justice and works of charity: in the Downtown Eastside, in prisons, hospitals, nursing homes, social service agencies; and
 - d. Servant leadership: exercising leadership as a servant of others.
79. Pastoral formation includes supervised fieldwork which fosters the integration of the entire formation process. This will take the form of supervised pastoral experiences in hospital, parish, prison or other ministry according to the needs of the individual and of the Archdiocese.
80. Recognizing the need to adapt formation to local needs and circumstances, the formation program will strive to achieve the “Model Standards for Readiness for the Ordination and Post Ordination Path” described in the National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States.³⁹³⁹

B. Those Responsible for Formation

i. The Archbishop

81. The Archbishop oversees the entire formation process of his permanent deacons. He “will therefore show great care for these vocations, for the discernment and formation of which he is ultimately responsible. [He] will seek in every way possible to know personally all the candidates for the diaconate.”⁴⁰ He is assisted in the exercise of his responsibility by the Advisory Committee and the Director of the Permanent Diaconate Office.

ii. Director of the Permanent Diaconate Office

82. The Director, who must be a priest or deacon, is appointed by the Archbishop.
83. Among the duties of the Director are co-ordinating the various formators; supervising, inspiring and evaluating the human, spiritual, theological, and pastoral education and maintaining contact with the parishes of aspirants and candidates. Furthermore, he is responsible for presenting to the Archbishop the judgment of suitability of aspirants for formation, and of candidates for promotion to ministries and ordination following a meeting of the Advisory Committee.

³⁹ National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States © 2005, United States Conference of Catholic Bishops.

⁴⁰ St. John Paul II, Post-Synodal Apostolic Exhortation *Pastores Gregis* (16 October 2003), n. 49.



84. During the application process, the Director ascertains whether there are any impediments to ordination.⁴¹ If canonical dispensations are required, these should be obtained before admission to aspirant formation.

iii. Director of Formation

85. The Archbishop may appoint a Director of Formation, who must be a priest or deacon, to assist the Director of the Permanent Diaconate Office in his responsibilities for formation. He may also name members of a Formation Team or Committee to assist the Director of the Permanent Diaconate Office or, if one is appointed, the Director of Formation.

iv. Formation Team

86. The formation team is named by the Archbishop to assist the Director of the Permanent Diaconate Office in his duties as regards all aspects of the formation of candidates, as described below. The members will be priests or deacons.

87. The duties of the formation team are as follows:

- a. Formation team members will meet with the Director bi-monthly to discuss the progress of aspirants and candidates, and make efforts to come to know them and their wives.
- b. The team will advise the Archbishop on questions of formation policies and procedures when these arise.
- c. Members of the team may be asked to replace the Director at events he cannot attend.
- d. The team will assist with annual formation interviews.
- e. The team will prepare an annual plan for speakers on topics relating to human, spiritual and pastoral formation.
- f. The team will prepare an annual program of supervised pastoral experiences and review the candidates' participation in them.
- g. The team will review academic questions arising from the relationship between the PDO and St. Mark's College.

v. Teaching Faculty

88. The specific ministerial needs of the Archdiocese and the personal capabilities of the candidates are paramount in determining the academic program and its delivery.

89. The Archbishop is responsible for approving those who will teach aspirants and candidates, and for deciding how and where the theological formation of candidates takes place. All teachers of theology and related disciplines who are so eligible must have the *mandatum* given by the Archbishop.

⁴¹ Cf. Code of Canon Law, cc. 1040-1042.



90. The teaching faculty contribute significantly to the formation of future deacons. By their teaching they nourish the faith of the candidates and prepare them to be servants of the Word, liturgy and charity. They must not only have the necessary theological competence, *sensus Ecclesiae*, and pedagogical skills, but also witness by the probity of their lives to the truth that they teach.

vi. Formation Advisor or Mentor

91. Deacons ordained for the service of the Archdiocese may be called upon to serve as mentors to those in formation. A mentor closely follows his charge, offering support and advice for the resolution of problems, and helping to smooth the path of his formative journey.

vii. Spiritual Director

92. Each aspirant and candidate must choose a priest as a spiritual director, who is approved by the Director of the Permanent Diaconate Office. He helps to discern the working of the Holy Spirit in the soul and accompanies the candidate's process of ongoing conversion. The spiritual director should also make practical suggestions which foster an authentic diaconal spirituality.
93. The spiritual director fulfills his responsibility in the internal forum. This relationship is completely confidential and does not enter into a candidate's formal evaluation. The candidate signifies on his annual self-evaluation that he is maintaining the relationship, and the spiritual director verifies this with his signature.
94. The Director will ensure that all aspirants are accompanied by an approved spiritual director and provide information about the diaconal vocation to them.

viii. Experts in Psychology

95. Since a vocation to the diaconate is God's gift, its discernment lies outside the strict competence of a psychologist. Nevertheless, in some cases, recourse to psychologists during a candidate's period of formation can prove useful. They can give formators an evaluation of the candidate's psychic state and bring to light the presence of any psychological difficulties. Moreover, a psychologist can support the development of the relational qualities required for diaconal ministry. Such experts are not part of the formation team. They should be distinguished by their human and spiritual maturity, and inspired by anthropology congruent with a Christian vision of the human person.⁴²
96. Psychological testing will be administered to all candidates at least before the beginning of the third year of the program. The results will be made known to candidates who are to give explicit, written permission that the formators have access to the report.

⁴² Cf. Congregation for Catholic Education, Guidelines for the Use of Psychology in the Admission and Formation of Candidates for the Priesthood (30 October 2008), nn. 5-6.



ix. Families and Parishes

97. A wife's taking part in her husband's formation program strengthens her awareness of the diaconal vocation and helps her to accept the challenges to be met, should her husband be ordained. Her participation also provides an opportunity for the formators to assess whether she has "the Christian moral character and attributes which will neither hinder [her] husband's ministry nor be out of keeping with it."⁴³ So that a candidate's wife can give informed consent to her husband's request for ordination, the Archdiocesan program pays attention to her needs.
98. At some time during each stage of formation, the spouse is interviewed by a panel of two members of the Advisory Committee, at least one of whom will be a woman.
99. For aspirants and candidates, the family is of great assistance in formation. Consequently, family members are invited to accompany the formative journey with prayer, respect, the good example of domestic virtues, and spiritual and material help, especially in difficult moments.⁴⁴
100. Except for the "Human and Spiritual Formation for Aspirancy" weekends described below, and where space is limited, wives are welcome at all events and activities held in connection with diaconate formation, without cost.
101. Aspirants' wives are not, however, required to attend all events; they will be informed of those at which their participation is required. Depending on the circumstances, the level of involvement will differ but active support is essential.
102. In suitable ways the children of candidates are included in the formation process. Among other considerations, this depends on their ages, circumstances and interests. Such occasions can provide parents and children with opportunities to support one another in keeping communication open and expectations clear about what is involved in diaconal ministry.
103. The parish community is also called to accompany its aspirants and/or candidates for the diaconate with its prayer. Parishioners should be made aware of the diaconal ministry as a gift to the Church so they can support the aspirants and/or candidates in their vocational discernment and formation.⁴⁵
104. Both aspirants and candidates are expected to participate in all major Archdiocesan celebrations and events, such as ordinations, men's conferences, and other special gatherings.

⁴³ Congregation for Catholic Education, Basic Norms (22 February 1998), n. 37.

⁴⁴ Cf. St. John Paul II, Post-Synodal Apostolic Exhortation *Pastores Dabo Vobis* (25 March 1992), n. 68.

⁴⁵ Cf. Congregation for Catholic Education, Basic Norms (22 February 1998), n. 27.



IV. Stages of Formation

105. There are two distinct but related stages in our Archdiocesan program for the formation of permanent deacons: the aspirant (or propaedeutic) path and the candidate path.
106. Should it prove necessary to dismiss an aspirant or candidate who has been accepted into formation, the Archbishop makes the final decision and confirms it by letter.

A. Aspirancy Phase

107. The aspirancy phase is an initial one year period of formation
108. Aspirants take part in “Human and Spiritual Formation for Aspirancy,” a program based on PRH (Personality and Human Relations) formation. The program takes place over six weekends, Friday evening to Sunday. The weekends include a Holy Hour, Liturgy of the Hours and the Eucharist. The workshops are completely confidential and no reports are made of matters discussed in the workshops.
109. During this period, the aspirant and his wife need to assess prayerfully and realistically how her own life, his ministry and their family will be affected if he proceeds to ordination. For the unmarried aspirant, it is a time to discern his readiness for a permanent commitment to celibacy.

B. Candidacy Phase

i. Admission

110. When an aspirant decides to petition for candidacy, the following documents are required: his personal, handwritten petition to the Archbishop requesting admission to the candidate path of formation and reception of the rite of admission to candidacy; and, if he is married, his wife’s personal letter of consent for the Archbishop.
111. Toward the end of the aspirancy period, the Advisory Committee will review all pertinent data on the aspirant and make a recommendation to the Archbishop on his suitability.
112. The Archbishop meets with each aspirant and then selects those to be admitted to candidacy. All aspirants are informed in writing whether or not they are admitted to candidacy.

ii. Period of Formation

113. The candidacy phase of formation lasts at least three years, in addition to the initial year of aspirancy.⁴⁶ If a candidate already has some theological preparation, the Archbishop may dispense him from courses covering material already studied but not from the other elements of the formation program.
114. Formators annually assess a candidate’s readiness for ordination by ascertaining his understanding of the diaconal vocation with its responsibilities and obligations, his

⁴⁶ Cf. Code of Canon Law, c. 236, §3



human and affective maturity, his growth in the spiritual life, his knowledge of theology, and his practical skills in pastoral ministry.

iii. Rite of Admission to Candidacy for the Diaconate

115. As soon as possible after the aspirant is admitted to the candidate path of formation, the liturgical rite of admission to candidacy for the diaconate is celebrated in Holy Rosary Cathedral.
116. Aspirants are to prepare themselves for this rite by a day of recollection.
117. Admission to candidacy does not constitute a right to diaconal ordination; nor does it entail entry into the clerical state or any financial claim on the Archdiocese. Rather, candidacy is the first official recognition of the positive signs of a vocation to the diaconate, which must be confirmed in the subsequent years of formation.

iv. Ministries of Lector and Acolyte

118. The Advisory Committee will review each candidate's fitness prior to the candidates' installation in the ministries of lector and acolyte. The ministry of lector is usually conferred at the beginning of the second year of formation. The ministry of acolyte is also usually conferred at the beginning of the third year of formation.⁴⁷
119. After receiving the recommendation of the Advisory Committee, the Archbishop selects those to be admitted to the specific ministry, after they have made petition, and informs them of his decision in writing.
120. A retreat or day of recollection will precede the reception of each ministry. The rite should be celebrated on a Sunday or feast day. Special attention is given to the participation in the rite of the wives and children of married candidates.

v. Ordination to the Diaconate

121. A meeting of the Advisory Committee is held for the evaluation of candidates prior to ordination to the diaconate. The Advisory Committee will include in its considerations the assessment and recommendation of the candidate's pastor. The Advisory Committee will provide its recommendation to the Archbishop.
122. After receiving the recommendation of the Advisory Committee, the written petition of the candidate, and the formal written consent of his wife, the Archbishop selects those candidates to be ordained and informs them of his decision in writing.
123. An interval of at least six months must elapse between conferring the ministry of acolyte and ordination to the diaconate.⁴⁸
124. A five-day retreat is required before ordination at a time and place determined by the Archbishop.⁴⁹

⁴⁷ Cf. Code of Canon Law, c. 1035 §1.

⁴⁸ Cf. Code of Canon Law, c. 1035 §2.

⁴⁹ Cf. Code of Canon Law, c. 1039.



125. Prior to diaconal ordination, the ordinand must make the profession of faith before the Archbishop or his delegate.⁵⁰ He must also take the oath of fidelity and make a personal declaration concerning his freedom to be ordained and his grasp of the obligations and commitments entailed.⁵¹
126. An unmarried candidate must make a declaration regarding the obligation of celibacy. This declaration must be handwritten by the candidate and expressed in his own words.⁵²
- vi. Additional Norms and Directives**
127. Canadian norms for the formation of permanent deacons have not yet been approved by the Holy See. When national norms are promulgated, they will supersede any contrary provisions of this directory.
128. The Archbishop may issue additional formation instructions from time to time.

Approved: 2014 October 07
Feast of Our Lady of the Rosary

+ J. Michael Miller CSB

• **J. Michael Miller, CSB**
Archbishop of Vancouver

⁵⁰ Cf. Code of Canon Law, c. 833, 6°.

⁵¹ Cf. Congregation for Divine Worship and the Discipline of Sacraments, Circular Letter on Scrutinies Regarding Suitability of Candidates for Orders, Prot. N. 589/97 (28 November 1997).

⁵² Cf. Code of Canon Law, c. 1037.



Appendix I: Excerpts from the Pastoral Letter on the Restoration of the Permanent Diaconate

Archbishop J. Michael Miller, 22 February, 2011

Many Gifts and Many Kinds of Service

St. Paul lists numerous kinds of service to which disciples are called in order to build up the Body of Christ: apostles, prophets, evangelists, pastors, and teachers (cf. Eph 4:12). Some of these ministries are exercised by both the lay faithful and the clergy, others only by the ordained. Since the Second Vatican Council, we have become particularly aware of the universal call to mission – an inseparable aspect of the universal call to holiness – and have seen a marvelous increase in lay ministries as a result.

Increasingly we recognize that every baptized person has a calling to share the faith with family members, friends, co-workers, and neighbours. Numerous members of the lay faithful teach in our schools, religious education programs, RCIA, and other adult faith formation classes. Lay people promote and lead prayer groups and evangelization courses such as Alpha, ENDOW, Discipleship, and Bible studies. Furthermore, innumerable charitable works in the Archdiocese are now run by generous lay volunteers and full-time workers.

A vigorous lay ministry is, of course, just part of an energetic and evangelizing Church. We need the gift of the priesthood that we have recently celebrated in the Year for Priests; it is an irreplaceable ministry which is central to all that the Church is and does. Moreover, we need consecrated women and men to be signs of the Kingdom of God and to serve the Church with the charisms that the Holy Spirit has poured out upon their communities.

Our Archdiocese is richly blessed by the ministry of our priests and the witness of the consecrated life, including those dedicated to contemplation, just as it is by the ever-increasing role of the lay faithful in the Church's life. But God never tires of blessing and challenging us. Permanent deacons will add yet another dimension to our witness and service, while supporting the ministries that are already exercised in such fruitful ways. In particular, those deacons who have secular careers and the experience of family life will help to provide "a greater and more direct presence of Church ministers in the various spheres of the family, work, school etc., in addition to existing pastoral structures."⁵³

Married deacons will bring to the Sacrament of Holy Orders the gifts already received and being nurtured through their reception of the Sacrament of Matrimony. Deacons and their wives will be examples of the fidelity and indissolubility in Christian marriage before a world in dire need of such signs. "By facing in a spirit of faith the challenges of married life and the demands of daily living, they strengthen the family life not only of the Church community but of the whole of society."⁵⁴

By its very nature, the ministry of permanent deacons will help all of us – priests, consecrated women and men, and lay faithful – to live our baptismal call of building up the Body of Christ.

⁵³ St. John Paul II, General Audience (6 October 1993), n. 6.

⁵⁴ St. John Paul II, Address to the Permanent Deacons of the United States (19 September 1987), n. 5.

How Is a Call to the Permanent Diaconate Discerned?

It is the Holy Spirit who calls a man to the order of deacons. The diaconate is a vocation from God; it is neither a job nor a volunteer position: “His is not a profession, but a mission!”⁵⁵

Men will be accepted only after their own prayerful discernment of God’s call and a process that will include psychological testing by experts and scrutiny by an admissions committee made up of priests, consecrated men and women, and lay faithful. Every candidate must demonstrate those human qualities which show that he enjoys the trust of the community, is committed to all dimensions of diaconal ministry, and can work collaboratively with priests and laity.

Since our Archdiocese is so rich in cultural and ethnic diversity, I pray that the many ethnic and national communities will be sources of vocations to the permanent diaconate. Our formation program will respect and value the cultures and traditions of the candidates.

Challenging Questions

Why is the ministry of deacons open only to certain men and not to others, including women, when many laypersons already carry out a wide variety of ministries in parishes and elsewhere?

St. Paul answers this question by teaching that all God’s gifts are the work of one and the same Spirit, and that he gives them to each one as he chooses. The different gifts and vocations of the members of Christ’s Body are a source of great joy in the Church. The Apostle celebrates that there are many gifts, but one Spirit, and many kinds of service, but one Lord. In God’s plan, this rich diversity manifests the Church’s unity in catholicity (cf. 1 Cor 12:4-12).

The history of the Church tells us of the essential role played by women, who have witnessed to Christ in the family and in society, serving the Gospel with fidelity and courage. Yet, even the Blessed Virgin Mary, the model of all discipleship, was not called to the same mission as the apostles or to the ordained ministry. The Church’s faithfulness to the constant and universal tradition of reserving the ordained ministry to men must not be construed as discrimination against women, in any way suggesting that they are of lesser dignity.⁵⁶ On the contrary, this teaching is to be understood within the framework of upholding “the equal dignity and responsibility of women with men,”⁵⁷ since both are created in the image and likeness of God (cf. Gen 1:26-27) and “equally capable of receiving the outpouring of divine truth and love in the Holy Spirit.”⁵⁸

Some may ask whether permanent deacons will pose difficulties for our priests or even confusion about the value of celibacy or the priesthood itself. Concern about these matters arose during the consultation process. The answer to them lies in the nature of the deacon’s ministry. It is not an abridged or substitute form of the priesthood, but an ordained ministry in its own right. By integrating permanent deacons into its life, our particular Church will more

⁵⁵ St. John Paul II, Address to the Plenary Assembly of the Congregation for the Clergy (30 November 1995), n. 4.

⁵⁶ Cf. St. John Paul II, Apostolic Letter *Ordinatio Sacerdotalis* (22 May 1994), n. 3.

⁵⁷ St. John Paul II, Post-Synodal Apostolic Exhortation *Familiaris Consortio* (22 November 1981), n. 22.

⁵⁸ St. John Paul II, Apostolic Letter *Mulieris Dignitatem* (15 August 1988), n. 16.



clearly manifest the fullness of the apostolic ministry. Such integration neither usurps the role of priests nor takes the place of lay ministers. The diaconal ministry should lead to a growth of communion within the Archdiocese, “since charity is the very soul of ecclesial communion.”⁵⁹

Permanent deacons are called to foster fraternity and co-operation with the priests of the Archdiocese, and sincere communion with me. We are all collaborators in ministry, sharing in complementary ways in the Sacrament of Orders. Together we serve the People of God entrusted to us in active and mature communion.

The relationship between deacons and involved laity will also be shaped by this spirituality of communion, in which all gifts converge for building up the Body of Christ and furthering its mission. I am counting on our permanent deacons to promote a collaborative spirit in fulfilling their responsibilities, especially by fostering the charisms of the lay faithful with whom they are co-workers in the Lord’s vineyard. Their ministry must support, and never obscure or obstruct, the vocation and mission of the lay faithful.

Deacons will be chosen from among men already accustomed to collaborating with others in parish life and ministry. Supporting and strengthening the gifts of the laity will be crucial to their service of our parish communities. As servant leaders, they will not only respect the diverse gifts of others but also assist in sustaining and developing them.

⁵⁹ Congregation for the Clergy, Directory for the Ministry and Life of Permanent Deacons (22 February 1998), n. 55.



Appendix II: Basic Standards for Readiness⁶⁰
United States Conference of Catholic Bishops

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

Human Dimension

1. PERSONAL QUALITIES

Appreciation/Knowledge of:	Demonstrated Ability/Skill:
<ul style="list-style-type: none"> • 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 humour • The influence and importance of peers in growing as deacon 	<ul style="list-style-type: none"> • 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, in-services, and community opportunities for deacon personnel

⁶⁰ *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* © 2005, United States Conference of Catholic Bishops. Used with permission



2. RELATIONSHIP

Appreciation/Knowledge of:

- 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 ever-changing 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



3. PERSONAL PASTORAL CARE

Appreciation/Knowledge of:

- 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

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

Spiritual Dimension

4. SPIRITUALITY AND PRAYER

Appreciation/Knowledge of:

- 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

Demonstrated Ability/Skill:

- 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:

- Moral and social issues as constitutive elements of a Gospel-based life
- The value of receiving spiritual direction and personal counseling for his growth in wholeness

Demonstrated Ability/Skill:

- 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

Appreciation/Knowledge of:

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

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

6. SPIRITUALITY AND CELIBACY

Appreciation/Knowledge of:

- 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 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



Intellectual Dimension

7. SACRED SCRIPTURE

Appreciation/Knowledge of:

- 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 theology
- 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

Demonstrated Ability/Skill:

- 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;
- To explain the major teachings found in the Scriptures to adults, teens, and children especially in homiletic preparation
- 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

8. THEOLOGY OF GOD, CHRISTIAN ANTHROPOLOGY, AND CHRISTOLOGY

Appreciation/Knowledge of:

- 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.

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



Appreciation/Knowledge of:

- 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 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 faith-sharing 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

9. ECCLESIOLOGY

Appreciation/Knowledge of:

- The Church's historical and traditional development and its relevance to the present
- 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

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



Appreciation/Knowledge of:

- 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 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

10. WORSHIP, LITURGY, AND SACRAMENT

Appreciation/Knowledge of:

- 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



11. MORAL THEOLOGY

Appreciation/Knowledge of:

- 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

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

12. CANON LAW

Appreciation/Knowledge of:

- *Book I: General Norms*: Canons 1 (Latin Rite only), 11 (subjects), 85 (dispensations), 96 (personality in the Church)
- *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

Demonstrated Ability/Skill:

- 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



Appreciation/Knowledge of:

- *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)
- *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)

Demonstrated Ability/Skill:

- To demonstrate an understanding of what constitutes the 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 canonical guidelines for the use of sacramental and proper observance of Sunday and holy days



Appreciation/Knowledge of:

- *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)
- *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:

- 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

13. NEW EVANGELIZATION, CATECHESIS, AND SMALL CHRISTIAN COMMUNITIES

Appreciation/Knowledge of:

- 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

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



Appreciation/Knowledge of:

- 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 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

14. CATHOLIC IDENTITY, ECUMENISM, AND INTERRELIGIOUS DIALOGUE

Appreciation/Knowledge of:

- 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

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



Appreciation/Knowledge of:

- Canon Law and other principles, guidelines, and magisterial teaching for Christian and interfaith dialogue, common action, prayer, and marriage

Demonstrated Ability/Skill:

- 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

Pastoral Dimension

15. PASTORAL THEOLOGY

Appreciation/Knowledge of:

- 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

16. COMMUNICATION

Appreciation/Knowledge of:

- The importance and use of listening skills;

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



Appreciation/Knowledge of:

- 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 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

17. HUMAN DEVELOPMENT AND CONVERSION

Appreciation/Knowledge of:

- 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

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



Appreciation/Knowledge of:

- 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

Demonstrated Ability/Skill:

- 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

18. PASTORAL CARE, ASSESSMENT, AND INTERVENTION

Appreciation/Knowledge of:

- 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 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



19. MULTICULTURAL SENSITIVITIES, JUSTICE, SERVICE, AND THE OPTION FOR THE POOR

Appreciation/Knowledge of:

- 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

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

20. LAY LEADERSHIP FORMATION AND DEVELOPMENT

Appreciation/Knowledge of:

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



21. COMMUNITY FORMATION

Appreciation/Knowledge of:

- 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

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

22. LEADERSHIP PROCESSES AND SYSTEM STRATEGIES

Appreciation/Knowledge of:

- 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 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



23. ETHICAL STANDARDS

Appreciation/Knowledge of:

- 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

Diaconal Vocation and Ministry

24. MINISTERIAL IDENTITY AND VOCATION

Appreciation/Knowledge of:

- 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

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



Appreciation/Knowledge of:

- 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 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

25. MINISTRY OF THE WORD

Appreciation/Knowledge of:

- Relationship of Scripture, doctrine, and revelation
- How to proclaim the moral and social teachings of the Church

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



Appreciation/Knowledge of:

- How to catechize the faithful on the basic truths of the Church

- How to evangelize non-Catholic neighbours and non-Christians

Demonstrated Ability/Skill:

- 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 and Pope John Paul II on evangelization

26. MINISTRY OF LITURGY

Appreciation/Knowledge of:

- 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, non-sacramental 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



27. MINISTRY OF CHARITY AND JUSTICE

Appreciation/Knowledge of:

- 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