



Diocese of Marquette

School of Diaconate Formation

HANDBOOK FOR DEACON MENTORS

Pursuant to the
*National Directory for the Formation, Ministry, and Life
of Permanent Deacons in the United States*
Promulgated by the USCCB, February, 2005

Letter of Acknowledgement

This manual was developed, with the generous permission of the Diocese of Philadelphia, using their manual for adaptation to a much smaller diocese. It saved countless hours of work and for that I am ever grateful.

To users of this document, if you have any recommendations for making changes to this document kindly send them to the Director of Permanent Diaconate for possible use.

It is the intent to modify this document only once a year in the month of September.

Yours in Christ,

Deacon Jack Leadbetter

Director of Permanent Diaconate

Purpose of this Handbook for Deacon Mentors

The purpose of this handbook is to provide deacon mentors with a general guide to successful mentoring. This handbook is intended to help you through the mentoring process; what it means to be a mentor, the roles and responsibilities during your tutelage, and the different styles that you can adopt to meet the unique demands of a mentoring relationship.

As a mentor, you will make a very important contribution to the process of forming men for the permanent diaconate, to our Diocese and to the candidate whom you have agreed to assist. The deacon mentor's role should primarily be filled by a Deacon when at all possible. In the absence of Deacon that role may be filled by a priest but never by a pastor as the pastor has his unique role in the Diaconate formation process. A mentor significantly influences the degree to which a candidate develops as a man, grows in his spiritual life, becomes more pastorally aware and increases his understanding of the faith.

The role of the mentor in the formation of men for the permanent diaconate is of special importance. Deacons or Priests that serve as mentors can make contributions of incalculable value by assisting the candidate in discerning his vocation and helping him understand the changes that will occur as he is literally "formed" for the vocation of deacon. A trusted and caring deacon mentor can have a strong impact on both the candidate's formation and his prospects for a meaningful, satisfying and service filled ministry.

This document is provided as a resource to those deacons or priests who have graciously agreed to serve as a mentor to a candidate for the permanent

diaconate in the Diocese of Marquette. It is intended to acquaint them with information and skills that will help them effectively guide and support the candidates whom they will be assisting.

While there is a lot of information in this handbook, it is crucial to remember that the handbook *is a guide* in your mentoring efforts. The nature of the relationship that you forge with the candidate, his specific skills, talents, fears, concerns, joys and state of life will affect how you use this handbook. The handbook is a guide for your efforts and you decide how best to use this guide.

Introduction – What is Mentoring?

The word “mentor” comes from the Greek character Mentor in Homer’s classic tale the *Odyssey*. In that story, when Odysseus left home to fight in the Trojan War, he entrusted his friend and advisor, Mentor, to protect, to advise, guide, and train his son, Telemachus. The term “mentor” over the years has come to mean a person who regularly and faithfully provides guidance, counsel, encouragement, correction and support to another person who is in need of development.

The literature on mentoring in career and personal development settings uses a variety of terms to describe the concept of mentoring. These include: trusted guide, advisor, coach, supporter, role model, developer of talent, sponsor, protector and confidant, among others. A good mentor can serve in all of these capacities and more.

Invariably just about everyone has been mentored at one time or another, whether that mentoring was part of a structured process or was simply the guidance and direction provided by a close and trusted friend. In short, the most straightforward and simplest definition of a mentor is a person who has “successfully been there and done that” and possesses the skills to assist another person’s development along a similar journey.

Mentoring is a powerful personal development and empowerment process. It is a highly effective way of helping people to progress in their skills, relationships and vocations. When it is most effective, it is viewed as a partnership between two people (mentor and candidate) working and exploring together the meaning of a diaconal vocation. Above all, mentoring is a helpful and growing relationship which is founded upon mutual trust and respect.

A mentor is a guide who can help a candidate find the right direction and who can help him develop solutions to issues, problems and human interactions. Mentors rely upon having had similar experiences to gain an empathy with the candidate and an understanding of their issues. Mentoring provides the candidate with an opportunity to actively engage with someone possessing greater experience – someone who has faced many of the very same challenges,

opportunities and interactions that the candidate is facing now and will face in the future.

The mentor should help the candidate to believe in himself and boost his confidence. A mentor should ask questions and challenge the candidate while providing guidance and encouragement. Mentoring allows the candidate to explore new ideas in confidence. It is a chance to look more closely at himself, his issues, his opportunities, what he wants in life and who God may be calling him to be.

The above descriptions simply say what mentoring generally is but it is evident that they do not tell how mentoring must be done. There is good reason for this. Mentoring is done in a relationship, in meaningful interaction between two mature people. Depending on the starting point of the candidate and the experiences of the deacon mentor the relationship can be in one place and then move over time, rapidly or slowly to another. Trying to articulate the specific “way” that all mentors should guide candidates is as nonsensical as trying to define the one exact method that all spiritual directors should use in assisting their candidates or specifying the one prayer form that is best for everyone. As with spiritual direction, the process, questions, interaction and relationship will evolve over time.

While it is not possible to provide a set formula or describe specific actions that must take place within diaconal mentoring, it is important that the mentoring of candidates for the permanent diaconate be placed in the proper context. Much of the language and literature about mentoring is focused on relationships in which adults mentor children or mentoring occurs in the workplace.

Mentoring children is normally focused on helping them develop the foundational social and cognitive skills to make good choices, judge situations properly and achieve a balance between a self-focus and a focus on others. In many ways, mentoring children can be thought of as assisting their individual growth and preparing them for entry into adolescence or adulthood. The overall objectives and the techniques used to mentor children are not generally transferrable to the mentoring of adults.

Mentoring men in formation for the permanent diaconate also differs from workplace mentoring. The ultimate objective is not the provision of assistance in making the “mentee” more successful, promotable or a better employee; the objective is to assist in developing the candidate along human, spiritual, pastoral and intellectual dimensions so that he can more readily discern God working in his life, and in doing so, become a better servant to the people of God.

The next section attempts to describe more fully the context for mentoring in diaconate formation. This section relies heavily on the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States (the “National Directory”)*. Every deacon mentor in the Diocese of Marquette should

read the *National Directory* as part of his preparation for service as a deacon mentor.

Mentoring in Diaconate Formation

The basic need that men in formation for the permanent diaconate have is proper guidance for the life changing journey that results from entering into sacramental service of the people of God. By having an experienced guide and advisor at his side through the developmental journey that we call formation, the candidate is provided with a resource, friend and guide of incalculable value.

There are six fundamental characteristics that distinguish mentoring in diaconate formation from other mentoring. These characteristics provide the necessary “context” for mentoring of candidates for the permanent diaconate. These characteristics are:

1. Mentoring within an Adult Relationship
2. Mentoring is a Ministry of Service
3. Mentors Must Perform Their Service with the “End in Mind”
4. Mentoring Must be Comprehensive
5. Mentors Must Monitor Progress Against a Standard
6. The Mentoring Relationship Benefits Both Parties

Mentoring within an Adult Relationship

Mentoring men who are in formation for the permanent diaconate is by its very nature one of adults mentoring other adults. It is extremely important to recognize this simple fact because adults and children learn differently. Deacon mentors who have been involved in the mentoring of children must understand that the expectations, language and techniques used to mentor children are at best ineffective and at worst detrimental if applied to adult mentoring.

There are some characteristics or traits to consider when mentoring adults. Adults prefer learning situations that:

1. *Are practical and problem centered rather than theoretical:*

A good portion of the deacon mentor’s role should be directed toward the practical aspects of diaconal ministry. It is particularly useful to the candidate when the deacon mentor helps him to see how the intellectual formation that he is receiving contributes to his service of the people of God in down to earth, practical ways. For instance, by linking the classroom studies to the candidate’s prayer life, his occupation and his family,

the deacon mentor can demonstrate the integrated nature of the candidate's formation and help the candidate see the human aspects of ministry.

Discussing the practicalities and problems that emerge when moving from academic or theoretical settings to actual day to day diaconal ministry will help the candidate grow. This is because what we suppose ministry to be or what we describe it to be in the classroom often differs from what we find when it is actually experienced.

For instance, while many of the faithful observe what they may think are flawless liturgies, smooth baptisms and weddings and other ministerial activities because they appear uneventful; even the most recently ordained deacon knows that often there is a divergence between what was "planned" and what actually "happens." The candidate can come to see this through examples that show that the very nature of ministry means deacons must plan but still remain creative and flexible.

When the deacon mentor's interaction with his candidate is centered on the practical aspects of ministry and the problems that can arise, that interaction is Christ-like, alive and realistic, rather than theoretical. Jesus related to people where they were, in their present circumstances, providing them with knowledge of a living God and his kingdom.

2. *Integrate new ideas with existing knowledge:*

Men in formation for the permanent diaconate come to formation with a wealth of life experience. They have been formed by their life experiences. This formation has happened in a wide variety of contexts including their faith, marriage, parenthood, work and through others. Adults typically use their past as a "frame of reference" to grasp and comprehend new ideas and experiences. Getting to know and understand the candidate's life experience is essential to being able to successfully mentor him. Parables are all about this type of teaching and mentoring. Jesus used parables to teach his disciples. Many of the parables described agricultural or temple scenes that were familiar but he provided new insights. Jesus used the existing knowledge that the disciples had about vineyards, crops and Jewish practices and then built on that knowledge, helping the disciples to see things differently or in a more meaningful way.

3. *Show respect for them as learners and makes them feel as if the mentor is journeying with them:*

This trait is critical when dealing with adult learners. The mentor relationship is about sharing experiences; or more precisely a more experienced person (the deacon mentor) sharing the wisdom he has gained over the years with an adult of lesser experience. Adults learn best when their mentor is accompanying them on a journey, walking side by side,

answering questions, providing insight, correction and encouragement. An excellent image for mentors to use is that of Jesus on the road to Emmaus. Jesus neither prodded from behind or pulled from the front, he walked next to his disciples, clearly teaching them and relating to them in a way that exhibited respect for who they were.

4. *Respect and utilize their experience.*

All adults possess unique gifts, innate abilities and life experiences that profoundly shape who they are and their worldview. Mentors have a genuine responsibility to listen to and respect the experiences of their candidates. This is quite important since adult learning generally depends upon and leverages past experiences. As previously stated the mentor must relate to a candidate as a fellow journeyman; meaning the mentor has to respect the candidate's experiences and acknowledge that the candidate's experiences in certain areas will undoubtedly be greater than those of the mentor.

Understanding the candidate's background, family life, work life and faith life can enable the mentor to more closely relate ministerial activities (and formation in general) to those experiences and aid the candidate's formation. Again, this approach is in parallel with the approach that Jesus consistently took during his ministry. Not once did Jesus condemn anyone for their past experience. He respected the human condition of those he encountered and offered clear guidance based on those experiences on how to move forward in a right relationship with God.

5. *Allow levels of choice commensurate with their development.*

Most adults like a challenge. They enjoy taking on something new and mastering it and moving to a new challenge. As candidates are mentored, they should be asked to actively engage and take on new roles and responsibilities in their parishes and communities. It is the obligation of the formation team and the deacon mentor to assess where the candidate is in terms of formation and have him engage in meaningful ways that are instructive but not frustrating. In effect, the experiences should be positive, meaning they must be both challenging and achievable. The mentor can provide the needed encouragement and support by suggesting to the candidate a range of ministerial activity that can be taken on and mastered given the candidates level of development.

There is obviously a fine line to tread since the objective is to challenge while not setting the candidate up for failure. In order to strike the right balance, the mentor must truly listen and know the candidate, what he is confident of, what he needs to experience and what he fears. God provides us with free will to make choices and promises us that we will never face a burden alone or cross too large. In a similar manner, the mentor must

provide guidance that respects the candidate's choices but simultaneously protects him from those choices that might be a cross too large.

6. *Leave room for the Spirit.*

We generally have greater respect for a person who is keenly aware of his own deficiencies and lack of knowledge than the person who is a "know it all." Mentoring does not demand that the mentor is always right nor does it require that the mentor provide life changing responses to each candidate question. In fact, sometimes the best answer (even when we know the right one) is, "You might want to pray about that" or "What does your conscience tell you" or "How does the Spirit move you regarding that?" By virtue of his baptism and confirmation, each candidate has within him the Holy Spirit who guides, informs and directs him. The mentor must "leave room for the actions of the Spirit" and in fact encourage the candidate to seek His help.

Mentoring is a Ministry of Service

The deacon or priest mentor must assume a role fully characteristic of his vocation, he must be a servant. Mentoring from the mentor's perspective is *not about him at all*, it must be entirely directed toward and for the candidate. In a very real way, the deacon mentor is truly at the service of the candidate; interacting, sharing, coaching and praying for and with the man in ways that genuinely meet the developmental needs of the candidate, rather than the needs of the mentor. It is safe to state that mentoring in many ways mimics the diaconal vocation since it must always be "other" directed as opposed to self-focused.

It is common when providing service to others, that the person providing the service is challenged and changed as well. Deacons or priests who serve as mentors will most likely find this to be quite true. Mentors will find themselves challenged if they discover that in some areas, their candidates may have greater knowledge than they perhaps do. This comes about as a result of the candidate being exposed to experiences, texts, courses and assignments that the deacon mentor may not have had in his own formation. The underlying challenge to the deacon mentor is that he too must be willing to grow within the mentoring relationship.

The deacon mentor may discover that he needs to increase his own reading and study so that he can better assist the candidate. While this won't necessarily mean that the deacon mentor has to "go back to class," he might find the needs of his candidate help define his own reading selections and continuing education.

In addition, in order to provide effective and meaningful service to the candidate under his tutelage, the deacon mentor must have or develop the ability to *actively listen*. Active listening extends beyond the confines of simple conversation. Active listening involves looking beneath the words that are heard to understand meaning, emotions and feelings.

Simple discussions will not, by themselves build the mentor-candidate relationship. Optimum dialogue is fostered by the use of active listening skills such as:

Paraphrasing: Repeating what the candidate says or does by rephrasing, restating, translating, giving an example, or summarizing to communicate that you understand the candidate and acknowledge his ideas:

“So what you are saying is...”

“An example of what you mean is...”

Empathizing: Repeating the candidate’s feelings and emotional state in addition to the candidate’s ideas:

“You are frustrated because...”

“You are really happy because...”

Clarifying: Seeking more information in order to understand something the candidate said or did:

“Can you talk more about that?”

“Could you explain what you mean by...”

“Could you give an example of...”

Paraphrasing is used to acknowledge ideas when the mentor is confident that he understands what the candidate is saying; empathizing is used when he wants to confirm the reasons for the candidate’s feelings, and clarifying is used when he does not understand what the candidate is saying.

It is essential to effective active listening to refrain from expressing judgment in terms of words, tone, and attitude. The mentor needs to accept the candidate as a person with certain ways of seeing things and with certain feelings about situations, no matter how different those ideas and feelings may be from his own.

It is likewise important to trust the candidate’s capacity to handle situations and work through problems. In this regard, praise can be as much a problematic judgment as is criticism. Excess praise can in fact increase stress, undermine motivation, and decrease initiative to try new things. This does not mean:

- That the mentor refrains from providing appropriate, positive comments;
- That the mentor refrains from sharing his own experiences and reactions to the joys and challenges of diaconal ministry, or

- That the mentor refrains from giving positive reinforcement to the candidate's successes.

It does mean, however, that the best support is for the candidate to have his questions, ideas and feelings heard by a supportive person.

By adopting an attitude of service and servant leadership the deacon mentor can make significant contributions to the formation of the candidate he is assisting. In effect, the deacon mentor should have at the forefront of his mind, that *Mentoring is Ministry*.

Mentors Must Perform Their Service with the “End in Mind”

To effectively mentor a candidate for the permanent diaconate the deacon mentor must begin the mentoring process with the end in mind. The “end” if the man is indeed called by God to Holy Orders, is to be a permanent deacon. That means that the deacon mentor must reflect on *who* the deacon is rather than *what* the deacon does. It further means that the man must see the “who” of the diaconate, not through his own eyes but the eyes of the Church.

To understand what the Church says about whom the permanent deacon is, one only needs to read Chapters One and Two of the *National Directory*. There is little need to reprint those chapters in their entirety here; each deacon mentor should read them carefully and review them on occasion as he continues to mentor his candidate. Yet it does seem proper to include in this handbook a few key elements in those chapters. (This synopsis should not be considered a substitute for the full content found in the *National Directory*.)

Deacons are called to Holy Orders as living icons of Christ the servant – “The Church, itself the great sacrament of Christ’s presence, rejoices in another “outpouring of the Spirit” — the Sacrament of Holy Orders. Out of the body of initiated believers — anointed in the Holy Spirit through the Sacrament of Baptism, strengthened in the Sacrament of Confirmation, and nurtured with the Bread of Life — Christ calls some to ordained service. The Church, discerning their vocational charism, asks the bishop to ordain them to *diakonia*.” [23]

Deacons are called to service to the people of God – “In particular, ‘a deeply felt need in the decision to reestablish the permanent diaconate,’ the Pope recalls, ‘was and is that of 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.’ [30]

Deacons are heralds of the Gospel – “The deacon participates as an evangelizer and teacher in the Church’s mission of heralding the word. In the liturgy of the word, especially in the Eucharist or in those liturgies where he is the presiding minister, the deacon proclaims the Gospel.” [31]

In his own life, the deacon leads people to their practice of charity and justice – “By his own faithful practice of the spiritual and corporal works of mercy, the deacon ‘by word and example . . . should work so that all the faithful, in imitation of Christ, may place themselves at the constant service of their brothers and sisters.’” [32]

Deacons are a sign of the connection between the Eucharist and Service – “For the Church gathered at worship, moreover, the ministry of the deacon is a visible, grace-filled sign of the integral connection between sharing at the Lord’s Eucharistic table and serving the many hungers felt so keenly by all God’s children.” [33]

An integral diakonia exists in the person of the Deacon – “In the context of the Church’s public worship, because of its centrality in the life of the believing community, the ministry of the deacon in the threefold diakonia of the word, of the liturgy, and of charity is uniquely concentrated and integrated. ‘The diaconate is conferred through a special outpouring of the Spirit (*ordination*), which brings about in the one who receives it a specific conformation to Christ, Lord and servant of all.’ Strengthened by sacramental grace, they are dedicated to the people of God, in conjunction with the bishop and his body of priests, in a service of the liturgy of the word and of charity.” [34]

A life of service – “For each deacon, his model *par excellence* is Jesus Christ, the Servant, who lived totally at the service of his Father, for the good of every person.” [62]

A spiritual life – “Deacons are obligated to give priority to the spiritual life and to live their *diakonia* with generosity.” [63]

A simple life – “Therefore, deacons are called to a simple lifestyle. Simplicity of life enables a cleric “to stand beside the underprivileged, to practice solidarity with their efforts to create a more just society, to be more sensitive and capable of understanding and discerning realities involving the economic and social aspects of life, and to promote a preferential option for the poor.” [64]

A pastoral life – “While transforming the world is the proper role of the laity, the deacon—in communion with his bishop and the diocesan presbyterate—exhorts, consecrates, and guides the People of God in living faithfully the communion and mission they share in Christ, especially in making the Gospel visible in their daily lives through their concern for justice, peace, and respect for life.” [65]

A permanent vocation – “Underlying the restoration and renewal of the diaconate at the Second Vatican Council was the principle that the diaconate is a stable and permanent rank of ordained ministry.” [77]

The above excerpts from the National Directory fall short of fully describing who the deacon is, but they do provide some insight into the person of the deacon, the “end” that each mentor should have in mind as he works with his candidate.

The mentor’s role, as will be discussed later is not to judge the candidate according to this description, but to help him see these diaconal characteristics clearly; to support the discernment of his vocation and provide him with guidance and wisdom on the formation journey.

Mentoring must be Comprehensive

The deacon mentor must be well formed and attentive to his own need for continuing formation if he is to provide effective assistance to his candidate. He must be a man that is keenly aware that his own relationship with God, his own development, *his own formation* is and remains a work in progress. That ongoing formation for the deacon mentor is reflective of the work required of the candidate; it must attend to all aspects of his life.

So, it would seem obvious that mentoring men in formation for the permanent diaconate must be comprehensive. The *National Directory* stipulates that men are to be formed in four distinct yet tightly interrelated dimensions: human, spiritual, intellectual and pastoral. The deacon mentor must be able to:

- Assist across all four dimensions if the candidate is to develop along those dimensions;
- To recognize the inherent relationships between the dimensions;
- To see how ones development relates to actions and ministry; and,
- To candidly and honestly come to terms with whom one is and how God is working in his life.

Using the National Directory as a basis, the Diocese of Marquette Diaconal Formation Handbook describes each of these dimensions of formation and the interconnectivity between them:

The formation program for deacons in the Diocese of Marquette promotes the development of the whole person. While presented separately, the four dimensions of formation are interrelated to achieve the intended objectives for the Candidates both through traditional courses and other means.

The Human Dimension

Formation for ministry begins with human formation and development that aims to enhance the personality of the minister in such a way that he *becomes a bridge and not an obstacle* for others in their encounter with Jesus Christ.

Human formation nurtures and encourages the participants to develop a series of human qualities which will permit them to enjoy the trust of the

community, to commit themselves to pastoral ministry, and to facilitate encounter and dialogue. In addition to the parish environment, this development extends to the community and into the marketplace realizing that the deacon's role is not limited to the parish, nor it is limited to Catholics but extends to all those in need.

The Spiritual Dimension

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

Formation in the spiritual dimension happens through the candidate's meeting regularly with his priest spiritual director, his deacon mentor and those responsible for formation. The goal is for the candidate to increase in holiness; to deepen his prayer life through the Eucharist, the Sacrament of Reconciliation, the Liturgy of the Hours, and devotions; and to acquaint him with the Catholic spiritual tradition reflected in classic and modern spiritual writings. [216, 217]

The Intellectual Dimension

The intellectual dimension in formation introduces the candidate to the essentials of Christian doctrine and practice, including the core areas of theology faithful to the Magisterium of the Church and based on Scripture and Tradition, the documents of the Second Vatican Council, the *Catechism of the Catholic Church*, and the *General Directory for Catechesis*. [218, 124] In addition, the candidate is exposed to Catholic Social Teaching, Canon Law, Sacred Scripture, Ecclesiology, Ecumenism and many other academic subjects. The overriding purpose of the intellectual dimension is to equip the candidate with the knowledge required to teach the faith and support the faithful in their quest for the truth that is only found in Christ.

The Pastoral Dimension

The pastoral dimension in formation increases the candidate's awareness of the needs and mission of the diocesan Church while engaging in limited pastoral services and opportunities for theological reflection. In this dimension he increases his awareness and knowledge of the particular and distinctive ministry of the deacon. The pastoral dimension teaches the candidate how to:

- Connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities;

- Helps him to become and remain flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teachings; and,
- To be a good leader and a good follower

These four dimensions require separate attention but have a single aim and so they are intrinsically interconnected. As the *National Directory* states, "One who will serve as a deacon requires a formation that promotes the development of the whole person. Therefore, the four dimensions within formation should be so interrelated as to achieve a continual integration of their objectives in the life of each participant and in his exercise of ministry." [105]

The mentoring provided by the deacon mentor must address all aspects of the candidate's development and formation. It should stress the interconnectivity between the four key dimensions. Within his ministry, the candidate must fully comprehend and be able to live this integration between the dimensions. Having a thorough intellectual understanding (intellectual dimension) of the faith, coupled with an ability to effectively communicate it (human dimension) and to apply it pastorally (pastoral dimension) in encounters with the faithful makes the man a bridge to Christ.

Progress and development in all four dimensions and an increasing ability for the candidate to see the organic links that exist between those dimensions is to be fostered by the formation team, the candidate's pastor, his spiritual director and his deacon mentor.

Mentors Must Monitor Progress against a Standard

One way for the deacon mentor to assess the candidate's progress in formation, specifically in the four dimensions described above and in the *National Directory* is to consider where the candidate stands against a clear set of objective criteria.

The *National Directory* stipulates the objective criteria that should be utilized in determining a candidate's progress through formation. More specifically, the *National Directory* provides as the objective criteria, a detailed listing of the knowledge, abilities and skills that a candidate should possess at various key points during the formation process. These criteria are referred to as: Model Standards for Readiness. The Model Standards for Readiness are provided for three periods or "paths" during formation:

1. Admission into the Aspirancy Year
2. Admission into Candidacy
3. Ordination and Post-Ordination

In addition, the Model Standards of Readiness specify the knowledge, ability and skill that the candidate should have within each of the formation dimensions (Human, Spiritual, Intellectual and Pastoral), for each of the three paths.

For example, a full set of criteria exists that can be used to assess a candidate's readiness for Admission to Candidacy. Those criteria, which indicate what an aspirant should know and what ability/skill he should possess at the end of the Aspirancy year are grouped by the four dimensions of formation.

The deacon mentor must be or become familiar for the Model Standards of Readiness that relate to his candidate. That will mean the deacon mentor will be focused on the Model Standards for Admission to Candidacy if the man is an aspirant or the Model Standards for Ordination and Post-Ordination if the man is already a candidate. However it should be noted, that it is always useful for the deacon mentor to be familiar with the Model Standards for Admission into the Aspirancy Year because those standards apply throughout formation.

Fortunately, the Model Standards in each of the three paths are self-explanatory. The entire set of Model Standards may be found as Appendix A of this handbook. Deacon mentors are encouraged to review these standards and share them with their candidates.

One aspect of the deacon mentor's role involves providing the formation team with his assessment of the candidate's conformity with the Model Standards as the candidate nears the conclusion of each path. However, more importantly the role of the deacon mentor involves assisting, directing, challenging and prodding the candidate to be making continual and steady progress against the Model Standards during his time along the path.

It should also be noted that these Model Standards are not to be treated as some sort of secret criteria or the "hidden agenda" behind formation. They should be made available to the candidates and should in some way, either directly or indirectly be part of the conversation between mentors and candidates in each formation meeting that they have. In fact, the deacon mentor may want to review the Model Standards in detail with the candidate and ask for the candidate to interpret each one and assess how he is being formed in the light of each standard.

When a deacon mentor detects deficiencies in the candidate's development as compared to one or more of the Model Standards he should bring those to the attention of the candidate and provide the level of assistance that he can to help address the deficiency. Likewise, when a candidate excels against one or more of the Model Standards that exceptional performance should also be brought to the candidate's attention. Finally, to the degree the deacon mentor can share his opinion of the candidate's performance with the formation director and formation team, without breaching any confidential discussions that also should be done.

Later in this handbook we will discuss the balance the deacon mentor must strike between fulfilling what the *National Directory* describes as his obligation to assist the Bishop “in assessing the potential and qualifications of those in formation” [280] and his obligation to maintain the secure, confidential nature of his relationship with the candidate. What should be made clear at this juncture is that to the degree confidentiality is not breached, the deacon mentor’s feedback on the candidate’s performance against the Model Standards is required on an annual basis and encouraged on an ad-hoc basis.

The Mentoring Relationship Benefits Both Parties

During his time in formation, the candidate is being educated, trained and formed, but the reality is that the candidate does not necessarily enter the process with a vast amount of liturgical, ministerial or public experience. In many professions, the challenges of the job increase as experience increases. Likewise, in many professions, the beginner assumes responsibility gradually after gaining experience rather than all at once. However, just the reverse is true in diaconal ministry. The new deacon assumes full responsibility (i.e. his faculties) from day one, and challenges are often greatest – or at least seem to be, in one’s first few years.

These phenomena make mentoring an invaluable gift to the candidate. Because a deacon mentor is so important in helping a candidate successfully understand and to some degree confront ministerial challenges during his formation, the *National Directory* has made working with a mentor a requirement. Included in this handbook is a suggested calendar of “topics” that cover the aspirant and candidacy periods and provide a comprehensive context for enriched conversation.

Without question, a deacon mentor is positioned to provide a service to the candidate that will impact his formation and in most cases will impact the way that he views, conducts and enjoys his ministry after ordination. It almost goes without saying that the candidate derives tremendous benefit from the relationship.

Research studies on mentoring in general and the personal experience of deacon mentors attest that those who serve as deacon mentors also benefit. Among the benefits for mentors most often cited are:

- The establishment of a long lasting friendship;
- Connecting with a man on a journey that they can share;
- Encountering another man on that journey and praying, laughing, sharing joys, disappointment, excitement or whatever comes to him;
- Opportunities to clarify one’s own approach to ministry;

- Opportunities to practice communication skills which are valuable in other settings as well;
- Growth through collaboration;
- New insights and ideas related to diaconal ministry obtained from the candidate; and,
- A sense of satisfaction and pride from observing the candidate's growth and reflecting on one's contribution to that growth.

Ultimately, the goal of mentoring is multi-faceted. One clear objective is for the candidate to have an experienced deacon to assist him in his formation journey; another is to provide guidance in both the practical and subtle aspects of diaconal ministry; and a third is for the mentor to gain enough knowledge of the candidate to provide assistance to the Bishop in assessing the candidate's readiness for ordination.

Another goal is for the deacon mentor to help develop the man in a way that enables him, once ordained, to effectively mentor others in the future. This goal will be achieved by helping the candidate become proficient at analyzing and reflecting upon his experiences and planning for on-going ministerial and spiritual growth based on the results of reflection. A key indicator of this growth is analyzing and understanding candidate growth in terms of the effects and impact the candidate has on his own growth. This means the deacon mentor should consider how his relationship with the candidate changes over time, for indeed it should change.

There is a model, developed by William Gray which depicts the changing relationship between mentor and protégé (i.e., candidate). The size of the letter indicates who has the leadership in the mentor (M)(m) - protégé (P)(p) relationship.

M □ **Mp** □ **MP** □ **mP** □ **P**

Over time, the candidate who may initially seem hesitant, reserved or even overwhelmed should begin to feel more comfortable and confident. The control and interaction over the relationship will increase for the candidate and the deacon mentor should allow that and intentionally decrease his own control. Over time the deacon mentor should see this progress and both he and the candidate will enjoy the benefits of their relationship.

Deacon Mentor Role and Responsibilities

The first thing for a deacon mentor to do is to *relax!* Mentoring should be a very easy natural process. In fact, most deacons have probably been mentoring people for years, whether they called themselves a "mentor" or not!

This section of the handbook will address the role of the deacon mentor and the responsibilities that he has in serving his candidate. Prior to delving into those specifics it may be useful to first discuss what might seem to be a contradiction; asking the deacon mentor to provide input into the assessment of the candidate while maintaining a confidential relationship with him.

Reporting versus Confidentiality in the Relationship

It is essential to the mentoring relationship that the candidate understands that the mentor's role is to guide and support the candidate in his life as well as his formation. To be effective in guiding and supporting the candidate, the deacon mentor will need to appreciate and respect the viewpoints of the candidate, recognize the candidate's strengths, and help the candidate identify his own formation needs.

In this regard, it is essential to provide a *safe and confidential* climate in the relationship so that the candidate will be able to candidly express needs, concerns, and deficiencies. It is here where the deacon mentor must exercise a great deal of balance. The deacon mentor is obligated to provide input into the candidate evaluation process; a process that results in recommendations that are submitted to the Bishop for review when the candidate is being considered for admission to candidacy, institution of reader, institution of acolyte or ordination to the diaconate.

On the other hand, deacon mentors must provide their candidates with that "safe and confidential climate" in which anything on the candidate's mind can be discussed. The candidate must be assured that the specifics of the conversations with his deacon mentor will be held in the strictest of confidence. The candidate should come to understand, with his deacon mentor's assistance, that his ability to truly examine himself, consider his strengths and weaknesses, to see himself for who he is, identify areas for needed growth, work on those areas and gain satisfaction from his growth to date *is a positive* rather than negative characteristic. A candidate who is capable of self-reflection, critique and improvement is a candidate that is capable of being formed.

The balance is achieved in part by the deacon mentor's assurances to the candidate that while the mentor does indeed have the obligation to participate in the assessment of the candidate, the input into the evaluation process will not include the specifics of discussions between the two, without the candidate's express permission. It is entirely possible and reasonable for the deacon mentor to provide the mandated overall assessment of the candidate's fitness for continuation within formation or ordination, without discussing specifics underlying that assessment.

Deacon Mentor Role

As stated previously, the role of the deacon mentor takes on many faces. It is a role that involves being a guide, advisor, coach, supporter, role model, developer of talent, sponsor, protector and confidant, among others. The exact role that the deacon mentor is to play at any given time is dependent upon the development of his candidate and the relationship that exists between them.

The deacon mentor should keep in mind that candidates are overwhelmed at times. Therefore, it is important for deacon mentors to give help in small, organized chunks. This can be done by focusing on a few topics or issues at a time. Be as specific and concrete as possible and always verify that the candidate understands before moving on.

The key role of the deacon mentor is that of a fellow journeyman. The deacon mentor is a man who is still being formed: praying, questioning, reasoning, learning, gaining experience, making mistakes and moving forward all in the service to God's people. He is a man who can provide assistance, wisdom and encouragement to his fellow journeyman, the candidate as a simple humble service.

Deacon Mentor Responsibility

A deacon mentor takes on certain responsibilities that should be fulfilled. Those responsibilities include:

- Regularly praying for and with the candidate and his family;
- Committing to meet with the candidate at least five times a year or more frequently;
- Meeting the commitment to meet and avoiding last minute cancellations or postponements;
- Meeting in a comfortable, private place – meetings should not occur in restaurants or surrounded by others. The ideal is in either your home, the candidate's home or a parish;
- Making time for the candidate on an ad-hoc basis;
- The deacon mentor and wife should meet with the candidate and his wife at least quarterly, which enables the candidate's wife to be involved in the mentoring and allows her the opportunity to ask questions;
- Listening to the candidate with active listening; give him time and space to talk; don't dominate the conversation;
- Keeping the interaction positive; your interactions are not intended to be for mutual commiseration, complaining, etc.;

- Sharing your experiences in a way that is relevant to the topic and discussion, the purpose of mentoring is not to give the deacon mentor an outlet to tell “war stories” of his experiences but a way to relate experiences to the topic at hand;
- Holding the candidate accountable for fulfilling his responsibilities in the mentoring relationship, especially meeting and ministry obligations;
- Providing help in getting the candidate organized, especially early in formation, if needed;
- Providing the candidate with feedback on perceived strengths and formation needs;
- Building the candidates sense of self and self-confidence;
- Ensuring the candidate is aware that he can always come to you with a question or problem;
- Helping the candidate link his human, spiritual, intellectual and pastoral formation to practical ministry;
- Assisting the candidate in balancing the demands of family, work, formation and ministry;
- Being a resource or provide resources for the candidate to address questions or problems encountered in formation;
- Anticipating potential problems or issues and ask about them;
- Communicating with the priests and deacons in the candidate’s parish to find out what they think about his formation;
- Not assuming too much about what the candidate knows, especially early on;
- Helping the candidate keep a sense of perspective about formation, his life, his family and ministry;
- Helping the candidate to keep a sense of humor;
- Discussing with the candidate the importance of relationships, especially good relationships with his pastor, other parish priests, deacons and the laity;
- Require that the candidate plan and notify you of the topics that you will discuss in the next formal meeting;
- Include the candidate in one or more of your ministerial activities at least four or five times per year, this also means involving the candidate to the degree permissible by the Church (more on ministerial experience below);
- Provide time for a “de-brief” immediately after each ministerial activity which will allow the candidate to understand how and why things happened the way they did and to ask;
- On occasion, review the candidate’s Meeting Logs, Ministry Participation Logs and Candidate Notebook;

- Serving as the candidate's seeing eye dog, guiding him through all of the expected and unexpected ups and downs of formation;
- Providing a timely, candid, thorough assessment to the Bishop through the formation team when requested or when deemed necessary.

These responsibilities are not all inclusive. It is not possible to list every potential responsibility for a deacon mentor; however, the above provides a foundation or minimal set of responsibilities that every deacon mentor assumes.

Ministerial Experiences

During his time in formation the candidate must be actively engaged in ministry and as part of his formation and will have practicum classes that expose him to liturgical and ministerial functions that are performed by deacons. One very important service that the deacon mentor provides involves actively including the candidate in the deacon's ministry. The candidate's involvement takes two forms.

First, in the vast majority of the deacon mentor's ministries, the candidate can accompany the deacon and observe. By accompanying the deacon mentor and observing what he does, the candidate is exposed to real ministerial situations and can come to understand how to interpret and react in different situations. The candidate should observe the deacon mentor as he performs liturgical, teaching, charitable and other ministries.

Second, the candidate can often actively participate in the mentor's ministry. This pairing of the mentor and candidate creates a safe and comfortable environment for the candidate to have real "on the job" experiences. For instance, the candidate can participate with the mentor in social justice ministries, teaching activities (baptismal preparation, adult faith formation, etc.), visiting the sick and many others. The candidate can assist the mentor at baptisms, weddings, vigil services and funerals. By getting involved the candidate will gain knowledge, experience and confidence. This active ministerial participation will go a long way toward making his first days, weeks and months as a deacon far more comfortable.

Just participating in the deacon mentor's ministry is not enough. Following each "ministerial experience" the candidate and deacon mentor should immediately debrief. The debriefing provides the opportunity for the candidate to ask questions and gain greater insight. In addition, the deacon mentor should critique the candidate's performance; providing praise, suggestions and recommendations for improvement.

There are a myriad of ministerial opportunities that the candidate could observe or participate in with his deacon mentor. The process should be very natural with the candidate simply joining in as the deacon goes about his ministry.

The deacon mentor and candidate should develop a schedule that will ensure that the candidate is exposed to multiple ministries. The candidate must remain flexible and available to opportunities that defy longer term scheduling such as vigils, funerals, etc. In general, it is a mutual responsibility to plan the overall ministerial participation schedule, but it is the deacon mentor's responsibility to call and involve the candidate when the opportunity presents itself on short notice.

The nature of the diaconal vocation makes it impossible to develop a comprehensive list of ministries that the candidate can observe or participate in. The deacon mentor should take care to ensure the candidate observes (or participates to the degree permitted) in liturgy, proclaiming, works of charity and teaching. As the mentoring relationship develops the candidate should take a more active role in the ministries but only under the close supervision of the deacon mentor.

It should also be stated that the candidate must not be asked to perform any tasks that are reserved to ordained clergy. That said, to the degree that a ministerial function may be performed by a layperson, the deacon mentor should encourage the candidate to prepare and involve himself fully.

Mentoring of Candidate Wives

If the deacon mentor and candidate are both married, the deacon mentor and his wife should meet with the candidate and his wife on occasion. These meetings should be very relaxed and could begin over a meal at one of their homes. The objective is for the two couples to interact and discuss the challenges, joys and experiences of diaconal ministry and the impact they have on the family.

This meeting should begin with all four participants together but have some period of time when the deacon mentor and candidate meet separately and the wives meet separately. The deacon mentor and candidate can conduct their regular meeting, giving the wives the opportunity to have a private discussion.

The deacon mentor's wife and candidate's wife will have the opportunity to discuss how formation and diaconal ministry impact wives and children. This time together enables the deacon's wife to serve as a mentor to the candidate's wife, yet in a less structured manner than set forth for their husbands. The wives may determine that it is beneficial to develop a schedule of topics to be discussed or perhaps agree on a specific topic for their next meeting. It is also helpful if the deacon's wife can make herself available to the candidate's wife to answer questions and provide counsel, suggestions and ideas.

As time goes on, the wives will hopefully develop a bond of friendship that will last well into the future.

Candidate Role and Responsibilities

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

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

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

Candidate Role

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

Candidate Responsibilities

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

- Regularly praying for and with the deacon mentor and his family;
- Developing respect for the deacon mentor's experience and views;
- Being open to learning through discussion and experiences;
- Asking questions when uncertain or in need of clarification;
- Actively listening to the deacon mentor;
- Being respectful of the deacon mentor's time and using him as an effective resource;
- Being willing to engage and challenge the deacon mentor;
- Scheduling all regular meetings with the deacon mentor – the candidate should ask for the meetings, one tactic is to schedule the next meeting at the conclusion of each meeting;
- Avoiding last minute cancellations or postponements of the meetings;

- Remaining available to meet with the deacon mentor and participate in his ministries when opportunities arise on short notice;
- Arriving at all meetings prepared and actively and fully engaging during the meeting;
- Completing the Meeting Logs at the conclusion of each meeting and placing the log form in his Candidate Notebook;
- Completing the Ministry Participation Logs at the conclusion of each ministry and placing the log form in his Candidate Notebook;
- Bringing his Candidate Notebook to each meeting with his deacon mentor;
- Sincerely attempting to put into practice the suggestions and recommendations made by the deacon mentor.

Evaluating the Mentor Relationship

Due to the impact that a good mentoring relationship can have on the candidate's formation, it is crucial that both deacon mentor and candidate reflect on their relationship and attempt to determine "if it is working." As we all know we are sometimes more readily attracted to one person versus another and we enjoy the company, counsel and friendship of one person over another. The mentor relationship needs to be one that is enjoyable, fruitful and comfortable for both parties. If it is not, then a new mentor should be located for the candidate in order that he may derive the intended benefits from the mentoring program.

By reflecting on their relationship the candidate and deacon mentor can assess its health. Some of the signs that the deacon mentor and candidate should look for in a healthy and growing mentor relationship are:

- The relationship is Christ centered and discussions begin and end in prayer;
- Both feel comfortable and at ease with the other;
- Neither man takes himself too seriously in the relationship;
- Meetings are scheduled and are not displaced by other things;
- The discussions cover a range of emotions from seriousness to humor;
- Both grow to a level of trust in which just about anything can be discussed;
- The tone and mood of the meetings is almost always positive;
- The men can disagree on things but not be disagreeable;
- Both men are happy to meet more frequently and do not look at their discussions and ministerial activities together as fulfilling a requirement;
- A true bond of friendship emerges.

When these characteristics are found, the mentor relationship will most likely flourish and grow, providing the candidate with the value and help mentoring can produce.

Reporting Requirements and Forms

One of the obligations that deacon mentors take on is providing clear and accurate input that assists the Bishop's assessment of each candidate. The deacon mentor is required to provide his input regarding each of his candidates on an annual basis at a minimum and more frequently if requested.

On an annual basis the Director of the Permanent Diaconate will provide each deacon mentor with a *Candidate Evaluation Form* (Form 1) to complete along with a reasonable deadline for completing and returning the form to the Office of the Permanent Diaconate.

The completed *Candidate Evaluation Forms* are reviewed upon receipt and placed in the candidate's permanent file at the Diocesan offices. The form is made available to the Deacon Formation Team during their discussions regarding recommending the candidate for advancement in formation or ordination.

Conclusion and Support

As previously stated, as a deacon mentor you will be making a powerful contribution to the formation of men to the permanent diaconate and the work you do with your candidate will bear fruit during his formation and well into his ministry as a deacon. Being a friend and guide to your candidate is only the beginning of what you will need to do to assist him.

Help is always available to you as you mentor your candidate. If the Office of the permanent diaconate can be of any assistance to you, in any way, please do not hesitate to contact us. You are serving your candidate and in doing so providing a service to the Bishop and the people of the Diocese of Marquette. If we can provide you with support or help, we are just a phone call away.

Form 1 - Candidate Evaluation Form

**Office of the Permanent Diaconate
Candidate Evaluation**

Name of Candidate: _____

Name of Deacon Mentor: _____

The mentor plays an important role in the preparation of the candidate as he progresses through the formation. You and the candidate should interact in many ways throughout his formation providing a strong basis for assessment.

1. Have you met at least five times with the candidate? If not, why have the meetings not taken place?
2. Formation is intended to develop the candidate along human, spiritual, intellectual and pastoral dimensions. Have your discussed focused on any one of these particular areas and what subjects have dominated your discussions?
3. Have you and your wife met with the candidate and his wife? In what ways is the Candidate's family adjusting to formation and preparing for his ministry as a Deacon?
4. Describe the ways the candidate has assisted you in you in your ministerial activities (i.e., helping teach, at Baptisms, Weddings, Vigil Services, Funerals, charitable work, etc.)? What recommendations do you have for improving his ability to be "present" to people in these activities?

10. Describe the areas that the candidate should be concentrating on over the next six to twelve months.

11. Please provide any other information that you would like to share regarding the candidate's formation.

Signature _____

Date _____

Please return this evaluation form to:

Director of Permanent Diaconate
1004 Harbor Hills Drive
Marquette, MI 49855

All meetings between a candidate and Mentor must be logged by the candidate and inserted into the Candidate Notebook. The candidate is responsible for the completion of these forms. From time to time the deacon mentor may want to review the forms that have been completed or the Candidate Notebook in its entirety.

All meetings between the mentor and candidate are to be logged on the Mentor Meeting Log (Form 2).

The ministry participation that occurs with the deacon and candidate must be logged on the Ministry Participation Log (Form 3).

Form 2 – Mentor Meeting Log

Mentor Meeting Log

Date of Meeting: _____

Location: _____

Mentor: _____

Main Focus of Session:

Comments and Notes:

Form 3 – Participation Log

Ministry Participation Log

Date of Meeting: _____

Location: _____

Liturgical or Ministerial Activity _____

Mentor: _____

What was observed:

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

Comments and Notes:

Appendix A

Model Standards for Readiness for Admission into the Aspirant Path

<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Human Dimension</i>	
<ul style="list-style-type: none"> • His emotional, intellectual, physical, and personal limitations • A family perspective in his life 	<ul style="list-style-type: none"> • To speak appropriately of his personal limitations and known boundaries with a sense of how these affect his life, family, employment, and present service ministry • To balance and prioritize his commitments to family, work, leisure, and ministry; to be self-disciplined
<i>Spiritual Dimension</i>	
<ul style="list-style-type: none"> • God's redeeming activity in his state of life, experience, and ministry • The importance of a both personal and communal prayer life 	<ul style="list-style-type: none"> • To reflect/meditate in faith on his life with a sense of discovering God's will • To convey examples of God's presence in his life • To commit as a reader or extraordinary minister of Communion; to serve his parish community, especially in charity and outreach to the needy; to be responsible and confident • To be both a leader and follower • To fulfill a commitment to a pattern of prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation; to participate in retreat experiences or a renewal group • To support others' growth in prayer; to show interest in sharing and serving with others
<i>Intellectual Dimension</i>	
<ul style="list-style-type: none"> • The basic teachings of the Church 	<ul style="list-style-type: none"> • To demonstrate familiarity with the Catechism of the Catholic Church
<i>Pastoral Dimension</i>	
<ul style="list-style-type: none"> • Living the Gospel in his life, home, place of employment, and neighborhood 	<ul style="list-style-type: none"> • To connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities • To be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teaching
<i>Diaconal Vocation and Ministry</i>	
<ul style="list-style-type: none"> • A personal call to diaconal ministry with the Church and a sense of his capacity to commit himself to it in fidelity to his state in life and employment, with 	<ul style="list-style-type: none"> • To witness to Gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and to articulate reasons that support his desire to be a deacon

sufficient time for formation	<ul style="list-style-type: none">• To be interested in and attracted to the diaconal <i>munera</i> of word, liturgy, and charity• To be of service, beyond liturgical ministries, through church or civic involvement• To support and encourage his pastor, as a representative for the parish community and staff• To be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging that ultimately it is the Church that verifies the call
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Model Standards for Readiness for Admission into the Candidate Path

<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Human Dimension</i>	
<ul style="list-style-type: none"> • His personality (strengths and limitations), appropriate boundaries, and his talents and gifts; collaboration • Models of faith and moral development through discussion and action • The necessity for ongoing spiritual and academic development • The role of respectful listening and tolerance in dialogue with others whose point of view may differ from his 	<ul style="list-style-type: none"> • To be self-reflective; to reveal himself appropriately, sharing his experiences and attitudes with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; to be both a leader and follower • To use his knowledge to encourage others to reflect and share their experiences in dialogue and action • To demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments • To be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences; to be open to change through reflective growth in understanding; to express his position candidly in sharing for study and dialogue, neither intimidating nor being intimidated in doing so • To integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone • To contribute to and utilize a support system
<i>Spiritual Dimension</i>	
<ul style="list-style-type: none"> • God’s redeeming activity in his lifestyle, experiences, and ministries • The <i>lectio divina</i> in the formation of a strong Christian spirituality • His commitment to Christian ministry as rooted in the baptismal call • A personal and communal prayer life <p>(continued below)</p> <ul style="list-style-type: none"> • His state in life, responsibilities, and role in diaconal discernment; diaconal celibacy and other commitments 	<ul style="list-style-type: none"> • To reflect theologically on his faith experience through regular spiritual direction • To pray the Scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit • To foster an appreciation of baptismal ministry among others, enabling others to reflect upon their faith journey in relationship to this call • To fulfill a regular commitment to a pattern of personal and communal prayer through frequent praying of the Liturgy of the Hours, especially morning and evening prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation, personal prayer and reading of the Bible, and devotion to Mary and to the saints; to plan and lead communal prayer • To ascertain, if married, the quality of his relationship with his wife and children and the need for dialogue and mutual consent to continue in formation and move forward toward ordination; to make, if unmarried, a commitment to perpetual

<ul style="list-style-type: none">• An ecumenical perspective in formation	celibacy and live a single lifestyle in an appropriate manner <ul style="list-style-type: none">• To practice in prayer and action an attitude of discipleship to Christian unity, desiring to know more about other Christian denominations and other faith experiences and finding ways for mutual action in serving human needs
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Model Standards for Readiness for Admission into the Candidate Path (continued)

<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Intellectual Dimension</i>	
<ul style="list-style-type: none"> • The Catechism of the Catholic Church • The Sacraments of Christian Initiation and the Sacrament of Holy Orders, especially the Order of Deacon • The Eucharist as the summit and center of Christian communal life, especially in his formation community • The Church's spiritual tradition, including its various paths of spirituality • Pastoral resources 	<ul style="list-style-type: none"> • To articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching • To speak informally on Christian vocations and ordained ministry, particularly the Order of Deacon and its threefold ministries of word, liturgy, and charity; to relate this knowledge to personal and communal vocation discernment • To actively participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick • To experience and invite others into meaningful expressions of prayer and forms of Christian spirituality • To refer others to appropriate pastoral resources as needed
<i>Pastoral Dimension</i>	
<ul style="list-style-type: none"> • Theological sources that ground, interpret, and guide the activity that constitutes the pastoral life of the Church • Effective communication skills • A multicultural perspective in formation; cultural communication patterns and their impact on goals and programming; resources for ethnic, racial, and cultural groups • How to approach theological study from within the context of his pastoral experience and ministry 	<ul style="list-style-type: none"> • To name appropriate theological resources useful to ministerial study and service • To communicate effectively in spoken and written word • To effectively use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multicultural resources • To discern how God is calling him into ministry and to link, in reflection, his pastoral and personal experiences to theology — apprehending God's presence through touching the needs of the poor or afflicted; to be an advocate for people in need and a facilitator of the community's resources in response to human needs
<i>Diaconal Vocation and Ministry</i>	
<ul style="list-style-type: none"> • His ongoing relationship with God as the source of his ministry and discernment of a diaconal vocation • His call and his personal 	<ul style="list-style-type: none"> • To articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community • To articulate his call and commitment to his spiritual director and to the formation personnel and

<p>commitment to live the Good News in all aspects of life</p> <ul style="list-style-type: none">• The role and ministry of the deacon within the faith community• The teaching that it is the Church that calls and affirms the vocation to an ordained ministry	<p>to communicate this through self/peer/formation/pastoral/family assessments</p> <ul style="list-style-type: none">• To articulate this understanding in ways that are life-giving and empowering within his family, place of employment, parish, formation community; to identify, call forth, affirm, and support the gifts, strengths, and talents of others• To participate collaboratively in all aspects of formation; to be cooperative, open, and respectful to all who journey with him; to be receptive of insights offered by the formation personnel, his wife and family, peers, and pastor
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Model Standards for Readiness for Admission for the Ordination and Post-Ordination Path

<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Human Dimension</i>	
<p><i>1. Personal Qualities</i></p> <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 humor • The influence and importance of peers in growing as deacon <p><i>2. Relationship</i></p> <ul style="list-style-type: none"> • 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 	<p><i>1. Personal Qualities</i></p> <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 <p><i>2. Relationship</i></p> <ul style="list-style-type: none"> • 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

<ul style="list-style-type: none"> • 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 	<p>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</p> <ul style="list-style-type: none"> • 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
<p><u>Appreciate/Knowledge of:</u></p>	<p><u>Demonstrated Ability/Skill</u></p>
<p><i>Human Dimension (continued)</i></p>	
<p><i>3. Personal Pastoral Care</i></p> <ul style="list-style-type: none"> • Health: physical, psychological, and spiritual maintenance of himself as person and minister <p>Sabbaticals, planned ministerial change in placement, and creativity in ministry discernment and placement; retirement; time off/vacations; a family perspective</p>	<p><i>2. Relationship (continued)</i></p> <ul style="list-style-type: none"> • 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 <p><i>3. Personal Pastoral Care</i></p> <ul style="list-style-type: none"> • 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
<p><i>Spiritual Dimension</i></p>	
<p><i>4. Spirituality and Prayer</i></p> <ul style="list-style-type: none"> • 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 	<p><i>4. Spirituality and Prayer</i></p> <ul style="list-style-type: none"> • 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

<p>baptismal call to ongoing personal conversion</p> <ul style="list-style-type: none"> • Various spiritualities that have developed in the history and life of the Church • The ways in which faith is active in his life and ministry • Moral and social issues as constitutive elements of a Gospel-based life • The value of receiving spiritual direction and personal counseling for his growth in wholeness • 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 <p><i>5. Spirituality and Marriage</i></p> <ul style="list-style-type: none"> • A commitment to the spiritual life in the context of his marriage and ministry • Relationship of marriage and ministry 	<p>Blessed Sacrament, personal penance and mortification, and devotion to Mary and the communion of saints</p> <ul style="list-style-type: none"> • 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. <p><i>5. Spirituality and Marriage</i></p> <ul style="list-style-type: none"> • 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
<p>Appreciate/Knowledge of:</p>	<p>Demonstrated Ability/Skill</p>
<p><i>Spiritual Dimension (Continued)</i></p>	
<p><i>6. Spirituality and Celibacy</i></p> <ul style="list-style-type: none"> • A commitment to celibacy for the unmarried candidate and deacon • The potential for a celibate lifestyle for the married candidate and deacon 	<p><i>6. Spirituality and Celibacy</i></p> <ul style="list-style-type: none"> • 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
<p><i>Intellectual Dimension</i></p>	
<p><i>7. Sacred Scripture</i></p> <ul style="list-style-type: none"> • The concepts of revelation, inspiration, historical development, and literary criticism • The major themes and content of the 	<p><i>7. Sacred Scripture</i></p> <ul style="list-style-type: none"> • To articulate the foundational relationship of Scripture to the deposit of faith; to exercise appropriate exegetical skills in the context of church tradition

<p>Old and New Testaments</p> <ul style="list-style-type: none"> • Christian Scriptures, their stages of formation, and their place at the heart of Scriptures • The power of Scripture to transform lives • The major justice and peace themes in the Scriptures that root and foster Catholic social teaching • The nature and skills for a successful transmission of Scripture in preaching • The use of Scripture in theological reflection <p>8. <i>Theology of God, Christian Anthropology, and Christology</i></p> <ul style="list-style-type: none"> • The relationship of philosophy and theology • God as unity and trinity • God's self-revelation in creation, the person of Jesus, Scripture, liturgy, and people, especially the poor and needy • The basic aspects and principles of Christian anthropology: incarnation, grace, sin, redemption, resurrection, the sacredness of human life, etc. • The sacredness and dignity of each human person • Traditional and contemporary Christology: Jesus' historical life, mission, death, and resurrection • Eschatology: death, particular judgment, purgatory, hell, heaven, last judgment, and the hope of the new heaven and the new earth 	<p>and the needs of the community, especially in homiletic preparation</p> <ul style="list-style-type: none"> • To explain the major teachings found in the Scriptures to adults, teens, and children • To interpret the Scriptures in harmony with the Magisterium and Catholic biblical scholarship • To articulate the ways in which Scripture illumines and promotes his personal growth in faith and that of others • To infuse justice and peace foundations and concerns in his preaching regularly and into all aspects of diaconal ministry • To relate the Scriptures to his personal experience and that of others to transform and empower God's people <p>8. <i>Theology of God, Christian Anthropology, and Christology</i></p> <ul style="list-style-type: none"> • To demonstrate familiarity with John Paul II's <i>On the Relationship Between Faith and Reason</i> • 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 <i>The Gospel of Life</i> • 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
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	<p>coming of Christ, and his own personal readiness in his ministry to those who are dying, viaticum, funeral liturgies, and counsel to families</p>
<p><u>Appreciate/Knowledge of:</u></p>	<p><u>Demonstrated Ability/Skill</u></p>
<p><i>Intellectual Dimension (continued)</i></p>	
<p><i>9. Ecclesiology</i></p> <ul style="list-style-type: none"> • The Church’s historical and traditional development and its relevance to the present Church; the Latin and Eastern Churches • The significant ecclesial renewal confirmed by the Second Vatican Council: the Church as sacrament, mystery, communion, and mission; the People of God; the universal call to holiness; privileges and responsibilities of the baptized community of disciples in mission; and the role of the ordained and lay faithful • Mariology and the communion of saints • The role of the Holy Spirit in the Church and in the world as unifier • Catholic doctrine and belief as presented in Catholic Tradition, the documents of Vatican II, the Catechism of the Catholic Church, and other relevant church documents • The use of theological sources to ground, interpret, and guide the activity that constitutes the pastoral dimension of the life of the Church <p><i>10. Worship, Liturgy, and Sacrament</i></p> <ul style="list-style-type: none"> • 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 	<p><i>9. Ecclesiology</i></p> <ul style="list-style-type: none"> • To explain the Church’s heritage and history and communicate the teaching of the Magisterium faithfully • To explain these foundational images of the Church described by the Second Vatican Council, especially to adults • To explain the place of Mary and the saints in the life of the Church and in an authentic Catholic Christian spirituality • To reflect upon and explain the presence and role of the Holy Spirit in the Church and world • To teach, evangelize, preach, and catechize about the foundations of the Catholic faith and doctrine, as well as convey the basic teachings of the Church faithfully and appropriately • To interpret the meaning and value of pastoral life in light of the ecclesiology of Vatican II; to enable people to identify and share these meanings more consciously in their lives <p><i>10. Worship, Liturgy, and Sacrament</i></p> <ul style="list-style-type: none"> • 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

	<p>specific liturgical rites</p> <ul style="list-style-type: none"> • 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
<p><u>Appreciate/Knowledge of:</u></p>	<p><u>Demonstrated Ability/Skill</u></p>
<p><i>Intellectual Dimension (continued)</i></p>	
<p><i>11. Moral Theology</i></p> <ul style="list-style-type: none"> • 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 <i>The Splendor of Truth</i> and <i>The Gospel of Life</i>, and the pastoral letters of the bishops of the United States <p><i>12. Canon Law</i></p> <ul style="list-style-type: none"> • Book I: General Norms: Canons 1(Latin Rite only), 11 (subjects), 85 (dispensations), 96 (Apersonality@ in 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 	<p><i>11. Moral Theology</i></p> <ul style="list-style-type: none"> • 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 <p><i>12. Canon Law</i></p> <ul style="list-style-type: none"> • 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

12. *Canon Law (continued)*

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| <ul style="list-style-type: none"> • 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) • 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 | <p>structures of the Church</p> <ul style="list-style-type: none"> • 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 • 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 |
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<p>(exemptions from penalty), 1324 (penalty lessened), 1398 (abortion)</p> <ul style="list-style-type: none"> • 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 	<ul style="list-style-type: none"> • 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
<p>Appreciate/Knowledge of:</p>	<p>Demonstrated Ability/Skill</p>
<p><i>Intellectual Dimension (continued)</i></p>	
<p><i>13. New Evangelization, Catechesis, and Small Christian Communities</i></p> <ul style="list-style-type: none"> • 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 <i>Go and Make Disciples</i> • Effective methods of evangelization and mission in outreach through relationship-building and witness • Effective teaching as a catechist, especially among adults • The nature and purpose of small Christian communities in the contemporary Church • Relevant catechetical documents as well as diocesan sacramental standards and policies • Effective catechetical methods for adult and youth religious formation <p><i>14. Catholic Identity, Ecumenism, and Interreligious Dialogue</i></p> <ul style="list-style-type: none"> • The effort to recover the unity of all Christians as the gift of Christ and work of the Holy Spirit; the Church's mission <i>ad gentes</i> • The common spiritual values shared by all believers and non-believers 	<p><i>13. New Evangelization, Catechesis, and Small Christian Communities</i></p> <ul style="list-style-type: none"> • To infuse evangelization and catechesis into all diaconal ministries • To implement effective strategies for evangelization; to facilitate and motivate a Catholic witness in the world • To preach the Gospel when convenient and inconvenient, especially in the marketplace and at home; to bear witness to the Gospel with one's whole life • To articulate the basic tenets of the faith using appropriate catechetical pedagogy and methodologies that address the age, psychology, and needs of those being catechized • To organize and support the organization, leadership, and spiritual development of small Christian communities • To demonstrate familiarity with catechetical documents; universal, national, and diocesan policies; pedagogy; and methods to evaluate catechetical processes, programs, and personnel in light of these documents and policies • To implement methods in preaching, teaching, and directing adult/youth learners; to relate Scripture and Creed, especially in preaching <p><i>14. Catholic Identity, Ecumenism, and Interreligious Dialogue</i></p> <ul style="list-style-type: none"> • 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

<ul style="list-style-type: none"> • Similarities and differences among the Catholic tradition and other Christian traditions • Jewish faith and tradition • Other non-Christian religious traditions and the gifts they bring to humankind • Canon Law and other principles, guidelines, and magisterial teaching for Christian and interfaith dialogue, common action, prayer, and marriage 	<ul style="list-style-type: none"> • 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 <p>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</p>
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<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Intellectual Dimension (continued)</i>	
<i>Pastoral Dimension</i>	
<p><i>15. Pastoral Theology</i></p> <ul style="list-style-type: none"> • 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 	<p><i>15. Pastoral Theology</i></p> <ul style="list-style-type: none"> • 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
<u>Appreciate/Knowledge of:</u>	<u>Demonstrated Ability/Skill</u>
<i>Pastoral Dimension (continued)</i>	
<p><i>16. Communication</i></p> <ul style="list-style-type: none"> • The importance and use of listening skills • Self-expression skills • Conflict management and confrontation • How to direct effective meetings • Group process and collaborative skills • Public speaking skills, including 	<p><i>16. Communication</i></p> <ul style="list-style-type: none"> • To employ good verbal and non-verbal communication skills; to be an empathetic, active listener, providing feedback and withholding and making judgments appropriately • To express himself succinctly in a well-

<p>organization of thoughts</p> <ul style="list-style-type: none"> • 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 <p><i>17. Human Development and Conversion</i></p> <ul style="list-style-type: none"> • The stages of human development: physiological, psychological, cultural, spiritual, intellectual, emotional, sexual, moral, and social • Various theories of faith development, especially in youth and adult formation • How major cultural and family trends and values affect human development • Dynamics of conversion • Role of personal prayer • The needs of persons with physical or developmental disabilities • Cultural and family mythologies and practices of those to whom he ministers 	<p>ordered and logical way, conveying his feelings and views yet remaining open to differing views with tolerance</p> <ul style="list-style-type: none"> • 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 <p><i>17. Human Development and Conversion</i></p> <ul style="list-style-type: none"> • To apply appropriate human development principles in preaching, programming, and counseling • To utilize appropriate models of faith formation in preaching, programming, and counsel • To assess and utilize the family, social, cultural, and global trends and concerns in developing appropriate pastoral ministries and in preaching • To identify, articulate, and foster personal and communal conversion experiences • To demonstrate regular commitment to a pattern of personal prayer and to support others' growth in prayer • To appreciate, understand, and include groups and/or individuals with physical or developmental disabilities in a variety of pastoral programming and activities, especially in Eucharistic liturgies and religious formation; to be familiar with the U.S. bishops' pastoral letter Welcome and Justice for Persons with Disabilities
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<p><i>18. Pastoral Care, Assessment, and Intervention</i></p> <ul style="list-style-type: none"> • 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 <p><i>19. Multicultural Sensitivities, Justice, Service, and the Option for the Poor</i></p> <ul style="list-style-type: none"> • 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 multi-cultural 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 	<p><i>18. Pastoral Care, Assessment, and Intervention</i></p> <ul style="list-style-type: none"> • 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 <p><i>19. Multicultural Sensitivities, Justice, Service, and the Option for the Poor</i></p> <ul style="list-style-type: none"> • 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
<p>Appreciate/Knowledge of:</p>	<p>Demonstrated Ability/Skill</p>
<p><i>Pastoral Dimension (continued)</i></p>	
<p><i>20. Lay Leadership Formation and Development</i></p> <ul style="list-style-type: none"> • 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 <p><i>21. Community Formation</i></p> <ul style="list-style-type: none"> • 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 	<p><i>20. Lay Leadership Formation and Development</i></p> <ul style="list-style-type: none"> • 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 <p><i>21. Community Formation</i></p> <ul style="list-style-type: none"> • 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 with-in church and neighborhood • To implement a community dimension into all structures for planning, programming, and evaluation

<p><i>22. Leadership Processes and System Strategies</i></p> <ul style="list-style-type: none"> • 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 	<p><i>21. Community Formation (continued)</i></p> <ul style="list-style-type: none"> • To demonstrate patience and sensitivity in communicating with and relating to staff, families, and organizations <p><i>22. Leadership Processes and System Strategies</i></p> <ul style="list-style-type: none"> • 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
<p><u>Appreciate/Knowledge of:</u></p>	<p><u>Demonstrated Ability/Skill</u></p>
<p><i>Pastoral Dimension (continued)</i></p>	
<p><i>23. Ethical Standards</i></p> <ul style="list-style-type: none"> • Liabilities pertinent to ministry: confidentiality, insurance issues, harassment, etc. <p>Liabilities relating to personal conduct in ministry</p>	<p><i>23. Ethical Standards</i></p> <ul style="list-style-type: none"> • 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
<p><i>Diaconal Vocation and Ministry</i></p>	
<p><i>24. Ministerial Identity & Vocation</i></p> <ul style="list-style-type: none"> • The role of the deacon in the life and mission of the diocesan and parochial 	<p><i>24. Ministerial Identity & Vocation</i></p> <ul style="list-style-type: none"> • To effectively proclaim the Gospel; to be recognized at the altar as the sacrament of

<p>Church and the esteemed tradition of deacons in the Church</p>	<p>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</p> <ul style="list-style-type: none"> To instruct and catechize others about the diaconate and its mission as “the Church’s service sacramentalized”
<p><u>Appreciate/Knowledge of:</u></p>	<p><u>Demonstrated Ability/Skill</u></p>
<p><i>Diaconal Vocation and Ministry (continued)</i></p>	
<p><i>24. Ministerial Identity & Vocation (continued)</i></p> <ul style="list-style-type: none"> The background of the restoration and the implementation of the diaconate in the context of the Second Vatican Council, the writings of Paul VI, the teachings of John Paul II, the Basic Norms and Directory for the Ministry and Life of Permanent Deacons (published by the Congregations for Catholic Education and for the Clergy) and the National Directory of the U.S. bishops His call to the diaconate and a commitment to living the Gospel in all aspects of life The dynamics of the role of leadership in today’s Church as a member of the clergy and participant in the hierarchy The deacon’s mission in the marketplace in society <p><i>25. Ministry of the Word</i></p> <ul style="list-style-type: none"> Relationship of Scripture, doctrine, and revelation How to proclaim the moral and social teachings of the Church How to catechize the faithful on the basic truths of the Church How to evangelize non-Catholic neighbors and non-Christians 	<p><i>24. Ministerial Identity & Vocation (continued)</i></p> <ul style="list-style-type: none"> To witness to Christ in living, giving, and empowering ways; to articulate his call to diaconate as vocation; to identify, call forth, affirm, and support the gifts and talents of others To help others to grow in their knowledge of the faith and personal holiness; to animate, facilitate, and motivate the whole Church ministry of charity and justice; to collaborate with others in leadership in diocesan and parochial ministries; to mediate or manage conflict; to make decisions and monitor outcomes; to witness to <i>The Gospel of Life</i> 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 <p><i>25. Ministry of the Word</i></p> <ul style="list-style-type: none"> To prepare a proper exegesis and contemporary application of the biblical text(s); apply the biblical text(s) with the Tradition and teaching of the Church to issues confronting the community today To preach on matters of faith and morals, Christ’s initiation, and our response, expressing himself clearly and easily in a manner appropriate to the occasion; to be sensitive to the varied cultural, ethnic, racial, and gender dynamics of the text and the message To utilize the skills for an effective homiletic or catechetical presentation through frequent social gospel preaching; to inform the community of their obligation to respond to the needs of the poor and to serve as Jesus did; to give personal witness; to speak the

<p><i>26. Ministry of Liturgy</i></p> <ul style="list-style-type: none"> • 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 	<p>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</p> <ul style="list-style-type: none"> • To evangelize, drawing from the U.S. bishops' statement <i>Go and Make Disciples</i>, as well as from the writings of Pope Paul VI and Pope John Paul II on evangelization <p><i>26. Ministry of Liturgy</i></p> <ul style="list-style-type: none"> • 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
<p><i>Diaconal Vocation and Ministry (continued)</i></p>	
<p><i>27. Ministry of Charity and Justice</i></p> <ul style="list-style-type: none"> • The direct care of those in need • Advocacy for those in need • Education of the community <p>How to witness to charity and justice</p>	<p><i>27. Ministry of Charity and Justice</i></p> <ul style="list-style-type: none"> • 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

	<p>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.</p> <ul style="list-style-type: none">• 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
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Appendix B:

Calendar to be determined.