

THE ASPIRANT

HANDBOOK

2011- 2012

(revised 09/07/2011)

Diaconate Formation Program
Archdiocese of New York

TABLE OF CONTENTS

Introduction		4-5
	Aspirant Information	5
Section 1	Mission Statements	6-8
	>Diaconate Formation Program	6
	>A newly ordained diaconal Profile	7
	>Diaconate Office	8
Section 2	Administrative Structure	9-10
	Administration Flow Chart	9
	Chief Administrative and Formation Positions	9-10
Section 3	Administration and Adjunct Faculty	11
Section 4	Formation Team Positions and Responsibilities	12-14
	Director of Formation	12-13
	Reflection	14
Section 5	The Office of the Deacon	15-19
	Historical Highlights	16-18
	United States Conference of Catholic Bishops (U.S.C.C.B.)	18-19
Section 6	Historical Development of the Diaconate Program	20-29
	>Context of the Revisions	21-27
	>Summary of the Revised Program	27
	>Curriculum Chart 2009-2011	28-30
Section 7	The Inquiry Process	31-34
	>Inquiry Period	31
	>Human Dimension	32
	>Spiritual Dimension	32
	>Intellectual Dimension	33
	>Pastoral Dimension	33
	>Diaconal Dimension	34
Section 8	Aspirant Path 1	35-39
	> Human Dimension	35-36
	>Spiritual Dimension	36-37
	>Intellectual Dimension	37
	>Pastoral Dimension	38
	>Diaconal Dimension	38-39

Section 9	Aspirant Path 2	40-43
	> Human Dimension	40
	>Spiritual Dimension	40-41
	>Intellectual Dimension	41
	>Pastoral Dimension	42
	>Diaconal Dimension	42-43
Section 10	Assessment Process	44-50
	> Faculty's Assessment	44-46
	> Pastor's Assessment	46-48
	> Formation Team Assessment	48
	>Ministerial (In General)	49
	>Admission to Candidacy	49
	>Ministry of Reader	49-50
	> Assessment by the wife	50
Section 11	Aspirant and Wife Information	51-56
	Annual Retreat	51
	Attendance	51
	Attendance for Wives	51-52
	Cancellation of Classes	52
	Communication	52
	Dress Code	52
	Formation Days/Evenings	52
	Intellectual Formation	52-53
	Monthly Spiritual Direction	53
	Ministerial Steps to the Diaconate	53
	Pastoral Formation	53-54
	Paths of Formation	55
	Reports and Reference Material	55
	Spiritual Formation	56
	Weekly Schedule	57
	<u>Addenda</u>	
	First Year Textbooks	58-59
	Second Year Textbooks	60
	Publishers' 800 Telephone numbers	61

Diaconate Formation Program

Archdiocese of New York

Introduction

Dear Aspirant and spouse,

The 2011-2012 Aspirant Handbook is to assist you in your journey to the diaconate. Unlike the handbooks in the past, this handbook is specifically composed for Aspirants and their wives. There is another handbook for Candidates and their wives.

The focus of each handbook is distinctive. The aspirant is one who is discerning his vocation (aspirant) with the help of a spiritual director and the guidance of the formation team. The candidate, on the other hand, has made a preliminary commitment to service (*diakonia*) in the church as he continues his discernment with the blessing of the church and the assistance of the formation team. Thus, the aspirant is Admitted to Candidacy and recognized as a man on the road to Holy Orders.

The aspirant is to refer to the chapters of this handbook as often as he can so that he becomes knowledgeable of the history of the diaconate in the church and in the Archdiocese of New York. In addition, it is important the aspirant and his wife are fully aware that there are three paths of formation and five dimensions within the Aspirant Path. This handbook specifically refers to these divisions as well as indicates under each path the specific goals and objectives that the aspirant must achieve during formation as defined by the National Directory for the Formation and Ministry of Deacons in the United States.

The pastoral role of the deacon in the church today is a role that is not often seen or understood by the laity in the church today. The deacon's faithful dedication to the People of God through pastoral outreach balances the known roles of the deacon as a minister of Word and Sacrament that often identify the deacon in a parish community. For this reason, aspirants share a common responsibility with the laity who are likewise called to serve their brothers and sisters and to nurture a love for pastoral ministry. **Aspirants are to dedicate at least 2 hours per week or 60 hours per formation year to pastoral outreach.**

Specifically during the Aspirant Path, the man in formation is to become a minister to the poor, and marginalized of society (Year I); and a minister to children, young adults, and adults in a catechetical setting (Year II). These experiences help to ground the aspirant in his understanding of *diakonia* and his future role as servant in the church.

Through these pastoral experiences and the knowledge acquired through his theological formation, the aspirant is to integrate these two dimensions of his formation so that he can give witness to Christian charity and help others to understand by word and example their role as a baptized Christian in the church. The challenge for all aspirants is to authentically and prayerfully immerse themselves through *Lectio Divina* in the life and ministry of Jesus Christ who came not to be served but to serve his brothers and sisters. The role of the future deacon in

a parish community is to give witness as servant (*diakonos*) and to provide an example to all the baptized who likewise are called to serve their brothers and sisters in the Lord.

We pray that all who enter the Aspirant Path find in this handbook a helpful guide as they discern their vocation to follow Jesus, the servant.

Sincerely yours in Christ,
Deacon Anthony Cassaneto
Deacon Anthony P. Cassaneto, Ph.D.
Director of Formation

N.B. The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States provides these insights regarding the Aspirant Path:

Paragraph 182. “Upon completion of the initial inquiry process, the bishop may accept some inquirers into Aspirant Path. This path ... corresponds to the “propaedeutic period” required by the *Basic Norms for the Formation of Permanent Deacons* issued by the Congregation for Catholic Education. **The Aspirant Path is primarily a time to discern** the capability and readiness of an aspirant to be nominated to the bishop for acceptance as a candidate for diaconal ordination.”

Paragraph 183. “The goal of aspirant formation is **to enable the aspirant to demonstrate** the possibility of a diaconal vocation and an appropriate level of readiness for eventual selection into candidate formation.”

Paragraph 184. “To create an environment conducive to adult Christian formation, the director of formation should **prepare an aspirant handbook** that details the components of the program, provides a rationale and guidance for assessment, and clearly delineates the expectations and responsibilities of the aspirant, including those regarding the wife of a married aspirant. This handbook is to be approved by the bishop.”

Paragraph 186. “Although some aspects of the aspirant path may be linked with other lay apostolate formation programs in a diocese, the aspirant path must be **a distinctive program that provides a thorough discernment of a diaconal vocation**. Therefore, it must provide (1) an appropriate initiation into diaconal spirituality; (2) supervised pastoral experiences, especially among the poor and marginalized; (3) and an adequate assessment of the aspirant’s potential to be promoted to candidate formation and ultimately to ordination.”

“The aspirant path must enable formation personnel **to create an environment in which a wife of a married aspirant** can be appropriately prepared to give her consent to his continuation, and more essentially to ascertain her compatibility with her husband’s diaconal vocation and eventual ministry”

Paragraph 187 “The aspirant is to be introduced to the study of theology, to a deeper knowledge of the spirituality and ministry of the deacon, and to a more attentive discernment of his call....This period is to ensure the aspirant’s regular participation in spiritual direction, to introduce him to the pastoral ministries of the diocesan Church, and to assist his family in their support of his formation.”

SECTION 1

**THE DIACONATE FORMATION PROGRAM
Archdiocese of New York**

MISSION STATEMENT

The Diaconate Formation Program, a small, caring community where the dignity of the individual is valued, provides a four-year formation that integrates the human with the spiritual, intellectual, pastoral and diaconal dimensions.

Through prayer, study and the grace of the Holy Spirit, the aspirant undergoes a transformation of heart and mind as he prepares to be a servant-leader (*diakonos*) of Word, Altar, and Charity to the People of God in the Archdiocese of New York.

THE DIACONATE FORMATION PROGRAM

Archdiocese of New York

A Newly Ordained Diaconal Profile

The aspirant begins formation in a small, intimate, caring environment where the dignity of the individual is valued. He actively participates in a four-year formation program that integrates the human with the spiritual, intellectual, pastoral and diaconal dimensions so that at the end of the four-year formation program the newly ordained deacon has:

strengthened his prayer, meditative, and sacramental life through his faithful recitation of the Divine Office, the daily use of *Lectio Divina*, and his attendance at sacred liturgies as often as possible

committed himself to spiritual direction throughout his post ordination ministerial life

acquired a strong foundation in scripture, liturgy, dogma, moral and pastoral theology

witnessed the Gospel values in his words and deeds by his outreach to the poor and marginalized

became an evangelizer to people of all ages, of every ethnic / racial background

become a compassionate, caring pastoral leader as he outreaches to those in hospitals, nursing homes, and under hospice care

acquired pastoral skills so that he can resolve human conflict by peaceful solutions

grown ever closer to Mary, Mother of God, whose life of service is a model for all aspirants and candidates

and received permission from his informed spouse who is well aware of the impact diaconal ministry may have on her and their family life.

THE DIACONATE OFFICE
Archdiocese of New York

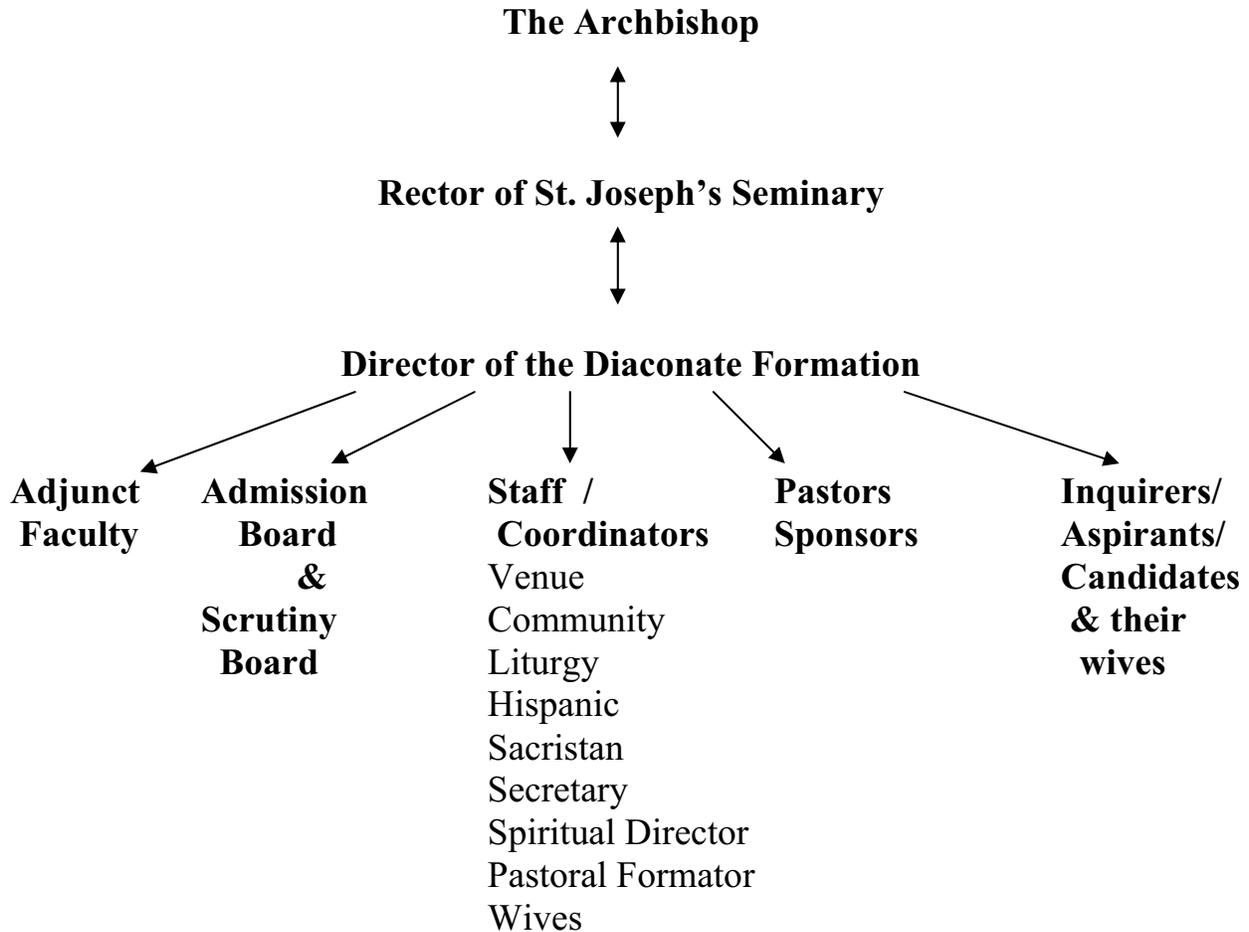
MISSION STATEMENT

Committed to the pastoral ministry begun by Jesus, the deacon is ordained to the Ministry of Service (*diakonia*). He is a living icon of Jesus, the Servant (*diakonos*), who has come not to be served, but to serve the People of God in Word, Altar, and Charity.

He is, moreover, to be a sign of Christ's love (*agape*) to the adolescent and young adult; to those seeking the truth; to the married the single; and those consecrated to the Lord; to the infirm; to the elderly; to prisoners; and to all who are seeking to develop a closer relationship with the Lord.

The deacon's ministry is always in collaboration with the presbyterate and in obedience to the Ordinary of the Archdiocese of New York.

SECTION 2
DIACONATE FORMATION PROGRAM
ADMINISTRATIVE STRUCTURE



The **Archbishop** is the chief administrative officer of the Archdiocese and is ultimately responsible for the welfare of the souls in his Archdiocese. The Archbishop's involvement permeates every phase of religious and clerical life of the Archdiocese.

The **Rector of St. Joseph's Seminary** answers directly to the Archbishop and oversees the formation of seminarians, as well as the formation of aspirants and candidates in the Diaconate Formation Program. He recommends to the Archbishop candidates who are qualified, in the judgment of those responsible for their formation, to advance to the Priesthood or to the Sacred Order of Deacon.

The **Director of Formation** *"has the task of coordinating the different people involved in the formation, of supervising and inspiring the whole work of education in its various dimensions, and of maintaining contacts with the families of married aspirants and candidates and with their communities of origin. . ."*[*Ratio fundamentalis institutionis diaconorum permanentium*, § 21].

The Director meets regularly with the Rector of St. Joseph's Seminary to confer with him regarding changes in curriculum and staff; the assessment of aspirants and candidates; and the establishment and management of the Diaconate formation program budget.

The **Spiritual Director** is chosen by each inquirer, aspirant, and candidate and must be approved by the Bishop (or his delegate). His task is that of discerning the workings of the Spirit in the soul of those called and, at the same time, of accompanying and supporting their ongoing conversion; he must also give concrete suggestions to help bring about an authentic diaconal spirituality and offer effective incentives for acquiring the associated virtues. Because of this, inquirers, aspirants, and candidates are invited to entrust themselves for spiritual direction only to priests of proven virtue, equipped with a good theological culture, of profound spiritual experience, of marked pedagogical sense, of strong and refined ministerial sensibility. [*Ratio*, §23].

The **Pastor** "*is called to offer to the one who has been entrusted to him a lively ministerial communion and to introduce him to and accompany him in those pastoral activities which he considers most suitable; he will be careful to make a periodic check on the work done with the candidate himself and to communicate the progress of the placement to the director of formation*" [*Ratio Fundamentalis Institutionis Diaconorum...*, § 24].

The **Pastoral Formator** is specifically responsible to supervise each aspirant and candidate in the field. A practical internship is provided for each aspirant and candidate to permit him to meet in the field what he has learned in his study. It must be gradual, tailored to the individual and under continual supervision. Care is to be taken that the aspirant and candidates be actively introduced into the pastoral activity of the diocese and that they have periodic sharing of experiences with deacons already involved in the ministry.

They are to be helped to be strongly aware of their missionary identity and prepared to undertake the proclamation of the truth also to non-Christians, particularly those belonging to their own people.

In the wide sense, pastoral formation coincides with spiritual formation: it is formation for an ever greater identification with the *diakonia* of Christ. (*Ratio*, §85, 86, 87, 88)

The **Adjunct Faculty** "*contribute in a relevant way to the formation of the future deacons. In fact by teaching the sacrum depositum held by the Church, they nourish the faith of the aspirants/candidates and qualify them to be teachers of the People of God. . .*" (*Ratio Fundamentalis Institutionis Diaconorum...*, § 25).

SECTION 3

Administration and Adjunct Faculty 2011-2012

The Most Reverend Gerald Walsh, D.D., Rector

Deacon Anthony P. Cassaneto, Ph.D., Director

Administrative Staff:

Deacon John Barone, Poughkeepsie coordinator/adjunct faculty
Mrs. Gabriela Cassaneto, M.S., Attendance and wives' program,
Deacon Vincent Laurato, M.A., Spiritual Director-Candidates/adjunct faculty
Deacon William Mueller, M.A., M.S., adjunct faculty,
Deacon Thomas Nepl, M.A., Poughkeepsie coordinator/adjunct faculty
Deacon Frank Orlando, J.D. M.A. Spiritual Director Aspirants
Deacon Joaquim Pereira, liturgical music /adjunct faculty

Adjunct Faculty: St. Joseph's Seminary venue, Yonkers, N.Y.

Rev. Lorenzo Ato, M.Div., Dogma
Dr. Enrique Aguilar, D.S.S., Scripture (Hispanic)
Mr. Juan Blanchard, M.A., Scripture
Rev. Francis Corry, M.A., Church History
Mr. Oscar Cruz, Catechetical Office--Faith Formation
Sr. Joan Curtin, C.N.D., M.A., Catechetical Director
Mrs. Giovanna Czander, Ph.D., Scripture
Dr. Thomas Dobbins, J.D., Social Justice
Rev. Msgr. John Gallagher, Ph.D., Pastoral Counseling,
Rev. Msgr. Neil Graham, M.A., (Pastoral Spanish) Dunwoodie
Dr. George Horton, J.D., Social Justice
Rev. Paul LeBlanc, M.A. Spirituality
Rev. James Loughran, S.A., Ecumenism
Fr. Michael Martine, JCL, Canon Law
Dr. Edward Mechmann, J.D., M.A., Christian anthropology
Rev. John T. Monaghan, M.A., Homiletics
Dr. Robert Garrison, J.D., Moral Theology
Rev. Stephen Norton, M.A., M Div. Spirituality
Dr. Jennifer Pascual, Ph.D., Liturgical Music
Rev. S. Niranyin, Ph.D., Rodrigo, Ecumenism
Rev. Kenneth Smith, S.T.L., Canon Law, Moral Theology (Hispanic)
Rev. Msgr. James Turro, Ph.D., Scripture
Rev. James Villa, O.F.M., M.A., Scripture

Adjunct Faculty: Our Lady of Lourdes venue, Poughkeepsie

Ms. Patricia Bell, M.A., Spirituality
Mrs. Domenica Bellacicco, M.A., Scripture
Deacon Thomas Cornell, M.A., Social Justice
Fr. Francis D'Amodio, O. Carm. M. Div., Spirituality
Mrs. Karen D'Anselmi, M.A., Dogmatic Theology
Mrs. Jean Gallo, M.A., RCIA
Br. John Nash, Ph.D., Pastoral Counseling
Fr. Dennis Nikolic, M.Div. Church History
Deacon Victor Salamone, M.A., Church History

SECTION 4
DIACONATE FORMATION PROGRAM

POSITION TITLE: **DIRECTOR OF THE FORMATION PROGRAM**

I. POSITON CONCEPT

The Director is responsible for the spiritual, intellectual, and pastoral formation of Aspirants/Candidates in the Archdiocese of New York.

II. POSITION RESPONSIBILITIES

A. COLLABORATION

1. The Director meets regularly with the Rector of St. Joseph's Seminary to update him on faculty and staff changes, on policy revisions as well as curriculum changes; to review monthly calendar events and activities; and to discuss issues and concerns that affect the smooth operation of the formation program.

2. The Director conducts monthly staff meetings from September through June.

3. The Director meets with faculty and staff in September to review the calendar, faculty and staff handbook, and to update the members on new directives, changes, or developments in the formation program since the last meeting. He likewise meets with the faculty and staff at the end of second and third trimesters to discuss their experience and to update the formation program for the upcoming year.

4. The Director meets with the pastors of the aspirants/candidates annually at St. Joseph's Seminary to update them on new directives, to encourage them to engage the aspirant/candidate in the pastoral life of the parish, and to provide an opportunity for pastors to also meet and dialogue with the formation staff.

B. ADMISSION PROCESS

1. The Director corresponds with all inquirers and reviews all documentation and recommendations received from the pastors.

3. The Director establishes an Admission Board, meets with the members of the Admission Board in January to discuss interview and evaluation procedures. He likewise assigns interview teams and establishes an interview calendar.

4. The Director schedules applicants and their wives for an interview with the Admission Board.

5. The Director periodically meets with the psychologist to review the psychological testing process and establish a calendar for psychological testing. If the applicant is approved by the Board, the Director then schedules the applicant for psychological testing. The results of the psychological evaluation are sent to the Director.

6. After a careful review of all documentation, the Director sends a summary of the applicant's interview with the Admission Board, the results of the psychological testing, and his recommendation to the Rector.

7. The Director prepares letters of acceptance, non-acceptance, or postponement for the Rector's signature.

DIACONATE FORMATION PROGRAM

POSITION TITLE: **DIRECTOR OF THE FORMATION PROGRAM**

C. CURRICULUM

1. The Director is the curriculum coordinator and academic dean of the formation program.
2. The Director is responsible for the formation records of the aspirants/candidates; and for keeping an updated evaluation on each aspirant and candidate.
3. The Director is responsible to send annual reports to Archdiocesan agencies, the National Diaconate Office, and the Bishops' Committee on the Diaconate.

D. EVALUATION

1. The Director is responsible to annually collect evaluations from staff, candidates, spouses, and pastors. Each trimester faculty members submit their academic evaluation to the Director.
2. The Director submits an annual evaluation of the aspirants to the Rector of St. Joseph's Seminary.

E. BUDGET

1. The Director establishes the annual budget.

F. SPIRITUAL/LITURGICAL/PASTORAL ACTIVITIES.

1. The Director is responsible to coordinate days of formation, retreats, liturgical assignments, ministry days, the pastoral care outreach, and diaconal ordination.

G. STAFF

1. The Director assesses the personnel needs of the formation program. He submits the names of potential faculty and staff to the Rector of St. Joseph's Seminary for approval.
2. The Director supervises and evaluates the performance of staff members.

RELATIONSHIPS

- > The Director reports to the Rector of St. Joseph's Seminary.
- > The Director collaborates with staff, faculty, and pastors.
- > The Director with the formation team members meets periodically with Aspirants/Candidates.

A Reflection

What will they say... about you?

It will sound strange to say this, but it is nonetheless a fact:

The most significant thing
that can be said of Mary
is that she gave in.

She gave in to God.

Mary bent her will to God's will
in all that she said and did.

*"I am the Lord's servant. May it
happen to me as you have said."*

Luke 1: 38

When they come to tell your story,
your storytellers may have some
remarkable things to say about you.

They may say you were:

- . a hard worker;
- . an effective manager
- . a brilliant student,
- . a loving parent.

But, by far,
the most important thing they could say
is that you revered God's will
in all you said and did --
that you gave in to God!

by Rev. Msgr. James Tuno, Ph.D.

SECTION 5

THE OFFICE OF THE DEACON

Historical Highlights

*"For the nurturing and constant growth of the people of God, Christ the Lord instituted in the Church a variety of ministries, which work for the good of the whole body."*¹

From the apostolic age, the Diaconate has had a clearly outstanding position among these ministries, and it has always been held in great honor by the Church. Explicit testimony of this is given by the Apostle Paul both in his Letter to the Philippians 1:1 (*circa* AD 60-62), in which he sends his greetings not only to the bishops, but also to the deacons, and in the First Letter to Timothy 3:8-13 (*circa* AD 65), in which he illustrates the qualities and virtues that deacons must have in order to be worthy of their ministry.

In the same way, deacons must be respectable men whose word can be trusted, moderate in the amount of wine they drink and with no squalid greed for money. They must be conscientious believers in the mystery of the faith. They are to be examined first, and only admitted to serve as deacon if there is nothing against them. In the same way, women must be respectable, not gossips but sober and quite reliable. Deacons must not have been married more than once, and must be men who manage their children and families well. Those of them who carry out their duties well as deacons will earn a high standing for themselves and be rewarded with great assurance in their work for the faith in Christ Jesus.

Moreover in the Teaching of the Twelve Apostles, commonly called the *Didache* (*circa* AD 70 or 90) we read, "...You must, then, elect for yourselves bishops and deacons who are a credit to the Lord, men who are gentle, generous, faithful, and well tried. For their ministry to you is identical with that of the prophets and teachers. You must not, therefore, despise them, for along with the prophets and teachers they enjoy a place of honor among you."²

St. Ignatius of Antioch, martyred *circa* AD106, declared that the office of the deacon is nothing other than "the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time."³ He also made the following observation: "The deacons too,

¹ Vatican II, *Dogmatic Constitution on the Church* #18.

² *Didache* XV, 1,2: Richardson: *Early Christian Fathers* 1, p. 178.

³ *Ad Magnesios*, VI, 1: Funk, *Patres Apostolici* 1, p. 235.

who are ministers of the mysteries of Jesus Christ, should please all in every way; for they are not servants of food and drink, but ministers of the Church of God."⁴

Correspondingly show the deacon respect. They represent Jesus Christ, just as the bishop has the role of the Father, and the presbyters are like God's council and an apostolic band. You cannot have a church without these."⁵

Finally, St. Polycarp, Bishop of Smyrna (born AD 69/70; martyred AD 155/156), in his Letter to the Philippians stated, "...the deacons should be blameless before his righteousness, as servants of God and Christ and not of men; not slanderers, or double-tongued; not lovers of money; temperate in all matters; compassionate, careful, living according to the truth of the Lord, who became "a servant of all."⁶

The first four centuries (AD 100 - AD 300), or from Ignatius of Antioch to Gregory the Great, are called the Golden Age of the Diaconate. It was during this period that deacons flourished in numbers and importance. They oversaw the pastoral care of the Church; were administrators of the church's charities; were assistants of its bishops, often succeeding them in office; and had a major role in the Church's liturgies. At the same time, deacons gave outstanding witness of love for Christ and the brethren through the performance of works of charity, the celebration of sacred rites, and the fulfillment of pastoral duties.

With the steady transformation of the presbyterate and the increasing importance of the presbyter as an individual apart from the corporate presbyterate, the diaconate begins to decline, though deacons continue for a long time as men of importance. By the latter part of the fourth century, for example, the deacons ceased to form the bishop's personal staff. As the presbyters took the place of the bishop in the churches of the "dioceses," the deacons became their assistants. Unfortunately, their relationship with the presbyters was never clearly defined. Vischer observes that this lack of definition caused repeated difficulties and rightly sees it as one of the major reasons for the decline of the diaconate in the Middle Ages.

From the Middle Ages (AD 475 - 1475) to the days of World War II

⁴ *Ad Trallianos*, II, 3: *ibid.*, p. 245.

⁵ *Ad Trallianos*, III, 1: Richardson, *Early Christian Fathers*, 1, p. 99.

⁶ *Ad Philippenses*, V,2: *ibid.*, p. 133.

(1930s - 1940s) the office of deacon was in eclipse in the Western Church. To be sure, it lingered in the twilight world of the mystic, but it really wasn't taken too seriously in its own right.

The human tragedy of World War II not only changed the map, but also the mind of Europe. In Germany, theologians who had been in prison at Dachau urged for the ordination of permanent and married deacons. As a result of their efforts, the Community of the Diaconate was founded in Freiburg-Breisgau in 1951.

In 1959 Caritas International requested that the diaconate be restored. From October 4 to October 16, 1963, the restoration of the Diaconate, for celibate and married men, was debated by the Fathers during Vatican Council II. On September 29, 1964, the Council Fathers approved the restoration of the Diaconate for the Latin Church. *Lumen Gentium 29* specifically lists the sacramental and liturgical functions of the Diaconate but only hints at the pastoral need this ministry would meet in the future.

During the next several years, Pope Paul VI implemented the Council's decision in three important steps. The Apostolic Letter, *Sacrum Diaconatus Ordinem* (June 18, 1967), established canonical norms for the permanent diaconate. The new rites for the conferral of all three of the ordained ministries were authorized on June 17, 1968 in the Apostolic Constitution, *Pontificalis Romani Recognitio*. Finally, on August 15, 1972, Pope Paul VI published new norms for the diaconate in the Apostolic Letter, *Ad Pascendum*.

Following the publication of the *Ratio fundamentalis institutionis sacerdotalis* on priestly formation and the Directory on the Ministry and Life of Priests, the Congregation for Catholic Education and the Congregation for the Clergy devoted particular consideration to the permanent Diaconate. Both Congregations, having consulted the Episcopate throughout the world and numerous experts, discussed the permanent Diaconate at their Plenary Assemblies in November 1995. As a result, the final texts of the *Ratio fundamentalis institutionis diaconorum permanentium* and the Directory for the Ministry and Life of Permanent Deacons were drafted by the two Congregations and faithfully reflect points and proposals from every geographical area represented at the Plenary Assemblies.

The documents are a response to a widely felt need to clarify and regulate the diversity of approaches adopted in experiments conducted up to now, whether at the level of discernment and training or at that of active ministry and ongoing formation. In this way it would be possible to

ensure a certain stability of approach which takes account of legitimate plurality and in turn guarantees that indispensable unity, necessary for the success of the ministry of the permanent Diaconate which has been fruitful and which promises to make an important contribution to New Evangelization (pp.7-10).

Pope John Paul II approved the *Ratio fundamentalis institutionis diaconorum permanentium* (Basic Norms for the Formation of Permanent Deacons) and the Directory for the Ministry and Life of Permanent Deacons on February 22, 1998, Feast of the Chair of Peter.

United States Conference of Catholic Bishops (USCCB)

The Bishops of the United States petitioned the Holy See on May 2, 1968 to restore the Diaconate. In their letter, they offered the following reasons for their request:

- > to enrich and strengthen the many and various diaconal ministries at work in this country with the sacramental grace of the diaconate;
- > to enlist a new group of devout and competent men in the active ministry of the Church;
- >to aid in extending needed liturgical and charitable services to the faithful in both large urban and small rural communities;
- >to provide an official and sacramental presence of the Church in many areas of secular life, as well as in communities within large cities and sparsely settled regions where few or no priests are available;
- >to provide an impetus and source for creative adaptations of diaconal ministries to the rapidly changing needs of our society.

On August 30, 1968, an Apostolic Delegate informed the United States Bishops that Pope Paul VI had acceded to their request. In November 1969, the United States Catholic Conference of Bishops established the Bishops' Committee on the Permanent Diaconate. By the spring of 1971, thirteen programs were in operation, with a total of 430 candidates. The first group of ordinations to the Diaconate took place in May and June of 1971.

Late in 1971 the Bishops' Committee on the Permanent Diaconate issued Permanent Deacons in the United States: Guidelines on Their Formation and Ministry. These guidelines drew upon the experience and knowledge gained in the initial programs and served the American Church well as it began to assimilate the new ministry in the parishes and (Arch)dioceses of the United States.

However, in 1981, the National Conference of Catholic Bishops, motivated by the concern of diocesan bishops that existing formation and ministerial efforts be corrected based on the increased theological understanding and ecclesial practice of the Diaconate, requested that a

national survey be conducted in order to update the existing 1971 Guidelines. After two revisions and consultation with bishops, supervisors, deacons, and the wives of deacons, the 1984 Guidelines were approved by the Committee on the Permanent Diaconate and forwarded to the NCCB Administrative Committee on June 20, 1984 to present to the general membership for action and publication. The 1981 Guidelines are presently used across the United States as the criteria for the establishment of a Permanent Diaconate Formation Program.

In 1986, the Bishops' Committee on the Permanent Diaconate was authorized by the general membership of the National Conference of Catholic Bishops to prepare a series of monographs as part of a structured catechesis on the permanent diaconate. The first monograph was issued by the Bishops' Committee on the Liturgy entitled, *The Deacon, Minister of Word and Sacrament: Study Text VI*. The second monograph in the series, *Service Ministry of the Deacon*, was approved by Bishop Skylstad, chairman of the BCD, and written by Reverend Timothy Shugrue. The third document in the series, *Foundations for the Renewal of the Diaconate*, was approved by Bishop Melczek, chairman of the BCD, and Deacon Samuel Taub, executive director of Secretariat of the BCD. These documents provided an aspirant and candidate with important diaconal understanding of the role and ministry of the deacon as well as historical, pastoral, and liturgical understandings that could be used by formation directors in their effort to best prepare men for the ministry.

In June 2000 the National Conference of Catholic Bishops approved and submitted its final draft of the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. This document was the product of two national committees that had been convened to revise 1981 formation guidelines and to create the first national directory that would establish a unified core spiritual, pastoral, and theological program for formation programs throughout the United States. The 1998 documents issued by the Congregation of Catholic Education and the Congregation for the Clergy would serve as a basic outline for the future directory.

The National Directory is prescribed for the use of the diocesan bishop and those responsible for its implementation. After more than thirty years of experience with the restored diaconate, the National Directory is expected to guide and harmonize the various formation programs that. . . at times vary greatly from one to another.

SECTION 6

Historical Development of the Diaconate Program Archdiocese of New York

Context of the Revisions

The newly formed Committee on the Permanent Diaconate, chaired by Monsignor O'Brien, met for the first time in September 1969. The members of the committee who represented the Pastoral Renewal Committee of the Senate of Priests were: Msgr. Doherty, Chairman, Msgrs. Byrne, Curran, Montano, Mooney, O'Keefe; and Frs. Devers, Rox, Leonard, Stern, and Bardes. The committee met several times to discuss the possibility of implementing a diaconate formation program in the Archdiocese of New York. It was the decision of the committee members to recommend to His Eminence, Terence Cardinal Cooke, the inauguration of a diaconate formation program in the Archdiocese. His Eminence, Terence Cardinal Cooke, supportive of the diaconate, received and accepted the recommendation of the committee members.

As a result, a sub-committee was established under the chairmanship of Msgr. Harry Byrne. Members of this committee were: Frs. Drew, Grange, Dugan, Cody, McPeak, and Fr. Giles Nathe, OSB. This subcommittee was charged to address "The Deacon Role in New York." The subcommittee met twice and in the period between the meetings met with pastoral associates and the laity to explore the topic. The subcommittee's report was presented to Msgr. Doherty on April 23, 1970 and stated:

1. The formation program should be initially experimental with a more permanent definition given to it and the Role of the Deacon only after some experience has been developed.
2. "Human contact work" would include establishing relationships with people who have not related to the Church and who are not responsive to the clergy and conducting a referral program assisting people to find the proper agency to meet problems pertaining to housing, welfare, health, etc.
3. Organizing and conducting CCD program
4. "In country areas" visiting the many poor back country "tobacco road" type of communities; arrange for home Masses; conduct Eucharistic services; be in charge of country mission churches where there is no priest
5. Baptize, Witness marriages, conduct wake services and burials, preach
6. Visit hospitals, jails

7. Youth and young adult ministry especially with young people in difficulties and/ or involved in court proceedings

The subcommittee pointed out that the success of the permanent diaconate would **require providing a definite job description and a careful spelling out of the deacon's relationship to the pastor, assistant pastors, other deacons and the people.** It would have to be made clear as to who takes orders from whom so that later disenchantment of the deacons will be guarded against.

The deacon apostolate could involve both full time deacons and part time deacons who would be acting as a bridge, keep them from becoming "clericalized" and provide them with an income.

Concerns expressed by the subcommittee:

1. The people may not be ready for this for some time, and many parishes may not be prepared for a new diaconate apostolate which simply would not work in the context of traditional parish structure and clerical thinking
2. Pastors might not provide effective supervision of an apostolate (broader based supervision and direction by an episcopal delegate or an area vicar may be necessary).

Msgr. Doherty on July 21, 1970 informed the members of the subcommittee on "Formation for the Permanent Diaconate" that its task was to provide a proposal of a formation program for the diaconate which included:

Qualifications for diaconate: academic, personal recommendations, community approval, and psychological testing;

Formation program: nature of education, place, time, length of courses, faculty and other personnel, spiritual formation, pastoral in-service, financial aspects, and the calendar for inaugurating the program.

The members of the subcommittee were: Fr. Leonard, chairman; Msgr: Flynn, Mooney, Cox, and Vaughan, representing the Senate of Priests; Frs. Connolly, Mulcahy, Thompson, Moore, Koul, Daly, Arias, OAR, and Fussner, representing the Senate of Priests.

The Diaconate Formation Program in the Archdiocese of New York began at the end of September 1971. The first class of deacon-candidates was admitted to a **two-year formation program at Saint Joseph's Seminary ~ Dunwoodie, Yonkers, NY.**

Outline of the Two-Year Formation Program September 1971

The First Year.

First Semester

Theme: God Calls: Vocation:

Scripture (a general survey of the Bible);

General Theology; and

Liturgy (working toward a definition of liturgy: possibilities drawn from anthropology, philosophy, revelation. The uniqueness of Christian revelation will be the starting point).

Second Semester

Theme: Man Responds: Life of Faith:

Religion and Society (function of religion; Rite, ritual myths and forms of worship; salvation history by themes with examples in the New Testament and liturgical life);

Spirituality (Prayer and forms of Christian prayer; the Christian Eucharist; Spirituality in the Church; Relationship of Christian prayer to action);

General Moral (Man's response to God's call in a life of loving service).

The Second Year

First Semester

Theme: God Calls Through Christ:

Scripture (brief survey of first year work; God and the Kingdom of Promise, Prophecy, the major prophets;

Christ (themes of the New Testament, sending of the Spirit, resurrection);

Sacraments (the sacramental economy, discipline of the sacraments, sacraments of initiation, sacraments of healing, sacrament of Holy Orders, Sacrament of Marriage).

Second Semester

Theme: Man's Dealing with Man:

Catechetics (survey history of salvation as proclamation, religious education);

Counseling (Basic principles of counseling);

Special Moral (conscience, freedom, law, war, abortion, poverty and greed).

Deacon-candidates were required to attend a weekend mini-retreat and a summer in-service project.

In September 1975 a two-year Spanish formation program began at Cathedral Preparatory Seminary located on the West side of Manhattan. As the Diaconate Formation Program expanded into the upper counties, a formation venue north of Westchester County became necessary.

In February 1976, Mount Saint Alphonsus, a Redemptorist Seminary in Esopus, NY, became the third venue for diaconal formation. The two-year Diaconate Formation Program, initiated in 1971, came to an end with the ordination class of 1985. Two hundred twenty men were ordained deacons from 1973 -1985.

In a letter dated January 19, 1983 to Bishop O'Keefe, Vicar General, Msgr, Connors, Rector of St. Joseph's Seminary, suggested that the formation program be extended from a two year formation program to a three-year program. The Clergy Life Committee meeting on March 10, 1983 likewise discussed a proposal to extend the diaconate formation program to three years; to place emphasis during the first year on discernment and evaluation; to continue evaluating all candidates with more rigorous academic evaluation of those seeking preaching faculties. It was suggested that a subcommittee be established to draw up a curriculum for the three-year formation program.

On February 18, 1983, Msgr. Connors reported a summary of key items to be considered, namely,

- (1) that the training include a year of evaluation before a man is officially accepted;
- (2) that consideration be given to a "moratorium" on accepting candidates while a new policy is implemented;
- (3) that since deacons are assuming more demanding roles (i.e. preaching) then training must be more rigorous and controlled (i.e. exams);
- (4) that in addition to the parish, other sources (hospitals, other ministries) be used to recruit deacon candidates;
- (5) and the difficulties that arise from a change of pastor or a move to another (Arch)diocese.

On August 29, 1983, Msgr. James Connolly, Director of Priest Personnel, indicated in his letter to priests in the Archdiocese that His Eminence Terence Cardinal Cooke approved the extension of the permanent diaconate formation program from two years to three years. A committee of priests and permanent deacons revised and expanded the curriculum to offer better academic preparation prior to ordination. The members of the committee were: Deacons Ward, Fontanez, Msgrs. Connolly, Connors, Considine, Mulcahy, and Powers, and Frs. del Valle and Collieran. The three-year Diaconate Formation Program began in September 1983.

Outline of the Three-Year Formation Program September 1983

First Year	<u>First Semester</u>	<u>Second Semester</u>
	Old Testament	Old Testament
	Dogma	7 classes Christology; 8 classes Ecclesiology
	Spirituality	Moral Theology
Second Year	<u>First Semester</u>	<u>Second Semester</u>
	New Testament	New Testament
	Church History	Church History
	Sacramental Theology	Liturgy
Third Year	<u>First Semester</u>	<u>Second Semester</u>
	Canon Law	Canon Law
	Counseling	7 classes Homiletics; 8 classes Liturgical Practicum
		7 classes Social Justice; 8 classes Ecumenism

There were 269 academic hours offered during the three-year formation program.

[N.B. Three venues were in operation at that time. They were: Saint Joseph's Seminary, Yonkers, NY; Mount Saint Alphonsus, Esopus, NY; and Cathedral Preparatory for hispanic candidates. Each venue established a specific formation curriculum and schedule. The three-year formation program, initiated in 1983, ended with the ordination class of 1989. Eighty-nine men were ordained deacons from 1986 – 1989].

Msgr. Connolly also informed the priests on August 29, 1983 that **new classes of permanent deacons would be accepted once every three years**. No new classes would begin in 1984 or 1985. Evaluation of the three-year program would take place to determine the three-year formation's pastoral value and to plan the future direction of the permanent diaconate program after 1986. However, Msgr. Connors, Rector of St. Joseph's Seminary, wrote to the priests of the Archdiocese and announced that a new class of candidates will begin their studies in September 1986.

An evaluation team of experienced deacons was formed in February 1987 to review the three-year formation program.

Areas of needed improvement were:

- (1) A clearer portrait of the permanent deacon in identity and activity; and
- (2) Organizational improvements.

The following recommendations were made:

The nature of the diaconate is vague and misunderstood in the minds of many in the Church. Therefore, a one year formation period would serve as an introduction to the spiritual

life and a clear picture of the nature of the Order of Deacon. It will be a year of discernment in which the individual begins to develop his specific gifts of service.

Guidelines for admission should be spelled out and rigorously followed by an Admission Board appointed by the Cardinal or the Vicar General.

- a. the aspirant should have a high school diploma or its equivalent and score a passing grade on a religious knowledge inventory;
- b. a strong and stable spiritual life evidenced by frequent sacramental participation;
- c. prior apostolic activity is so important in discerning a diaconal call that there should be ample evidence of two years or more of extensive lay involvement in the parish prior to application;
- d. a stable family life;
- e. a pastor's /sponsor's support and participation;
- f. a letter of recommendation from the pastor / sponsor
- g. a positive psychological report

The Episcopal vicars should serve an active role in the formation and evaluation of candidates. This will emphasize the deacon role in service to the bishop and will help assure the deacon candidate of a specific ministry upon ordination.

Four committees of deacons were formed: Aspiring, Learning, Developing and Functioning. These committees met from, September 1986 to March 1987 at which time they submitted a recommendation for a four year formation program commencing in September 1987. Under the direction of Monsignor Edwin O'Brien, Rector of Saint Joseph's Seminary, a four-year formation program was approved.

In 1998, Deacon Anthony Cassaneto, Director of Formation and Director of Ministry and Life of Deacons, began the process of updating the four-year formation program. He referred to the 1998 Vatican document from the Congregation for Catholic Education entitled, *The Basic Norms for the Formation of Permanent Deacons*, and the latest draft of the *National Directory for the Formation of Deacons, Ministry and Life of Permanent Deacons in the United States* issued by the USCCB. Faculty, staff, aspirants, and candidates periodically met during the year to review the documents and to establish a time-line to incorporate the standards, norms and directives recommended by the National Directory. Monsignor Francis McAree, Rector of Saint Joseph's Seminary, the Vicar General, Bishop Patrick Sheridan, D.D., and His Eminence John Cardinal O' Connor supported and encouraged the work of the Director. The work of implementation is now at its final stages. In the Spring of 2004, Deacon Anthony Cassaneto

presented the updated four-year Diaconate Formation Program to Monsignor Peter Finn, Rector of Saint Joseph's Seminary, Monsignor William Smith, Academic Dean of Saint Joseph's Seminary, and to His Eminence, Edward Cardinal Egan, for review.

[NB The challenge is to maintain and to strengthen the quality of the formation program while not exceeding the present four-year formation structure. The Vatican and the USCCB documents require more theological education and pastoral skills so that the newly ordained deacon is fully equipped to competently minister to the People of God. Monsignor Francis McAree encouraged Deacon Cassaneto to maintain a formation program that is no longer than four years.

In 2004, Deacon Cassaneto initiated the beginning of the Inquiry Period, a period of discernment that begins with the pastor in the parish. The pastor meets with the man and his wife, if married, to invite him to consider diaconal ministry. Through ongoing conversation with the man or the couple, the pastor will assess whether or not it is the right time for him to begin the discernment process. The pastor determines the man's suitability for ministry by using the standards established by the Council of the Archdiocese of New York. If the pastor finds that the man is ready to begin the discernment process, he completes an initial interview of the man or the couple and returns the completed form to the Diaconate Office. Upon receipt of the pastor's recommendation, the Director of Formation invites the parishioner to attend the Inquiry Period at St. Joseph's Seminary, Yonkers, NY or at Our Lady of Lourdes High School, Poughkeepsie, NY. The Inquiry Period extends from October to December. The inquirer attends liturgy or evening prayer with the men in formation and a series of lectures and spiritual exercises that will assist him with his discerning his call to diaconal ministry. The Inquiry Period lasts ten weeks.

Another area of change was in the theological formation structure. To satisfy the requirements made by the National Directory, a trimester schedule structure replaced the semester schedule. Twelve courses, four in each trimester, are scheduled each year. During the summer, men in formation will be assigned 3 specific readings based on recommendations made after the 1994-1995 national survey of deacons in the United States. The readings are discussed during the year in specific class settings and at the weekly community meetings throughout the year.

Lastly, the pastoral formation program is focused on three areas of pastoral outreach:

- (1) the marginalized, the homeless, the indigent;

- (2) the children, adolescent, and young adult in religious education programs,
- (3) and the infirmed in hospitals, nursing homes, and in a hospice setting.

Each aspirant and candidate is to dedicate at least two hours per week to an assigned pastoral outreach area assigned by the formation program or in the sponsoring parish. During formation year, pastoral formation workshops provide aspirants and candidates with the opportunity to share their stories and develop parish social ministry skills. A journal of pastoral experience is kept and reviewed periodically by a staff member.

Summary of the Revised Program

1. Each formation year has three trimesters: fall, fall/winter, and spring. Each trimester is ten weeks long. The trimester structure provides the opportunity to schedule the new academic requirements stipulated in the National Directory.
2. The diaconate formation program starts and ends the same time each year for the aspirants and candidates at the Dunwoodie and Poughkeepsie venues. There is now in place a unified formation program throughout the Archdiocese.
3. The National Directory stipulates four dimensions: Human, Spiritual, Intellectual, and Pastoral. These dimensions are present in each of the three paths: Aspirant, Candidate, and Post-Ordination.
4. Pastoral and liturgical formation is conducted through workshops, monthly conferences, liturgical practicum sessions, and Saturday conferences, e.g. the Catechetical Congress, Saint Ephrem Day, and Saint Lawrence Day;
5. Spiritual and human formation occurs:
 - > through directed spiritual direction,
 - > monthly spiritual conferences for the community,
 - > weekly liturgy celebrated by a pastor or priest-friend of an aspirant or candidate,
 - > praying the divine office (evening and night prayer) on Monday and Wednesday evenings,
 - > devotional prayer to the Miraculous Medal on Monday evenings, and
 - > Pope John Paul's prayer for vocations on Wednesday evenings immediately after liturgy.

N .B. The full implementation of the revised diaconate formation program begins with the Class of 2010. It is recommended that the present policy for requesting Archdiocesan preaching faculties for a deacon will remain intact, namely, that a pastor will wait one year after ordination before requesting faculties.

DIACONATE FORMATION PROGRAM

PROGRAMA PARA EL DIACONADO

*Four-Year Formation Program – Quatro-Años Programa de Formacion
2011-2012*

<u>Field of Study</u>	<u>Courses</u>	<u>Hours</u>	<u>Year</u>	<u>Trimester</u>
SACRED SCRIPTURE <i>Sagradas Escrituras</i>	<u>Introduction to Old Testament</u> <i>Introduccion al Viejo Testamento</i>	15	1	1 st
	<u>Pentateuch</u> <i>El Pentateuid/Libros Historicos</i>	15	1	2 nd
	<u>Prophets/Wisdom Literature</u> <i>Los Profetas/Literatura Sapiencial</i>	15	1	3 rd
	<u>Introduction to New Testament</u> <i>Introduccion al Nuevo Testamento</i>	15	2	1 st
	<u>The Synoptic Gospels</u> <i>Los Evangelios Sinopticos</i>	15	2	2 nd
	<u>The Gospel of St. John</u> <i>El Evangelio de Juan</i>	15	2	3 rd
	<u>Pauline Literature</u> <i>Los Escritos de San Pablo</i>	15	3	3 rd
	<u>Introduction to Theology</u> <i>Introduccion a la Teologia</i>	10	1	3 rd
	<u>Revelation/Creation</u> <i>Revelacion/Creacion</i>	15	1	3 rd
	<u>Christian Anthropology</u> <i>Antropologia Cristiana</i>	10	2	3 rd
<u>Christology/Grace</u> <i>Cristologia/La Gracia</i>	15	2	3 rd	
<u>Ecclesiology/Eschatology</u> <i>Eclesiologia/Escatologia</i>	15	3	3 rd	
<u>Mariology</u> <i>Mariologia</i>	10	4	3 rd	
MORAL THEOLOGY <i>Teologia Moral</i> 30 hours/horas	<u>Introduction to Moral Theology</u> <i>Introduccion a la Teologia Moral</i>	15	3	1 st
	<u>Applied Moral Theology</u> <i>Aplicaciones Morales</i>	15	3	2 nd
SACRAMENTAL THEOLOGY 30 hours/horas	Sacraments of Initiation	10	3	1 st
	The Eucharist	10	3	2 nd
	Sacraments of Commitment	10	3	3 rd
CANON LAW 30 hours	<u>Canon Law I</u> <i>Introduccion Derecho Canonico</i>	15	3	1 st
	<u>Canon Law II</u> <i>Derecho Canonico II</i>	15	3	2 nd

DIACONATE FORMATION PROGRAM

PROGRAMA PARA EL DIACONADO

*Four-Year Formation Program – Quatro-Años Programa de Formacion
2011-2012*

<u>Field of Study</u>	<u>Concentration</u>	<u>Hours</u>	<u>Year</u>	<u>Trimester</u>
PASTORAL THEOLOGY 132.5 hours	Social Justice Workshop <i>Doctrina Social de la Iglesia</i>	12.5	1	Nov-Dec.
	Ecumenism Workshop	12.5	1	Nov-Dec.
	Ministry Workshops	37.5	2,3,4	Nov-Dec.
	RCIA - Evangelization	15	2	1 st
	Catechist Formation	15	2	2 nd
	Pastoral Counseling <i>Consejeria Pastoral</i>	15	4	1 st
	Archdiocesan Pastoral Handbook	10	4	2 nd
	Hispanic Inculturation	15	4	2 nd
PASTORAL PRACTIUCM 240 hours	Pastoral Care Outreach (parish ministry)	60 per yr.	1,2,3,4	
SPIRITUAL THEOLOGY 80 hour	History of Christian Spirituality I <i>Historia de la Espiritualidad I</i>	15	1	1 st
	History of Christian Spirituality II <i>Historia de la Espiritualidad II</i>	15	1	2 nd
	Introduction to Spirituality <i>Introduccion a la Espiritualidad</i>	10	1	1 st
	Prayer-Personal and Public <i>La Oracion: Personal y Publica</i>	10	1	2 nd
	Principles of Spiritual Life I <i>Principios de la Vida Espiritual I</i>	15	2	1 st
	Principles of Spiritual Life II <i>Principios de la Vida Espiritual II</i>	15	2	2 nd
	Evening Prayer & Night Prayer weekly		1,2,3,4	
	Community Liturgy weekly An annual retreat (Lent) (aspirant/candidate and wife) Friday night to Sunday afternoon Spiritual Direction (Monthly) Spiritual Convocation (Spring)			
LITURGY 65.5 hours	Liturgy 1 <i>Liturgia 1</i>	10	1	1 st
	Liturgy 2 <i>Liturgia 2</i>	10	1	2 nd
	Liturgy 3 <i>Liturgia 3</i>	10	1	3 rd
	Liturgy 4		2	2 nd

DIACONATE FORMATION PROGRAM

PROGRAMA PARA EL DIACONADO

*Four-Year Formation Program – Quatro-Años Programa de Formacion
2011-2012*

<u>Field of Study</u>	<u>Concentration</u>	<u>Hours</u>	<u>Year</u>	<u>Trimester</u>
	Liturgical Practicum 1 (Baptism)	10	3	
	Liturgical Practicum 2 (Communion Service)		3	2 nd
	Liturgical Practicum 3 (Marriage)		3	3 rd
	Liturgical Practicum 4		4	2 nd
	Liturgical Practicum 5			
CHURCH HISTORY 30 hours/horas	Church History 1 <i>Historia de la Iglesia I</i>	10	4	1 st
	Church History 2 <i>Historia de la Iglesia II</i>	10	4	2 nd
	Church History 3 <i>Historia de la Iglesia III</i>	10	4	3 rd
HOMILETICS 43.25 hours	Communication Skills	6.75	1	
	Proclamation Skills	6.75	2	
	Homiletics I <i>Homiletica I</i>	15	4	2 nd
	Homiletics II <i>Homiletica II</i>	15	4	3 rd

The revised four year Diaconate Formation Program for the Archdiocese of New York integrates the spiritual, theological, and pastoral dimensions. The overall time structure of the formation program can be broken down into its three major dimensions:

Spiritual dimensions:	480 hours
Theological dimension:	411 hours
Pastoral dimension:	<u>372.5 hours</u>
Total formation:	1,263.5 hours

SECTION 7
DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK

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

The Inquiry Process

The first stirrings of a vocation to the diaconate are often explored at a personal level and usually begin with seeking information about the diaconate and formation. Primacy must be given to the spiritual dimension. [National Directory §169].

The parish is the primary experience of Church for most inquirers. It is the responsibility of this community and, in particular, its pastor to invite from among its members those who may be qualified to serve as ordained ministers of the Church. The initial information and conversations are with the pastor and others on the parish staff are particular resources at this time [National Directory §171].

Information sessions, the exploration of the criteria for a diaconal vocation, and particular counsel presented by the diaconate office can aid an individual in his decision to move forward to a formal application. When the inquirer submits an application, the formal process for admission begins [National Directory §172-173].

Dimensions of Formation

There are five dimensions that promote the development of the whole person. They are: ***Human, Spiritual, Intellectual, Pastoral, and Diaconal***. Each inquirer will be given a copy of the assessment criteria and will be asked to work with his spiritual director, pastor, and family throughout the Inquiry Period so that development of the whole person is possible. A self-assessment, a pastor's assessment, a wife's assessment will be distributed to all in April and must be returned to the Diaconate Formation Office by May 15th.

DIACONATE FORMATION PROGRAM ARCHDIOCESE OF NEW YORK

INQUIRY PROCESS (DISCERNMENT)

The inquirer comes to formation with a history of interpersonal relationships—his wife, children, friends, colleagues, and neighbors. To assist him with his human, spiritual, intellectual, pastoral and vocational development, a list of goals under each dimension is followed by a self-assessment process that challenges the inquirer to reflect on certain aspects of his personality, his relationships, his experiences, and his knowledge of the faith. In October the inquirer will initially assess himself by answering each question in less than 100 words. The self-assessment is due by October 31st. In May, he will be asked to review the answers provided in October and make note of any significant changes that have occurred. The final report is due June 1st.

HUMAN DIMENSION

Goal: •To appreciate his emotional, intellectual, physical, and personal limitations

Self-Assessment:

Do you **speak appropriately** of your **personal limitations** and **known boundaries** with a sense of how these affect your life, family, employment, and present service ministry?

Goal: •To nurture a family perspective in the his life

Self-Assessment :

Can you **balance and prioritize** your commitments to family, work, leisure, and ministry?

Can you be **self-disciplined**?

SPIRITUAL DIMENSION

Goal: •To appreciate God’s redeeming activity in his state of life, experience, and ministry

Self-Assessment:

Can you **reflect/meditate** (*Lectio Divina*) in faith on your life with a sense of discovering God’s will?

Can you **convey** examples of **God’s presence** in your life?

Are you interested in sharing and serving with others?

Goal: •To appreciate the importance of a personal and a communal prayer life

Self-Assessment:

Can you **commit yourself** to a pattern of prayer?

Attendance at a weekday liturgy and frequenting monthly confession is most desirable. Do you **participate** in the Eucharist and the Sacrament of Reconciliation as often as you can? If not, why not?

Have you and your wife experienced a retreat together?

Do you **support others’** growth in prayer?

DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK

INQUIRY PROCESS (DISCERNMENT)

INTELLECTUAL DIMENSION

Goal: •To appreciate and to know the basic teachings of the Church

Self-Assessment:

Do you own a copy of the **Catechism of the Catholic Church**? If not, why not?

Goal: •To appreciate and to know the Church's spiritual tradition, including its various paths of spirituality

Self-Assessment:

Are you familiar with the different spirituality traditions of the Church down through the ages?

PASTORAL DIMENSION

Goal: •To live the Gospel in his life, home, place of employment, and neighborhood

Self-Assessment:

Do you *connect the teachings of the Church* to daily living and your personal/communal (family, church, civic) responsibilities?

Are you *flexible* in attitude and behavior?

Are you *open to change*?

Can you *analyze situations* in light of the Gospel and the Church's teaching?

Goal: • To have effective communication skills

Self-Assessment:

Do you feel comfortable to communicate spoken and written word?

**DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK**

INQUIRY PROCESS (DISCERNMENT)

DIACONAL VOCATION AND MINISTRY

Goal: • To commit himself to diaconal ministry within the Church

Self-Assessment:

Do you give **witness to Gospel values in your life?**

Can you state the **reasons** that support your desire to be a deacon?

Are you **interested in and attracted to** the diaconal *munera* of Word, Liturgy, and Charity?

Are you of service, beyond liturgical ministries, through church or civic involvement?

Do you **support your pastor?**

SECTION 8
DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK

ASPIRANT PATH

The aspirant comes to formation with a history of interpersonal relationships—his wife, children, friends, colleagues, and neighbors. To assist him with his human, spiritual, intellectual, pastoral and vocational development, a list of goals under each dimension is followed by a self-assessment process that challenges the aspirant to reflect on certain aspects of his personality, his relationships, his experiences, and his knowledge of the faith. In September the aspirant will initially assess himself by answering each question in less than 100 words. The self-assessment is due by October 31st. In May, he will be asked to review the answers provided in October and make note of any significant changes that have occurred. The final report is due June 1st.

ASPIRANT PATH (YEAR I)

HUMAN DIMENSION

Goal: •To appreciate (have knowledge of) your personality (strengths and limitations)

Self-Assessment

Can you be self-reflective?

Can you reveal yourself appropriately?

Sharing your experiences and attitudes with others, *verified*

>in your interpersonal exchanges within the formation community

>in your pastoral ministry

>and in your self-assessment

Do you contribute to and utilize a support system?

Goal: •To be aware of appropriate boundaries

Self-Assessment:

Can you integrate and prioritize your personal boundaries (family, recreation, work, ministry, and time alone)?

Are you trusted to keep confidences?

Goal: •To appreciate your talents and gifts

Self-Assessment:

Do you take the initiative in self-study and in completing class assignments?

**DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK**

ASPIRANT PATH (YEAR I)

HUMAN DIMENSION (continued)

Goal: • To be a collaborator with others in ministry

Self-Assessment:

Are you considered by others as both a leader and a follower?

Can you use your knowledge and influence to encourage others to reflect and share their experiences?

Are you open to change?

Goal: • To appreciate the necessity for ongoing spiritual and academic development

Self-Assessment:

Can you demonstrate the use of appropriate resources for ongoing intellectual and spiritual development?

Goal: • To appreciate the importance of respectful listening and tolerance in dialogue with others whose point of view may differ from yours

Self-Assessment :

Are you a good listener?

Do you respect each person?

Can you express your position candidly, neither intimidating nor being intimidated in doing so?

SPIRITUAL DIMENSION

Goal: • To use *Lectio Divina* in the formation of a strong Christian spirituality

Self-Assessment :

Can you reflect theologically on your faith experience through regular spiritual direction?

Can you pray the Scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit?

Do you participate frequently in personal prayer and reading of the Bible, and devotion to Mary and to the saints?

Goal: • To appreciate his commitment to Christian ministry as rooted in the baptismal call

Self-Assessment:

Can you foster an appreciation of baptismal ministry among others, enabling others to reflect upon their faith journey in relationship to their call?

DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK

ASPIRANT PATH (YEAR I)

SPIRITUAL DIMENSION (continued)

Goal: • To have a personal and communal prayer life

Self-Assessment :

Do you have 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?

Do you participate in the Eucharist and the Sacrament of Reconciliation on a regular basis?

Goal: • To appreciate God's redeeming activity in his lifestyle, experiences, and ministries

Goal: • To appreciate your state of life (married, single, widowed)

Goal: • To understand diaconal celibacy and other commitments

Self-Assessment:

(Married) Does your wife continue to support you during the formation process?

(Married) Does she have any concerns regarding your ability to balance job, family and ministry?

(Celibate) Do you understand the commitment you are about to make to perpetual celibacy?

(Celibate) Are you prepared to make this commitment for the rest of your life?

(Celibate) Do you have family and friends to support you as you live out your commitment?

INTELLECTUAL DIMENSION

Goal: • To appreciate and grow in knowledge of the Catechism of the Catholic Church

Self-Assessment :

Can you discuss the primary teachings of the Church and discuss contemporary issues in light of this teaching?

Goal: • To appreciate and have knowledge of pastoral resources

Self-Assessment :

Can you refer others to appropriate pastoral resources as needed

DIACONATE FORMATION PROGRAM

Archdiocese of New York

ASPIRANT PATH (YEAR I)

PASTORAL DIMENSION

Goal: • To know theological resources that ground, interpret, and guide the activity that constitutes the pastoral life of the Church

Self-Assessment :

Can you name appropriate theological resources useful to ministerial study and service?

Goal: • Does he know how to approach theological study from within the context of his pastoral experience and ministry?

Self-Assessment :

Can you discern how God is calling you into ministry and to link, in reflection, your pastoral and personal experiences to theology—apprehending God’s presence through touching the needs of the poor or afflicted?

Are you an ADVOCATE for people in need?

Are you a FACILITATOR of the community’s resources in response to human needs?

DIACONAL VOCATION AND MINISTRY

Goal: • To appreciate his ongoing relationship with God as the source of his ministry and discernment of a diaconal vocation

Self-Assessment :

Can you discuss your relationship with God and the reasons for believing that you have a call to the Order of Deacons?

Goal: • To acknowledge his call and his personal commitment to live the Good News in all aspects of life

Self-Assessment :

Do you discuss your call and commitment to your spiritual director, and to the members of the formation team?

Have you shared your call and commitment to all associated with your formation?

DIACONATE FORMATION PROGRAM

Archdiocese of New York

ASPIRANT PATH (YEAR I)

DIACONAL VOCATION AND MINISTRY

Goal: • To appreciate the role and ministry of the deacon within the faith community

Self-Assessment :

Can you identify, call forth, affirm, and support the gifts, strengths, and talents of others?

Goal: • To acknowledge the teaching that it is the Church that calls and affirms the vocation to an ordained ministry

Self-Assessment :

Do you participate collaboratively in all aspects of formation?

Are you cooperative, open and respectful to all who journey with him?

Are you receptive to the insights offered by the formation team, your wife and family, peers, and your pastor?

SECTION 9
DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK

ASPIRANT PATH II

ASPIRANT PATH (Year II)

HUMAN DIMENSION

APPRECIATION:1: His personality [strengths and limitations] ,

APPRECIATION 2: The necessity for ongoing spiritual and academic development

APPRECIATION 3: The role of respectful listening and tolerance in dialogue with others whose point of view may differ from his

KNOWLEDGE OF: The models of faith and moral development [through discussion and action]

Abilities/Skills:

1. To learn how to be self-reflective
2. To appreciate the importance of sharing his experiences and attitudes with others, i.e., the formation team members, his pastor, his spiritual director, his wife.
3. To recognize appropriate boundaries
4. To be a good listener
5. To demonstrate the use of appropriate resources for his intellectual and spiritual development
6. To take initiative in self-study and in completing class assignments
7. To respect each person
8. To be open to change through reflective growth in understanding
9. To express his position candidly, neither intimidating nor being intimidated in doing so
10. To integrate and prioritize personal boundaries relating to family, recreation, work, ministry and time alone.
11. To contribute to and utilize a support system
12. To be accepted as a trusted participant who keeps confidences
13. To communicate effectively in speech and written word
14. To assist others to be a collaborator in ministry

SPIRITUAL DIMENSION

APPRECIATION 1: God's redeeming activity in his ministerial life and experiences

APPRECIATION 2: His commitment to Christian ministry as rooted in the baptismal call

APPRECIATION 3 A personal and communal prayer life

APPRECIATION 4 His state in life, responsibilities and role in diaconal discernment

APPRECIATION 5 An ecumenical perspective

KNOWLEDGE: The formation of a strong Christian spirituality

**DIACONATE FORMATION PROGRAM
ARCHDIOCESE OF NEW YORK
ASPIRANT PATH II**

ASPIRANT PATH (Year II)

SPIRITUAL DIMENSION

Abilities/Skills:

- To practice in prayer and in action an attitude of discipleship to Christian unity
- To reflect on his faith experiences
- To regularly read the Scriptures (*Lectio Divina*], meditating on the mystery of God as our Creator, Redeemer, and Sanctifier
- To commit to a pattern of personal and communal prayer through regular praying the Liturgy of the Hours, especially Morning and Evening Prayer
- Devotion to Mary and to the saints
- To frequent the Eucharist and the Sacrament of Reconciliation as often as possible
- To reflect theologically on his faith experience through regular spiritual direction
- To foster an appreciation of baptismal ministry among others, enabling others to reflect upon their faith journey in relationship to this call
- 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
- To commit to perpetual celibacy, if unmarried, and live a single lifestyle in an appropriate manner.

INTELLECTUAL DIMENSION

KNOWLEDGE of: The Catechism of the Catholic Church

KNOWLEDGE of: The sacraments of Christian initiation and the Sacrament of Holy Orders, especially the Order of Deacon

KNOWLEDGE of : Pastoral resources

APPRECIATION of: The Eucharist as the summit and center of Christian communal life, especially in his formation community

APPRECIATION of: The Church's spiritual traditions including its various paths of spirituality

Abilities/Skills:

- 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 actively participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick
- To experience and invite others into meaningful expressions of prayer and forms of Christian spirituality
- To refer others to appropriate pastoral resources as needed.
- To study and discuss the following Vatican and post-Vatican documents pertaining to the Sacred Order of Deacon, i.e. *Sacrum Diaconum Ordinem, Apostolicam Actuositatem, Ad Pascendum, Ad Gentes*

DIACONATE FORMATION PROGRAM
Archdiocese of New York
ASPIRANT PATH II

ASPIRANT PATH (Year II)

PASTORAL DIMENSION

KNOWLEDGE of: Effective communication skills

KNOWLEDGE of : Theological sources that ground, interpret, and guide the pastoral life of the Church

KNOWLEDGE of: How to approach theological study from within the context of his pastoral experience and ministry

APPRECIATION of: A multicultural perspective

Abilities/Skills:

To discuss in depth the *Pastoral Constitution on the Church in the Modern World* [*Gaudium et Spes*]

To highlight and review the pastoral and social teaching documents of the post-Vatican Church

To become familiar with other Christian denominations and other faith experiences so that he develops an ecumenical perspective in his pastoral endeavors to serve the human needs of all peoples.

To appreciate the multi-cultural traditions of the Archdiocese of New York, most especially, the Hispanic and Asian populations

To discern how God is calling him into ministry and to link his pastoral and personal experience to theology—apprehending God’s presence through TOUCHING the needs of the poor, to be an ADVOCATE for people in need, and a FACILITATOR of the community’s resources in response to human needs.

DIACONAL VOCATION AND MINISTRY

APPRECIATION of : His ongoing relationship with God as the source of his ministry and discernment of a diaconal vocation

APPRECIATION of: His call and his personal commitment to live the Good News in all aspects of life

APPRECIATION of: The role and ministry of the deacon within the faith community

KNOWLEDGE of: The teaching that it is the Church that calls and affirms the vocation to an ordained ministry

Abilities/Skills:

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

DIACONATE FORMATION PROGRAM
Archdiocese of New York
ASPIRANT PATH II

ASPIRANT PATH (Year II)

Abilities/Skills:

2. To articulate his call and commitment to his spiritual director and to the formation personnel
3. To communicate his call and commitment through self/peer/formation/pastoral/family assessments.
4. To participate collaboratively in all aspects of formation
5. To be cooperative, open and respectful to all who journey with him
6. To be receptive of insights offered by the formation team, his wife and family, peers, and his pastor.
7. To identify, call forth, affirm, and support the gifts, strengths, and talents of others.

Section 10
DIACONATE FORMATION PROGRAM
Archdiocese of New York

ASSESSMENT PROCESS

Assessment is an integral part of vocational discernment. The internal vocational decision must be validated by the Church. A vocation is a call from God, but an aspirant/candidate cannot be the sole judge in his own case. The Church has a responsibility to determine the authenticity of the call by making careful inquiry in the external forum: "Can this man act and live as a special sign of the servant Christ?"

Admission is only a first step in the formation program. Those appointed by the Ordinary will examine and evaluate the progress of each man, each year, to determine if he should be recommended for the next step. It may prove beneficial that a certain candidate be advised to pursue his baptismal call to holiness in another form of service to the Church. Thus, the guiding principle in the evaluation process is twofold: What can be determined to be in the best interest of the Church? (which always remains paramount), and what can be determined to be in the best interest of the candidate?

Every assessment has a dual purpose. It affirms the participant in identifying his gifts and capabilities, exhibits areas for his further growth and development, and indicates his limitations. The assessment of the individual participant also points out the strength, potential, and limitation of the formation program. Assessments should be made and communicated on a regular basis. (National Directory, par. 156)

I. Faculty's Assessment

Faculty members are asked to assess each student's ability to understand the major concepts presented in class by a measure they deem appropriate: an examination; a research paper or a project. Theological course evaluations are based on key dogmatic and moral principles presented during the course.

"The requirement for examinations in the fundamental courses and a comprehensive examination at the conclusion of the course of study, prescribed by the Congregation of Catholic Education, may be effectively achieved in a variety of ways" [Draft of the National Directory...paragraph 228]

- *For certain subjects the traditional assessments by examinations or academic papers are appropriate" [Draft of the National Directory...paragraph 232].*
- *Often, in independent study, the method of assessment usually applied is the traditional methods of examinations or academic papers. Even here, however, the sense of partnership can be fostered with the opportunity for the candidate to present a portfolio of his accomplishments; to design a variety of ways in which he may demonstrate his readiness,' or to engage in a collaborative independent study venture with those charged with his formation [National Directory...par 224]*
- *A comprehensive and integrative seminar, used in professional education, is recommended as a*

model to determine the level of assimilation and achievement of the candidate at the completion of his theological course of study. The faculty facilitators of the seminar evaluate
>how effectively the individual candidate is 'able to explain his faith and bring to maturity a lively ecclesial conscience;
>how he has acquired 'the capacity to read a situation and an adequate inculturation of the Gospel;
>and how successfully he used 'communication techniques and group dynamics, the ability to speak in public, and to be able to give guidance and counsel.

In the seminar, he is called upon not only to demonstrate an intellectual understanding of theology, but also its application in pastoral practice.

The goal of this comprehensive and integrative seminar is always to project: 'how will this person live a diaconate lifestyle and ministry? [The National Directory, par. 225]

Diaconate Formation Program Sample Assessment Report

I. Human Qualities

1. Is the aspirant respectful of others' opinions?
 Yes Occasionally No

- 2 Does the aspirant speak appropriately?
 Always Occasionally Rarely

- 3 Is the aspirant flexible in attitude and behavior?
 Always Occasionally Rarely

- 4 Is the aspirant open to change?
 Always Occasionally Rarely

5. Is the aspirant a good listener?
 Yes Occasionally No

6. Does the aspirant take the initiative in self-study ?
 Yes Occasionally No

7. Is the aspirant cooperative, open, and respectful to all?
 Yes Occasionally No

II. Intellectual Dimension

1. Does the aspirant **regularly participate** in class discussions?
 Frequently Occasionally Rarely

- A. Does the aspirant ask **relevant questions**?
 Frequently Occasionally Rarely

II. Intellectual Dimension

2. Did the student complete his assignments *on time*?

___ Always ___ Occasionally ___ Rarely

A. The *quality* of completed assignment was:

___ Excellent ___ Very Good ___ Satisfactory ___ Needs improvement

3. Does the aspirant communicate effectively in speech and written word?

___ Always ___ Rarely ___ Needs Improvement

II. Student Outcomes

Each course has several student outcomes that the teacher will incorporate into the course material. Each student is responsible to learn, to develop a skill, or to appreciate the concepts taught so that he can use them in his pastoral ministry.

III. Teacher Comments

Teachers are asked to make observations and to assist the formation team with their responsibility to advise, to counsel, and to mentor each student along the way. A teacher's comments assist the teacher in this endeavor.

Teacher's comments/observations _____

IV. Comprehension

Directions: Please check a letter-grade below. The trimester grade (1) indicates the comprehension level achieved by a student during the trimester. Your assessment should be determined by objective criteria, that is, an examination(s), a research paper, or a project, etc. as well as by the quality and frequency of a student's class participation.

Comprehension Assessment: __ A __ B __ C __ D

II. Pastor's Assessment

The Pastor or his delegate evaluates the aspirant's pastoral practicum experience in June of each year.

- *"Can the aspirant do that which his training is preparing him to do?*
- *Does the way in which he presents himself in public ministry show, for example, an integrated and balanced sense of the ecclesiology of the Second Vatican Council and an understanding of his role within the Church and in its mission of service?*
- *Does the way he participates in and leads prayerful gatherings of his ministerial community give evidence of not only liturgical knowledge, but also liturgical sensitivity?*
- *Can he give evidence in his pastoral field ministries not only of a properly formed conscience and moral sensitivity, but can he form others in a convincing as well as sound manner?" (National Directory, par.220)*

The Pastor also evaluates annually the aspirant's potential as a team member as well as

his ability to communicate with the parochial staff and parishioners. In April/May, the pastor submits his annual evaluation of the aspirant.

Pastor's Role as Mentor and Supervisor

Year I

Ministry of Word

The Aspirant is to proclaim the scripture to the parish community at liturgy. (*The National Directory - Aspirant Path - Basic Standards - Spiritual Dimension*)

Ministry of the Liturgy

The Aspirant is to serve as the parish sacristan, or, if there is a parish sacristan, to assist him or her on a regular basis. (*The National Directory - Aspirant Path - Basic Standards - Diaconal Vocation and Ministry*)

Ministry of Charity (Justice)

The Aspirant assists by feeding the homeless, visiting those in shelters, and becoming more aware of the needs of the marginalized. When he is not attending to the needs of the homeless, the aspirant is ministering in his home parish under the direction of his pastor. A minimum of 2 hours per week is devoted to diaconal *munera* of charity. (*The National Directory - Aspirant Path - Basic Standards - Spiritual Dimension*)

Home shelter ministry with the Renewal friars in the South Bronx (Padre Pio Shelter) and in Yonkers (Casa Juan Diego). Upstate Aspirants likewise assist at a local shelter for the homeless.

Other

The Aspirant is to work with the members of the Prayer Group, of the parish outreach group, i.e. at Thanksgiving, Christmas, et alibi.

Evaluation

The pastor is to submit a yearly evaluation in **June**.

Year II

Ministry of Word

The Aspirant is to work with the staff of the Religious Education Program and/or the R.C.I.A. program. (*The National Directory - Aspirant Path - Basic Standards - Diaconal Vocation and Ministry*).

The Aspirant is to continue to proclaim the scriptures at liturgy. (*The National Directory - Aspirant Path - Basic Standards - Spiritual Dimension*)

Ministry of the Liturgy

The Aspirant is to be present for baptismal instruction of parents and assist at a baptism. (*The National Directory - Aspirant Path - Basic Standards - Diaconal Vocation and Ministry*) - (*The National Directory - Candidate Path - Basic Standards - Spiritual Dimension*).

The Aspirant is to serve at the altar. The pastor and the parochial staff are to evaluate the aspirant's presence in the sanctuary and assist him when necessary.

Ministry of Charity (Justice)

The Aspirant is to instruct children, adolescents, or adults in the parish community. When he is not attending to the catechetical needs of the community, the Aspirant is ministering in his home parish under the direction of his pastor. A minimum of 2 hours per week is devoted the munera of charity.

Year II Aspirants minister as catechists, adult faith formation moderators, R.C.I.A., R.C.I.C., and youth ministry

Prayer Life

The pastor is to evaluate how well the Aspirant has integrated his active and interior life.

Other

The pastor is to meet with the Aspirant and his family sometime during the year. (*The National Directory - Candidate Path - Basic Standards - Spiritual Dimension*).

Evaluations

The pastor is to submit an assessment in **December**. An end-of-year assessment is due in **June**.

Formation Team Member's Assessment

Aspirants and candidates are interviewed by formation team members periodically throughout the year. In January, the team reviews the course evaluation, seeks information from both the aspirant/candidate and his wife regarding their progress in the formation program, and makes recommendations to assist the aspirant/candidate with his ongoing formation. In June, after consulting with other appropriate sources of discernment, e.g. the faculty, the pastor, the wife, and the candidate himself, the formation team members present a summary of the information to the candidate with a final recommendation from the Director of formation. The summary with its recommendation is presented to the Rector of the seminary who reviews the information and determines whether to advance the candidate to the next year or recommend an alternate program.

Interviews are scheduled regularly with the aspirants and candidates. The director of formation and those who collaborate with him address concerns and become collectively aware of their common collaborative role in assisting, counseling, and assessing the aspirant and candidate. This responsibility is of utmost importance. Due care is taken to preserve the confidentiality of spiritual direction at these interviews. (National Directory, par 226).

The Director of Formation and the members of the formation team, conscious of their serious responsibility to build up the Body of Christ, exercise their duty in the faith that God will not allow the Church to lack ministers if the worthy are promoted and those who are not suited to the ministry are guided with fatherly kindness.

MINISTERIAL ASSESSMENT [IN GENERAL]

Before an Aspirant is admitted to Candidacy or installed as a Reader, the members of the formation team, the pastor, and the members of the Board of Scrutinies determines the aspirant's suitability for the ministry by the following criteria:

1. He regularly attended classes and participated, as required, in all aspects of the Diaconate Formation Program: spiritual, theological, and pastoral.
2. He completed all written assignments;
3. He has an approved Spiritual Director whom he consulted on a monthly basis;
4. He attended Liturgy as often as possible in his parish or at a parish near his job and frequents the Sacrament of Reconciliation monthly;
5. He has the support of a sponsoring pastor, parish community, and his family;
6. He has met the prescribed number of hours required in Pastoral Outreach [Pastoral practicum].

ADMISSION TO CANDIDACY

Before being admitted to Candidacy, an Aspirant:

1. has received a better than satisfactory report from his professors regarding his understanding of the material presented in class;
2. has knowledge [understanding] of and demonstrated the ability:
 - a. to prepare the altar and sanctuary for Liturgy;
 - b. to read the Ordo;
 - c. to arrange the Lectionary and Sacramentary for Liturgy;
 - d. to read the liturgical calendar and to set the proper liturgical vestment;
 - e. to know the names of the vessels, liturgical symbols;
 - f. to return vessel and vestments to their proper place;
 - g. to purify the sacred vessels after Liturgy.
3. prays the Liturgy of the Hours on a daily basis; and attends liturgy as often as possible
4. has met the required number of hours for pastoral outreach.

MINISTRY OF READER

Before being installed as a Reader, a Candidate:

1. has received a better than satisfactory report from his professors regarding his understanding of the material presented in class;
2. can proclaim the Word of God clearly, authentically, and distinctly;
3. can serve in the sanctuary with poise and ease;
4. has a familiarity with the Lectionary;
4. prays the Liturgy of the Hours daily;
5. gives evidence of a devotion to the Word of God by reading and reflecting on scriptural passages *Lectio Divina*;
6. has a willingness to share the Word of God with others;.
7. continues to maintain a balance among family, job, and formation;
8. articulates a good understanding of the deacon's role in the today's church;
9. has established qualities of a good deacon-candidate:
10. can work with others;
11. is a spiritual person;
12. is highly sensitive, perceptive, and accepting;

MINISTRY OF READER

13. can work hard at building a positive team climate;
14. can be very generous with his time and energy; sees himself as a self-giving, "good person;" and
15. finally has a high energy-level and puts a high priority on family.

ASPIRANT'S SELF-ASSESSMENT AND WIFE'S ASSESSMENT

Aspirants annually evaluate the spiritual, theological, and pastoral progress they have made since entering the formation program. The wife likewise evaluates the effect the formation program has had on her and her family and permits the husband to continue with his formation as a Candidate. .

Section 11

DIACONATE FORMATION PROGRAM

Archdiocese of New York

THE ASPIRANT and HIS WIFE

ANNUAL RETREAT...Aspirants and their wives must attend an annual weekend retreat (Friday - Sunday) each year with members of the Aspirant community. Failure to do so will require a leave of absence for at least one year.

ATTENDANCE - Aspirants must attend all class sessions, Friday formation evenings and Saturday formation days, the annual retreat, ministry days, and the diaconate ordination.

An aspirant who cannot attend a scheduled activity because of **illness or a job conflict** is to call the **Formation Office (914) 367-8269 or 8270 on the day of the absence**. Please leave your name, and the reason(s) for your absence on a voice message. As a follow-up, **on the evening of your return to the formation program**, please provide a **letter** addressed to the Director indicating **the date(s) of your absence and stating the reason(s) for the absence**. Please present your letter to the attendance coordinator at sign-in.

If an aspirant knows has a **conflict** because of a planned event in the future, he is to make an appointment with the Director to personally inform him of the situation. As a follow-up, **on the evening of your return to the formation program**, please provide a **letter** addressed to the Director indicating the date(s) of your absence and stating the reason(s) for the absence. Please present your letter to the attendance coordinator at sign-in.

The aspirant who cannot attend a class(es) is responsible to contact the instructor, explain the reason(s) for the absence, and request information on the information covered so as to prepare himself for the next class by keeping up with the assigned reading and/or written assignment.

Prolonged sickness or excessive absence [2 or more absences per trimester] due to a family or job conflict will require that the aspirant take a temporary leave of absence from the formation program.

ATTENDANCE OF WIVES

Aspirants' wives must attend the annual Orientation evening, Saturday formation days (St. Ephrem, St. Lawrence Day), the annual retreat, ministry days (Admission to Candidacy, Ministries of Lector and Acolyte), and the diaconate ordination.

These gatherings provide an opportunity for the wife to grow spiritually, to dialogue with deacon wives, to learn about the formation process and their future role as a deacon's wife, and to celebrate with the family members of candidates who have advanced to the next level of their formation prior to ordination.

Wives of aspirants and candidates are most welcome to attend classes on either Monday, Tuesday (Poughkeepsie), or Wednesday evenings. They are also encouraged to participate in the Wednesday liturgy with their husband.

CANCELLATION OF CLASSES.

In the event of a snow storm or if very icy conditions exist (especially in the northern region), the following events will occur:

(1) **the Director will leave a voice message** indicating whether or not classes will be in session or are cancelled for that evening. Aspirants are **to call the Formation Office (914) 367-8269 after 3 pm.**

(2) **a telephone chain relay** is also used to communicate information to students by students. The aspirant who is first on the chain relay list will personally contact the next aspirant to inform him of any changes or important information. If an aspirant does not personally speak with another student, he is to leave a message on his voice mail and proceed to call the next student on the list, leave a message if no one is available and continue the same process until he reaches someone who can then continue the chain.

COMMUNICATION

The Director will e-mail aspirants on a regular basis regarding program information, schedule changes, or updates on diaconal ministry throughout the country. If you do not have an email, please contact a classmate who can contact you in the event of important program changes or provide you with a copy of the email sent.

DRESS CODE: Aspirants are to dress neatly. Sport pants (not jeans), shirt, tie and shoes (not sneakers or loafers) **would be standard for Monday (Tuesday) and Wednesday evenings.** Moreover, an aspirant or candidate assigned to be a leader at Evening Prayer or Reader at Liturgy or who assumes any leadership role is to wear a jacket, sport pants, shirt, tie and shoes.

FORMATION DAYS/EVENINGS...are conference days that focus on a spiritual, pastoral or diaconal issue. They are scheduled on Friday evenings or Saturdays throughout the year.

Attendance is required. Please refer to your annual calendar for specific dates. Formation evenings we will begin with Evening Prayer at 6:40pm in the Deacon Chapel of Saint Joseph's Seminary.

Friday formation evenings and Saturday formation days are less formal. No tie is required. However, casual, neat pants with a sports jacket is expected. **No jeans, sneakers, or zippered jackets.**

INTELLECTUAL FORMATION

“Intellectual formation is a necessary dimension of diaconal formation insofar as it offers the aspirant... a substantial nourishment for his spiritual life and a precious instrument for his ministry. It is particularly urgent today, in the face of the challenging of the new evangelization to which the Church is called at this

difficult juncture of the millennium. Religious indifference, obscuring of values, loss of

INTELLECTUAL FORMATION

ethical convergence, and cultural pluralism demand that those involved in the ordained ministry have an intellectual formation which is complete and serious”

[Ratio Fundamentalis Institutionis Diaconorum Permanentium, par 79].

MONTHLY SPIRITUAL DIRECTION... enhances the spiritual formation program by providing an opportunity to discuss and reflect on a component of diaconal life. Deacon Vincent Laurato will conduct the spiritual sessions at the Dunwoodie venue and Msgr. Martin at the Poughkeepsie venue. They are the Spiritual Advisors for the formation program. Conferences are regularly scheduled on Monday (Tuesday) evenings throughout the year. Please refer to your annual calendar for specific dates.

MINISTERIAL STEPS TO THE SACRED ORDER OF DEACON

ADMISSION TO CANDIDACY...At the beginning of the **third year of formation**, a public ceremony celebrates not only the intention of the Aspirant to continue, but the approval given to him by the Rector to advance in his preparation toward the Sacred Order of Deacon.

MINISTRY OF READER...During the First Trimester of the **third year** of formation, the Candidate is installed as a Reader. This ceremony is the Church's public commissioning of the Candidate to serve the People of God as a Proclaimer of the Word of God.

MINISTRY OF ACOLYTE...During the First Trimester of the **fourth year** of formation, the Candidate is installed as a Minister of the Eucharist. He is commissioned to assist in the distribution of Holy Communion during Mass and bring Communion to the sick in hospitals, nursing homes, and to those who cannot attend the parish liturgy.

ORDINATION TO DIACONATE...Upon successful completion of the spiritual, theological and pastoral requirements and with the consent of his wife, the Candidate is called by the Rector of St. Joseph's Seminary, in the name of the Cardinal Archbishop, to the Sacred Order of Deacon. The Candidate declares that he is "ready and willing" to become a visible sign of Christ, the Servant-Healer, to the People of God in the Archdiocese of New York.

The candidate will draw new strength from the gift of the Holy Spirit. He will exercise his duties as a Minister of Word, of Altar, and of Charity with humility, compassion, and gentleness. He will make himself a servant to all. He will faithfully live out his calling as a minister of service and enthusiastically collaborate with the body of priests who sacramentally reach out to the People of God on behalf of the Ordinary.

The spiritual foundation established during his formation years will help to make him a holy witness of the Gospel. At the time of his ordination, the Candidate will be reminded:

“Receive the Gospel of Christ whose Herald you now are.

Believe what you read;

Teach what you believe;

And **Practice** what you teach.”

PASTORAL FORMATION

“In the wide sense, pastoral formation coincides with spiritual formation: it is formation for an ever greater identification with the diakonia of Christ. . . In

the strict sense, pastoral formation develops by means of specific theological discipline and a practical internship” [Ratio. . . par 85].. . . a practical internship should be provided for each candidate to permit him to meet in the field what he has learned in his study. It must be gradual, tailored to the individual and under continual supervision. For the choice of activities, account should be taken of the instituted ministries received, and their exercise should be evaluated” [Ratio. . . par 87].

An aspirant will be out of his home two evenings during the week plus an occasional Friday or Saturday. Therefore, it is important to note that the aspirant is not expected to maintain the same parish commitment he had prior to his admission into the formation program. Liturgical assignments in the parish, such as, Reader or Eucharistic Minister at Mass, are not considered an integral part of pastoral formation.

The pastoral outreach formation is an opportunity to put into practice the theories studied, and to help develop pastoral skills under the guidance of the pastor/supervisor. It is very important to be conscious **to establish a balance** among job responsibilities, family obligations, and involvement in pastoral outreach formation. The *Ratio* states:

At the same time as (and possibly in relationship with) the teaching of pastoral theology, a practical internship should be provided for each candidate, to permit him to meet in the field what he has learned in his study. It must be gradual, tailored to the individual and under continual supervision. For the choice of activities, account should be taken of the instituted ministries received, and their exercise should be evaluated (§ 87).

The following apostolate is assigned to the **Aspirants**:

First Year Aspirants: Home shelter ministry with the Renewal friars in the South Bronx (Padre Pio Shelter) and in Yonkers (Casa Juan Diego). Upstate Aspirants likewise assist at a local shelter for the homeless.

Second Year Aspirants: Catechetical instruction, Adult Faith Formation or the R.C.I.A.

The following apostolates are assigned to the **3rd and 4th years**:

Third Year Candidates: Hospital Ministry. In the lower counties the men minister at Westchester Medical Center. In the upper counties the men minister at Vassar or Benedictine Hospitals.

Fourth Year Candidates: Ministry at Calvary or Rosary Hill

PATHS OF FORMATION

Aspirant Path: “The goal of a “suitable human dimension” is to help the deacon develop “his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus [the] Christ.”

The Aspirant Path in formation is also a time for a married aspirant and his wife to assess the quality of their relationship and consider the ramifications of his possible ordination to the diaconate for their married life. For the single aspirant, it is a time to discern his capacity and receptivity for celibacy. [N.D. 189-190].

Candidate Path: “Emphasis needs to be placed upon his relational and collaborative qualities and skills, especially his strengths and limitations in this regard. During the Candidate Path the candidate also needs to acknowledge his giftedness and to develop the habit of authentic self-criticism in light of the Gospel. He must learn how to balance his personal, familial, work and ministerial responsibilities.” [N.D. 215].

REPORTS AND REFERENCE MATERIAL: Reports and Projects are not to be hand-written. They are to be typed, double-spaced, with an 1.5" margin on the left side and a 1" margin on the right side; 1" from the top and bottom of the page.

We have the **Corrigan Library** at our disposal. The book collection of almost 81,000 volumes, including over 13,000 bound periodicals, reflects more than a century of collection-building by scholars, librarians, and benefactors. Currently, the library purchases at least 1,000 volumes each year to add to the core collection and subscribes to more than 260 periodicals.

The library is now "online." that is, has tapped in via phone lines to the bibliographic database maintained by the Multi-Public Access Library System (MPALS). Using any of the five terminals provided, library patrons can search the complete catalogued holdings of our own library, as well as the holdings of more than 25 other area libraries and library systems. Access to online periodicals and newspaper indices is also included.

Library Hours are as follows:

Monday - Friday	8am - 5pm
Saturdays	10am - 3pm

The library will be closed for the following holidays/holydays: Columbus Day, Thanksgiving Weekend, Immaculate Conception, and Christmas Week.

If an aspirant or candidate copies material from a primary or secondary reference source and does not acknowledge the reference of that material in his research paper, the writer will receive an F for the research project and will be required to rewrite the paper within two weeks of the completed trimester. He will also be required to take an online course similar to the course offered in the formation program and be required to pass that course before proceeding onto the next year of formation.

SPIRITUAL FORMATION

"To act justly and to love mercy and to walk humbly with your God" [NIV]
(*Micah 6:8b*).

The goal of Christian spiritual formation is union with God in Christ. As with all other Christians, the aspirant or candidate's spiritual life, founded on his baptism, should be centered in the Paschal Mystery of Christ. His faith should be constantly nourished by reading and meditating on the Scriptures. His activity should be enlivened and strengthened by regular participation in the sacraments, especially the Eucharist and the Sacrament of Reconciliation.

Spiritual formation is the keystone of the diaconate formation program. The diaconate is meant to enhance the Church to which the aspirant or candidate is committed for life, the parish for which he provides a visible sign of service, and the person of the deacon and his family. Spiritual growth of the aspirant / candidate, his wife, and family is integrated into the total formation program. Theological knowledge and pastoral experience will naturally enter into the aspirant or candidate's prayer life.

"The element which most characterizes diaconal spirituality is the discovery of and sharing in the love of Christ the servant, who came not to be served but to serve. The aspirant / candidate must therefore be helped progressively to acquire those attitudes which are specifically diaconal. . . simplicity of heart, total giving of self and disinterest for self, humble and helpful love for the brothers and sisters, especially the poorest, the handmaid of the Lord, be present on this journey and be invoked as mother and auxiliatrix in the daily recitation of the Rosary" [Ratio Fundamentalis Institutionis Diaconorum Permanentium, par. 72].

WEEKLY PROGRAM

MONDAY (TUESDAY) SCHEDULE

6:40pm Evening Prayer in Chapel *Visperas Capilla de los Diaconos*
The Holy Rosary in October / Stations of the Cross in Lent
7:00 pm Conference
7:25 pm Class session #1 *Clase primera*
8:50 pm Class session #2 *Clase segunda*
9:55 pm Night Prayer *Completas Capilla de los Diaconos*

WEDNESDAY SCHEDULE

6:40 pm Mass in Sts. Peter & Paul Chapel *Misa (Capilla central)*;
OLL's chapel, Poughkeepsie
7:25 pm 1st period Class *Clase primera*
8:50 pm 2nd period Class *Clase segunda*
9:55 pm Night Prayer and Dismissal *Completas Capilla de los Diaconos*

Revised 8/24/2010

TEXTBOOKS

*Anglo/Hispanic Formation Programs
Dunwoodie / Poughkeepsie Venues
Formation Year 2011 -2012*

Year 1

<u>Course Title</u>	<u>Textbook(s) Information</u>
Introduction to Scripture	<u>Reading the Old Testament</u> Lawrence Boadt, CSP ISBN 0-8091-263-1 Paulist Press <u>Understanding the Scriptures</u> Scott Hahn The Didache Series 2005 <u>The Great Themes of Scripture</u> Richard Rohr/Joseph Matos St. Anthony Messenger
This textbook will be used for the following scripture courses:	> Introduction to Scripture > Pentateuch and Historical Books > Prophets and Wisdom Literature
Other scripture reference materials:	>The New Jerome Biblical Commentary > <i>Dei Verbum</i> of the Second Vatican Council >The Interpretation of the Bible in the Church (The Pontifical Biblical Commission)
The Catholic Study Bible – NAB – Study Edition	<u>The Catholic Bible – Study Edition</u> New American Bible Translation ISBN 0-190528405-4 LTP
<i>Introduccion a las Escrituras</i>	<i>Teacher notes</i>
Introduction to Spirituality	<u>Catholic Study Bible</u> The Book of Exodus LTP
Prayer: Private and Public	<u>Catechism of the Catholic Church</u> ISBN 1-57455-110-8 English 1-57455-818-5 Spanish LTP <u>Called to be Holy</u> Archbishop Timothy Dolan

Prayer: Private and Public
to

Our Sunday Visitor 2005

**Praying Scripture for a Change: An introduction
to Lectio Divina**

Dr. Tim Gray

Praying Constantly-Bringing Your Faith to Life

Fr. Benedict Groeschel, CFR 2010

Our Sunday Visitor

La Oracion: Personal y Publica

Aprender a orar (Learning to Pray)

Por que (y como) rezo Why (How) To Pray

Claves para lo oracion (Keys to Prayer)

LTP

Dogmatic Theology

Revelation and Creation

Textbooks:

The Catechism of the Catholic Church.

Vatican Council II: The Conciliar and Post-Conciliar Documents

Faith Seeking Understanding: An Introduction to Christian Theology

Daniel Miglione

Introduction to Theology

Textbook:

The College Student's Introduction to Theology-

Thomas Rausch, SJ. –

The Liturgical Press

Spirituality

Course: Liturgy 1(The Divine Office)

One Volume Breviary (Liturgy of the Hours)

A School of Prayer-An Introduction to the

Divine Office

History of Christian Spirituality –

Fr. Cameron

General Reference Textbook

Catechism of the Catholic Church

Liturgical Celebrations

Liturgy 2 The Mass

The Mystery of Faith: A Study of the Structural
Elements of the Order of the Mass

Lawrence Johnson – Federation of Diocesan

Liturgical Commission

The Mass: The Glory, the Mystery, the

Tradition. Cardinal Donald Wuerl

and Michael Aquilina 2010

Preparing the General Intercessions – Michael
Kwaitera – Liturgical Press.

TEXTBOOKS
Aspirant Path
Year II Formation

The following books and documents are to be part of your home library. The Aspirant is expected to be familiar with the contents/themes of each of these documents at the conclusion of the Aspirant Path. Several of these documents are used as references in the courses undertaken during the Aspirant Path.

Vatican Council Documents

Lumen Gentium
Ad Gentes
Gaudium et Specs

Congregation for the Clergy

Directory on the Ministry and Life of Permanent Deacons 1998

Congregation for Education

Basic Norms for the Formation of Permanent Deacons 1998

Apostolic Letters

Sacrum Diaconatus Ordinem – Paul VI – 1967
Ad Pascendum – Paul VI – 1972
Ministeria Quaddem – Paul VI – 1972

Apostolic Constitution

Pontificalis Romani Recognito (1968)

Post Synodal Apostolic Exhortation

The Vocation and Mission of the Lay Faithful in the Church and in the Modern World
(Christifideles Laici) (1988)

USCCB Reference Books

Service Ministry of the Deacon

Rev. Timothy J. Shugrue
1988

Foundations for the Renewal of the Diaconate

Anthology
1993

**The National Directory for the Formation and Ministry of Permanent Deacons in
the United States**

2005

DIACONATE FORMATION PROGRAM
Archdiocese of New York

Textbook Order Information

Alba House	1-800-343-2522
Ave Maria Press (Parish Ministry Resources)	1-800-282-1865 (Ext. 1)
Ignatius Press	1-800-651-1531
Liguori Publications	1-800-325-9521
Liturgy Training Publications	1-800-933-1800
Loyola Press	1-800-621-1008
Pauline Books and Media > Official Documents of the Catholic Church	1-800-872-5852
Paulist Press	1-800-836-3161
Resource Publications, Inc > Resources for Ministry, Worship and Education	1-888-273-7782
Sheed & Ward	1-800-558-0580
St. Joseph's Communication (EWTN resource)	1-800-526-2151
The Liturgical Press Books > Michael Glazier Books > Pueblo Books	1-800-858-5450
Theological Book Service	1-800-558-0580
United States Catholic Conference > Publishing Services > Publications and Videos	1-800-235-8722