



**SAINT STEPHEN  
DEACON & MARTYR**

**PERMANENT DIACONATE  
FORMATION DIRECTORY**

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## Preface

Jesus the Christ, on the night He was betrayed, established the sacramental and communal Church with the First Eucharist. In the first generation of the Church, the Holy Spirit led the Apostles to select seven men as “deacons” who could free the bishops of their more secular and temporal duties. Historical testimony of the generations that followed shows that the deacon had a special link with the bishop, as the diaconate quickly became a recognized and important office in the Church.

In the centuries that followed, the Church continued to grow under the guidance of the Holy Spirit. Likewise, the work of the deacons evolved into three major areas: liturgical, doctrinal, and charitable. In regard to liturgy, they fulfilled such roles as proclaiming the Gospel at Holy Mass and exhorting the faithful, directing the Prayers of the Faithful, assisting the celebrant at the altar, and distributing Holy Communion. In regard to doctrine, teaching duties for deacons included giving instructions to prospective converts for initiation into the Christian community. In regard to charity, the work of the deacons consisted of reporting the needs of the community to the bishop and bringing his response and assistance to those in need and want.

Over the centuries, the diaconate was displaced by seminarians in their final year of preparation for the priesthood. These were termed “transitional” deacons.

In Rome, in 1959, Caritas International requested that the “permanent” diaconate be restored and from 4-16 October 1963, the subject was discussed during the deliberations of the Second Vatican Council. On 29 September 1964, in four separate votes, the Council Fathers approved the restoration of the diaconate as a permanent Order, in its own right, a full part of the three-fold hierarchy of Holy Orders: bishop, priest, and deacon.

On 18 June 1967, Pope Paul VI issued “*Sacrum Diaconatus Ordinem*,” a document that re-established the permanent diaconate for the Western Church. In May of 1968, the Roman Catholic bishops of the United States petitioned the Holy See for permission to restore the diaconate in our country. The Apostolic Delegate informed our bishops on 30 August 1968 that Pope Paul VI had acceded to their request. The National Conference of Catholic Bishops created a standing committee on the diaconate in November 1968. Beginning in 1971, with *Permanent Deacons in the United States: Guidelines on their Formation and Ministry*, the committee published a lengthy series of monographs as a national catechesis on the diaconate. Following the direction of the Second Vatican Council, the Archdiocese of Atlanta re-established the diaconate with the ordination of its first deacons in 1977.

This *Roman Catholic Archdiocese of Atlanta Policies and Procedures Manual for Deacons (PPM)* reflects many hours of prayer, discussion, study, and collaboration among many people within the Archdiocese of Atlanta. This PPM was created to bring into compliance a diaconate that reflects the *Basic Norms for the Formation of Permanent Deacons* and *The Directory for the Ministry and Life of Permanent Deacons*, two documents given to the Universal Church (respectively) by the Congregation for Catholic Education and the Congregation for the Clergy (1998).

With the promulgation of the *General Instruction of the Roman Missal* (19 March 2003), the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*

(26 December 2004), and the installment of Archbishop Wilton D. Gregory as the 6th Archbishop of the Archdiocese of Atlanta (January 17, 2005), this *Roman Catholic Archdiocese of Atlanta Policies and Procedures Manual for Deacons* has been developed and published. It is a living document, to be revised as the diaconate continues to evolve in our diocese and continues to strengthen the ministerial life of the Universal Church.

This Manual, along with the Directory of Policies and Procedures, represent a total plan for the diaconate in the Archdiocese of Atlanta.

## Inquiry, Discernment and Selection

### **Section A. Norms**

- The inquirer who seeks consideration for ordination to the permanent diaconate needs to enter into dialogue with his parish
- It is the pastor who is required to initially present him for diaconal formation. (174)<sup>1</sup>
- A formal application process, as well as a committee on admission and scrutinies, should be in place to review and nominate applicants. (175, 284)
- As part of the application process, those charged with admission must – with appropriate care for confidentiality and manifestation of conscience – explore for the presence of canonical impediments to ordination. If canonical dispensations are required, these must be obtained before admission to aspirant formation. (176)
- Required application documents are listed in paragraph 178.
- With acceptance into aspirant formation, the admission process continues with an assessment of readiness for entrance into the candidate path in formation. (181)

### **Section B. Overview and Structure:**

The recruitment and selection of qualified men as candidates for the diaconate is a collaborative ministry between the Office of Permanent Diaconate, the Archbishop, and the respective Pastors in the Archdiocese of Atlanta.

The first personal stir of a possible vocation to the diaconate often begins with the seeking of information about the diaconate and formation. The Inquirer usually enters into dialogue with his parish since it is the pastor who is required to initially present him for diaconal formation. The Office of Permanent Diaconate coordinates all the activities of the inquiry path - from promotion and recruitment, to clarifying criteria and diaconal roles, and eventually to recommending successful inquirers to the Archbishop.

It is critical that sufficient time be allowed for in depth discernment, not only on the part of the potential applicant but also for his Pastor, before any recommendations are made to the Diaconate Advisory Board. Pastors should be alerted at least six months prior to a formal request from the Diaconate Advisory Board for a list of potential candidates.

The assistance of the Parish Community in this process is absolutely necessary. In many cases the Pastor may know very little about the potential candidate, especially in the case of a newly appointed pastor. This can be accomplished by soliciting input from the Pastoral Council and the leaders of the various ministries. Input from other clergy in the parish is also important. There should be particular emphasis on sacramental activities and on service activities - both within and outside the Parish.

The pastor should personally invite those recommended to receive information regarding the diaconate.

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<sup>1</sup> Numbers in ( ) refer to *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*.

What is the Diaconate....What is expected of the Deacon....What is involved in becoming a Deacon....What is expected of the Deacon's spouse and family, etc.

Upon nomination by the pastors of the Archdiocese, inquirers and their wives are invited to a series of discernment gatherings and workshops. Usually these sessions are four (4) hour periods of information and discernment. The content and processes associated with the discernment experiences are driven by the *Demonstrated Standards of Readiness* recommended by the NCCB Bishop's Committee on the Diaconate. These are minimum standards established for successful inquirers. Figure 1 (in the Table of Figures) outlines these expectations.

The Inquiry-Discernment period leads ultimately to a formal application and interview process for the applicant and his wife. The Admissions and Scrutinies Committee then makes nominations to the Archbishop. The Archbishop makes the final decision whether to admit an applicant into the Aspirant path.

### **Section C. Plan for Learning – Inquiry/Discernment**

The information/inquiry sessions are designed to create a climate in which both the Inquirer and the Archdiocesan Church are able to enter into an intensive mutual screening process.

This process consists of five (5) three to four-hour sessions as indicated below. All sessions typically end in reflection with suggestions for journaling during the intervening time period.

Topics to be addressed in Discernment Gatherings:

- The Inquirer is introduced to the role and function of the deacon in the church.
- Given a focus on The History, Theology, and Doctrine of the Diaconate
- The Inquirer and his wife begin to deepen their understanding of the will of God for themselves as they share feelings about the challenges and opportunities for the post-Vatican II Church and the diaconate in the third millennium.
- Inquirers and wives explore the life and ministry of the deacon from the pastoral contexts of Word, Liturgy, and Charity.
- Inquirers and their wives will be exposed to the spirituality of the Permanent Diaconate
- A review of the impact of formation and the vocation of the Permanent Diaconate on wives and families will be presented and discussed
- An overview of the spiritual, intellectual, and pastoral dimensions is presented.
- The Inquirer and his wife are presented with a view of the deacon as person of God, called to fulfill a specific role within the church.
- A detailed review of the application and formation process.

### **Section D. Assessment and Documentation**

#### Documentation

An electronic database at <http://deacons.archatl.com> has been established to manage the body of necessary information that is obtained from the various sources cited above. In addition, interviewers complete the Standards of Readiness Rating Form (Figure 2) for each applicant and an interviewer Assessment of the Dimensions of Formation (Figure 3), thus producing an estimate of the attainment of the projected minimum outcomes.

### Pastor Participation

At every level of formation it is imperative that good input is received from the Pastor of the Inquirer, Aspirant or Candidate.

Failure to receive the requested endorsement form (Figure 2) from Pastors, or their delegate, will result in the individual not proceeding to the next level of formation.

### Judgments and Nominations

The Archdiocesan Admissions Committee develops a process for reviewing the application and all of the other assembled information on the applicants. Having collated the assembled information, the Admissions and Scrutinies Committee enters a period of study and review. The Committee then nominates to the Archbishop only those applicants whom they have judged as possessing the necessary qualities for entrance and successful completion of the aspirant path.

### Decision

The Archbishop is the one who makes the final decision whether to admit an applicant into the Aspirant path. Acceptance into the aspirant level does not presume admittance Candidacy.

## Aspirant Path

### **Section A. Norms**

- The aspirant path is primarily a time to discern the readiness of the aspirant to be nominated to the diocesan Ordinary for acceptance into the candidate path in diaconal formation. (182)
- A handbook should be available to aspirants detailing the components of the program, rationale and guidance for assessment, and the expectations and responsibilities of the aspirants, including the wife of a married aspirant. (184)
- The aspirant phase, which will ordinarily last one year, involves discernment with emphasis on spiritual readiness, intellectual capacity, and pastoral abilities. (185)
- The aspirant path must create an environment in which the wife of a married aspirant can give her consent to her husband's continuance in formation. More essentially, it must ascertain her compatibility with her husband's diaconal vocation and eventual ministry. (186)
- The objectives and content for intellectual formation at the aspirant level should communicate a deeper knowledge of the faith and church tradition, as well as diaconal theology and spirituality, and should include meetings for prayer, instructions, and moments of reflection that will ensure the objective nature of vocational discernment. (196)
- The conclusion of the aspirant path in formation is determined through a formal assessment conducted by the Scrutinies and Evaluation Committee. (198)
- After the aspirant path is completed, the aspirant is selected by the Archbishop. The aspirant then begins the candidate path in formation with the Rite of Admission to Candidacy, which is to be celebrated as soon as possible and in a proper manner. (201)
- A retreat should precede the Rite of Admission to Candidacy.
- A certificate indicating the reception, date, place, and the name of the presiding prelate must be prepared and signed by the chancellor and officially sealed. This document is to be maintained carefully in the candidate's personal file and recorded in the diocesan book on ministries and ordinations. (203)

### **Section B. Requirements and Screening Procedures**

#### Who Can Apply for Admission to Aspirancy

- A man in good standing in the Church, having been a member for not less than five (5) years and in the Archdiocese of Atlanta not less than three (3) years.
- He must be at least 30 years of age if he is single and at least 35 if he is a married; and no more than 57 years of age on the date the Aspirancy year begins.
- A citizen of the United States of America or a Permanent Resident holding a valid "Green Card."
- Have stable employment and a fiscally sound financial history.

- Be without a criminal record.
- Possess a minimum of a high school diploma and be capable of college level studies.
- Must be able to read, write and speak English. However, papers may be written and submitted in Spanish if that is the applicant's first language.
- If married, there must be evidence of a stable and growing marriage relationship. The applicant must be in a valid Sacramental marriage recognized by the Roman Catholic Church. His spouse must be willing to support her husband actively through formation and in his ministry.
- Married men should be married at least five (5) years and living examples of the Sacrament.
- Married men with young children must not deprive their children of adequate quality time with their father, nor place an undue burden on their wives.
- Single men must be committed to a life of celibacy subsequent to ordination.
- The applicant should possess a history of active participation in pastoral ministry in his parish.
- The applicant must be capable of committing a minimum of two (2) Saturdays per month to formal classroom studies and not less than ten (10) hours per week for additional studies.
- The applicant must be committed to serving the Archdiocese of Atlanta after ordination.

#### Application and Screening Procedures

Upon reaching the application stage, the assessment of an inquirer's readiness is accomplished through processing the following:

- Completion of the Application for Admission to Aspirancy (Appendix A)
- Pastor Endorsement Form (Figure 2)
- Letters of Reference
- Completion of Applicant Personal Narrative within the Application which the applicant describes his faith journey
- Interview of applicant and wife with a Deacon, his wife and a third interviewer in the applicant's home. The interviewers will complete the Interview Standards of Readiness Rating Form (Figure 3) and the Assessment of the Dimensions of Formation (Figure 4)
- A second interview with members of the Admissions Committee
- Assurance of ministry opportunities for an applicant by his Pastor
- Assurance of cooperation from the applicant's Pastor
- Informal assessments offered by members of the diaconal community throughout the inquiry/discernment experience
- Completion of a psychological evaluation and follow-up conference for applicant (and his wife, if married) with an accredited clinical psychologist approved by the Director of Formation. The psychological evaluation becomes part of the applicant's

personnel file, which is to be maintained by the Diaconate Office.

- Completion of other evaluation instruments as deemed necessary;

## **Section C. Plan for Learning – Aspirancy**

### Overview

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

“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 for a thorough discernment of a diaconal vocation. Therefore, it must provide an appropriate initiation into diaconal spirituality; supervised pastoral experiences, especially among the poor and marginalized; and an adequate assessment of the aspirant’s potential to be promoted to candidate formation, and ultimately to ordination. The aspirant path also must enable the 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.

During this period of discernment, 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 also a time to form an aspirant community with its own cycle of meetings and prayer. Finally, 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.”

The formation team of the Archdiocese of Atlanta organizes meetings to accommodate the secular employment, personal, and family commitments both of students and of instructors involved in the aspirant path.

### Structure of Aspirancy Year

In order to foster the appropriate atmosphere for the attainment of the objectives of the Aspirancy Year must be properly structured. This means that:

- Aspirants will meet with their formation team once per month but generally not on the same date that Candidates are meeting
- The core formation team working with the Aspirants is different from the core team responsible for the formation of Candidates
- The Director of Formation remains responsible for the Aspirants
- Aspirants are to be given an Aspirant/Candidate Notebook upon admission to Aspirancy. The Aspirant/Candidate Notebook will contain the information found in the (class year 2010) version found in Appendix B. This Aspirant/Candidate Notebook will foster journaling, reflection and self-assessment
- The formation team’s efforts are to be directed at promoting and assisting discernment for each man
- Aspirants should receive instruction on the need for Spiritual Direction and

provided assistance in the selection of a qualified Spiritual Director from the list of Spiritual Directors appointed by the Archbishop

### Course Curriculum

The course curriculum for the Aspirancy Year shall include:

**MOR 101: Social Doctrine I: Just Faith** (2 hours)

This course introduces students to the Church's social teachings. It explores the key social justice issues of the day and helps the student develop a solid understanding of the Church's preferential option for the poor, the fundamental difference between charity and justice and the role of the deacon as the "Living Icon of Christ the Servant."

**SS 101: Reading Scripture in Context** (2 hours)

This course introduces students to the foundations of the Catholic understanding of Sacred Scripture as Divine Revelation and the soul of sacred theology. It considers questions of scriptural authorship, inspiration, and inerrancy, as well as the relationship between the Divine and Human authors, and the reception and transmission of the Bible in the Church. It will consider the relationship between the Old and New Testaments within God's plan of salvation. It will also provide an introduction to methods of scriptural interpretation, including the four senses of Scripture and the historical critical method, considering questions of literary genres and textual traditions. Sources include scripture itself, as well as magisterial and patristic documents, particularly the Constitution *Dei Verbum*.

**PRO 102: Logic and Metaphysics** (1 hour)

This course will provide a brief introduction into Christian philosophy and its value for the study of theology. It will introduce the fundamental teachings of formal logic, especially treating of the three acts of our reasoning and the products produced by those acts. The course will conclude with an introduction into metaphysics, the study of being as being, to help the students in their further studies of theology.

**CST 101: Introduction to Catholic Spirituality I** (1 hour)

This course serves as an introduction to theory behind and the practice of the techniques of the Catholic spiritual tradition: prayer, asceticism and alms giving. We will look at biblical and doctrinal foundations of the spiritual life. This should include an introduction to the Divine Office.

## **Section D. Assessment and Documentation**

### Collecting Information

Considerable information is already within the student's record once they have reached the Aspirancy. The Aspirant period provides even more opportunity for collecting information toward the core issue - discerning the capability and the readiness of the Aspirant to be nominated to the Archbishop for acceptance into Candidacy.

Sources of information required during the Aspirant path include:

- An endorsement provided by the pastor which includes a reaction of the parishioners (Figure 2)

- Assessments from organized programming in spirituality, basic theology, and social justice, especially faculty (Figure 5)
- Rating responses (Figure 6) from formation team members, class deacon, mentors, and others
- Deacon Mentor's Candidate Evaluation Form (Figure 7)
- Formal assessments of the Scrutinies and Evaluation Committee
- Other anecdotal or incidental information that the formation team may collect

It is significant to note that the Demonstrated Standards of Readiness are established as minimums to be attained and completed during the Aspirant period. These performance outcomes are constant as demonstrations of readiness for Candidacy

Documentation:

An electronic database is maintained to manage the information that is obtained from the various sources cited above. For instance, all members of the formation team complete rating forms (Figure 2) for each Aspirant. This produces a broad-based documental estimate of the Aspirant's attainment of the projected minimum outcome.

Judgments and Nominations:

The Archdiocesan Scrutinies and Evaluation Committee will utilize a defined process for reviewing all the assembled information on the Aspirants. The Director of Formation, on behalf of the committee, prepares a declaration for the Archbishop that outlines the profile of the Aspirant's personality and a Judgment of Suitability.

Decision:

The Archbishop selects those who will be admitted to Candidate formation. Enrollment into Candidate formation does not constitute any right necessarily to receive diaconal ordination.

## Candidacy Path

### Section A. Norms

- The Candidate path is composed of four years of formation (205) following Aspirancy.
- A substantial number of hours of lectures, seminars, and related educational activities are established as specified in the Basic Norms for the Formation of Permanent Deacons. The objective of this requirement is to guarantee the planning and implementation of an integral and substantive program of formation that adequately prepares a candidate to represent the Church as an ordained minister. (206)
- See Figure 8 for Hourly Requirements
- See Figure 9 for Course Listing and applicable Credit Hours by Candidacy Year
- The human dimension of the path in formation continues to develop the human qualities already discerned during the aspirant path, adding necessary skills for an effective and responsible diaconal ministry. (215) In addition to the parish environment, this development extends to the community and into the marketplace realizing that the deacon's role is not limited to the parish, nor it is limited to Catholics but extends to all those in need.
- The spiritual dimension of this path happens through the candidate's meeting regularly with his priest spiritual director, his deacon mentor and those responsible for formation. The goal is for the candidate to increase in holiness; to deepen his prayer life through the Eucharist, the Sacrament of Reconciliation, the Liturgy of the Hours, and devotions; and to acquaint himself with the Catholic spiritual tradition reflected in classic and modern spiritual writings. (216, 217) A class deacon is assigned to each class and remains with that class for the entire Candidacy period. Mentors and course instructors provide periodic feedback for each candidate. In addition, each candidate provides feedback on his mentor. Feedback from or to the spiritual director is held confidential.
- The intellectual dimension of this path in formation introduces the candidate to the essentials of Christian doctrine and practice, including the core areas of theology faithful to the Magisterium of the Church and based on Scripture and Tradition, the documents of the Second Vatican Council, the Catechism of the Catholic Church, and the General Directory for Catechesis. (218, 124)
- See Appendix C for the full course catalog (including Aspirant courses)
- From Scripture, the core studies include the major themes and content of the Old and New Testaments: Christian Scriptures, their stages of formation, and their place at the heart of Scripture. Attention is given to the biblical themes of justice and peace that root and foster Catholic social teaching. (124)
- From dogmatic theology, the core studies include fundamental theology, God as trinity, Christology, creation and the nature of sin, redemption, grace and the human person, ecclesiology (both the Latin and Eastern Catholic Churches), ecumenism and interreligious dialogue, sacraments (especially the Sacrament of Holy Orders and the

- theology and the relationship of the diaconate to the episcopate, the presbyterate, and the laity), eschatology, Mariology, missiology, and Catholic evangelization. (124)
- From moral theology, the core studies include fundamental moral theology, medical-moral ethics, sexuality, and social-ministerial ethics. The social teaching of the Church is presented substantially. (124)
  - From historical studies, the candidate is introduced to the history of the Church through the ages with an emphasis on patristics. The candidates become familiar with the multicultural origins of the Church in the United States (124) and develop an appreciation for the cultural makeup of his archdiocese and his parish.
  - From Canon Law, the core studies include a general introduction and those canons specific to the exercise of the diaconate; in particular, marriage legislation and case sponsor training as well as the obligations and rights of clerics. (124) Additional instruction is offered for specific areas, e.g., marriage preparation, FOCCUS facilitator, etc.
  - From spirituality, the core studies include an introduction to spirituality, to spiritual direction, and to a selection of classic spiritual writers. (124) Candidates are encouraged to read especially the lives of the saints and doctors of the Church.
  - From liturgy, the core studies include an introduction to liturgy and to the historical, spiritual, and juridical aspects of liturgy. (124) As the candidates are instituted lectors and later acolytes, they are encouraged to exercise their ministry regularly if possible. Pastors are contacted at these stages to promote their incorporation into liturgies as opportunities arise.
  - Practicum for the ministry of liturgy include specific training in the functions of the deacon during the Eucharist, Baptism, RCIA, marriage, the rites of Christian burial, and other liturgical ministries of the diaconate. (130) These practicum extend to select special situations, e.g. two deacons serving at the same rite, assisting a bishop, etc.
  - From homiletics, candidates have courses specifically aimed at preparing and delivering homilies with several opportunities for practice and critiques. (130)
  - Pastoral formation includes a wide diversity of pastoral services, including opportunities for theological reflection. Attention is given to the study of the role of culture in human and spiritual formation. (219) Trips to selected Caribbean islands are scheduled to interact with the very poor, ill and impoverished.
  - Each instructor makes a formal report and evaluation of the candidate's academic achievement at the end of the semester. The report is sent to the candidate, the candidate's pastor and kept on file at the Office of the Diaconate for review by the Director and the Candidate Review Board. (225)
  - The responsibility of formation personnel culminates in the preparation of a yearly written report on each aspirant and candidate that is presented to the archbishop through the Director of Formation. (227)
  - The Director of Formation verbally transmits a yearly report to each candidate and reports discrepancies and faults, along with remedial action, as they occur. (228)
  - Scrutinies take place prior to installation into the ministries of lector and acolyte and

prior to ordination to the diaconate. (232) [N.B. The term SCRUTINY in the Concise Oxford Dictionary of The Christian Church reads as follows — In the early Church a term applied to the formal testing to which “catechumens were subjected before their baptism” The word came also to be used of the examination of candidates for Holy Orders.]

- A retreat or day of reflection precedes the reception of the ministries of lector and acolyte. (234)
- An interval of at least six (6) months takes place between the conferring of the ministry of acolyte and ordination to the diaconate. (236)
- A five-day canonical (canon 1039) retreat precedes ordination. (236)
- After the installation into each ministry and after ordination, a certificate is prepared containing the date, place, and name of the installing/ordaining prelate. It is signed and sealed by the chancellor. This information also is recorded in the diocesan book of ministries and ordinations. The Director of Formation also notifies the church in which the newly ordained was baptized so that the information regarding the ordination may be included in that church’s baptismal/sacramental records. The parish of Baptism should notify the Director of Formation when the information has been recorded. All of these canonical documents are transferred as soon after the ordination as is convenient from the formation office to a permanent location among the curia records in the diocesan chancery.

## **Section B. Overview and Structure**

The Candidate continues his discernment of a diaconal vocation and prepares for ordination at this level. In this path the Candidate, himself, is expected to assume the major responsibility for his discernment and development. He progresses deliberately toward the goal of demonstrating an appropriate level of preparedness for nomination to the Archbishop for ordination to the diaconate.

While there is a common goal for the candidacy period, the Roman and national documents describe dimensions of the formation program in which goals are outlined for each of the dimensions. As introduced in Chapter One, there are four organizational and development dimensions which characterize the program for the Archdiocese of Atlanta - Human, Spiritual, Intellectual, and Pastoral. The expected goals within each dimension form the basis for learning plans as well as the basis for annual assessments of growth and development.

### **Dimensional Goal During Candidacy**

***Human Dimension*** - Continue to build on the human qualities already discerned, developing them and adding necessary skills for an effective and responsible diaconal ministry.

***Spiritual Dimension*** - Build a foundation upon which the Candidate may continue his spiritual growth after ordination.

***Intellectual Dimension*** - Obtain the knowledge and appreciation of the faith needed to carry out the ministry of word, liturgy, and charity while giving prominence to sacred Scripture and evangelization.

**Pastoral Dimension** - Increase awareness of the needs and mission of the diocesan Church while engaging in limited pastoral services and opportunities for theological reflection. Increase awareness and knowledge of the particular and distinctive ministry of the deacon.

### **Section C. Plan for Learning – Candidacy**

The formation program for permanent deacons in the Archdiocese of Atlanta promotes the development of the whole person. While presented separately, the four dimensions of formation are interrelated to achieve the intended objectives for the Candidates both through traditional courses and other means. The following sections describe elements of (1) Spiritual and Human Dimensions, (2) Academic or Intellectual Dimension, (3) Pastoral and Diaconal Dimensions,

Formation for ministry begins with human formation and development that aims to enhance the personality of the minister in such a way that he becomes a bridge and not an obstacle for others in their meetings with Jesus Christ. The formation processes are structured to nurture and encourage the participants to develop a series of human qualities which will permit them to enjoy the trust of the community, to commit themselves to pastoral ministry, and to facilitate encounter and dialogue.

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

The formation program of the Archdiocese of Atlanta provides a priest who serves as the program's Spiritual Director. His chief functions include orienting those who serve as Spiritual Directors and offering opportunities for candidates to regularly receive the Sacrament of Reconciliation.

### **Section D. Assessment and Documentation**

#### Academic Assessment

A primary opportunity for assessment of the candidate is within an actual pastoral setting. Can the candidate do that which his training is preparing him to do? Does the way in which he presents himself in pastoral 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 community give evidence of liturgical knowledge and cultural sensitivity? Can he demonstrate a properly formed conscience and moral sensitivity? Can he form others in a convincing, sound manner? This is best accomplished by the Pastor's Endorsement Form (Figure 2)

Another assessment opportunity is theological reflection on his pastoral practice. Here the role of the peer community is of utmost importance. The candidate reports on his field education experience and the community enables him to reflect upon the human, spiritual,

intellectual, and pastoral dimensions of his actions. This format greatly fosters the sense of partnership in assessment.

Another opportunity for assessment lies in the classroom imitation of pastoral practice, whether through case study, role-playing, or some other form of pastoral problem solving. Although not empowered by the sense of immediacy or by connection to a real incident, such simulations can be designed to explore any number of competencies in a structured and progressive program.

For the assessment of the candidate's intellectual formation, traditional examinations or academic papers are necessary, as prescribed by the *Basic Norms for the Formation of Permanent Deacons* of the Congregation for Catholic Education.

A sense of partnership can be fostered by allowing 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 study venture with those charged with his formation. The portfolio developed by Aspirants and Candidates in the Archdiocese of Atlanta is known as the Aspirant/Candidate Formation Notebook. The 2010 version of this Notebook may be found in Appendix B.

A comprehensive and integrative seminar, such as those 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. This model fulfills the requirement of a comprehensive review as required by the *Basic Norms for the Formation of Permanent Deacons*. 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 enculturation of the Gospel," and how successfully he has used "communication techniques and group dynamics, the ability to speak in public, and [the ability] to give guidance and counsel." In such seminars, typically formatted around case studies of a pastoral nature, the candidate has an opportunity to explore pastoral solutions in the presence of his peers, formation faculty, and pastoral supervisors. In the seminar, he is called upon not only to demonstrate an intellectual understanding of theology, but also its application in pastoral practice. He gives and receives feedback, thus demonstrating his competency in such areas as communication and his ability to work constructively within a group. In addition, his pastoral worldview is exposed and assessed and his "pastoral intuition" is honored and challenged. The goal of this comprehensive and integrative seminar is always to project how the candidate will live a diaconal lifestyle and ministry.

### Vocational Assessment

Interviews should be scheduled regularly with the candidates and their families, their pastors and pastoral supervisors, members of the faculty, and mentors. The Director of Formation and those who collaborate with him should gather at regularly scheduled times to stay informed about a candidate's progress. They should address concerns and become collectively aware of their common collaborative role in assisting, counseling, and assessing the candidate. This responsibility should be regarded as their most important task. Due care must be taken, however, to preserve the confidentiality of spiritual direction in these proceedings.

The responsibility of formation personnel culminates in the preparation of a yearly written report on each candidate. This report, which is to be presented to the diocesan bishop, provides a synthesis of the candidate's achievements and limitations, particularly in reference to his human, spiritual, intellectual, and pastoral readiness for continuation in the formation process and, ultimately, for nomination to ordination. The written report is to be maintained in the candidate's personal file, where accumulated reports can be compared to ascertain patterns of growth or regression, as well as new areas for affirmation or concern.

The Director of Formation must transmit this report verbally to the candidate. It should be made available to the candidate's spiritual director, whose "task is that of discerning the workings of the Spirit in the soul of those called and, at that same time, of accompanying and supporting their ongoing conversion." It may be helpful to share the report with the candidate's pastor, if he did not participate in the formal review. Finally, the Director of Formation also will share this report with the Admission and Scrutinies Committee, especially in its deliberations regarding admittance to the ministries of lector and acolyte, and ordination to the diaconate.

If a candidate does not possess the necessary human, spiritual, intellectual, or pastoral qualities that will allow him to minister as a deacon in a collaborative and effective way, it is only just to the individual and to the Church to communicate this to him as early as possible and in a constructive manner. Sometimes the evaluation consensus clearly indicates termination of formation or a refusal of recommendation for ordination. Candidates who lack positive qualities for continuing in the formation process should not nourish false hopes and illusions that could damage themselves as individuals, their families, their peers, or the Church. A general guideline for the process to be followed by the Director of Formation in dealing with these and similar cases may be found in Appendix C.

When necessary, while using those guidelines and with the approval of the Archbishop, the candidate should be advised to leave formation. Although no one has an inherent right to continue in formation or a right to be ordained, the reasons for this decision should be shared with the candidate with pastoral sensitivity and a fair hearing should be given to his own assessment of the situation, as well as to that of others who may wish to speak on his behalf.

In situations of doubt about the readiness of a candidate to be called to ordination, or about his progress in achieving appropriate levels of adult formation, the Archbishop may consider a period of probation or a pastoral year. This time, however, should be specifically limited, not left open-ended. Likewise, appropriate supervision is absolutely necessary during this period to bring about needed growth and provide suitable information on which to base a judgment. It will be helpful, therefore, to prepare a written plan of action indicating the goals to be achieved, the actions that will be followed to meet the goals, and the means of evaluating and verifying the achievement of the goals.

This written plan should further specify the supervisor who will accompany the candidate through the process. It must be understood that in such situations, the burden of proof of readiness for ordination rests with the candidate, and doubt is resolved in favor of the Church.

Paralleling the process indicated for the external forum, spiritual direction is similarly crucial to the candidate's discernment. The individual's spiritual director should receive the information regarding this period of probation, and through internal forum, he should assist the individual through regularly scheduled meetings.

#### Scrutinies for Installation into the Ministries of Lector and Acolyte and Ordination to the Diaconate

In accord with the Circular Letter from the Congregation for Divine Worship and the Discipline of the Sacraments, Scrutinies are to take place prior to installation into the ministries of lector and acolyte and prior to ordination to the diaconate.

Making use of the formation database, the Scrutinies and Evaluation Committee shall be given secured access to the content of all of the Candidate's files. Each Committee member has the responsibility to review the entire contents of each file and to have any questions that arise answered as best they can. Each Committee member must come to their own independent conclusion regarding the suitability for a Candidate to be installed or ordained. Following the review of the Candidate's files, a collegial session of the Scrutinies and Evaluation Committee is to be scheduled for discussing the Candidates and the findings of each Committee member. Having consulted the committee, the Archbishop will select those to be admitted to the specific ministry and those to be called to ordination.

#### Rite of Institution into the Ministry of Lector and Ministry of Acolyte

It is appropriate for a retreat or a day for reflection to precede the reception of each specific ministry. It will usually be helpful to wives to participate in the retreat, although during portions of the retreat it will usually be helpful to provide the opportunity for separate treatment of the respective roles of each in the vocation of the husband to the diaconate. The conferral of the ministry should be celebrated on a Sunday or feast day if possible, according to the rite of *The Roman Pontifical*. These rites are public celebrations with ecclesial significance. Special attention should be given to the participation of the wives and children of married candidates.

Generally the Institution of Lector will occur during the second year of Candidacy and the Institution of Acolyte will occur during the third year of Candidacy. These two institutions (for separate formation candidate classes) will generally occur at the same Mass.

For each candidate, the ministry of lector is to be conferred first. "It is appropriate that a certain period of time elapse between the conferring of the lectorate [rite of lector] and acolytate [rite of acolyte] in such a way that the candidate may exercise the ministry he has received."

After the reception of the ministry, a certificate indicating the ministry received, date, place, and conferring prelate should be prepared and signed by the chancellor of the diocese and officially sealed. This document is to be kept in the candidate's personal file and noted in the diocesan book of ministries and ordinations.

#### The Rite of Ordination to the Diaconate

An interval of at least six months must elapse between the conferring of the ministry of acolyte and ordination to the diaconate. Further, a canonical retreat must precede the ordination. It will usually be helpful to wives to participate in the retreat, although during

portions of the retreat it will usually be helpful to provide the opportunity for separate treatment of the respective roles of each in the vocation of the husband to the diaconate. Prior to ordination to the diaconate, the ordinand must make the Profession of the Faith in the presence of the bishop or his delegate and must sign it by his own hand. He must take the Oath of Fidelity and make a personal declaration concerning his freedom to receive sacred ordination, as well as his own clear awareness of the obligations and commitments implied by that ordination.

An unmarried candidate must make a declaration regarding the obligation of sacred celibacy. This declaration must be written in the candidate's own handwriting and expressed in his own words. All of these documents are to be carefully preserved in the candidate's personal file.

It is preferable to celebrate the ordination in the cathedral church on a Sunday or feast day, according to the rite of *The Roman Pontifical*, inviting the diocesan Church's full participation. "During the rite special attention should be given to the participation of the wives and children of the married ordinands."

After the ordination, a certificate should be prepared containing the date, place, and name of the ordaining prelate. It should be signed and sealed by the chancellor. This information also should be recorded in the diocesan book of ministries and ordinations. The certificate, together with the letter of petition and the bishop's letter of call to ordination, should be enclosed in the newly ordained's personal and permanent file. This file should be transferred as soon after the ordination as is convenient from the formation office to a permanent location among the curia records in the diocesan chancery. The Director of Formation or someone designated by the bishop should also notify the church in which the newly ordained was baptized so that the information regarding the ordination may be included in that church's baptismal-sacramental records. The parish of Baptism should notify the Director of Formation when the information has been recorded.

Annual Reports. The Director of Formation prepares a yearly written report on each Candidate to be presented to the Archbishop.

Decisions. The Scrutinies and Evaluation Committee will meet prior to installation into the ministries of Lector and Acolyte and prior to ordination to the diaconate. The role of the committee is to review all information and assessments while preparing a recommendation on each Candidate for the Archbishop.

The Archbishop selects those to be admitted to the specific ministry and those to be called to ordination.

## Post – Ordination Path

### **Section A. Norms**

- A program should be planned for the first three years of their diaconal ministry. They should be supervised by a pastor appointed to this ministry by the diocesan bishop. The program should be coordinated by the director for deacon personnel. (251)
- Each diocesan Church should establish a basic minimum of continuing education hours to be fulfilled annually by all diocesan deacons in active ministry. (254)

### **Section B. Overview and Structure**

For their first three (3) years post-ordination, deacons will exercise their initial ministry assignment under the supervision of the Director of Deacon Personnel and the pastor of the parish where they are assigned. Newly ordained deacons also enter into a mandatory, directed period of post-ordination formation. This is to ensure a smooth transition from pre-ordination formation to post-ordination formation, which is a life-long process. It is also designed to provide the novice deacon with support during the early years of his ministry.

### **Section C. Plan for Learning – Post Ordination**

#### Newly Ordained Three (3) Year Structured Program

- Meeting with newly ordained deacons six months post ordination
  - Focus on continued spiritual direction
  - Communications within the parish
  - Review continuing education needs
- Continuing Education Guidelines set by Archbishop (Figure 11)
- Classes and Seminars for deacons
  - Regularly scheduled classes at the formation center
  - Concentrated weekend seminars and classes covering specific topics
  - Convocation
  - Communications Workshop
  - Homiletics
- Distance Learning Opportunities
  - Pontifical College Josephinum
  - Aquinas Center for Continuing Education at Emory
- Annual Retreat

#### Four Years and Beyond

- Convocation
- Annual Retreat
- Continuing Education Guidelines (Figure 11)

**Section D. Assessment and Documentation**

- Annual Report on Spiritual Development and Continuing Education (Figure 12)
- Updated Parish Agreement with pastor due every three years or when there is a new pastor.

## Figure I. Demonstrated Standards of Readiness – Inquiry Level

When searching for possible deacon candidates the following dimensions should be used as guidelines.

### **Human Dimension**

- Good Interpersonal communication skills
- A realistic perspective on his life
  - Able to speak appropriately of his personal limitations with a sense of how these affect his life, family, employment and present service ministry
  - Able to successfully balance and prioritize his commitments to family, work, leisure, and ministry to demonstrate self-discipline in his life

### **Spiritual Dimension**

- God's Redeeming activity in his state of life, experience, and ministry
- The importance of a personal and communal prayer life
  - Able to reflect/meditate with faith on his life with a sense of discovering God's will for him
  - Conveys examples of God's presence in his life
  - Has or will commit as a reader or extraordinary minister of the Eucharist, to serve his parish community, especially in charity and outreach to the needy; to be responsible and confident
  - Demonstrates a commitment to a consistent pattern of prayer; participates frequently in the Eucharist and the Sacrament of Reconciliation; participates in retreat experiences or a renewal group
  - Can support others' growth in prayer; to show interest in sharing and serving with others

### **Intellectual Dimension**

- The basic teachings of the Church
  - Demonstrates familiarity with the Bible and the Catechism of the Catholic Church
  - Sufficient intellectual capacity to complete the academic work of the formation program and to carry out diaconal tasks

### **Pastoral Dimension**

- Living the Gospel in his life, home, place of employment, and neighborhood
  - Able to connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities
  - Able to be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teachings
  - Able to be a good leader and a good follower

## **Diaconal Vocation and Ministry**

- Feels a personal call to diaconal ministry within the Church and a realistic sense of his capacity to commit himself to it in fidelity to his state in life and employment, with sufficient time for formation
  - Witnesses to Gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and articulates reasons that support his desire to be a deacon
  - Is interested in and attracted to the diaconal ministry of word, liturgy, and charity
  - A desire to be of service, beyond liturgical ministries
  - Can support and assist his pastor, as a representative for the parish community
  - Can be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging it is the Church that verifies the call

Figure 2. Pastor Endorsement Form

**PASTOR'S ENDORSEMENT OF FORMATION APPLICANT**

**Office of the Permanent Diaconate**

(Note: please use one form for each applicant you endorse: fill in completely)

Applicant's Name: \_\_\_\_\_

Parish: \_\_\_\_\_

1. How long have you known the applicant? \_\_\_\_\_ His wife? \_\_\_\_\_
2. How long has this applicant been registered in your parish? \_\_\_\_\_ .  
If less than three (3) years, was he previously registered in another parish in the Archdiocese? Yes  No .  
If so, how long was he registered at his prior parish? \_\_\_\_\_ .
3. Is the applicant active in parish ministries? Yes  No . If yes, in what ministries and to what extent?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Describe the community, professional, or other interests the applicant may have outside the parish and of which you are aware (e.g. service clubs, professional organizations, charitable works, etc.).  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. If married, does the applicant's wife evidence support in having her husband enter formation and his potential ordination to the Diaconate? Yes  No .
6. Please describe any marriage or family difficulties of which you are aware.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Please comment upon wife's interest and involvement in parish ministries:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. How does the applicant relate to parish staff and other parishioners?

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9. How do you see this applicant assisting you in your parish as a deacon?

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10. Why do you feel this applicant will make a good deacon?

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11. Please check **one** of the following statements:

- I strongly endorse;
- I recommend;
- I recommend with reservations (explain in comments section below);
- I do not recommend (explain in comments section below)

12. Other Comments:

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Pastor's Signature: \_\_\_\_\_ Dated: \_\_\_\_\_

Pastor's Name (printed): \_\_\_\_\_

**Please note that all newly ordained Deacons receive parish assignments from the Archbishop in accordance with the needs of the Archdiocese. There is no guarantee that any specific Candidate will be assigned to the recommending parish following ordination.**

Please return this form to:

**Associate Director of Formation  
Office of the Permanent Diaconate  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609**

Figure 3. Ratings on Demonstrated Standards of Readiness - Inquiry Level

As a result of the inquiry and discernment experiences the successful inquirer will be able to demonstrate the following abilities or skills. On a scale of 1 to 5, rate the extent to which you estimate that each ability has been demonstrated (1 = low, 5 = high).

**Human Dimension**

- \_\_\_\_ 1. Speak appropriately of his personal limitations and known boundaries with a sense of how these affect his life, family, employment, and present service ministry.
- \_\_\_\_ 2. Balance and prioritize his commitments to family, work, leisure, and ministry; to be self-disciplined.

**Spiritual Dimension**

- \_\_\_\_ 3. Reflect/meditate in faith on his life with a sense of discovering God's will.
- \_\_\_\_ 4. Convey examples of God's presence in his life.
- \_\_\_\_ 5. Commit to serve his parish community, especially in charity and outreach to the needy; to be responsible and confident.
- \_\_\_\_ 6. Be both a leader and a follower.
- \_\_\_\_ 7. Fulfill a commitment to a pattern of prayer, to participate frequently in the Eucharist and the Sacrament of Reconciliation and to participate in retreat experiences or a renewal group.
- \_\_\_\_ 8. Support others' growth in prayer, to show interest in sharing and serving with others.
- \_\_\_\_ 9. Demonstrate familiarity with the Catechism of the Catholic Church.

**Intellectual Dimension**

- \_\_\_\_ 10. Demonstrates familiarity with the Holy Bible and the Catechism of the Catholic Church.
- \_\_\_\_ 11. Sufficient intellectual capacity to complete the academic work of the formation program and to carry out diaconal tasks.

**Pastoral Dimension**

- \_\_\_\_ 12. Connect the teachings of the Church to daily living and his personal/communal (family, church, civic) responsibilities.
- \_\_\_\_ 13. Be flexible in attitude and behavior; to be open to change; to analyze situations in light of the Gospel and the Church's teaching.

**Diaconal Ministry**

- \_\_\_\_ 14. Witness to gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and to articulate reasons that support his desire to be a deacon.
- \_\_\_\_ 15. Be interested in and attracted to the diaconal *munera* of word, liturgy, and charity.
- \_\_\_\_ 16. Be of service, beyond liturgical ministries, through church or civic involvement.

- \_\_\_\_ 17. Support and encourage his pastor, as a representative for the parish community and staff.
- \_\_\_\_ 18. Be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging that ultimately it is the Church that verifies the call.

Name of Applicant \_\_\_\_\_

Name of Interviewer \_\_\_\_\_

Interview Date \_\_\_\_\_

Overall Impression of Interviewer (Rate 1 to 5) \_\_\_\_\_

Figure 4. Interview Assessment of the Dimensions of Formation  
**In Home Interview with Applicant**

{Provide a brief summary of interview conducted in applicant's home}

1. Human Dimension

{Provide Interviewers impression of how Applicant and wife meet the requirements of this dimension of formation and any particular elements that will require attention.}

2. Spiritual Dimension

{Provide Interviewers impression of how Applicant and wife meet the requirements of this dimension of formation and any particular elements that will require attention.}

3. Intellectual Dimension

{Provide Interviewers impression of how Applicant and wife meet the requirements of this dimension of formation and any particular elements that will require attention.}

4. Pastoral Dimension

{Provide Interviewers impression of how Applicant and wife meet the requirements of this dimension of formation and any particular elements that will require attention.}

Figure 5. Academic Evaluation Form  
**Office of the Permanent Diaconate**  
**Diaconate Formation**  
**Academic Evaluation Form**

**Name of Candidate:** \_\_\_\_\_

**Subject:** \_\_\_\_\_

**Instructor:** \_\_\_\_\_

**Report Period:**     First Semester     Second Semester     Interim

**I. Candidate Performance:**

1. What grade has the Candidate earned in this course?

- Commendable* - The student demonstrates an exemplary grasp of the subject matter and a demonstrated ability to apply it.
- Pass* – The student demonstrates a thorough understand of the subject matter and ability to apply it.
- Pass with Reservations* – The student demonstrates a good understanding of most areas of the subject matter but needs improvement in certain areas. The needed areas of improvement will be noted.
- No Pass* – The student has not demonstrated an adequate assimilation of the subject material, or lacks the ability to apply it.

2. Do you have any other comments regarding this Candidate?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**II. Recommendation for advancement in formation**

**Do you have any reservations about this Candidate's continuation in formation?**

- No reservation
- My reservation is:

\_\_\_\_\_

\_\_\_\_\_

**Please note that your answers will be held in the strictest of confidence and will not be shared with the Candidate without your prior consent.**

Figure 6. Deacon Mentor Evaluation Form

## DEACON MENTOR – CANDIDATE EVALUATION FORM

### Office of the Permanent Diaconate Candidate Evaluation

**Name of Candidate:** \_\_\_\_\_

**Name of Deacon Mentor:** \_\_\_\_\_

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

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

6. Based on your own observation and the comments of others, how would you judge his progress in preparation for ordained ministry?
  
7. Describe how the candidate is coping with the demands of family, work, ministerial activity in the parish and community and formation? In what ways does his formation need to be augmented (i.e., assistance from a pastoral, spiritual, academic or human development perspective)?
  
8. Describe any assistance that the formation team could provide to help further the candidate's formation.
  
9. Describe the candidate's greatest strengths as they pertain to potential ministry as a Deacon.
  
10. Describe the areas that the candidate should be concentrating on over the next six to twelve months.
  
11. Please provide any other information that you would like to share regarding the candidate's formation.

Signature\_\_\_\_\_

Date\_\_\_\_\_

**Please return this evaluation form to:**

Director of Formation  
Office of the Permanent Diaconate  
2401 Lake Park Drive  
Smyrna, GA 30080-7609

## Figure 7. Ratings on Demonstrated Standards of Readiness - Aspirant Level

As a result of continued discernment during the Aspirant phase emphasizing spiritual readiness and pastoral abilities, the successful aspirant will be able to demonstrate the following abilities and skills:

Rate the extent to which you judge that each ability has been demonstrated (1=low, 5=high).

### Human Dimension

- \_\_\_\_\_ 1. Be self-reflective; reveal himself appropriately, sharing his experiences and attitudes with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; be both a leader and follower.
- \_\_\_\_\_ 2. Use his knowledge to encourage others to reflect and share their experience in dialogue and action.
- \_\_\_\_\_ 3. Demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments.
- \_\_\_\_\_ 4. Be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences.
- \_\_\_\_\_ 5. Be open to change through reflective growth in understanding; to express his position candidly in sharing for study and dialogue, neither intimidating nor being intimidated in doing so.
- \_\_\_\_\_ 6. Integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone.
- \_\_\_\_\_ 7. Contribute to and utilize a support system.

### Spiritual Dimension

- \_\_\_\_\_ 8. Reflect theologically on his faith experience through regular spiritual direction.
- \_\_\_\_\_ 9. Pray the scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit.
- \_\_\_\_\_ 10. Enable others to reflect upon their faith journey in terms of their Baptismal call and ministry.
- \_\_\_\_\_ 11. Fulfill a regular commitment to a pattern of personal and communal prayer through frequent praying of the liturgy of the hours, especially morning and evening prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation, personal prayer and reading of the Bible, and devotion to Mary and to the saints.
- \_\_\_\_\_ 12. Plan and lead communal prayer.

- \_\_\_\_\_ 13. Ascertain, if married, the quality of his relationship with his wife and children and the need for dialogue and mutual consent to continue in formation and move forward toward ordination; to make, if unmarried, a commitment to perpetual celibacy and live a single lifestyle in an appropriate manner.
- \_\_\_\_\_ 14. Practice in prayer and action an attitude of discipleship to Christian unity, desiring to know more about other Christian denominations and other faith experiences and finding ways for mutual action in serving human needs.

### **Intellectual Dimension**

- \_\_\_\_\_ 15. Articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching.
- \_\_\_\_\_ 16. Speak informally on Christian vocations and ordained ministry, particularly the Order of Deacon and its threefold ministries of word, liturgy, and charity; to relate this knowledge to personal and communal vocation discernment.
- \_\_\_\_\_ 17. Participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick.
- \_\_\_\_\_ 18. Experience and invite others into meaningful expressions of prayer and forms of Christian spirituality.
- \_\_\_\_\_ 19. Refer others to appropriate pastoral resources as needed.

### **Pastoral Dimension**

- \_\_\_\_\_ 20. Name appropriate theological resources useful to ministerial study and service.
- \_\_\_\_\_ 21. Communicate effectively in spoken and written word.
- \_\_\_\_\_ 22. Use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multi cultural resources.
- \_\_\_\_\_ 23. Link in reflection, his pastoral and personal experiences to theology - apprehending God's presence through touching the needs of the poor or afflicted, to be an advocate for people in need and a facilitator of the community's resources in response to human needs.
- \_\_\_\_\_ 24. Discern how God is calling him into ministry.

### **Diaconal Ministry**

- \_\_\_\_\_ 25. Articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community.
- \_\_\_\_\_ 26. Articulate his call and commitment to his spiritual director and to the formation personnel and to communicate this through self/peer/formation/pastoral/family assessments.
- \_\_\_\_\_ 27. Articulate this understanding in ways that are life giving and empowering within his family, place of employment, parish, formation community; to

identify, call forth, affirm, and support the gifts, strengths, and talents of others.

\_\_\_\_\_28. Participate collaboratively in all aspects of formation; to be cooperative, open and respectful to all who journey with him; to be receptive of insights offered by the formation personnel, his wife and family, peers, and pastor.

Name of Aspirant \_\_\_\_\_

Name of Interviewer \_\_\_\_\_

Interview Date \_\_\_\_\_

Overall Impression of Interviewer (Rate 1 to 5) \_\_\_\_\_

Figure 8. Formation Hourly Requirements

Academic Class Hours	980
Academic Study Hours	1125 (Average)
Parish Ministry Hours	600
Summer Assignments	350
Social Justice Ministry Work	30 Days
Retreats & Days of Reflection	25 Days
Spiritual Direction	Monthly
Mentoring	Bi-monthly

Figure 9. Archdiocese of Atlanta: Diaconate Formation Program: Courses by Year

Propaedeutic Year	Year 1	Year 2	Year 3	Year 4
<p><b>MOR 101 Social Doctrine I: Just Faith</b> (2 hours)</p> <p><b>SS 101 Reading Scripture In Context I</b> (1 hour)</p> <p><b>PRO 102 Logic and Metaphysics</b> (1 hour)</p> <p><b>CST 101: Introduction to Catholic Spirituality I</b> (1 hour)</p> <p><i>(5 Hours Total)</i></p>	<p><b>PRO 101 Fundamental Theology</b> (2 hours)</p> <p><b>THE 101 Trinity</b> (2 hours)</p> <p><b>MOR 101 Moral Theology</b> (2 hours)</p> <p><b>SS 102 Reading Scripture in Context II</b> (1 hour)</p> <p><b>HP 101 Patristics and Early Church History</b> (2 hours)</p> <p><b>CST 102: Introduction to Catholic Spirituality II</b> (1 hour)</p> <p><b>LSP 101: Lector Practicum</b> (1 hour*)</p> <p><b>LSP 103: Homiletics I</b> (1 hour)</p> <p><b>PT 101: Missiology and Evangelization</b> (2 hours*)</p> <p><i>(14 Hours Total)</i></p>	<p><b>THE 201 Christology</b> (2 hours)</p> <p><b>MOR 201 Ethics of Human Life and Sexuality</b> (2 hours)</p> <p><b>LST 201 Liturgy</b> (2 hours)</p> <p><b>SS 201 The History of the Hebrew People</b> (1 hour)</p> <p><b>SS 202 Introduction to the Synoptic Gospels</b> (2 hours)</p> <p><b>HP 201 Church History from Gregory the Great through Trent</b> (2 hours)</p> <p><b>CST 201: Diaconal Spirituality</b> (2 hours*)</p> <p><b>LSP 210: Acolyte and Sacristan Practicum</b> (1 hour*)</p> <p><b>LSP 202: Baptism Practicum</b> (1 hour*)</p> <p><i>(15 Hours Total)</i></p>	<p><b>THE 301 Ecclesiology</b> (2 hours)</p> <p><b>MOR 301 Social Doctrine II</b> (1 hours)</p> <p><b>PRO 103 Christian Anthropology</b> (1 hour)</p> <p><b>LST 301 Sacraments</b> (2 hours)</p> <p><b>SS 301 The Prophetic Nature of Scripture</b> (1 hour)</p> <p><b>SS 302 Introduction to the Writings of St. John</b> (2 hours)</p> <p><b>HP 301 Church History after the Council of Trent</b> (2 hours)</p> <p><b>CST 301: Discernment and Direction</b> (1 hour*)</p> <p><b>LSP 301: Marriage Practicum</b> (1 hour*)</p> <p><b>LSP 302: Sacramentals and Pastoral Care Practicum</b> (1 hour*)</p> <p><b>LSP 303: Homiletics II</b> (1 hour)</p> <p><i>(15 Hours Total)</i></p>	<p><b>THE 401 Mariology</b> (1 hour)</p> <p><b>THE 402 Protology and Escatology</b> (2 hours)</p> <p><b>LST 401 Theology of Ordained Ministry</b> (1 hour)</p> <p><b>SS 401 The Wisdom of Scripture</b> (1 hour*)</p> <p><b>SS 402 The Epistles of the New Testament</b> (2 hours)</p> <p><b>LAW 401: Canon Law</b> (1 hour)</p> <p><b>LAW 402: Marriage Law</b> (1 hour)</p> <p><b>HP 401 American Church History</b> (1 hour)</p> <p><b>LSP 401: Mass Practicum</b> (1 hour)</p> <p><b>LSP 403: Homiletics III</b> (1 hour)</p> <p><b>LSP 404: Homiletics IV</b> (1 hour*)</p> <p><b>PT 401: Ecumenism and Interreligious Dialogue</b> (1 hour)</p> <p><i>(14 hours total)</i></p>

Figure 10. Ratings on Demonstrated Standards of Readiness - Candidacy

As a result of continued discernment during the Aspirant phase emphasizing spiritual readiness and pastoral abilities, the successful aspirant will be able to demonstrate the following abilities and skills. Rate the extent to which you judge that each ability has been demonstrated (1=low, 5=high).

### Human Dimension

- \_\_\_\_\_ 1. Be self-reflective; reveals himself appropriately, sharing his experiences and attitudes with others as verified in the formation community, mentor group, pastoral ministry placement, and self-evaluation; be both a leader and follower.
- \_\_\_\_\_ 2. Use his knowledge to encourage others to reflect and share their experience in dialogue and action.
- \_\_\_\_\_ 3. Demonstrate the use of appropriate resources for his physical, emotional, and spiritual development; to take initiative in self-study and in completing home assignments.
- \_\_\_\_\_ 4. Be a good listener, respect each person, and be accepted as a trusted participant who keeps confidences.
- \_\_\_\_\_ 5. Be open to change through reflective growth in understanding; to express his position candidly in sharing for study and dialogue, neither intimidating nor being intimidated in doing so.
- \_\_\_\_\_ 6. Integrate and prioritize his personal boundaries relating to family, recreation, work, ministry, and time alone.
- \_\_\_\_\_ 7. Contribute to and utilize a support system.

### Spiritual Dimension

- \_\_\_\_\_ 8. Reflect theologically on his faith experience through regular spiritual direction.
- \_\_\_\_\_ 9. Pray the scriptures, meditating on the mystery of God as our Father, Son, and Holy Spirit.
- \_\_\_\_\_ 10. Enable others to reflect upon their faith journey in terms of their Baptismal call and ministry.
- \_\_\_\_\_ 11. Fulfill a regular commitment to a pattern of personal and communal prayer through frequent praying of the liturgy of the hours, especially morning and evening prayer; to participate frequently in the Eucharist and the Sacrament of Reconciliation, personal prayer and reading of the Bible, and devotion to Mary and to the saints.
- \_\_\_\_\_ 12. Plan and lead communal prayer.
- \_\_\_\_\_ 13. Ascertain, if married, the quality of his relationship with his wife and children and the need for dialogue and mutual consent to continue in formation and

move forward toward ordination; to make, if unmarried, a commitment to perpetual celibacy and live a single lifestyle in an appropriate manner.

- \_\_\_\_\_ 14. Practice in prayer and action an attitude of discipleship to Christian unity, desiring to know more about other Christian denominations and other faith experiences and finding ways for mutual action in serving human needs.

### **Intellectual Dimension**

- \_\_\_\_\_ 15. Articulate the primary teachings of the Church and discuss contemporary issues in light of this teaching.
- \_\_\_\_\_ 16. Speak informally on Christian vocations and ordained ministry, particularly the Order of Deacon and its threefold ministries of word, liturgy, and charity; to relate this knowledge to personal and communal vocation discernment.
- \_\_\_\_\_ 17. Participate in the Eucharist as a lector or extraordinary minister of the Eucharist and in ministry to the sick.
- \_\_\_\_\_ 18. Experience and invite others into meaningful expressions of prayer and forms of Christian spirituality.
- \_\_\_\_\_ 19. Refer others to appropriate pastoral resources as needed.

### **Pastoral Dimension**

- \_\_\_\_\_ 20. Name appropriate theological resources useful to ministerial study and service.
- \_\_\_\_\_ 21. Communicate effectively in spoken and written word.
- \_\_\_\_\_ 22. Use different cultural communication patterns whenever appropriate, and to use and guide others to appropriate multi-cultural resources.
- \_\_\_\_\_ 23. Link in reflection, his pastoral and personal experiences to theology - apprehending God's presence through touching the needs of the poor or afflicted, to be an advocate for people in need and a facilitator of the community=s resources in response to human needs.
- \_\_\_\_\_ 24. Discern how God is calling him into ministry.

### **Diaconal Ministry**

- \_\_\_\_\_ 25. Articulate his relationship with God and reasons for believing he has a call to the Order of Deacons within the formation community.
- \_\_\_\_\_ 26. Articulate his call and commitment to his spiritual director and to the formation personnel and to communicate this through self/peer/formation/pastoral/family assessments.
- \_\_\_\_\_ 27. Articulate this understanding in ways that are life giving and empowering within his family, place of employment, parish, formation community; to identify, call forth, affirm, and support the gifts, strengths, and talents of others.

\_\_\_\_\_ 28. Participate collaboratively in all aspects of formation; to be cooperative, open and respectful to all who journey with him; to be receptive of insights offered by the formation personnel, his wife and family, peers, and pastor.

Name of Candidate \_\_\_\_\_

Name of Interviewer \_\_\_\_\_

Interview Date \_\_\_\_\_

Overall Impression of Interviewer (Rate 1 to 5) \_\_\_\_\_

Figure 11. Continuing Education Guidelines for Permanent Deacons

**Archdiocese of Atlanta**

**Office of the Permanent Diaconate**

**CONTINUING EDUCATION GUIDELINES FOR PERMANENT DEACONS**

**I. GENERAL PRINCIPLES**

- A. In order to enhance the life of faith and further the quality of their diaconal ministry, all permanent deacons are required to participate in a regular program of continuing education and spiritual formation.
- B. Each deacon is expected to earn a minimum of thirty-six (36) clock hours of continuing education (excluding time on retreat) in a two-year period, with at least eight (8) hours in any given year. Fifteen hours are required in each of Category 2 and 3 below and the other six (6) hours can be from either of the two Categories.
- C. Hours of continuing education shall be reported on a special Continuing Education data form supplied for this purpose and forwarded to the Office for the Permanent Diaconate within two (2) weeks of completion of courses, or no later than December 31 of each year. An acknowledgment form will be returned to the deacon.
- D. The Director of Deacon Personnel will regularly provide information on available courses and spiritual growth programs and opportunities and will encourage deacons to attend. Spouses of deacons will also be encouraged to participate whenever possible.

**II. CATEGORIES**

- A. **CATEGORY 1 - Renewal/Spiritual Formation**
  - 1. Requirements: A minimum of one (1) retreat each calendar year as required by Canon Law.
  - 2. The cost of the annual retreat is to be paid by the deacon's place of ministry. The place of ministry is not obligated to provide more than the cost of the Archdiocesan sponsored retreat for the deacon himself.
  - 3. The hours on retreat are not included in the continuing education hours required.
  - 4. This category includes days of reflection, spiritual direction and other retreats.
- B. **CATEGORY 2 - Studies**
  - 1. Requirements: A minimum of fifteen (15) hours within a two-year period.
  - 2. Informal studies include auditing courses at any of the colleges and/or institutes as well as attendance at workshops, seminars and conferences that do not require anything from the participant beyond attendance.
  - 3. To accommodate the deacons' schedules, and in order to promote attendance at Regional Meetings, each quarterly regional meeting will include a speaker on a topic of interest and importance to the deacon. Those presentations should last approximately one (1) hour, and the deacon would be given two (2) credit hours

for attendance at that meeting. The Regional Representative will report the attendance to the Office for the Permanent Diaconate for compilation.

4. To allow for “long-range” planning, One-half (1/2) day sessions are offered at the St. Stephen’s Center on seven (7) Saturdays during the year, and each deacon will have the option of attending one or more of those sessions. Each deacon attending will receive four (4) credit hours for each session attended. These schedules will be distributed to each pastor as information. The instructor/presenter will be responsible for turning those hours into the Office for the Permanent Diaconate for compilation.
5. The deacon could attend other programs at his option, including, but not limited to, LIMEX, Spring Hill, Southern Catholic, programs from an Archdiocesan Office such as from Family Life Office, Pro-Life Office, etc. Distance learning programs such as those offered by Pontifical College Josephinum would also qualify in this category. The deacon himself would be responsible for reporting the hours to the Office for the Permanent Diaconate for compilation, with credits given as appropriate for the courses taken.
6. The deacon may not be absent from a significant portion of the program and still claim credit.
7. Studies in this category are reported on the Continuing Education Data Form.
8. Sessions at the St. Stephen’s Center, and at Regional Meetings will be approved for credit by the Office of the Permanent Diaconate prior to offering to the diaconate community.
9. Qualifying programs are those presented by a Catholic seminary operating under the Program for Priestly Formation, a Catholic Diaconate formation program operating under the National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States, a Catholic college or university operating under the norms of *Ex Corde Ecclesiae*, or an instructor affiliated with one of the aforementioned institutions, or a program separately approved by the Director of Deacon Personnel

### C. CATEGORY 3 - Practicum

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes:
  - a. Personal study of books, major articles or other reading materials, viewing video tapes or films, or listening to audio tapes that have a close relationship to one's ministry.
  - b. Preparation work for teaching a class, preparation for conducting a retreat, day of recollection, etc. and preparation for other related ministerial responsibilities.
  - c. Practicum in this category is reported on the continuing education data form.

### III. ENFORCEMENT OF GUIDELINES:

- A. The Director of Deacon Personnel is responsible for the following:

1. Recording all credits completed and successful completion of the retreat requirement by each deacon.
2. Notification of each deacon no later than November 30 of each calendar year of Credits received in the respective year; and any deficiency needed to complete the requirements.
3. In February of each year, the Director of Deacon Personnel notifies the pastor of the deacon of the number of hours of continuing education completed in each of the three Categories along with the number of hours yet to be completed. If the deacon is not complying with the requirements for continuing educations, it is suggested the Pastor take corrective action such as requiring a schedule of Continuing Education for the upcoming calendar year.

Figure 12. Annual Report on Spiritual Development and Continuing Education

**ARCHDIOCESE OF ATLANTA**  
**Office of the Permanent Diaconate**  
**Annual Report on Spiritual Development and Continuing Education**  
**This report is due on December 31st of each year.**

**SPIRITUAL FORMATION:**

Retreat:

Date(s) of Retreat \_\_\_\_\_

Conducted by \_\_\_\_\_

Where? \_\_\_\_\_

Note: Deacons are required by canon law to make at least one (1) retreat each year. The retreat must be at least twenty-four (24) consecutive hours in duration.

**CONTINUING EDUCATION**

Category 2: Studies

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes items listed under Category 2 of the Continuing Education Guidelines.

Course Title \_\_\_\_\_

Date(s) \_\_\_\_\_ Hours \_\_\_\_\_

Name and Location of Institution \_\_\_\_\_

Course Title \_\_\_\_\_

Date(s) \_\_\_\_\_ Hours \_\_\_\_\_

Name and Location of Institution \_\_\_\_\_

Category 3:- Practicum

1. Requirements: A minimum of fifteen (15) hours within a two-year period.
2. This category includes items listed under Category 3 of the Continuing Education Guidelines.

Please use an additional sheet to describe activity in this category. Your description should include book title/publication, author, when the activity was performed and how it relates to your ministry and any other information you deem pertinent.

Deacon Name \_\_\_\_\_

Date \_\_\_\_\_

## Appendices

Appendix A. Application to Aspirancy



**SAINT STEPHEN  
DEACON & MARTYR**

**OFFICE OF THE PERMANENT DIACONATE**

**APPLICATION FOR ADMISSION TO ASPIRANCY**

*This application and all materials related to this application will be held in the strictest of confidence and only shared with those individuals who the Archbishop requests they be shared and those who have a need to view them as part of the admissions and subsequent evaluation processes. The application and all related materials become property of the Archdiocese of Atlanta when they are received in the Office of the Permanent Diaconate.*

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**THE ROMAN CATHOLIC ARCHDIOCESE OF ATLANTA**  
**PERMANENT DIACONATE FORMATION**  
**APPLICATION FOR ADMISSION TO ASPIRANCY**

## **Introduction**

Welcome! I am sure that you are suffering from a bit of shock right now – a 70+ page application can appear daunting, perhaps even discouraging. But take a deep breath... With time and organization, it will get done. Rather than looking at it as a whole, you may find it helpful to break it into small pieces – perhaps by Section – to complete a little at a time.

Formation for the Permanent Diaconate is divided into three stages. First, there is a period of Inquiry – when you begin to explore the Diaconate with intention. You are in the Inquiry stage now. This application is for admission to Aspirancy – the first year of formation – which focuses on prayer and discernment. At the end of the year, the Archbishop may elect to admit you to Candidacy – a four year program of specific human, spiritual, intellectual and pastoral preparation for the Diaconate. Your progress will be reviewed by your Pastor, the Associate Director of Formation, the Formation Team, and the Scrutinies and Evaluation Committee on an annual basis.

In addition to completing this application package, the process of applying for Aspirancy includes two interviews of the applicant (and spouse) by members of the Application and Admissions Committee. Interviews will be scheduled after the entire application – including references – is received by the Office of the Permanent Diaconate. The initial interview will take place in your home and the second interview will take place at the St. Stephen Center, where formation classes are held. Therefore, in order to schedule interviews in a timely manner, completion of the application form as quickly as possible is recommended.

At the beginning of the application, you will find a checklist of the items we must receive. Hopefully, this will help you keep track of your application.

The application must be typed on the form provided. The form allows you to move from one question to the next. In addition, when you begin to type in an answer, the answer section will expand to allow you to type in as much as you want; also the entire document will expand as you type. Since it expands, you will notice that the Table of Contents does not have page numbers; you can however put your mouse on an item, hit CNTL-Click and you will go to that topic.

When you are finished completing the application and the appendices, save the file and email it to [Diaconate@ArchAtl.com](mailto:Diaconate@ArchAtl.com). In addition you must print and sign the application and relevant appendices, attach photos that are required and then mail the paper version to:

Associate Director of Formation  
The Office of the Permanent Diaconate  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609-1984

Be sure to sign everywhere required. Your signature is required on Section 16 and on each of the forms contained in the Appendices requesting a signature. Be sure to look carefully in the Safe Environment Section there are numerous documents and each requires a signature. Prior to signing the Safe Environment Paperwork you must go online and view “You Matter”. The link to the video is: <http://www.archatl.com/offices/ocyp/senvironment/video/video-adults.html>. If you prefer, you can download the video rather than stream it. In addition your wife must sign Section 16 and Appendix 5.

Speaking of your wife, she must fill out the entire Section 15; all of the other sections are yours!

Finally, please know that we are keeping you and your loved ones in our prayers as you continue this journey of discernment.

## Section I - Applicant Checklist

### A. Application Document

- Completed Application Form
- Photographs
- Wife's Questionnaire

### B. Personal References

- Name of reference from your Manager or Supervisor at work (if employed)
- Name of reference from a personal friend at your parish
- Name of reference from a personal friend outside of your parish

### C. Documentation

- Proof of age (copy of driver's license or passport will suffice)
- Proof of residency status/visa (if not U.S. citizen)
- Proof of legal residence in Archdiocese of Atlanta (copy of driver's license or passport)
- Permission for background checks
- Academic Transcripts
- Archdiocese of Atlanta Safe Environment Paperwork
- Consent for psychological testing
- Medical statement of health status
- Report from Director of Formation (if previously in formation in any Archdiocese or Diocese)
- Annulment Decree(s) if applicable, for each annulled marriage for the applicant and wife
- Baptismal Certificate or Certificate of your Profession of Faith if you converted to the faith. Your Baptismal Certificate will generally be located in the parish where you were baptized. A Certificate of your Profession of Faith will be located at the parish where you entered the Church. In either case the certificates must be annotated with the other sacraments you have received and have been produced within the last 6 months. If information pertaining to the Sacraments of Confirmation or Marriage are not denoted on the back of the certificate, we will also need:
  - Confirmation Certificate (would be at parish where you were confirmed)
  - Marriage Certificate (Sacramental version, not civil)

## Section 2. General Information

All fields will expand to take as much information as you enter.

**Name:** [Click here to enter text.](#)

FIRST MIDDLE LAST SUFFIX

By what name do you wish to be called? [Click here to enter text.](#)

**Home Address:** [Click here to enter text.](#)

NUMBER STREET APT. #

[Click here to enter text.](#)

CITY STATE ZIP CODE

**How long have you lived at the above address?** [Click here to enter text.](#)

**How long have you been a resident of the Archdiocese of Atlanta?** [Click here to enter text.](#)

**Mailing Address** (if different from one above)

[Click here to enter text.](#)

NUMBER STREET APT. #

[Click here to enter text.](#)

CITY STATE ZIP CODE

**Telephone Numbers** (please include area codes) **E-mail** [Click here to enter text.](#)

Home: [Click here to enter text.](#) Work: [Click here to enter text.](#) Mobile: [Click here to enter text.](#)

**Age** [Click here to enter text.](#) **Birthdate:** [Click here to enter a date.](#) **Birthplace:** [Click here to enter text.](#)

**Social Security #** [Click here to enter text.](#) **Driver's License #** [Click here to enter text.](#)

**Home Parish** [Click here to enter text.](#)

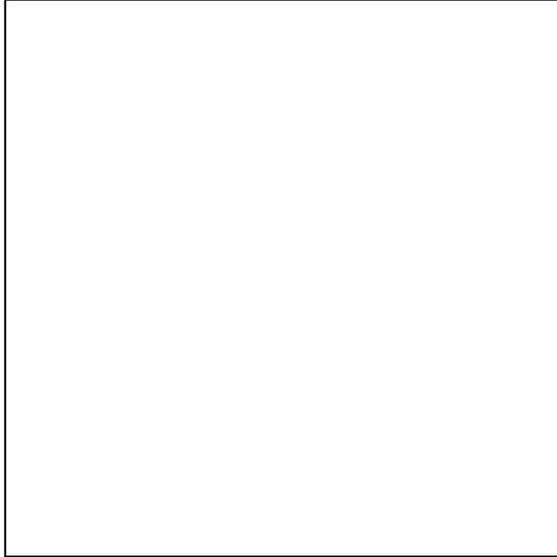
**Pastor** [Click here to enter text.](#)

**Phone** [Click here to enter text.](#) **E-Mail** [Click here to enter text.](#)

**Address** [Click here to enter text.](#)

**Section 3. Photographs:**

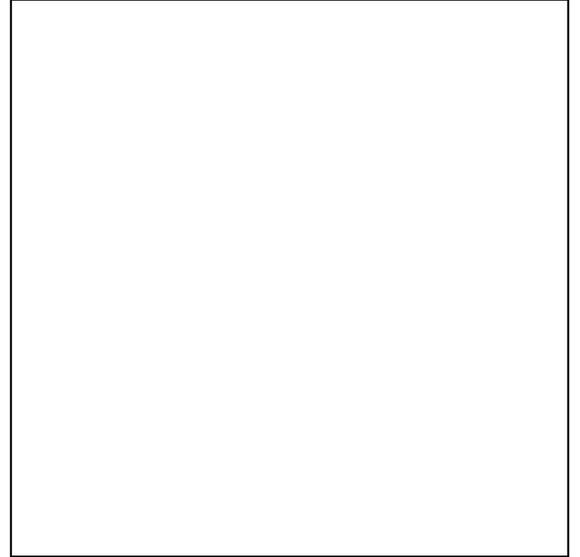
Please attach passport-style photographs of yourself and your wife.



APPLICANT:

[Click here to enter text.](#)

First Name (how you like to be called)



SPOUSE:

[Click here to enter text.](#)

First Name (how you like to be called)

## Section 4. References

Please provide contact information for your references:

### A. Work – Manager or Supervisor

Manager or Supervisor: [Click here to enter text.](#)

Company Name: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Telephone: [Click here to enter text.](#)

### B. Friend at your Parish

Name: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Telephone: [Click here to enter text.](#)

### C. Friend outside of your Parish

Name: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Telephone: [Click here to enter text.](#)

## Section 5. Catholic/Religious Background

Please include an original Baptism certificate from the church where you were baptized. This certificate must have been issued within the past six months and should have Confirmation and Marriage information noted on the certificate. If these are not noted you must obtain separate Confirmation and Marriage certificates (if applicable) from the churches where you received these sacraments.

### A. Your Sacraments of Initiation

(Include city and state with name of church.)

Date of Baptism: [Click here to enter a date.](#) Church [Click here to enter text.](#)

First Communion: [Click here to enter a date.](#) Church [Click here to enter text.](#)

Confirmation: [Click here to enter a date.](#) Church [Click here to enter text.](#)

List dioceses and parishes in which you have been involved since age 14:  
[Click here to enter text.](#)

### B. Marriage and Family

#### 1. What is your current Marital Status:

Married  Single - married previously

Single – never married (go to question number **Error! Reference source not found.**)

#### 2. If you are currently married:

Number of years in your current marriage [Click here to enter text.](#)

Date and place, including parish, for your current marriage: (Please include a marriage certificate from the parish if this is not noted on your Baptismal Certificate.)

[Click here to enter text.](#)

#### 3. Other than your current marriage, were you ever married in the Catholic Church?

Yes  No

If yes please explain: [Click here to enter text.](#)

#### 4. Other than your current marriage, were you ever married outside of the Catholic Church (e.g., common law; JP/civil marriage; another church)? Yes No

If yes please explain: [Click here to enter text.](#)

#### 5. If you have been in more than one marriage, how many marriages have you been in:

[Click here to enter text.](#)

Please provide names of previous spouses, and where/when marriages took place:

[Click here to enter text.](#)

How did these marriage(s) terminate:  Spouse Died  Civil Divorce

Grounds for civil divorce: [Click here to enter text.](#)

If you obtained a civil divorce, have you obtained an annulment?  Yes  No

If yes, date granted: [Click here to enter a date.](#) Protocol #: [Click here to enter text.](#)

Granted by (Diocese): [Click here to enter text.](#)

**Note: If you obtained an annulment please enclose a copy of the annulment decree. If there was more than one previous marriage repeat the above information for each marriage on a separate sheet of paper and enclose the required attachments.**

6. **Your Wife** (to be completed if currently married)

Wife's full maiden name: [Click here to enter text.](#) Her date of birth: [Click here to enter a date.](#)

Wife's Religion: [Click here to enter text.](#)

Was your wife baptized in the Roman Catholic Church?  Yes  No

If yes, church where she was baptized? [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City, State, Zip: [Click here to enter text.](#)

Date of her baptism: [Click here to enter a date.](#)

If no, what was the denomination of her baptism? [Click here to enter text.](#)

Church of her baptism, city, and state: [Click here to enter text.](#)

If a convert to Catholicism, when and at what church was she received into full communion:

Date of her reception into the Catholic Church: [Click here to enter a date.](#)

Church: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City, State, Zip: [Click here to enter text.](#)

7. Other than your current marriage, was she ever married in the Catholic Church?  
 Yes  No

If yes please explain: [Click here to enter text.](#)

8. Other than your current marriage, she ever married outside of the Catholic Church (e.g., common law; JP/civil marriage; another church)?  Yes  No

If yes please explain: [Click here to enter text.](#)

9. If she has been in more than one marriage, how many marriages has she been in:[Click here to enter text.](#)

Please provide names of previous spouses, and where/when marriages took place:  
[Click here to enter text.](#)

How did these marriage(s) terminate:  Spouse Died  Civil Divorce

Grounds for civil divorce: [Click here to enter text.](#)

If she obtained a civil divorce, have she obtained an annulment?  Yes  No

If yes, date granted: [Click here to enter a date.](#) Protocol #: [Click here to enter text.](#)

Granted by (Diocese): [Click here to enter text.](#)

**Note: If she obtained an annulment please enclose a copy of the annulment decree. If there was more than one previous marriage repeat the above information for each marriage on a separate sheet of paper and enclose the required attachments.**

Was your wife ever in religious life?  Yes  No

If yes please explain: [Click here to enter text.](#)

10. **Your children.** If you have any children (Please provide names, ages and indicate if they are living with you at home. (Attach additional sheet if needed):

[Click here to enter text.](#)

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

[Click here to enter text.](#)

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

[Click here to enter text.](#)

---

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

[Click here to enter text.](#)

---

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

[Click here to enter text.](#)

---

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

[Click here to enter text.](#)

---

Name	Date of Birth	Age	Living at Home (Y/N)?
------	---------------	-----	-----------------------

Are you experiencing any particular stressors in your marriage / family life?  
 Yes  No

If so, please explain: [Click here to enter text.](#)

### C. Ministerial Participation

Please place a check mark in front of each ministry/activity in which you have been involved within the last ten years. Please complete any other information requested for all items you checked.

Check if “yes”	Ministry	Number of years	Trained for ministry? Check if “yes”
<input type="checkbox"/>	Altar Server	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Reader (lector)	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Extraordinary Minister of Holy Communion <input type="checkbox"/> At Mass <input type="checkbox"/> To the sick / homebound	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Usher / Greeter	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Music Minister <input type="checkbox"/> choir leader <input type="checkbox"/> choir member <input type="checkbox"/> cantor <input type="checkbox"/> instrumentalist (specify: _____)	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Sacristan	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Master of Ceremonies	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	RCIA Team <input type="checkbox"/> Leader <input type="checkbox"/> Teacher <input type="checkbox"/> Sponsor	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Catechist <input type="checkbox"/> Children <input type="checkbox"/> Sacrament preparation <input type="checkbox"/> Baptism <input type="checkbox"/> I <sup>st</sup> Reconciliation <input type="checkbox"/> I <sup>st</sup> Communion <input type="checkbox"/> Confirmation <input type="checkbox"/> Adult faith formation	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Marriage preparation / mentor couple (please describe) <a href="#">Click here to enter text.</a>	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Ministry to the homeless (please	<a href="#">Click here to enter</a>	<input type="checkbox"/>

	describe) <a href="#">Click here to enter text.</a>	<a href="#">text.</a>	
<input type="checkbox"/>	Prison ministry (please describe) <a href="#">Click here to enter text.</a>	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Retreat experiences (please describe) <input type="checkbox"/> Participant <input type="checkbox"/> Team <a href="#">Click here to enter text.</a>	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>
<input type="checkbox"/>	Other (please specify / describe) <a href="#">Click here to enter text.</a>	<a href="#">Click here to enter text.</a>	<input type="checkbox"/>

## A. Religious History

1. Are you a life-long member of the Catholic Church?  Yes  No

2. If not, please answer the following:

Date of your reception into the Roman Catholic Church: [Click here to enter a date.](#)

Church: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City, State, Zip: [Click here to enter text.](#)

Former Religion/Denomination: [Click here to enter text.](#) Years of Affiliation: [Click here to enter text.](#)

Level of involvement: [Click here to enter text.](#)

Reason for Conversion/Seeking Full Communion: [Click here to enter text.](#)

3. If you have always been Catholic, have you ever been away from the Church for a period of time?

Yes  No

If yes please describe the situation in detail: [Click here to enter text.](#)

4. Have you ever been a member of any organization that is expressly anti-Catholic in its views and or beliefs?  Yes  No

If so, please specify—including dates and level of involvement: [Click here to enter text.](#)

## B. Previous experience in Religious Life

1. If you have ever **applied** to any archdiocese or diocese for formation for the priesthood or diaconate or to enter a religious community and were *not accepted*, please give the name, pertinent dates, and your understanding of why you were not accepted: [Click here to enter text.](#)

2. If you have ever been **accepted** by any archdiocese or diocese into formation for the priesthood or diaconate or to enter a religious community please give the name, pertinent dates and your reason for leaving, and the level you had reached when you left [Click here to enter text.](#)

3. Have you ever bound yourself by any oaths, vows or promises in any kind of religious organization, secret society or cult?  Yes  No

If yes, please explain: [Click here to enter text.](#)

4. Were you ever professed in a Catholic Religious Community?  Yes  No

If Yes: Date of your vows: [Click here to enter text.](#)

Were your vows perpetual or temporary? [Click here to enter text.](#)

Have your vows expired or been dispensed? [Click here to enter text.](#)

5. If you were in formation for the Priesthood or Diaconate:

Were you Admitted to Candidacy?  Yes  No

If Yes:, in what Archdiocese or Diocese: [Click here to enter text.](#)

Date of Admission to Candidacy: [Click here to enter a date.](#)

Did you receive the Institution of Reader?  Yes  No

If Yes, in what Archdiocese or Diocese: [Click here to enter text.](#)

Date of Institution of Reader: [Click here to enter a date.](#)

Did you receive the Institution of Acolyte?  Yes  No

If Yes, in what Archdiocese or Diocese: [Click here to enter text.](#)

Date of Institution of Acolyte: [Click here to enter a date.](#)

## Section 6. Legal Status

1. Are you a citizen or permanent resident of the United States?  Yes  No

If not, of what country are you a citizen? [Click here to enter text.](#)

What is your immigration status? [Click here to enter text.](#)

2. If not a citizen or permanent resident, do you have a Visa?  Yes  No

Type [Click here to enter text.](#) Date of Expiration [Click here to enter a date.](#)  
(Please attach a copy)

3. Have you ever been arrested?  Yes  No

(if more than one arrest, please answer the same questions on another sheet of paper)

If yes, on what charges? [Click here to enter text.](#)

Date of arrest: [Click here to enter a date.](#)

Place of arrest (city, state, county) [Click here to enter text.](#)

Your age at time of arrest [Click here to enter text.](#) Disposition [Click here to enter text.](#)

4. Have you ever been convicted of a felony or misdemeanor (Other than civil infraction such as a traffic offense)?  Yes  No

If yes, please explain: [Click here to enter text.](#)

5. Are you or your family currently involved in any potential or pending legal actions?  
 Yes  No

If yes, please explain: [Click here to enter text.](#)

## Section 7. Family Background

### A. Your Parents

#### Father

Name: [Click here to enter text.](#)  
[enter text.](#)

Birthplace [Click here to enter text.](#)  
[text.](#)

Living  Deceased

Highest Grade Completed [Click here to enter text.](#)  
[Click here to enter text.](#)

Occupation [Click here to enter text.](#)  
[text.](#)

Religion [Click here to enter text.](#)  
[enter text.](#)

Convert? [Click here to enter text.](#)  
[text.](#)

Parents' Marriage Date: [Click here to enter a date.](#)

Church [Click here to enter text.](#) City [Click here to enter text.](#) State [Click here to enter text.](#)

Parents' Marital Status:  Married  Separated  Divorced   
Widowed

If widowed or divorced, how long? [Click here to enter text.](#) Either remarried?   
Yes  No

Stepfather's Name [Click here to enter text.](#) Stepmother's Name [Click here to enter text.](#)

#### If Father is deceased:

Cause of Death [Click here to enter text.](#)  
[enter text.](#)

Age at Death [Click here to enter text.](#)  
[text.](#)

Year of Death [Click here to enter text.](#)  
[text.](#)

#### If Father is alive:

Address [Click here to enter text.](#)

#### Mother

Maiden Name: [Click here to enter text.](#)

Birthplace [Click here to enter text.](#)

Living  Deceased

Highest Grade Completed

Occupation [Click here to enter text.](#)

Religion [Click here to enter text.](#)

Convert? [Click here to enter text.](#)

#### If Mother is deceased:

Cause of Death [Click here to enter text.](#)

Age at Death [Click here to enter text.](#)

Year of Death [Click here to enter text.](#)

#### If Mother is alive:

Address [Click here to enter text.](#)

City/State/Zip [Click here to enter text.](#)

City/State/Zip [Click here to enter](#)

Telephone [Click here to enter text.](#)

Telephone [Click here to enter](#)

## B. Brothers and Sisters

[Click here to enter text.](#)

Name	Age	Practicing
Catholic (Y/N)?		

[Click here to enter text.](#)

Name	Age	Practicing
Catholic (Y/N)?		

[Click here to enter text.](#)

Name	Age	Practicing
Catholic (Y/N)?		

## C. Other Items

1. Your ethnic background: [Click here to enter text.](#)

2. In case of emergency, contact:

Name: [Click here to enter text.](#)

Relationship: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Home Phone: [Click here to enter text.](#)

Work Phone: [Click here to enter text.](#)

Cell Phone: [Click here to enter text.](#)  
[enter text.](#)

Other Phone: [Click here to](#)

Email Address: [Click here to enter text.](#)

3. Alternative emergency contact:

Name: [Click here to enter text.](#)

Relationship: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Home Phone: [Click here to enter text.](#)

Work Phone: [Click here to enter text.](#)

Cell Phone: [Click here to enter text.](#)  
[enter text.](#)

Other Phone: [Click here to](#)

Email Address: [Click here to enter text.](#)

## Section 8. General Medical Information

### A. Your General Health

4. Describe your childhood health. [Click here to enter text.](#)
5. Did you suffer from any serious illnesses?  Yes  No  
If yes, please describe what and when: [Click here to enter text.](#)
6. How was your health as an adolescent? [Click here to enter text.](#)
7. Have you ever had any illness, accidents, surgeries, or hospitalizations?  Yes  
 No  
If Yes, please describe briefly.  
[Click here to enter text.](#)
8. What is the general state of your health now? Do you have any medical concerns (e.g., high blood pressure, heart ailments, indigestion, diabetes, weight problem, headaches, asthma, poor appetite, tiredness, allergies, etc.)?  
[Click here to enter text.](#)
9. Do you have any physical handicaps, limitations, or restrictions?  Yes  No  
If so, please describe:  
[Click here to enter text.](#)
10. Height: [Click here to enter text.](#) Weight: [Click here to enter text.](#)
11. How many days of work did you miss last year due to illness? [Click here to enter text.](#)  
What caused you to be out of work? [Click here to enter text.](#)
12. Do you have a history of substance abuse/chemical dependency?  Yes  No  
If yes, give details. [Click here to enter text.](#)
13. At any time have you taken part in a chemical dependency or substance abuse treatment program?  
 Yes  No  
If yes, when and where? [Click here to enter text.](#)
14. What is your weekly alcohol consumption? [Click here to enter text.](#)
15. What do you generally drink? [Click here to enter text.](#)
16. How would you classify your drinking?  none  light   
 moderate  heavy
17. Has anyone ever suggested to you that you have a problem with substance abuse or chemical dependency, including problem drinking?  Yes  No  
If so, please explain. [Click here to enter text.](#)
18. Do you smoke or chew tobacco?  Yes  No  
If yes, how much? [Click here to enter text.](#)

19. Do you take any prescription drugs?  Yes  No

If yes, please list [Click here to enter text.](#)

20. Is there a family history of mental illness, substance, drug or sexual abuse?  Yes  
 No

If yes, please detail [Click here to enter text.](#)

21. Have you ever been the victim of physical or sexual abuse?  Yes  No

If yes, please detail [Click here to enter text.](#)

22. Do you exercise? [Click here to enter text.](#) How often? [Click here to enter text.](#)

What type of exercise do you do? [Click here to enter text.](#)

23. When did you have your last physical? [Click here to enter text.](#)

## **B. Counseling/Therapy**

1. List any experiences with counseling/therapy: [Click here to enter text.](#)

2. Please provide contact information for therapists/counselors and dates of treatment:  
[Click here to enter text.](#)

## **C. Physician and Medical Insurance**

Personal physician:

Name: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#)

State: [Click here to enter text.](#) Zip

code: [Click here to enter text.](#)

Telephone: [Click here to enter text.](#)

3. Do you have medical insurance?  Yes  No

If yes, please provide the company name and type of policy/coverage [Click here to enter text.](#)

**Please note:** Applicant must also submit a **completed medical statement of health**, included in this application (Appendix 3).

## Section 9. Educational Background

### A. Grade Schools

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

### B. Secondary Schools (*high schools*)

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

[Click here to enter text.](#)

NAME	CITY/STATE	DATES	ATTENDED
CATHOLIC (Y/N)?			

### C. Catholic Instruction (i.e., CCD, School of Religion, parish classes)

If you did not attend Catholic schools, please list your additional religious instruction.

[Click here to enter text.](#)

NAME	CITY/STATE
------	------------

[Click here to enter text.](#)

NAME	CITY/STATE
------	------------

[Click here to enter text.](#)

NAME	CITY/STATE
------	------------

## D. Colleges, Universities, Seminaries

[Click here to enter text.](#)

NAME	CITY/STATE	DATES ATTENDED
MAJOR		

[Click here to enter text.](#)

NAME	CITY/STATE	DATES ATTENDED
MAJOR		

[Click here to enter text.](#)

NAME	CITY/STATE	DATES ATTENDED
MAJOR		

[Click here to enter text.](#)

NAME	CITY/STATE	DATES ATTENDED
MAJOR		

## E. Degrees

Please list degrees earned along with school, GPA and honors, if applicable.  
***Please submit official copies of your transcripts.***

[Click here to enter text.](#)

DEGREE	WHERE EARNED
YEAR CONFERRED	

[Click here to enter text.](#)

DEGREE	WHERE EARNED
YEAR CONFERRED	

[Click here to enter text.](#)

DEGREE	WHERE EARNED
YEAR CONFERRED	

[Click here to enter text.](#)

DEGREE	WHERE EARNED
YEAR CONFERRED	

## F. Extracurricular Activities and Awards

Please list extracurricular involvement and additional honors or awards.

[Click here to enter text.](#)

## G. Other Educational Information

1. Do you speak, read or write any foreign languages?  Yes  No  
If yes, please list, indicating length of study & level of competence.

[Click here to enter text.](#)

2. List any other areas of education or special training:

[Click here to enter text.](#)

3. List any other educational information that you feel might be useful for us to know:

[Click here to enter text.](#)

## Section 10. Other Personal Data

1. Describe your free time away from work.  
[Click here to enter text.](#)
2. How much free time do you have?  
[Click here to enter text.](#)
3. What are your interests or hobbies?  
[Click here to enter text.](#)
4. What are your favorite forms of recreation?  
[Click here to enter text.](#)
5. List any neighborhood, civic, social and service organizations to which you belong; describe your roles in each.  
[Click here to enter text.](#)
6. Describe any leadership roles you have assumed in your free time activities.  
[Click here to enter text.](#)
7. Who are the most important people in your life?  
[Click here to enter text.](#)
8. Besides children, do you have any dependent relatives?  
[Click here to enter text.](#)
9. Have there been any fearful or distressing events in your life not mentioned thus far?  
[Click here to enter text.](#)
10. Are you at ease in the presence of others?  
[Click here to enter text.](#)
11. Please state some instances where you feel you have helped others.  
[Click here to enter text.](#)
12. Describe your personality as you view it.  
[Click here to enter text.](#)
13. Discuss your strengths and strongest qualities.  
[Click here to enter text.](#)
14. What do you regard as your particular talents?  
[Click here to enter text.](#)
15. Is there anything you would like to change about yourself?  
[Click here to enter text.](#)

## Section II. Vocation Discernment

### A. General Background

1. How old were you when you first thought of becoming a deacon?  
[Click here to enter text.](#)
2. Has the thought been occasional or consistent?  
[Click here to enter text.](#)
3. Who, besides yourself, contributed most to your consideration of the Diaconate and how?  
[Click here to enter text.](#)
4. Has anyone suggested you may have a vocation to the Diaconate?  
[Click here to enter text.](#)
  - a) If so, did they say why? [Click here to enter text.](#)
  - b) Have you heard this often? [Click here to enter text.](#)
5. If you are married, have you discussed you interest in the vocation of deacon with your wife; children?  
 Yes  No
  - a) If yes, please describe when you first began these discussions. What were their feelings?  
[Click here to enter text.](#)
  - b) If no, why not?  
[Click here to enter text.](#)
6. What kind of impact do you think one year of discernment and four years of formation will have on your family life, your work, and your current interests?  
[Click here to enter text.](#)
7. Will you have the time to fulfill your commitment to deacon formation?  
[Click here to enter text.](#)
8. Why do you want to serve our diocese as a deacon?  
[Click here to enter text.](#)
9. What kind of assignments/ministry as a deacon would most interest you?  
[Click here to enter text.](#)
10. If you were not to serve the Church as a deacon, what other ministries or ways of serving might you choose?  
[Click here to enter text.](#)
11. What is your understanding of the following?

- a) Diaconal obedience to his bishop  
[Click here to enter text.](#)
  - b) A deacon as a prayerful person  
[Click here to enter text.](#)
  - c) The Sacraments  
[Click here to enter text.](#)
  - d) Sacred Scripture  
[Click here to enter text.](#)
  - e) The Holy Eucharist  
[Click here to enter text.](#)
  - f) The Church  
[Click here to enter text.](#)
12. At ordination to the diaconate, single men make a life-long commitment to celibacy. Married men make the commitment to embrace celibacy should their wife die (or the couple divorce). What is your understanding of the meaning of celibacy?  
[Click here to enter text.](#)
13. Would you be able to undertake this commitment to celibacy?  Yes  No
14. What apprehensions do you have about your vocation decision?  
[Click here to enter text.](#)
15. What most attracts you to the Diaconate?  
[Click here to enter text.](#)
16. If you become a deacon, what do you think you will be able to contribute, from the perspective of your talents, experiences, and other personal qualities?  
[Click here to enter text.](#)
17. Some of the obstacles to a definite decision regarding diaconal ministry are listed below. Comment on each as it affects you.
- a) Selfishness [Click here to enter text.](#)
  - b) Inability to make decisions [Click here to enter text.](#)
  - c) Intellectual capacity [Click here to enter text.](#)
  - d) Chastity (in marriage or as a celibate) [Click here to enter text.](#)
  - e) Inadequate spiritual life [Click here to enter text.](#)
  - f) Inadequate understanding of the faith [Click here to enter text.](#)
  - g) Personal obstacles [Click here to enter text.](#)
  - h) Attraction to wealth, success, power [Click here to enter text.](#)
18. Tell how you think of the deacon's life as a happy one.

[Click here to enter text.](#)

19. Have you recently visited with your pastor regarding the permanent diaconate?

Yes  No

20. Is your pastor encouraging you?

[Click here to enter text.](#)

## **B. Your Personal Narrative**

As part of the application process we request that you provide us with a personal narrative that tells about your journey in faith. We request that you limit your narrative to just one page.

[Click here to enter text.](#)

## Section I2. Employment/Financial Status

### A. Employment History

1. List chronologically any paid work (full or part time) that you have done for the past 15 years. Give dates, type of work, reason for leaving or any other helpful comments. Attach separate sheets as needed.

[Click here to enter text.](#)

EMPLOYER	JOB TITLE	FROM	TO	CITY AND STATE
REASON FOR LEAVING				

[Click here to enter text.](#)

EMPLOYER	JOB TITLE	FROM	TO	CITY AND STATE
REASON FOR LEAVING				

[Click here to enter text.](#)

EMPLOYER	JOB TITLE	FROM	TO	CITY AND STATE
REASON FOR LEAVING				

[Click here to enter text.](#)

EMPLOYER	JOB TITLE	FROM	TO	CITY AND STATE
REASON FOR LEAVING				

2. Your current or most recent employer:

Name: [Click here to enter text.](#)

Address: [Click here to enter text.](#)

City: [Click here to enter text.](#) State: [Click here to enter text.](#) Zip code: [Click here to enter text.](#)

Telephone: [Click here to enter text.](#)

Manager or Supervisor: [Click here to enter text.](#)

3. Describe your duties in detail.  
[Click here to enter text.](#)
4. What do/did you most like about the job?  
[Click here to enter text.](#)
5. What do/did you like least?  
[Click here to enter text.](#)
6. If not currently employed, what is the reason you left your most recent job:  
[Click here to enter text.](#)
7. Have you ever been fired from a job?  Yes  No  
If yes, indicate why. [Click here to enter text.](#)
8. Indicate any professional organizations to which you belong:  
[Click here to enter text.](#)

9. Please list any volunteer work you have done or are currently doing, and dates of your involvement:

[Click here to enter text.](#)

## B. Financial Status

### 1. Income

Approximately what is your family's present annual income? [Click here to enter text.](#)

Do you regularly file your income tax return?  Yes  No

### 2. Indebtedness

Are you currently in debt (e.g. with credit cards, bank loans, or personal loans)?   
Yes  No

If yes, please indicate to whom you are indebted and the estimated amount of debt(s).

[Click here to enter text.](#)

---

CREDITOR

AMOUNT OWED

[Click here to enter text.](#)

---

CREDITOR

AMOUNT OWED

[Click here to enter text.](#)

---

CREDITOR

AMOUNT OWED

[Click here to enter text.](#)

---

CREDITOR

AMOUNT OWED

[Click here to enter text.](#)

---

CREDITOR

AMOUNT OWED

## C. Personal Expenses

1. Evaluate your financial situation:  Secure  Adequate  Challenging.

2. Describe in general terms your financial circumstances.

[Click here to enter text.](#)

3. Are you able to afford formation expenses, which include the cost of travel, child care, books not provided, etc.?

[Click here to enter text.](#)

### Section 13. Military Service

1. Have you have served, or are you currently serving in the military?  Yes   
No

If yes, please provide the following:

Branch of Service [Click here to enter text.](#)  
[enter text.](#)

Enlistment Date [Click here to](#)

Rank at Discharge [Click here to enter text.](#)  
[enter text.](#)

Discharge Date [Click here to](#)

Type of Discharge [Click here to enter text.](#)  
[to enter text.](#)

Combat Experience [Click here](#)

Service Duties [Click here to enter text.](#)

Reserve Status [Click here to enter text.](#)

**If you served in the military and have been discharged from the military,  
you must attach a copy of your DD 214 form to this application.**

## Section 14. Spouse Questionnaire

### A. General Information

1. Contact Information:  
Telephone and Email (*please include area codes*)  
Home: [Click here to enter text.](#)      Work: [Click here to enter text.](#)  
Mobile: [Click here to enter text.](#)      E-mail: [Click here to enter text.](#)
2. Birth Information:  
Date of Birth [Click here to enter text.](#)      Place of Birth (city and state) [Click here to enter text.](#)
3. Are you a citizen of the United States?  Yes  No  
If no, please explain your residency status [Click here to enter text.](#)  
Your Social Security Number: [Click here to enter text.](#)
4. Your place of employment (name and address): [Click here to enter text.](#)
5. Occupation [Click here to enter text.](#)
6. Highest education level achieved [Click here to enter text.](#)
7. Your religious denomination: [Click here to enter text.](#)
8. To what parish/church do you belong? [Click here to enter text.](#)
9. Parish/church Address (if different from your husband's):  
Address: [Click here to enter text.](#)  
City: [Click here to enter text.](#)      State: [Click here to enter text.](#)      Zip code: [Click here to enter text.](#)  
Pastor: [Click here to enter text.](#)
10. What is the general state of your health?  Excellent  Good  Fair  Poor  
If either "Fair" or "Poor" please explain:  
[Click here to enter text.](#)

### B. Vocational Discernment

1. Do you understand that the Permanent Diaconate is a lifelong commitment to ordained service to the Church and the people of God?  Yes  No
2. Did you take part in your husband's decision to apply for formation?  Yes  No  
When did he first discuss his plans with you?  
[Click here to enter text.](#)

When he first talked to me about the diaconate, I felt:

[Click here to enter text.](#)

Now my feelings are:

[Click here to enter text.](#)

3. Do you fully agree with his decision to apply to formation?  Yes  No

Please

explain:

[Click here to enter text.](#)

4. Have you and your husband discussed the significant amount of time and effort that the Diaconate Formation Program will demand?  Yes  No

5. Describe your understanding of what it means to be a deacon in the Church today? Why is ordination necessary?

[Click here to enter text.](#)

6. Please explain in detail why you feel your husband may or may not be called to ordination as a deacon and in what capacity he would be most useful to the Church:

[Click here to enter text.](#)

7. It is natural to have concerns or questions about your husband entering Diaconate Formation and potentially into a life of ordained ministry. What concerns and questions do you have?

[Click here to enter text.](#)

8. In what ways do you hope that your home life and marriage will benefit from participation in this program?

[Click here to enter text.](#)

9. When a deacon is vested at liturgy, he sits with the other clergy, either in the sanctuary or in the pews. He does not sit with his family. How do you feel about not being with your husband at these times?

[Click here to enter text.](#)

10. In what ways do you see your husband possessing the gifts of a deacon?

[Click here to enter text.](#)

11. Is applying to be accepted into formation for the permanent diaconate “right” for him and your marriage and your family at this time?

[Click here to enter text.](#)

12. The Code of Canon Law of the Church states that should the spouse of the deacon die he may not remarry. If you should die before your husband, how well could he take care of himself and other details of life?

[Click here to enter text.](#)

I attest that all of the above statements are true to the best of my knowledge.

Wife's Signature \_\_\_\_\_ Date \_\_\_\_\_

### **C. Spouse Personal Narrative**

As part of the application process we request that you provide us with a personal narrative that tells about your journey in faith. We request that you limit your narrative to just one page.

[Click here to enter text.](#)

**Section D. Spouse Statement of Permission**

In this section the applicant's wife **must provide a brief statement in her own words** indicating her initial consent for her husband's application and entrance into aspirant formation. The statement must clearly indicate that she is granting her permission both the application and formation. It can be brief and direct.

Click here to enter text.

Wife's Signature \_\_\_\_\_  
Date \_\_\_\_\_

## **Section 15. Authorization for Release of Confidential Information**

*Please read the following statements and sign the form below before returning this application to the Office of the Permanent Diaconate:*

I, the undersigned applicant, certify that the information provided in my application form and the accompanying application materials are true and complete to the best of my knowledge, information, and belief, and may be verified by the Archdiocese of Atlanta.

I understand that my application materials include, but are not limited to, confidential information such as medical records (including HIV and Hepatitis B test results), mental health records (including psychological test results), educational records (including transcripts), criminal background information, financial information, application form, and letters of reference, whether this information is provided by me or is received from another source.

I understand that information requested by the Archdiocese of Atlanta will be provided in confidence and will become the property of the Archdiocese of Atlanta. This understanding applies to any information that I may supply or that third parties may supply to the Archdiocese of Atlanta at my request and with my permission.

I understand that the decision for me to be accepted or not accepted for formation for the Permanent Diaconate will be made at the discretion of the Archbishop of the Archdiocese of Atlanta after consultation with the Associate Director of Formation, members of the Application and Admissions Committee and others as the Archbishop deems appropriate. Although the Archdiocese of Atlanta may wish to report the reasoning behind any or all decisions regarding my acceptance or non-acceptance, there is no obligation on the part of the Archdiocese of Atlanta to do so.

I understand that if accepted into Aspirancy I am expected to take part in all the required activities and complete the assigned work, and that my wife is encouraged to participate to the extent possible.

I understand that I might not be Admitted to Candidacy, Instituted to either Reader or Acolyte or Ordained to the Permanent Diaconate and that the Archbishop retains the right to remove me from formation at any time. Although the Archdiocese of Atlanta may wish to report the reasoning behind any or all decisions regarding my continuation in or removal from the program, there is no obligation on the part of the Archdiocese of Atlanta to do so. Likewise, I am free to withdraw at any time from the formation process.

I hereby authorize the Archdiocese of Atlanta, its agents, employees, and anyone else acting on its behalf (including but not limited to the Archbishop of Atlanta, the Auxiliary Bishop of Atlanta, the Diaconate Advisory Board, the Director of Permanent Diaconate, the Associate Director of Formation, the Application and Admissions Committee, the Scrutinies and Evaluation Committee and their delegates) or any other person(s) as requested by the Archbishop, to have access to and use any and all of my application and application materials. I understand that the purpose of the application and application materials is to evaluate my fitness for formation for the Permanent Diaconate and to assist the Archbishop in acting for the good of the Church. Application materials as the term is used in this

Orefers to the responses to any questions on this application, to any material I may supply in response to the application or which I may supply voluntarily as I make this application. It also applies to any material supplied by any third person (legal or individual) made at my request or made at the request of the Archdiocese of Atlanta, or anyone acting on behalf of the Archdiocese of Atlanta but with my permission. I understand that the term “application materials” will be construed liberally by the Archdiocese of Atlanta and me to include rather than exclude materials should any question arise as to the definition of the term.

If in the future I apply priesthood, the diaconate or consecrated religious life, I hereby authorize the Archdiocese of Atlanta to release copies of my application and application materials to the applicable diocese or religious congregation.

I further release and agree to hold harmless the Archdiocese of Atlanta, its employees, volunteers, agents, and all those who receive my application or application materials hereunder from any and all liability which the Archdiocese of Atlanta, its employees, volunteers, agents and any other person acting on behalf of the Archdiocese of Atlanta may incur as a result of its or their use of such application and application materials.

I further testify that I make this application of my own free will.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Applicant’s Name (print)

\_\_\_\_\_  
Date

I also agree to the provisions of this 0 and that I consent to my husband’s application of my own free will. I further agree to and give my consent to the provisions of 0of my husband’s application to the extent that those provisions may apply to information in the application which applies to me personally or to any application materials, as defined in 0to the extent that such materials may apply to me personally.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Applicant Wife’s Name (print)

\_\_\_\_\_  
Date

## Appendices

### Appendix 1 Readiness for Admission to Aspirancy

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

<b>Appreciation / Knowledge of</b>	<b>Demonstrated Ability / Skill</b>
<p data-bbox="235 285 548 352"><b>Diaconal Vocation and Ministry</b></p> <ul data-bbox="284 380 537 882" style="list-style-type: none"> <li data-bbox="284 380 537 882">• A personal call to diaconal ministry with the Church and a sense of his capacity to commit himself to it in fidelity to his state in life and employment, with sufficient time for formation</li> </ul>	To witness to Gospel values in ways that are life-giving; to articulate his sense of a call to the diaconate primarily because of the needs of the Church, as well as for personal growth; and to articulate reasons that support his desire to be a deacon
	To be interested in and attracted to the diaconal <i>munera</i> of word, liturgy, and charity
	To be of service, beyond liturgical ministries, through church or civic involvement
	To support and encourage his pastor, as a representative for the parish community and staff
	To be docile to the presence of the Holy Spirit throughout the application and screening processes, acknowledging that ultimately it is the Church that verifies the call.

## Appendix 2. Health Evaluation Statement

Applicant Name \_\_\_\_\_

To be accepted into formation for the Permanent Diaconate for the Archdiocese of Atlanta an applicant must have undergone a physical examination conducted by a licensed physician sometime during the twelve (12) months prior to the application date.

1. Date of Applicant's last comprehensive physical examination: \_\_\_\_\_
2. Nature of any health concerns detected during this physical examination (attach additional sheets as needed):

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I hereby give my consent for my Physician to release the above information to the Archdiocese of Atlanta.

Applicant: \_\_\_\_\_ Date: \_\_\_\_\_

I certify the information provided above is accurate to the best of my knowledge and that the above named applicant is fit to perform the duties customary to one in ordained ministry.

Physician: \_\_\_\_\_ Date: \_\_\_\_\_

Please return this form to:

**Office of the Permanent Diaconate  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609**

### Appendix 3. Permission for Background Checks

#### Roman Catholic Archdiocese of Atlanta

#### BACKGROUND INVESTIGATION CONSENT

The Roman Catholic Archdiocese of Atlanta certifies that all reports, whether oral or written, will be kept strictly confidential and, except as required by law, information will only be revealed to the applicant or a person whose duty requires him or her to participate in the decision for the transaction for which the report was ordered. The Archdiocese further certifies that the purpose of the investigation is very limited in scope and information received will be used for the sole purpose of making a determination regarding the qualifications of an individual for employment purposes, which term includes initial employment, promotion, reassignment or retention as an employee.

I, \_\_\_\_\_, hereby authorize *the Roman Catholic Archdiocese of Atlanta* and/or its agents to make an independent investigation of my background, references, character, credit history (only for finance related positions), criminal or police records, including those maintained by both public and private organizations and all public records for the purpose of confirming the information contained on my Application and/or obtaining other information which may be material to my qualifications for employment:

I release *the Roman Catholic Archdiocese of Atlanta* and/or its agents and any person or entity, which provides information pursuant to this authorization, from any and all liabilities, claims or law suits in regards to the information obtained from any and all of the above referenced sources used. The following is my true and complete legal name and all information is true and correct to the best of my knowledge:

---

Full Name Printed

Maiden Name or Other Names Used

**Please list all Residence Addresses for the past Seven Years-Use a Separate Sheet if needed**

---

Present Address

How Long?

---

City/State

Zip

---

Former Address

How Long?

---

City/State

Zip

---

Former Address

How Long?

---

City/State

Zip

---

\*Race

\*Sex

---

\*Date of Birth

Social Security Number

Driver's License Number

State of License

---

Signature

Date

*\*NOTE: The above information is required for identification purposes only, and is in no manner used as qualifications for employment. The Roman Catholic Archdiocese of Atlanta is an Equal Opportunity Employer, and does not discriminate on the basis of Sex, Race, Religion, Age (40 and over), Handicap or National Origin.*

**Notification & Authorization to Applicant for Employment**

This is used to inform you that a consumer report or an investigative consumer report is being obtained from a consumer reporting agency for the purpose of evaluating your qualifications for employment, promotion, reassignment or retention as an employee.

In addition to any criminal history this report may contain information relating to your character and general reputation through personal references. You may also have a right to request additional disclosures regarding the nature and scope of the investigation.

To whom it may concern:

I hereby authorize and request any present or former employer, school, police department, agency or other persons having personal knowledge about me, to furnish bearer with any and all information in their possession regarding me in connection with an application for employment including consumer report information that may include motor vehicle records. I am willing that a photocopy of this authorization be accepted with the same authority as the original, and I specifically waive any written notice from any present or former employer who may provide information based upon this authorized request. I understand this authorization is to be part of the written employment application, which I sign.

I have been given a copy of this form.

Print Name \_\_\_\_\_

Signature \_\_\_\_\_

Date of Birth (for identification purposes only) \_\_\_\_\_

Social Security Number (for identification purposes only) \_\_\_\_\_

If name changed (through marriage or otherwise) print former name here

\_\_\_\_\_

#### **Appendix 4. Safe Environment Paperwork**

The material in this Appendix relates to the Archdiocese of Atlanta's Safe Environment policies. All of the material in this section must be read and the Applicant must sign the Acknowledgements contained within each document. The Applicant should check (X) the category "Deacon in Formation" on each form.

# ***Updated Policy of the Archdiocese of Atlanta Concerning the Protection of Children and Vulnerable Individuals from Sexual Abuse by Church Personnel***

## **Introduction**

The sexual abuse of Children and Vulnerable Individuals is reprehensible and tragic. It betrays the trust Children and Vulnerable Individuals naturally place in adults, especially those responsible for their instruction, welfare and guidance. The damage caused by sexual abuse is devastating and long lasting. It is even more tragic when its consequence is a loss of the faith that the Catholic Church has a sacred duty to foster. Sexual abuse of Children is “by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God” (Address by Pope John Paul II, to the Cardinals of United States and Conference Officers, April 23, 2002). Our obligation to protect Children and Vulnerable Individuals stems from the mission and example given to us by Jesus Christ himself, in whose name we serve. We want to be as transparent and forthcoming as possible regarding the policies and procedures used by the Archdiocese. Our goals as an Archdiocese are to: (1) provide a safe and secure environment for the Children and Vulnerable Individuals in the Archdiocese; (2) provide for a pastoral response to victims, their families, the accused person, and the community; and (3) reduce the damage done by false accusations against Church Personnel.

## **Section I. Definitions**

The following words and phrases shall, for purposes of this Policy, have the following meanings:

- I.1. Actionable. A determination by the Archbishop that an allegation is more likely than not true.
- I.2. Administrative Leave. The status of an accused Church Personnel who has been relieved of assigned duties. The application of this term varies depending on the canonical status of the accused person and does not necessarily equate to the term as used in Canon Law.
- I.3. Advisory Board. The board described in Section 8 of this Policy.
- I.4. Archbishop. The canonically appointed Archbishop of Atlanta or the duly appointed Administrator in the event that, under Canon Law, the office of Archbishop is impeded or vacant. For purposes of this Policy, the Archbishop may act personally or through a designated representative.
- I.5. Child. Any person under the age of eighteen (18) years.
- I.6. Church Personnel. Bishops, priests, deacons, religious, lay employees and lay Volunteers involved in work for the Archdiocese.
- I.7. Credible Allegation. An allegation, which offers reasonable grounds for being believed.
- I.8. Sexual Abuse. Engaging in any of the following conduct with, or involving, a Child or Vulnerable Individual (i) by a person who at the time of the conduct was Church Personnel, or (ii) by an adult who later becomes Church Personnel in a case where the Child was more than five (5) years younger than the adult, or (iii) by a Child,

who later becomes Church Personnel, in a case where the offending Child was at least fourteen (14) years old and more than five (5) years older than the other Child.

- a. Conduct that constitutes sexual abuse or sexual exploitation as defined in the Official Code of Georgia Annotated (“O.C.G.A.”) § 19-7-5(b)(3.1) or (b)(4), as those definitions may hereafter be amended or modified, provided, however, that for purposes of this Policy, Sexual Exploitation shall include the statutorily prohibited conduct involving any Church Personnel. (O.C.G.A. § 19-7-5(b)(3.1) and (b)(4), as they exist on the dates of this Policy, are attached as Appendix I to this Policy); or
  - b. Any conduct by Church Personnel about which he or she has previously been admonished or warned by the Archbishop in writing is improper conduct.
- 1.9. Volunteer. Any unpaid person involved in a ministry, activity or service under the authority of the Archdiocese.
- 1.10. Volunteer Who Has Regular Contact with Children. A Volunteer whose ministry, activity or service involves custodial responsibility for the care and supervision, or the reasonable anticipation of actual or potential unsupervised contact with a Child or Vulnerable Individual.
- 1.11. Vulnerable Individual. A Vulnerable Individual aged eighteen (18) years of age or older who, objectively viewed, is unable or unlikely to report abuse, without assistance, because of impairment of physical or mental function.

## **Section 2. Prohibited Conduct**

Sexual Abuse is reprehensible and tragic, and Sexual Abuse by Church Personnel will not be tolerated. While the priestly commitment to the virtue of chastity and the gift of celibacy is well known, all Church Personnel are required to observe appropriate boundaries and behavior which will avoid the occurrence of Sexual Abuse.

## **Section 3. Service Application Forms for Employees and Volunteers**

- 3.1. An application, in a form promulgated, or approved in writing, by the Archbishop (“Service Application”) must be completed by each applicant for any paid position in the Archdiocese and also by any Volunteer who has regular contact with Children. All completed “Service Applications” must be kept as part of the parish/agency/school personnel files.
- 3.2. Each applicant for any position in the Archdiocese and each Volunteer who has regular contact with Children must, as a condition of employment, ministry or service to the Archdiocese, consent to a “Background Check.” The “Background Check” will be completed in accordance with the requirements of the “Background Investigation” consent form. The pastor or administrator shall be responsible for reviewing the information thus acquired to determine that there is nothing present which would indicate the person is unfit for the employment, ministry or service for which he or she has applied.
- 3.3. A copy of the “Service Application,” including the “Background Check,” and other forms on file shall be sent to the Archdiocesan Human Resources Office for the Archdiocese. Upon termination of employment, ministry or service, a copy of the

complete parish/agency/school personnel file is to be sent to the Archdiocesan Human Resources Office.

#### **Section 4. Service Application Forms for Clergy and Religious**

- 4.1. All superiors of religious institutes or orders proposing individuals for ministry or residence in Archdiocesan parishes or institutions, as well as those simply requesting priestly faculties in the Archdiocese, are required to state clearly in writing that there is no known history which would render the individual being proposed unsuitable to work with a Child or a Vulnerable Individual, including, but not limited to, any past allegation of Sexual Abuse or other misconduct of a sexual nature. This may be done through the use of form “Statement of the Religious Superior.”
- 4.2. Clergy, religious or seminarians seeking assignment to perform ministry within the Archdiocese of Atlanta must, before beginning the assignment, have on file with the Archdiocese the “Application by a priest for service in the Archdiocese of Atlanta.”
- 4.3. Clergy, religious or seminarians seeking assignment to perform ministry for six (6) consecutive days or more must complete the form, “Application for Assignment,” and as a condition of assignment must consent to a “Background Check,” which will be performed by the Archdiocese, before such assignment is made.
- 4.4. No pastor, parochial vicar, religious or director of any Archdiocesan institution or facility is permitted to grant residence, or full-time, part-time or regular weekend ministry to any priest, religious or layperson without prior approval from the Archbishop.
- 4.5. Before any clergy or religious is proposed to another diocese for assignment, transfer, or residence, the Archbishop will make notification, similar in nature to the “Statement of Religious Superior,” to the local ordinary of the new residence.

#### **Section 5. Reporting Requirements**

- 5.1 Any Church Personnel who has reasonable cause to believe that Sexual Abuse has occurred and who has mandatory reporting requirements under federal, state or local law, including, but not limited to, O.C.G.A. § 19-7-5 shall report, or cause a report of that abuse to be made as required by law, unless to do so would violate the priest-penitent relationship of the Sacrament of Penance. A copy of that report shall be sent immediately and confidentially to the Archbishop, or one of the Vicars General, or, in their absence the Director of the Safe Environment Office of the Archdiocese, who, in turn, will advise the Archbishop. The Archbishop will provide a copy of the report to the Advisory Board if it involves clergy or Religious. The Secretary of Human Resources will be provided a copy of the report if it involves lay employees or volunteers.
- 5.2 Church Personnel who are not required to report Sexual Abuse pursuant to Paragraph 5.1 of this Policy, but who have reasonable cause to believe that Sexual Abuse has occurred shall immediately confidentially report the information to the Archbishop, or one of the Vicars General, or, in their absence, to the Director of the Safe Environment Office of the Archdiocese, unless to do so would violate the priest-penitent relationship of the Sacrament of Penance. The Archbishop will assign a person to investigate the allegations and will provide a summary to the

Advisory Board if it involves clergy or Religious. The Secretary of Human Resources will be provided a copy of the report if it involves lay employees or volunteers.

- 5.3 Each reported incident of alleged Sexual Abuse shall be investigated immediately by the Archbishop or his designated representative, in cooperation with any state or federal criminal investigation, with a high degree of pastoral care for the alleged victim and his or her family, the person reporting the incident, the accused person and all other persons whose lives reasonably can be expected by the Archbishop to be affected significantly by the alleged incident.
- 5.4 In the event a report received by the Archbishop presents a Credible Allegation of Sexual Abuse, the Archbishop or his designated representative shall in turn report the information to the appropriate government authorities as provided by O.C.G.A. § 19-7-5(d). Whether or not a report received by the Archbishop presents a Credible Allegation in the opinion of the Archbishop, a copy of the report shall be sent to the Advisory Board if it involves clergy or Religious. The Secretary of Human Resources will be provided a copy of the report if it involves lay employees or volunteers.
- 5.5 Without limiting the provisions of Subsections 5.1 through 5.4 of this Policy, it is the policy of the Archdiocese to comply with all applicable civil laws with respect to the reporting of allegations of sexual abuse of minors to civil authorities and to advise and support a person's right to make a report to public authorities.

## **Section 6. When Allegations are Made Against a Lay Employee or Volunteer**

- 6.1 When any allegation of Sexual Abuse with respect to an Archdiocesan lay employee or Volunteer is reported to the Archbishop, the Archbishop shall immediately notify the Secretary of Human Resources of the person(s) alleged to be involved, and the substance of the allegations.
- 6.2 Immediately after receipt of an allegation of Sexual Abuse with respect to a lay employee or Volunteer, the Archbishop shall cause a preliminary investigation to be undertaken in accordance with Archdiocesan employment policies and may undertake such additional or independent investigation, as he deems necessary. Based on the results of preliminary investigations the Archbishop shall make a determination as to the credibility of the allegations and he or his designee shall communicate his determination in a timely manner to the victim or the victim's representative and the accused person.
- 6.3 If the Archbishop determines that an allegation of Sexual Abuse involving a lay employee or Volunteer is a Credible Allegation, then in addition to any action taken pursuant to Archdiocesan employment policies, the accused person shall be:
  - i. *Notified in a timely manner of the nature of the allegation;*
  - ii. *Placed on administrative leave pending the completion of the Archdiocesan investigation; and*
  - iii. *Directed to remain away from any school, parish office, parish facility, agency, and other location, which is the subject of the complaint until the Archbishop has determined whether the allegation is Actionable.*

- 6.4 The Archbishop may request that the Secretary of Human Resources advise him in making his determination as to whether an allegation is Actionable. If a lay employee or Volunteer admits that he or she has engaged in Sexual Abuse, does not contest Credible Allegations of Sexual Abuse, or there is a determination by the Archbishop that an allegation of Sexual Abuse is Actionable, sanctions will be imposed in accordance with any applicable provisions of Canon Law, the regular employment policies of the Archdiocese as amplified by this Policy, and Section 12 of this Policy. The Archbishop or his designee shall communicate his determination as to whether the allegation is Actionable to the victim or the victim's designated representative, the accused person, and others required to be notified pursuant to Archdiocesan employment policies.
- 6.5 In instances where an allegation of Sexual Abuse is determined not to be Actionable, the Archbishop will make a determination as to whether the accused person is to be restored to duty and/or whether in his or her former position. The Archbishop may request the advice of the Secretary of Human Resources in making that determination. The Archbishop shall communicate his final determination as to restoration of duties to the alleged victim or the victim's designated representative and the accused person.
- 6.6 When an allegation is determined by the Archbishop not to be Actionable, the Archdiocese will make good faith efforts to restore the ministerial reputation and status of the accused person.
- 6.7 In response to a Credible Allegation of Sexual Abuse involving a lay employee or Volunteer, the Archbishop will take reasonable action to provide the family of the victim with appropriate spiritual care and pastoral support. Such care and support will be coordinated through the Office of Child and Youth Protection (formerly known as Project Aware). Any pastor-priest or other person designated by the Archbishop to assist in this pastoral process should avoid being concerned with the validity of the allegations. His or her function is strictly pastoral in nature without regard to the truth of any allegation or to the circumstances surrounding the alleged incident. The person who reported the alleged Sexual Abuse shall also be given appropriate pastoral care.
- 6.8 In all instances of alleged Sexual Abuse by a lay employee or Volunteer, reasonable care will be taken to protect the rights of all parties involved, particularly those of the person claiming to have been Sexually Abused and the person against whom the charge has been made. It is the responsibility of any lay employee or Volunteer who is accused of Sexual Abuse to obtain his or her own personal legal representation.

## **Section 7. When Allegations are Made Against Clergy or Religious in Service to the Archdiocese or Residing in an Archdiocesan Rectory, Convent or Facility**

- 7.1 When any allegation of Sexual Abuse with respect to Archdiocesan clergy, or any other clergy or religious within the Archdiocese, is reported to the Archbishop, the Archbishop shall notify the Advisory Board of the person(s) alleged to be involved and the substance of the allegations.

- 7.2 Immediately after receipt of an allegation of Sexual Abuse involving a member of the clergy or religious the Archbishop shall undertake a preliminary investigation of the allegation, which investigation will be initiated and conducted in harmony with Canon Law. Based upon the results of his investigation, the Archbishop shall make a determination as to the credibility of the allegations, and communicate his determination in a timely manner to the victim or the victim's representative, the accused person, and the Advisory Board. The Archbishop may request that the Advisory Board advise him in making his determination as to whether an allegation is a Credible Allegation.
- 7.3 If the Archbishop determines that an allegation of Sexual Abuse that has been made against a member of the clergy or religious is a Credible Allegation, the accused person shall be:
- i. *Notified in a timely manner of the nature of the allegations;*
  - ii. *Immediately relieved of his or her active ministerial duties pending the outcome of the Archbishop's investigation; and*
  - iii. *Directed to remain away from any school, parish office, parish facility, agency, and other location, which is the subject of the complaint until the Archbishop has determined whether the allegation is Actionable.*
- 7.4 The Archbishop may request that the Advisory Board advise him in making his determination as to whether an allegation is Actionable. If a member of the clergy or religious admits that he or she has engaged in Sexual Abuse, does not contest Credible Allegations of Sexual Abuse against him or her, or if there is a determination by the Archbishop after an appropriate process in accord with Canon Law that an allegation of Sexual Abuse is Actionable, sanctions will be imposed in accordance with Section 12 of this Policy. If an allegation is determined by the Archbishop to be a Credible Allegation or Actionable, the Archbishop shall consult with the Advisory Board in making an assessment of the accused person's fitness for ministry. The Archbishop shall communicate his final determination as to whether the allegation is Actionable, and the sanctions imposed, in writing to the victim or the victim's designated representative, the accused person, and the Advisory Board.
- 7.5 As provided in Subsection 12.5 of this Policy, in every case involving allegations of Sexual Abuse against clergy or religious, the processes as provided for in and the various provisions of Canon Law will be observed and in the event of an irreconcilable conflict between the applicable provision of Canon Law and this Policy, the provisions of Canon Law will prevail. This may include a request by a priest or deacon for dispensation from the obligation of holy orders, or by the bishop proceeding to seek dismissal from the clerical state even without the consent of the priest or deacon. In accordance with due process, the accused person will be encouraged to retain the assistance of civil and canonical counsel. When necessary, the Archdiocese will provide canonical counsel to any accused priest or deacon.
- 7.6 Where an allegation of Sexual Abuse by a member of the clergy or religious is not admitted or it is determined by the Archbishop after an appropriate investigation not to be Actionable and the Archbishop has not determined that the accused

person is unfit for ministry, the Archdiocese will make reasonable efforts to restore the ministerial reputation and status of the priest, deacon or religious.

- 7.7 If the Archbishop determines that an allegation of Sexual Abuse, which has been made with respect to a member of the clergy or religious from a diocese or congregation other than the Archdiocese of Atlanta is Actionable, the Archbishop will immediately notify the appropriate superior of the actions, which have been taken and will be taken by the Archdiocese.
- 7.8 In response to a Credible Allegation of Sexual Abuse involving a member of the clergy or religious, the Archbishop will take reasonable action to provide the family of the alleged victim with appropriate spiritual care and pastoral support. Such care and support will be coordinated through the Office of Child and Youth Protection. Any pastor/priest or other person designated by the Archbishop to assist in this pastoral process should avoid being concerned with the validity of the allegations. His or her function is strictly pastoral in nature without regard to the truth of any allegation or to the circumstances surrounding any alleged incident. The person who reported the alleged Sexual Abuse shall also be given appropriate pastoral care.
- 7.9 In all instances, care will be taken to protect the rights of all parties involved, particularly those of the person claiming to have been a victim of Sexual Abuse and the person against whom the allegation has been made.

## **Section 8. Advisory Board**

- 8.1 The Advisory Board shall consist of at least five (5) persons of outstanding integrity and good judgment, in full communion with the Church. The majority of the Board shall be laypersons not in the employ of the Archdiocese, at least one of whom shall have particular expertise in the treatment of the sexual abuse of minors. One member of the Board shall be an experienced and respected pastor of the Archdiocese. The members of the Advisory Board, in their role as board members, are not acting as experts in psychology, law, Sexual Abuse, or any other area. They will rely upon information provided to them by the Archdiocese and independent sources, and have no duty of independent verification. The role of the Advisory Board is to provide the Archbishop with advice and counsel pursuant to this Policy.
- 8.2 The Board is a confidential consultative body to the Archbishop, and in such capacity shall:
  - i. *Serve in an advisory capacity to the Archbishop in assessing allegations of Sexual Abuse involving members of the clergy or religious as set forth in Section 7.*
  - ii. *Advise the Archbishop, in a confidential manner, when requested, on the fitness for ministry of clergy or Religious alleged to be or to have been involved in Sexual Abuse and/or further steps to take with clergy or Religious with regard to fitness for continued ministry;*
  - iii. *Review Archdiocesan policies and procedures and guidelines that may be established by various Archdiocesan departments for dealing with allegations of Sexual Abuse by clergy or other Church Personnel in order to recommend to the Archbishop any modifications in those policies and procedures, if appropriate.*

- 8.3 The Board is advisory to the Archbishop and shall report to him in writing of its recommendations. If the Archbishop requests the advice of the Advisory Board, the Archbishop shall provide all pertinent evidence relating to the alleged Sexual Abuse to the Advisory Board. If any recommendation from the Advisory Board is not unanimous from the members of the Board, a minority report shall also be made in writing.
- 8.4 The members of the Advisory Board shall be chosen by the Archbishop. With regard to the lay members of the Board, conflicts of interest, either actual or implied, shall be avoided. Each member of the Advisory Board serves at the pleasure of the Archbishop. Each member will be appointed for a term of five (5) years, which can be renewed.
- 8.5 The Advisory Board may adopt such policies and procedures as may be necessary to conduct its duties as are consistent with the provisions and intent of this Policy.

## **Section 9. Archdiocesan Offices of Child and Youth Protection**

The goal of the Child and Youth Protection is to protect children and vulnerable individuals from sexual abuse and provide a safe environment in the Archdiocese of Atlanta. The Office of Child and Youth Protection is divided into two separate offices: The Office of Safe Environment and The Office of Victim Assistance. Each office has a different purpose, as described below.

- 9.1 The Archdiocesan Office of Victim Assistance shall aid in the immediate pastoral care of persons who claim to have been a victim of Sexual Abuse by Church Personnel. In addition, the office will ensure that the family of the alleged victim will receive appropriate spiritual care and pastoral support.
- 9.2 The Office of Victim Assistance will be headed by a coordinator. This individual, at the direction and instruction of the Archbishop, will coordinate and monitor the spiritual care and pastoral support supplied to alleged victims and to the family members of alleged victims of Sexual Abuse including but not limited to, counseling, spiritual assistance, support groups, or other social services agreed upon by the alleged victim and the Archdiocese.
- 9.3 The Office of Safe Environment will, at the direction and instruction of the Archbishop, assist the Archdiocese in establishing and maintaining “safe environment programs.” The office will cooperate with parents, civil authorities, educators and community organizations to provide education and training for children, parents, pastors and ministers, educators and others about ways to make and maintain a safe environment for Children.

## **Section 10. Complaints – Cooperation with Authorities**

- 10.1 The Archbishop shall adopt procedures for making complaints or allegations of Sexual Abuse involving Church Personnel. The procedures shall be made readily available in printed form and will be the subject of periodic public announcements regarding those procedures.
- 10.2 The Archdiocese shall cooperate with authorized state and federal civil and criminal authorities in their investigation of allegations of sexual abuse of minors involving Church Personnel.

## **Section 11. Media and Communications**

- 11.1 a) The Archdiocese is committed to openness and transparency in its dealings with the community, especially with the parish communities and other constituent communities of the Archdiocese which may be directly affected by ministerial misconduct involving minors and will meet this commitment to the extent possible while also respecting the privacy and reputations of individuals involved.
- b) The Communications office is responsible for all media contacts; therefore, all media inquiries regarding this Policy, alleged Sexual Abuse involving Church Personnel, and related matters which are made to schools, parishes, or agencies of the Archdiocese should be referred to the Communications office, which will consult with, guide and coordinate relevant persons in the handling of subsequent media inquires and responses.
- 11.2 The Archdiocese will not enter into confidentiality agreements with respect to alleged Sexual Abuse, except in cases where confidentiality is requested by a victim or survivor of such Sexual Abuse for grave and substantial reasons proffered by the victim or survivor, which reasons are noted in the text of the confidentiality agreement.

## **Section 12. Sanctions**

- 12.1 Where Sexual Abuse by a lay employee or Volunteer is admitted or an allegation of Sexual Abuse is determined by the Archbishop to be Actionable, the accused person shall be immediately terminated as a Church Personnel.
- 12.2 (a) Where Sexual Abuse by a member of the clergy or religious is admitted, or an allegation of Sexual Abuse is determined by the Archbishop to be Actionable after an appropriate process in accord with Canon Law:
- i. *The accused person shall be permanently removed from active ministry and will not receive a future assignment;*
  - ii. *The accused person shall not be transferred for ministerial assignment;*
  - iii. *Under no circumstances shall the accused person ever be allowed to minister in the Archdiocese of Atlanta; and*
  - iv. *If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the accused person shall be required to lead a life of prayer and penance; and if he is a member of the clergy, he will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a member of the clergy.*
- (b) It is the intent of this Policy that after there has been a determination of even a single Actionable occurrence of Sexual Abuse, the accused member of the clergy

or religious will not remain in active ministry and will not receive a future assignment.

- 12.3 (a) If the accused person is an Archdiocesan clergy or religious and a determination is made that an allegation of Sexual Abuse is Actionable or that the accused person is unfit for ministry, the Archbishop may refer him to a facility for comprehensive medical and psychological evaluations and intervention, if possible, so long as this does not interfere with any investigation by state or federal civil and criminal authorities. If the accused person refuses such referral, the Archbishop shall take appropriate steps in accordance with Canon Law to enforce his decision.
- (b) If the accused person is a religious and the Archbishop determines that the allegation is Actionable, a decision as to rehabilitation will be made by his or her religious superior.
- 12.4 The Archbishop shall consult with the Advisory Board with respect to the imposition of sanctions and remedial actions under this Section 12 if the accused person is clergy or Religious.
- 12.5 In every case involving clergy and religious who are subject to Canon Law, the processes and sanctions as provided for in Canon Law will be observed and in the event of an irreconcilable conflict between the applicable provision of Canon Law and this Policy, the provisions of Canon Law will prevail. The necessary observance of canonical norms internal to the Church is not intended to hinder the course of any civil or criminal action.
- 12.6 Clergy, staff or volunteers who fail to comply with the provisions of this policy will be subject to actions by the Archdiocese as may be deemed necessary up to and including termination from any positions with the Archdiocese and/or with any parish, mission or other Catholic institutions and organizations which are subject to the administration, authority or governance of the Archdiocese in accordance with civil, criminal and Canon Law. Applicants for positions with the Archdiocese who fail to comply with the provisions of this policy, as applicable, will be denied such positions.

## **Appendix I**

Sexual Abuse and Sexual Exploitation are defined in Official Code of Georgia Annotated (O.C.G.A.) Section 19-7-5 as follows:

### **Sexual Abuse**

- (A) "Sexual abuse" means a person's employing, using, persuading, inducing, enticing, or coercing any minor who is not that person's spouse to engage in any act, which involves:
- (B) Sexual intercourse, including genital-genital, oral-genital, anal-genital, or oral-anal, whether between persons of the same or opposite sex;
- (C) Bestiality;
- (D) Masturbation;
- (E) Lewd exhibition of the genitals or pubic area of any person;
- (F) Flagellation or torture by or upon a person who is nude;
- (G) Condition of being fettered, bound, or otherwise physically restrained on the part of a person who is nude;

- (H) Physical contact in an act of apparent sexual stimulation or gratification with any person's clothed or unclothed genitals, pubic area, or buttocks or with a female's clothed or unclothed breasts;
- (I) Defecation or urination for the purpose of sexual stimulation; or
- (J) Penetration of the vagina or rectum by any object except when done as part of a recognized medical procedure.

As is the case in O.C.G.A. Section 19-7-5, "Sexual Abuse" does not include consensual sex acts involving persons of the opposite sex when the sex acts are between minors or between a minor and an adult who is not more than five years older than the minor.

### **Sexual Exploitation**

"Sexual exploitation" means any conduct allowing, permitting, encouraging or requiring that any child or infirm person engage in:

- (A) Prostitution, as defined in O.C.G.A. Section 16-6-9 or
- (B) Sexually explicit conduct for the purpose of producing any visual or print medium depicting such conduct, as defined in O.C.G.A. Section 16-12-1 00.



## Acknowledgement of Receipt (Sexual Abuse Policy)

I hereby acknowledge that on \_\_\_\_\_ I received a copy of the Archdiocese of Atlanta's "**Updated Policy of the Archdiocese of Atlanta Concerning the Protection of Children and Vulnerable Individuals from Sexual Abuse by Church Personnel**", revised effective April, 2009 that I have read the Policy, understand its meaning, and agree to conduct myself in conformity with the Policy as the Policy may be amended in the future. I also understand that this acknowledgment will be kept in my personnel file.

Name: \_\_\_\_\_

[Please type or print]

Signature: \_\_\_\_\_

Parish/School/Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Please check one:

\_\_\_\_ Priest

\_\_\_\_ Deacon

\_\_\_\_ Deacon in Formation

\_\_\_\_ Religious

\_\_\_\_ Seminarian

\_\_\_\_ Employee

\_\_\_\_ Independent Contractor

\_\_\_\_ Volunteer

# **Code of Conduct for Church Personnel for the Archdiocese of Atlanta, Especially in Regard to Interaction with Minors and Vulnerable Individuals**

## **Preamble**

The Archdiocese of Atlanta holds every person associated with the Archdiocese in any official capacity accountable for maintaining the integrity of all ministerial and professional relationships. The purpose of this Code of Conduct (“Code”) is to set forth the basic principles and guidelines. A comprehensive list of specific acts constituting a violation of this Code would be impossible. In addition to strict compliance with legal requirements, Church Personnel in the Archdiocese of Atlanta are expected to be guided by the basic principles of the Catechism of the Catholic Church in the conduct of Archdiocesan affairs and to comply with all Archdiocesan policies including never engaging in any act which constitutes Sexual Abuse of a minor (“Sexual Abuse”) as defined in the Archdiocese’s Policy regarding Sexual Abuse of Minors, as amended from time to time (“Sexual Abuse Policy”) and the guidelines contained in this Code. No Church Personnel may engage in any activity within or outside of the conduct of their ministry which might affect the Archdiocese or the members of the Catholic community which would violate any applicable law or the standards set out in this Code or which constitutes Sexual Abuse.

Common sense must be followed. However, the following Code is provided for the purpose of explicitly drawing attention to the special care, which must be taken in ministering to minors or other vulnerable individuals. Archdiocesan clergy, Religious, seminarians, personnel and volunteers must avoid contact with minors or vulnerable individuals that might be misconstrued by reasonable people or lead to misunderstandings. Given the consequences of sexual misconduct, clergy, Religious, seminarians, employees and volunteers should exercise caution and common sense to avoid situations which potentially might be misconstrued and to preclude any occasion that could give scandal or cause injury, whether that injury is intended or not by the individual.

**Note:** This *Code of Conduct for Church Personnel for the Archdiocese of Atlanta, Especially in Regard to Interaction with Minors and Vulnerable Individuals* addresses avoidance of actions that are necessary to practice the ministry of foster parenting. Thus, an additional document, the *Code of Conduct for Volunteer Foster Parents of Birth to one year old children in the Catholic Charities of the Archdiocese of Atlanta Pregnancy, Parenting and Adoption Program* has been established to delineate those actions and is to be used in place of this document for foster parent volunteers only.

## **Application of Code**

The Archdiocese expects you to conduct yourself according to this Code and to support others in doing so.

If you do not comply with this Code or if you permit a member of Church Personnel under your supervision to fail to comply with this Code, you are not meeting your responsibilities and you will be subject to appropriate disciplinary action up to and including termination of

employment or ministry if you are an employee or lay volunteer, and action under canon law if you are a member of the clergy or Religious.

Supervisors are responsible for communicating the expectations contained in this Code, the “Ministerial Standards,” and the Sexual Abuse Policy to all Church Personnel under their leadership.

This Code, the “Ministerial Standards” and the “Procedures for Processing Allegations” are established as mechanisms for reporting and addressing non compliance and for routinely assessing our operations and activities to ensure compliance with this Code and the Sexual Abuse Policy, other Archdiocesan policies and the law.

If you know about or suspect non-compliance with this Code, Ministerial Standards, or Sexual Abuse you are expected to report the non-compliance in accordance with the provisions of the “Procedures for Processing Allegations” adopted pursuant to the Sexual Abuse Policy. Any retaliation or threatened retaliation against you for reporting, in good faith, such actual or suspected non-compliance will be considered a serious violation of this Code, resulting in appropriate disciplinary action for anyone who retaliates against you, up to and including termination of employment or ministry and/or action under canon law.

If you have questions about any of the provisions or the application of this Code, the “Ministerial Standards” or the Sexual Abuse Policy, you should contact the Office of Safe Environment at 404-885-7234.

The following specific guidelines are to assist you with meeting the standards of conduct set out in this Code and the “Ministerial Standards” and to avoid allegations of Sexual Abuse. Although they are not exhaustive, they are intended to provide guidance and direction with respect to issues that may arise in the course of your day-to-day work.

## **Implementation and Accountability**

### **I. Compliance with Policies**

In the Archdiocese of Atlanta, compliance with Archdiocesan policies is part of everyone’s job, although ultimate responsibility for adherence to this Code rests with the individual. In order to repair scandal, restore justice and reform offenders, appropriate action will be taken when any Church Personnel disregards or fails to comply with the expectations and behaviors defined in this Code. As a condition of your employment and/or ministry in the Archdiocese of Atlanta, you must be familiar and comply with this Code, the Sexual Abuse Policy, the “Ministerial Standards,” and all other Archdiocesan policies that apply to you. Violations of this Code, the “Ministerial Standards,” or any other Archdiocesan policy are grounds for disciplinary action and possible legal prosecution. This Code provides you with guidance about the Archdiocese’s expectations in regard to your conduct and basic legal responsibilities as Church Personnel of the Archdiocese. There are some standards specific to one’s ministry, which are more precise than the Code of Conduct. In instances where guidelines conflict between the “Ministerial Standards” and the Code of Conduct, the “Ministerial Standards” are to be followed.

## 2. Compliance with the Law

Compliance with laws and regulations that apply to the Archdiocese is an absolute minimum requirement to maintaining our Catholic values and standard of conduct. While we are called to a higher standard, this minimum requirement means that each of us is responsible for understanding the laws that apply. Violating the law can seriously damage the Archdiocese's reputation, subject the Archdiocese to liability and subject you to personal civil or criminal liability. The Archdiocese's leadership will support you in meeting your responsibility to comply with the law and will provide you with the resources necessary for compliance. Questions concerning any legal responsibility should be referred to the Office of Safe Environment at 404-885-7234.

## 3. "Am I My Brother's Keeper?" Pledge To Report Abuse of Minors

### Who Is A Mandatory Reporter?

- Mandatory reporters are legally required to report allegations and suspicions of sexual abuse. Failure to report can result in legal action. Mandatory reporters include:
- Physicians licensed to practice medicine; interns; residents; hospital and medical personnel; dentists; podiatrists; registered professional nurses or licensed practical nurses;
- School teachers; school administrators; school guidance counselors, visiting teachers, school social workers, or school psychologists
- Licensed psychologists; persons participating in internships to obtain licensing as psychologists; professional counselors, social workers, or marriage and family therapists; child-counseling personnel
- Child welfare agency personnel (including any child-caring institution, child-placing agency, maternity home, family day-care home, group day-care home, and day-care center); child service organization personnel
- Law enforcement personnel
- Persons who process or produce visual or printed matter

(Ga. Code Ann. §§ 19-7-5(c)(1); 16-12-100(c)) (WESTLAW through 2001)

### Mandatory Reporters

If you are a mandatory reporter and have reasonable cause to believe that sexual abuse has occurred, you must complete all of the following steps:

**REMEMBER: Your Role is to Report. There is to be no investigation by you or anyone else at the parish, school, or diocesan level.**

- I. If the alleged/suspected victim is a minor, call the Department of Family and Children Services (DFCS) in the county where the abuse minor lives or in the absence of such agency, to an appropriate police authority or district attorney.
  - a) A list of DFCS contact numbers can be found at [www.archatl.com](http://www.archatl.com)
  - b) Be prepared to give them the child's name, address, age, the nature of the suspected abuse, the name of the suspected perpetrator, and his/her relationship to the child.
  - c) Follow-up with a letter to DFCS.

2. Call the Office of the District Attorney in the county where the abuse occurred. (Only if involves Church Personnel)
  - a) A list of DA office contact numbers can be found at [www.archatl.com](http://www.archatl.com)
  - b) Be prepared to give them the suspected victim's name, address, age, the nature of the suspected abuse, the name of the suspected perpetrator, and his/her relationship to the suspected victim.
  - c) Follow-up with a letter to the District Attorney's Office.
3. If the alleged abuse involves church personnel (priests, deacons, seminarians, religious, teachers, employees or volunteers) do all of the following after contacting DFCS and the District Attorney's Office:
  - a) Call 1-888-437-0764 (24 hours a day) to file a report.
  - b) Call the Archbishop's Office at 404-888-7804 so that the Archdiocese of Atlanta can be an active participant in cooperating with the appropriate state and local authorities. The report to the Archdiocese is NOT in lieu of the report to the appropriate state and local authorities.
  - c) Immediately fill out and return the form, "Report of Suspected Child Abuse by Archdiocesan Personnel." This form is available at [www.archatl.com](http://www.archatl.com)
4. Once you complete the form, mail it to:

The Archbishop's Office  
2401 Lake Park Drive  
Smyrna, GA 30080-7609,  
in an envelope marked "Confidential,"  
or fax it to 404-978-2765 with a cover sheet.

### **Non-Mandatory Reporters**

If you are a non-mandatory reporter and have reasonable cause to believe that sexual abuse has occurred, you must immediately report the information to the Archdiocese.

**REMEMBER: Your Role is to Report. There is to be no investigation by you or anyone else at the parish, school, or diocesan level.**

If the alleged abuse involves archdiocesan personnel (priests, deacons, teachers, employees or volunteers) do all of the following:

1. Call 1-888-437-0764 (24 hours a day) to file a report.
2. Call the Archbishop's Office at 404-888-7804 so that the Archdiocese of Atlanta can be an active participant in cooperating with the appropriate state and local government authorities. The report to the Archdiocese is NOT in lieu of the report to state and local government authorities.
3. Immediately fill out and return the form, "Report of Suspected Child Abuse by Archdiocesan Personnel." This form is available at [www.archatl.com](http://www.archatl.com)
4. Once you complete the form, mail it to:

The Archbishop's Office  
2401 Lake Park Drive  
Smyrna, GA 30080-7609,  
in an envelope marked "Confidential,"  
or fax it to 404-978-2765 with a cover sheet

As a non-mandatory reporter, you are not legally required to, but you may also do the following after reporting to the Archdiocese:

1. If the person about whom you are calling is a minor, call the Department of Family and Children Services (DFCS) in the county where the minor lives or in the absence of such agency, to an appropriate police authority or district attorney.
  - a) A list of DFCS contact numbers can be found at [www.archatl.com](http://www.archatl.com)
  - b) Be prepared to give them the child's name, address, age, the nature of the suspected abuse, the name of the suspected perpetrator and his/her relationship to the child.
  - c) Follow-up with a letter to DFCS.
2. Call the Office of the District Attorney in the county where the abuse occurred. (Only when involves Church Personnel)
  - a) A list of DA office contact numbers can be found at [www.archatl.com](http://www.archatl.com)
  - b) Be prepared to give them the suspected victim's name, address, age, the nature of the suspected abuse, the name of the suspected perpetrator, and his/her relationship to the suspected victim.
  - c) Follow-up with a letter to the District Attorney's Office.

## **Reporting of Non-Compliance**

If you know about or suspect misconduct, illegal activities, fraud, misuse of the Archdiocese's assets or violations of this Code, the "Ministerial Standards" or Archdiocesan policy you are to report these concerns to the Office of Safe Environment at 404-885-7234. There will be no retribution against you for making such a report in good faith. In fact, the Archdiocese strictly prohibits retaliation or threatened retaliation against you for reporting, in good faith, actual or suspected wrongdoing.

## **Principles**

Church Personnel of the Archdiocese of Atlanta shall:

- Actively support the teachings of the Catholic Church and work to build up the body of Christ in thought, word, deed and action.
- Respect the rights, dignity and worth of each person from conception to natural death, and conduct relationships with others in a manner that is consistent with Catholic teaching. This is an even higher obligation for supervisors.
- Meet civil and canon law obligations.
- To the best of their ability, protect children, youth and vulnerable adults from all forms of abuse or neglect.
- Keep all information received in the course of counseling, spiritual direction or other professional or ministerial contact in the strictest confidence except as mandated by law.
- Refrain from making false accusations against another or revealing the faults and failings of another to those who have no right to know.
- Be responsible stewards of Church resources, human and financial, observing canon and civil law.

- Maintain a high level of competence in their particular ministry, and prudently attend to their own physical, spiritual, mental and emotional well-being.
- Avoid accepting or conferring an office, position, assignment or compensation, which may present even the appearance of a conflict of interest.
- Promptly report incidents of ethical misconduct or Sexual Abuse by other Church Personnel to the proper Church authority.
- Review and know the contents of the child abuse regulations and reporting requirements for the State of Georgia and follow those requirements as applicable.
- Review and know the contents of the child abuse regulations and reporting requirements for the Archdiocese of Atlanta and follow those requirements as applicable.
- Read, sign, understand and comply with this “Code of Conduct,” “Ministerial Standards” and the “Updated Policy of the Archdiocese of Atlanta Concerning the Protection of Children and Vulnerable Individuals From Sexual Abuse by Church Personnel” (June 2009) before engaging in any form of ministerial work.

## **Behavioral Guidelines for Church Personnel Working with Minors**

Pastoral Standards for Volunteers, Lay Employees, Religious and Clergy include, but are not limited to, the following:

1. Church Personnel are expected to maintain a high ethical and professional standard in their interaction with minors.
2. Church Personnel, unless they are the parent(s) and/or legal guardians of the child, are prohibited from using physical discipline in any way for the behavior management of minors, except insofar as restraint may be necessary to prevent them from inflicting harm on themselves or others, in which case a detailed written record of the incident is to be made as soon as possible and maintained on file.
3. Church Personnel may never show, provide or make available in any way to minors sexually explicit or morally inappropriate materials. In essence, any discussion, materials, and personal interaction with minors are prohibited if they could not occur or be used in the presence of the minor’s parents or guardians. This does not preclude Archdiocesan-approved curricula in schools or religious education programs.
4. Church Personnel are prohibited from the using, possessing or being under the influence of any mind or mood altering substances, including alcohol, while working with minors. Church Personnel are prohibited from providing minors with any alcoholic beverage, tobacco, drugs or any substance prohibited by law. Medications of any kind may be administered to minors only with written parental permission unless you are the parent and/or legal guardian of the minor.
5. Church Personnel should schedule one-on-one counseling sessions or meetings with minors at times and locations that promote accountability and meet accepted standards of propriety. Pastors, principals or the administrator of the appropriate Archdiocesan agency and parent(s) or legal guardians must be notified in writing of any scheduled meeting involving a minor to assist in maintaining a safe environment for our children. Additionally, informal meetings should be the exception not the

- rule. However, if a minor approaches you and seeks immediate, brief assistance it should be documented and communicated to the pastor, principal, or the administrator of the appropriate Archdiocesan agency and parent or legal guardian if a meeting takes place that has not been scheduled or cleared by a parent or legal guardian in advance.
6. Church Personnel are prohibited from sleeping in the same bed, van, hotel room, sleeping bag or tent with a minor unless the adult is a parent, guardian or sibling. Sharing a bedroom, other than a large dormitory style room, should always be avoided. Church Personnel should not take an overnight trip alone with a minor who is not an immediate family member. Church Personnel should avoid being alone with a minor (not a member of the family) in a locker room, rest room, dressing, changing or showering facility. Furthermore, Church Personnel may not take photographs of minors who are unclothed or dressing, for example, in a locker room or bathing facility, nor shall they permit such photographs to be taken by others.
  7. Church Personnel may not give minors keys to any Archdiocesan church or school facility.
  8. Church Personnel shall not act as a chaperone for activities that conflict with curfew laws pertaining to minors.
  9. Church Personnel observing or becoming aware of anyone (adult or minor) abusing a minor, must take immediate steps to intervene to provide a safe environment for the minor and report the misconduct in accord with Archdiocesan policies and civil law.
  10. Church Personnel shall never date or give the appearance of dating a minor, engage in sexualized contact with a minor, give gifts that have more than an intrinsic value, or grant special privileges or opportunities to a specific minor.
  11. Church Personnel shall not tutor, counsel, meet with individually or allow overnight stays in their personal residence to individuals to whom they minister unless they are the parent(s) and/or legal guardians. If you teach at the school or parish and have a child who is enrolled at the parish or school ask another responsible adult, preferably one who is not a relative, to assist you with supervision during a social event held at your home.
  12. Church Personnel shall not engage in any form of behavior including: (a) verbal harassment, such as derogatory comments, jokes, or slurs; (b) visual harassment, such as derogatory or sexually explicit posters, cards, calendars, cartoons, graffiti, drawings, messages, notes or gestures; (c) sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature.
  13. Church Personnel shall not engage in any behavior that violates a prior written warning from the Archbishop.

### **Guidelines for the Supervision of Minors**

Guidelines include, but are not limited to, the following:

- I. Unless Church Personnel have a parent's or legal guardian's knowledge and consent in the form of a written permission slip, they are never to drive minors, unless there is a medical emergency or the child is theirs.

2. Programs for minors shall not be conducted by only one adult without additional adult presence.
3. Church Personnel shall report uncontrollable or unusual behavior of minors to parents as soon as possible.
4. Facilities shall be monitored during church services and all school and other activities.
5. Parents shall be encouraged to be part of all services and programs in which their children are involved.
6. Parental permission shall be obtained, including a signed medical treatment authorization form, before taking minors on trips. All due precautions for the safety and well-being of the children must be taken on such trips.
7. Written parental approval must be obtained before permitting any minor to participate in athletic or other activities that involve potential risk.



## Acknowledgement of Receipt (Code of Conduct)

I hereby acknowledge that on \_\_\_\_\_ I received a copy of the Archdiocese of Atlanta's

**“Code of Conduct for Church Personnel for the Archdiocese of Atlanta, Especially in Regard to Interaction with Minors and Vulnerable Individuals”**, revised effective June 2009, that I have read the Code, understand its meaning, and agree to conduct myself in conformity with the Code as the Code may be amended in the future. I also understand that this acknowledgment will be kept in my personnel file.

Name: \_\_\_\_\_

[Please type or print]

Signed: \_\_\_\_\_

Parish/School/Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Check one:

\_\_\_\_ Priest

\_\_\_\_ Deacon

\_\_\_\_ Deacon in Formation

\_\_\_\_ Religious

\_\_\_\_ Seminarian

\_\_\_\_ Employee

\_\_\_\_ Independent Contractor

\_\_\_\_ Volunteer



# SAFE ENVIRONMENT COMPLIANCE

## ADULTS

*(Video Form)*

I acknowledge that I have received and watched "You Matter," the Archdiocese of Atlanta Safe Environment training video. I understand and agree to comply with the reporting procedures and policies that are identified in this film.

Name: \_\_\_\_\_

[Please type or print]

Signed: \_\_\_\_\_

Parish/School/Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Check one:

\_\_\_\_ Priest

\_\_\_\_ Deacon

\_\_\_\_ Deacon in Formation

\_\_\_\_ Religious

\_\_\_\_ Seminarian

\_\_\_\_ Employee

\_\_\_\_ Independent Contractor

\_\_\_\_ Volunteer

## **Ministerial Standards When Dealing With Vulnerable Individuals**

### **Dos**

**Do** know that pedophiles who prey on vulnerable individuals are very much a tiny minority but that a small number have put you in a stressful situation regarding your relationships with vulnerable individuals.

**Do** know that it is not your fault. You are also a secondary victim of the pedophiles who have abused vulnerable individuals.

**Do** know that you are right to feel uneasy and uncomfortable because of it.

**Do** know that you have a responsibility to protect yourself because the public often views you with caution. This is a side effect of the secondary abuse that you are experiencing as a result of pedophiles.

**Do** learn and comply with the Child Abuse Reporting Procedures under both the archdiocesan Policy and Georgia law. Have these policies easily accessible in your office.

**Do** know and comply with the Behavioral Guidelines, Guidelines for the Supervision of Minors, and Guidelines Specific to Employees contained in the *Archdiocesan Code of Conduct*. Have these policies easily accessible in your office.

### **Behavioral Guidelines, Which Should be Observed to Protect You and Those to Whom You Minister**

**Do** love the vulnerable individuals to whom you minister with a carefully disciplined love.

**Do** make sure that any physical contact with a vulnerable individual is done in a manner that is beyond reproach and in a very public place.

**Do** treat every vulnerable individual (defined under the *archdiocesan policy* and Georgia law) with the dignity he or she deserves by virtue of his or her creation by God in His image and likeness.

**Do** avoid being alone with a vulnerable individual in a closed room unless you are the vulnerable individual's parent or legal guardian. Protect yourself by having the door open/or closing a "see-through," glass-paneled door if the vulnerable individual insists on privacy with you.

**Do** offer comfort and solace to those who are upset or grieving. Try not to do it by physically holding or hugging a vulnerable individual, if possible, unless you are the parent and/or legal guardian.

**Do** realize that a vulnerable individual, who is unable to speak, can say "no" to physical affection and refrain from displays of affection through their body language.

**Do** use only chaste language when speaking.

**Do** dress modestly at all times.

**Do** always plan to provide adequate supervision before and after Archdiocesan functions. A ratio of one volunteer to every three vulnerable individuals is suggested during these planned activities. During study sessions and off-site activities, a ratio of one volunteer to every two vulnerable individuals is preferred.

From time to time you may find yourself unavoidably left with a vulnerable individual because of a parent or guardian's failure to arrive at your facility on time to pick up that vulnerable individual at the conclusion of an Archdiocesan-sponsored program. While this is always a difficult and frustrating situation, it must be understood by all concerned that the safety and welfare of that vulnerable individual under those circumstances continues to be the moral and legal obligation of you and those associated with your program on behalf of the Archdiocese. In view of the foregoing, the following guidelines are set forth to provide you with an overview of how such situations should generally be handled:

- Under no circumstances should any vulnerable individual be left unattended. That vulnerable individual remains your obligation until such time as a family member or other responsible adult takes physical custody of that vulnerable individual.
- All reasonable efforts should be undertaken to contact the parent or guardian or other responsible family member of the vulnerable individual to arrange for their pick up.
- In the event those efforts are successful but the adult appearing to pick up the vulnerable individual is neither the parent nor the designated emergency contact person according to current records, you must confirm the identity of the adult and their relationship to the vulnerable individual. Obviously, you must conclude through the use of sound judgment that the adult is an appropriate person to take custody of the vulnerable individual.
- In the event that all of these efforts are unsuccessful, you should call the local police authority and report the abandonment of the vulnerable individual and request the police to come to your facility to take custody of the vulnerable individual. The timing and decision to call local police authorities is to be based on your good judgment and professional assessment of the situation.
- You should not undertake to transport the vulnerable individual in your automobile to another location unless you have the written permission of the parent or legal guardian, there is a medical emergency, or the child and/or vulnerable individual is a relative.
- In the event that a parent or guardian's failure pick up in a timely manner a vulnerable individual is a repeated or consistent problem, this matter should be handled like any other disciplinary issue involving breach of program policies and procedures. This may result in the parent/guardian being directed to withdraw their vulnerable individual from the program.

## **Don'ts**

**Don't** blame yourself for this Church crisis. It is not your fault. The pedophile is the cause of the crisis, not you.

**Don't** isolate or remove yourself from vulnerable individuals. They need you. You are an important person in their growth and development in their relationship with God and the Church.

**Don't** ignore your own feelings about the way your life has been impacted by the media coverage of abuse of child and/or vulnerable individuals in the Catholic Church. Make time for prayer and spiritual direction. Do what it takes to remain healthy and spiritually strong.

### **Behavioral Guidelines, Which Should be Observed to Protect You and Those to Whom You Minister**

**Do not** physically or emotionally abuse any vulnerable individual, including, but not limited to, physically or emotionally punishing a vulnerable individual.

**Do not** sexually abuse or exploit any vulnerable individual as defined by *Archdiocesan Policy*.

**Do not** permit any vulnerable individual, unless you are their parent or legal guardian, to enter your home or living quarters unless accompanied by a parent or guardian. If a social event including a vulnerable individual is held at your home, have an adult who is not related to you, in attendance if possible, or at least three other responsible volunteers for each person with a disability assisting you with supervision during that event.

**Do not** sleep alone in the same room with a vulnerable individual, unless you are a relative.

**Do not** take an overnight trip alone with a vulnerable individual, unless you are a relative.

**Do not** use open bathroom facilities in the presence of a vulnerable individual, unless you are a relative.

**Do not** dress or undress yourself in the presence of a vulnerable individual, unless you are a relative.

**Do not** allow a vulnerable individual, unless you are a relative, to dress or undress in your presence.

**Do not** provide toileting assistance for a vulnerable individual unless you are a relative.

If a vulnerable individual regularly needs assistance in the bathroom, family members, a guardian, medical personnel, or official caregivers should provide this assistance. If a vulnerable individual needs emergency bathroom assistance, two responsible adults of the same gender as the vulnerable individual should assist. Plan for this assistance before the need arises.

**Do not** fail to make plans for dressing, toileting, transferring and bathing assistance needs well in advance of any weekend/overnight retreat or conference. If a family member, guardian, medical personnel, or official caregivers are not available, only previously trained staff and previously trained responsible adult volunteers should provide this function. If those persons are not available, the vulnerable individual should not attend.

**Do not** provide any vulnerable individual, unless you are their parent or legal guardian, with alcohol or tobacco.

**Do not** provide any vulnerable individual, unless you are their parent or legal guardian, with a drug of any kind.

**Do not** allow a vulnerable individual, unless you are their parent or legal guardian, to self-medicate in your presence.

**Do not** permit a vulnerable individual to have possession of a key to any Archdiocesan facility.

**Do not** allow a vulnerable individual unsupervised access to any Archdiocesan facility.

**Do not** permit a vulnerable individual to leave the Archdiocesan church or facility during a scheduled class, event or function without supervision.

**Do not** accompany a vulnerable individual, unless you are their parent or legal guardian, to any place that serves alcohol.

**Do not** provide any vulnerable individual with pornography or permit a vulnerable individual to have pornography in his or her possession in your presence.

**Do not** take photos of vulnerable individuals without the consent of their parent or legal guardian.

**Do not** pay for or otherwise accompany vulnerable individuals, unless you are their parent or legal guardian, to watch any movie, video or television program unless it has a G or PG-13 rating.

**Do not** accompany a vulnerable individual to an amusement park or other recreational activity unless also accompanied by the vulnerable individual's family member, guardian or official caregiver or unless it is an official Church- or Disabilities Ministry-sponsored event.

**Do not** use profanity, sexually expressive or vulgar language in the presence of a vulnerable individual.

**Do not** allow music to be played that contains profanity, is sexually expressive, or has vulgar language.

**Do not** meet alone with a vulnerable individual unless you are his/her parent or legal guardian.

**Do not** teach or counsel a vulnerable individual at your home unless you are his/her parent or legal guardian.

**Do not** allow a vulnerable individual to remain in the presence of only one other person who is not the vulnerable individual's family member, guardian, medical personnel, or official caregiver. Arrangements should be made in advance for another volunteer to monitor such situations.

**Do not** give or accept personal gifts, having any intrinsic value, to or from a vulnerable individual unless you are their parent or legal guardian.

**Do not** discuss your personal life with a vulnerable individual unless you are their parent or legal guardian.

**Do not** discuss the personal lives of clergy, employees, staff or volunteers with a vulnerable individual.

**Do not** have any physical contact while dancing with a vulnerable individual unless you are a relative.

**Do not** accept a baby-sitting or house-sitting assignment for any vulnerable individual served by this ministry.

**Do not** visit vulnerable individuals at their homes without the permission of the parent and/or legal guardian.

**Do not** permit undocumented volunteers (no Social Security number, known background check, and/or no evidence of safe environment training, and/or no code of conduct signature) to assist you with the care of vulnerable individuals.

**Do not** date any vulnerable individual served by this ministry.



## Acknowledgment of Receipt

*(Ministerial Standards when Dealing with Vulnerable Individuals)*

I hereby acknowledge that on \_\_\_\_\_ I received a copy of the Archdiocese of Atlanta's "**Ministerial Standards When Dealing with Vulnerable Individuals**" effective June, 2009. I have read the "Ministerial Standards" and agree to conduct myself in conformity with the Standards as they may be amended in the future. I also understand that this acknowledgment form will be kept in my personnel/volunteer file.

Name: \_\_\_\_\_

[Please type or print]

Signed: \_\_\_\_\_

Parish/School/Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Check one:

\_\_\_\_ Priest

\_\_\_\_ Deacon

\_\_\_\_ Deacon in Formation

\_\_\_\_ Religious

\_\_\_\_ Seminarian

\_\_\_\_ Employee

\_\_\_\_ Independent Contractor

\_\_\_\_ Volunteer

# **Ministerial Standards for Clergy and Religious when Dealing with Children and/or Vulnerable Individuals**

## **Dos**

**Do** know that pedophiles among Catholic clergy and Religious are very much a small minority, but that a small number have put you in a very stressful situation regarding your relationships with children and/or vulnerable individuals.

**Do** know that it is not your fault. You are also a secondary victim of the pedophiles who have abused our children and/or vulnerable individuals.

**Do** know that you are right to feel uneasy and uncomfortable because of it.

**Do** know that you have a responsibility to protect yourself because the public often views you with caution. This is a side effect of the secondary abuse that you are experiencing as a result of pedophiles.

**Do** learn and comply with the Child Abuse Reporting Procedures under both the *Archdiocesan*

*Policy* and Georgia law. Have these policies easily accessible in your office.

**Do** know and comply with the Behavioral Guidelines, Guidelines for the Supervision of Minors, and Guidelines Specific to Clergy contained in the *Archdiocesan Code of Conduct*. Have these policies easily accessible in your office.

## **Behavioral Guidelines, Which Should be Observed to Protect You and Those to Whom You Minister**

**Do** love the children and vulnerable individuals with a carefully disciplined love.

**Do** make sure that any physical contact with a child and/or vulnerable individual is done in a manner that is beyond reproach and is in a very public place.

**Do** treat every “child” (defined under the *Archdiocesan Policy* and Georgia law as a person “under 18 years of age”) and vulnerable individual with the dignity he or she deserves by virtue of his or her creation by God in His image and likeness.

**Do** avoid being alone with a child and/or vulnerable individual in a closed room unless he/she is a relative. Protect yourself by having the door open/or closing a “see-through,” glass-paneled door if the child and/or vulnerable individual insists on privacy with you.

**Do** have a parent or another adult around if the child and/or vulnerable does not need privacy and he/she is not a relative.

**Do** offer comfort and solace to those who are upset or grieving. Try not to do it by physically holding or hugging a child and/or vulnerable individual, if possible, unless he/she is a relative.

**Do** use only chaste language when speaking with a child and/or vulnerable individual (or any other person in the presence of a child and/or vulnerable individual).

**Do** dress modestly at all times, particularly when in the presence of a child and/or vulnerable individual.

From time to time you may find yourself unavoidably left with a child and/or vulnerable individual because of a parent or guardian's failure to arrive at your facility on time to pick up that child and/or vulnerable individual at the conclusion of an Archdiocesan-sponsored program. While this is always a difficult and frustrating situation, it must be understood by all concerned that the safety and welfare of that child and/or vulnerable individual under those circumstances continues to be the moral and legal obligation of you and those associated with your program on behalf of the Archdiocese. In view of the foregoing, the following guidelines are set forth to provide you with an overview of how such situations should generally be handled:

- Under no circumstances should any child and/or vulnerable individual be left unattended.
- That child and/or vulnerable individual remains your obligation until such time as a family member or other responsible adult takes physical custody of that child and/or vulnerable individual.
- All reasonable efforts should be undertaken to contact the parent or guardian or other responsible family member of the child and/or vulnerable individual to arrange for their pick up.
- In the event those efforts are successful but the adult appearing to pick up the child and/or vulnerable individual is neither the parent nor the designated emergency contact person according to current records, you must confirm the identity of the adult and their relationship to the child and/or vulnerable individual. Obviously, you must conclude through the use of sound judgment that the adult is an appropriate person to take custody of the child and/or vulnerable individual.
- In the event that all of these efforts are unsuccessful, you should call the local police authority and report the abandonment of the child and/or vulnerable individual and request the police to come to your facility to take custody of the child and/or vulnerable individual. The timing and decision to call local police authorities is to be based on your good judgment and professional assessment of the situation.
- You should not undertake to transport a child and/or vulnerable individual in your automobile to another location unless you have the written permission of the parent or legal guardian, there is a medical emergency or the child and/or vulnerable individual is a relative.
- In the event that a parent or guardian's failure to timely pick up a child and/or vulnerable individual is a repeated or consistent problem, this matter should be handled like any other disciplinary issue involving breach of program policies and procedures. This may result in the parents/guardians being directed to withdraw their child and/or vulnerable individual from the program.

### **Don'ts**

**Don't** blame yourself for this Church crisis. It is not your fault. The pedophile is the cause of the crisis, not you.

**Don't** isolate or remove yourself from the children and/or vulnerable individuals. They need you. You are an important person in their growth and development in their relationship with God and the Church.

**Don't** ignore your own feelings about the way your life has been impacted by the media coverage of abuse of children in the Catholic Church. Make time for prayer and spiritual direction. Do what it takes to remain healthy and spiritually strong.

### **Behavioral Guidelines, Which Should be Observed to Protect You and Those to Whom You Minister**

**Do not** physically or emotionally abuse any child and/or vulnerable individual, including, but not limited to, physically or emotionally punishing a child and/or vulnerable individual.

**Do not** sexually abuse or exploit any child and/or vulnerable individual, as that term is defined under Georgia law, section 1.5 of the *Archdiocesan Policy*, or canon 1395.2 of the 1983 *Code of Canon Law*.

**Do not** permit any child and/or vulnerable individual to enter your home or living quarters unless accompanied by their parent or guardian. If you are a priest and the child and/or vulnerable individual is a relative you must have permission from the Archbishop before allowing a minor to stay in your rectory.

**Do not** permit a child and/or vulnerable individual to have unsupervised access to any archdiocesan facilities or buildings.

**Do not** take an overnight trip alone with any child and/or vulnerable individual unless he/she is a relative.

**Do not** dress or undress yourself in the presence of a child and/or vulnerable individual or allow a child and/or vulnerable individual to dress or undress in your presence unless he/she is a relative.

**Do not** allow a child and/or vulnerable individual to sleep in the same room with you unless he/she is a relative.

**Do not** provide any child and/or vulnerable individual with alcohol, tobacco, legal or illegal prescription or non-prescription drugs unless he/she is a relative.

**Do not** accompany a child and/or vulnerable individual, who is not accompanied by a parent or guardian, to any place that serves alcohol unless he/she is a relative or you are the legal guardian.

**Do not** provide any child and/or vulnerable individual with pornography or permit a child and/or vulnerable individual to have pornography in his or her possession in your presence.

**Do not** pay for or otherwise accompany a child and/or vulnerable individual to watch any movie or video that does not have a PG -13 rating, unless he/she is a relative.

**Do not** use profanity or sexually expressive or vulgar language, but particularly when in the presence of a child and/or vulnerable individual.

**Do not** allow music to be played which contains profanity, sexually expressive or vulgar language.

**Do not** meet alone with a child and/or vulnerable individual for any reason, unless he/she is a relative, other than for the Sacrament of Penance, and then with the safeguards called for in the Archdiocesan liturgical guidelines.

**Do not** drive a child and/or vulnerable individual alone in your automobile unless he/she is a relative.

**Do not** allow a child and/or vulnerable individual to remain in the presence of only one other person, who is not the child's and/or vulnerable individual's parent or guardian, particularly a person who is not at least five years older than the child.

**Do not** meet with a child and/or vulnerable individual in a room without a window or without the door being open unless he/she is a relative.

**Do not** discuss your personal life with children and/or vulnerable individuals unless he/she is a relative.

**Do not** discuss the personal lives of fellow clergy, archdiocesan employees, or volunteers with children and/or vulnerable individuals.



## Acknowledgment of Receipt

*(Ministerial Standards for Clergy and Religious When Dealing with Children and Vulnerable Individuals)*

I hereby acknowledge that on \_\_\_\_\_ I received a copy of the Archdiocese of Atlanta's "**Ministerial Standards for Clergy and Religious When Dealing with Children and Vulnerable Individuals**" effective January 2010. I have read the "Ministerial Standards" specific to this ministry and agree to conduct myself in conformity with the Standards as they may be amended in the future. I also understand that this acknowledgment form will be kept in my clergy file.

Name: \_\_\_\_\_

[Please type or print]

Signed: \_\_\_\_\_

Parish/School/Organization: \_\_\_\_\_

Date: \_\_\_\_\_

Check one:

\_\_\_\_ Priest

\_\_\_\_ Deacon

\_\_\_\_ Deacon in Formation

\_\_\_\_ Brother

\_\_\_\_ Religious

\_\_\_\_ Seminarian

## Appendix 5. Consent for Psychological Testing

### Consent by Applicant

I agree that, prior to admission to Aspirancy for the Permanent Diaconate, I will submit to psychological testing by and interview with a license psychologist selected by the Archdiocese of Atlanta. I agree that a copy of this completed application package and any and all supporting material is to be forwarded to the psychologist that will administer the testing. Further, I acknowledge that the Archdiocese of Atlanta is the owner of the report that is produced as a result the above described psychological testing and that I have no right to the contents of that report.

\_\_\_\_\_

Name of Applicant

\_\_\_\_\_

Signature

\_\_\_\_\_

Date

### Authorization for Release of Confidential Information

I authorize the Roman Catholic Archdiocese of Atlanta to obtain from and/or disclose to the licensed psychologist that will conduct my examination information pertaining to

\_\_\_\_\_

Print Name of Applicant

\_\_\_\_\_

Date of Birth

for the purpose of coordination of care and/or determining suitability for formation in / ordination to the Order of Deacon in the Roman Catholic Church.

I specifically authorize the release of confidential information relating to mental health and psychological testing and report.

\_\_\_\_\_

Signature of Applicant

\_\_\_\_\_

Date

I understand that I may revoke this authorization at any time, except to the extent that action has been taken on this authorization.

I am aware that I have the right to refuse to release information about myself, to determine to whom the information will be released, and to know why the release of information is being requested. A copy of this form will be considered as valid as the original. I understand that I may cancel this consent to release information at any time by sending written notice to the Associate Director of Formation, Office of the Permanent Diaconate, Archdiocese of Atlanta, 2401 Lake Park Drive, Smyrna, GA 30080-7609. Disclosure of this information carries with it the potential for unauthorized disclosure and once information is disclosed it may no longer be protected by federal privacy regulations. Refusal to sign this release will result in an inability to provide coordinated care or refusal of admission to the Archdiocese of Atlanta's Diaconate Formation Program.

Signature of Applicant: \_\_\_\_\_

Date: \_\_\_\_\_

Signature of Witness: \_\_\_\_\_

Date: \_\_\_\_\_

Relation to Applicant: \_\_\_\_\_

**Consent by Wife of Applicant:**

I agree that, prior to my husband’s admission to Aspirancy for the Permanent Diaconate, I will submit to psychological testing by and potentially an interview with a license psychologist selected by the Archdiocese of Atlanta. I agree that a copy of this completed application package and any and all supporting material is to be forwarded to the psychologist that will administer the testing. Further, I acknowledge that the Archdiocese of Atlanta is the owner of the report that is produced as a result the above described psychological testing and that I have no right to the contents of that report.

\_\_\_\_\_  
Name of Applicant’s Wife                      Signature    Date

**Authorization for Release of Confidential Information**

I authorize the Roman Catholic Archdiocese of Atlanta to obtain from and/or disclose to the licensed psychologist that will conduct my examination information pertaining to

\_\_\_\_\_  
Print Name of Applicant’s Wife    Date of Birth

for the purpose of coordination of care and/or determining suitability of the above named person’s husband for formation in / ordination to the Order of Deacon in the Roman Catholic Church.

I specifically authorize the release of confidential information relating to mental health and psychological testing and report.

\_\_\_\_\_  
Signature of Applicant’s Wife    Date

I understand that I may revoke this authorization at any time, except to the extent that action has been taken on this authorization.

I am aware that I have the right to refuse to release information about myself, to determine to whom the information will be released, and to know why the release of information is being requested. A copy of this form will be considered as valid as the original. I understand that I may cancel this consent to release information at any time by sending written notice to the Associate Director of Formation, Office of the Permanent Diaconate, Archdiocese of Atlanta, 2401 Lake Park Drive, Smyrna, GA 30080-7609. Disclosure of this information carries with it the potential for unauthorized disclosure and once information is disclosed it may no longer be protected by federal privacy regulations. Refusal to sign this release will result in an inability to provide coordinated care or refusal to admit my husband to the Archdiocese of Atlanta’s Diaconate Formation Program.

Signature of Wife: \_\_\_\_\_ Date: \_\_\_\_\_

Signature of Witness: \_\_\_\_\_ Date: \_\_\_\_\_

Relation to Wife: \_\_\_\_\_

## Appendix 6.- Canonical Status

Name of Applicant: \_\_\_\_\_

The impediments to Sacrament of Holy Orders are found in Canons 1041 and 1042 of the Code of Canon Law. The items listed below reflect impediments for the reception of Holy Orders. The information requested, along with other information in this application will be used in determining whether you may have incurred any of these impediments. Please reflect on each item to the best of your ability.

If you have any questions about the items below you can direct them to the Associate Director of Formation. All questions will be held in the strictest of confidence except that the Associate Director of Formation may consult with canonical counsel if required.

Please check the appropriate answer for each item.

1. The applicant must be male (c.1024).  
 I understand the meaning of this area and it does not apply to me.  
 I need to clarify my understanding of this area with the Associate Director of Formation.
  
2. Baptism or reception into the Catholic Church within the past three years (c.1042, 3°).  
 I understand the meaning of this area and it does not apply to me.  
 I need to clarify my understanding of this area with the Associate Director of Formation.
  
3. Any form of mental or emotional difficulty, or any addiction (alcohol, other drugs, gambling, etc.) that would affect your ability to function properly as a minister of the Gospel (c.1041, 1°).  
 I understand the meaning of this area and it does not apply to me.  
 I need to clarify my understanding of this area with the Associate Director of Formation.
  
4. Any treatment you are receiving (medical, counseling, group therapy, etc.) for any form of mental or emotional difficulty, or any addiction (alcohol, other drugs, gambling, etc.) that would affect your ability to function properly as a minister of the Gospel (c.1041, 1°).  
 I understand the meaning of this area and it does not apply to me.  
 I need to clarify my understanding of this area with the Associate Director of Formation.

5. Total rejection of the Christian faith (c.1041, 2°). (This is known as apostasy, which is defined as “the total repudiation of the Christian faith.” This is wider in scope than just a repudiation of the “Catholic faith,” since it means a total rejection of Christianity. It is also more than a mere doubt about the Christian faith, or a withdrawal from religious practices for a time. Like heresy, apostasy must be done with full knowledge and intention.)

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

6. Rejection of an essential element of the Catholic faith (c.1041, 2°). (This is known as heresy, which is defined as “the obstinate denial or obstinate doubt after the reception of Baptism of some truth which is to be believed by divine and Catholic faith.” It deals with the major truths of the Catholic Church, such as those elements of the faith that are contained in the Scriptures, the Creed, or that have been defined as belonging to the essence of our faith by the magisterium. The denial or doubt must also have been “obstinate,” which means that the person had to have full knowledge and intention that the things being rejected are essential elements of the Catholic faith [that is, the person has been told that what they propose is contrary to Catholic teaching, and defiantly holds the opinions despite that]. Finally, since it is a matter of ecclesiastical law, it would not apply if the action took place prior to a person becoming a Catholic.)

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

7. Association with (formal membership in) a group that does not accept fully the leadership of the Holy Father, the teachings of the Church, or their communion with the rest of the Catholic Church (c.1041, 2°). (This is known as schism, which is defined as an adamant refusal to remain in communion with (submit to) the Pope and/or the refusal to remain in communion with the other members of the Catholic community of faith. For example, the Society of St. Pius X is considered to be in schism with the Church, since its leaders reject in some manner the authority of the Pope, the local bishop, and the teachings of Vatican II.)

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

8. The commission of a homicide (voluntary and deliberate killing of a person); or cooperating with another in a homicide (c.1041, 4°).

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

9. Involvement, in any way (directly or cooperating with another), with procuring an abortion (c.1041, 4°).
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.
10. Attempted suicide (c.1041, 5°).
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.
11. Serious and intentional physical injury (mutilation—which means to cut off or destroy a limb or other body part so as to alter it radically or make it imperfect) of yourself or another person (c.1041, 5°).
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.
12. Performance of any actions which are reserved to those who are in holy orders (such as saying the words of consecration over bread and wine, saying the words of absolution, attempting to perform the sacrament of the anointing of the sick, etc.; c. 1041, 6°). (If “yes” did you lack that order or were you forbidden to exercise that order?)
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.
13. Disrespect or contempt for the sacred Eucharistic species (the bread or the wine) through some action (c.1367).
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.
14. Marriage, even civilly, while still married to someone else (even though civilly divorced; c.1041, 3°).
- I understand the meaning of this area and it does not apply to me.
- I need to clarify my understanding of this area with the Associate Director of Formation.

15. Marriage, even civilly, while still in sacred orders or under a public perpetual vow of chastity (c.1041, 3°).

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

16. Marriage to a woman who was still bound by a valid civil or church marriage (even if divorced) or to a woman who was still bound by a public perpetual vow of chastity (c.1041, 3°).

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

17. Was judged in the past to be incapable of rightly carrying out the ministry of the Diaconate (c.1025).

I understand the meaning of this area and it does not apply to me.

I need to clarify my understanding of this area with the Associate Director of Formation.

Signature of Applicant: \_\_\_\_\_

Date: \_\_\_\_\_

Appendix B. Aspirant/Candidate Notebook



**SAINT STEPHEN  
DEACON & MARTYR**

## **ASPIRANT & CANDIDATE NOTEBOOK**

### **FORMATION FOR THE PERMANENT DIACONATE**

#### **2010 FORMATION YEAR**

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## **Chapter I Administrative Items**

### **Section A. General Overview**

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

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

### **Section B. Attendance Policy:**

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

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

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

### **Section C. Wives Credit for Course Work:**

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

### **Section D. Diaconate Formation Website**

The Diaconate Formation Program's website can be found at [www.AtlantaDiaconateFormation.com](http://www.AtlantaDiaconateFormation.com). The website contains information regarding the formation program and links to other sites. Information on the schedule of classes, the class day schedule, class pages and other information may be found on the website. Please note that the links posted on the Diaconate Formation website are there to assist your studies.

Neither the Formation program nor the Archdiocese of Atlanta are responsible for the contents of those sites or for other links posted on those sites.

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

### **Section E. Other General Expectations**

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

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

### **Section F. Formation Staff Contact Information**

Associate Director of Formation  
2401 Lake Park Drive  
Smyrna, GA 30080-7609

Aspirancy Coordinator  
2401 Lake Park Drive  
Smyrna, GA 30080-7609  
mmcanoy@archatl.com  
404-329-2401 (St. Stephen Center)  
770-455-1500 (Home)  
404-725-8254 (Cell)

Executive Assistant to the Director of the Permanent Diaconate  
2401 Lake Park Drive  
Smyrna, GA 30080-7609  
pcurry@archatl.com  
404-885-7296 (Chancery)  
404-885-7462 (Fax)

## **Chapter 2. Rosters and Schedules**

### Section A. Aspirant Community

**Name**

**Home**

**Cell**

**Email**

Section B. Aspirant Community Class Dates – SAMPLE SCHEDULE

January 16 <sup>th</sup>	Aspirant Orientation
January 30 <sup>th</sup>	Aspirant Meeting Date (Also a Candidate Formation Date)
February 2 <sup>nd</sup>	Institution of Reader – Class of 20XX Institution of Acolyte – Class of 20XX
February 20 <sup>th</sup>	Aspirant Meeting Date
March 20 <sup>th</sup>	Aspirant Meeting Date
April 17 <sup>th</sup>	Aspirant Meeting Date
May 15 <sup>th</sup>	Aspirant Meeting Date
June 5 <sup>th</sup>	Eucharistic Congress
June 19 <sup>th</sup>	Aspirant Meeting Date (Also a Candidate Formation Date)
July & Most of August	Summer Break
August 28 <sup>th</sup>	Aspirant Meeting Date
September 11 <sup>th</sup>	Aspirant Meeting Date (Also a Candidate Formation Date)
September 17 <sup>th</sup> – September 19 <sup>th</sup>	Formation Retreat – St. Bernard Abbey – Cullman, AL
October 16 <sup>th</sup>	Aspirant Meeting Date
November 20 <sup>th</sup>	Aspirant Meeting Date (Also a Candidate Formation Date)

<b>Time</b>	<b>First and Second Semesters</b>
8:00 AM	<b>MASS</b>
9:00 AM - 10:05 AM	<b>Discernment: Experience of Service Assignments &amp; Groups</b>
	Instructor Name
10:05 AM - 10:15 AM	<b>BREAK</b>
10:15 AM - 11:20 AM	<b>JustFaith</b>
	Instructor Name
11:20 AM - 11:25 AM	<b>BREAK</b>
11:25 AM - 12:30 PM	<b>JustFaith</b>
	Instructor Name
12:30 PM - 1:30 PM	<b>LUNCH</b>
1:30 PM – 2:35 PM	<b>Introduction to Scripture</b>
	Instructor Name
2:35 PM - 2:40 PM	<b>BREAK</b>
2:40 PM - 3:45 PM	<b>Introduction to Logic</b>
	Instructor Name
3:45 PM - 3:55 PM	<b>BREAK</b>
3:55 PM - 5:00 PM	<b>Sharing Journals, Service insights, etc.</b>
	Instructor Name

Section D. Candidate Community

**Class of 20XX**

**Name**

**Home**

**Cell**

**Email**

**Class of 20XX**

**Name**

**Home**

**Cell**

**Email**

**Class of 20XX**  
**Name**

**Home**

**Cell**

**Email**

**Class of 20XX**  
**Name**

**Home**

**Cell**

**Email**

Section E. Candidate  
SAMPLE SCHEDULE

Community

Class

Dates

–

January 11 <sup>th</sup> – January 15 <sup>th</sup>	Class of 20XX – Pre-Ordination Retreat – St. Bernard Abbey – Cullman
January 9 <sup>th</sup>	Day of Reflection – Wives of the Class of 20XX
January 30 <sup>th</sup>	Candidate Formation Classes
February 2 <sup>nd</sup>	Institution of Reader – Class of 20XX Institution of Acolyte – Class of 20XX
February 4 <sup>th</sup>	Ordination Rehearsal – 4:30pm Cathedral of Christ the King
February 6 <sup>th</sup>	Ordination – Class of 20XX– Cathedral of Christ the King
February 13 <sup>th</sup> & 27 <sup>th</sup>	Formation Classes
March 13 <sup>th</sup> & 27 <sup>th</sup>	Formation Classes
April 10 <sup>th</sup> & 24 <sup>th</sup>	Formation Classes
May 8 <sup>th</sup> & 22 <sup>nd</sup>	Formation Classes
June 5 <sup>th</sup>	Eucharistic Congress
June 12 <sup>th</sup> & 19 <sup>th</sup>	Formation Classes
July & Most of August	Summer Break
August 28 <sup>th</sup>	Formation Classes
September 11 <sup>th</sup> & 25 <sup>th</sup>	Formation Classes
September 17 <sup>th</sup> – 19 <sup>th</sup>	Formation Retreat – St. Bernard Abbey – Cullman, AL
October 9 <sup>th</sup> & 23 <sup>rd</sup>	Formation Classes
November 6 <sup>th</sup> & 20 <sup>th</sup>	Formation Classes

Section F. Candidate Community Class Day Schedule

<u>Time</u>	<u>Class of 2013</u>	<u>Class of 2012</u>	<u>Class of 2011</u>
8:00 AM	<b>MASS</b>		
9:00 AM – 10:05 AM	<b>Patristics</b>	<b>Scripture Letters</b>	<b>Scripture Gospels</b>
	Instructor Name	Instructor Name	Instructor Name
10:05 AM – 10:15 AM	<b>BREAK</b>		
10:15 AM – 11:20 AM	<b>Scripture Prophets</b>	<b>Canon Law</b>	<b>Sacraments</b>
	Instructor Name	Instructor Name	Instructor Name
11:20 AM – 11:25 AM	<b>BREAK</b>		
11:25 AM – 12:30 PM	<b>Moral Theology</b>	<b>Holy Spirit</b>	<b>Homiletics</b>
	Instructor Name	Instructor Name	Instructor Name
12:30 PM – 1:00 PM	<b>LUNCH</b>		
1:30 PM – 2:35 PM	<b>Mariology</b>	<b>Introduction to Social Justice “Just Faith”</b>	<b>Liturgy – Rubrics and Style</b>
	Instructor Name	Instructor Name	Instructor Name
2:35 PM – 2:40 PM	<b>BREAK</b>		
2:40 PM – 3:45 PM	<b>Grace</b>	<b>Proclaiming</b>	<b>Liturgy – Rubrics and Style</b>
	Instructor Name	Instructor Name	Instructor Name
3:45 PM – 3:55 PM	<b>BREAK</b>		
3:55 PM – 5:00 PM	<b>GIRM/Liturgy</b>	<b>Christology – Trinity</b>	<b>Catholic Social Teaching</b>
	Instructor Name	Instructor Name	Instructor Name

Section G. Candidate Liturgical Assignments

<b>Date</b>	<b>Morning Prayer</b>	<b>Acolytes</b>	<b>Lector</b>	<b>Mid-Day Prayer</b>
Jan 30	Name	Name	Name	Name
Feb 13 <sup>th</sup>	Name	Name	Name	Name
Feb 27 <sup>th</sup>	Name	Name	Name	Name
Mar 13 <sup>th</sup>	Name	Name	Name	Name
Mar 27 <sup>th</sup>	Name	Name	Name	Name
Apr 10	Name	Name	Name	Name
Apr 24 <sup>th</sup>	Name	Name	Name	Name
May 8 <sup>th</sup>	Name	Name	Name	Name
May 22 <sup>nd</sup>	Name	Name	Name	Name
Jun 12 <sup>th</sup>	Name	Name	Name	Name
Jun 19 <sup>th</sup>	Name	Name	Name	Name
Aug 28 <sup>th</sup>	Name	Name	Name	Name
Sep 11 <sup>th</sup>	Name	Name	Name	Name
Sep 25 <sup>th</sup>	Name	Name	Name	Name
Oct 9 <sup>th</sup>	Name	Name	Name	Name
Oct 23 <sup>rd</sup>	Name	Name	Name	Name
Nov 6 <sup>th</sup>	Name	Name	Name	Name
Nov 20 <sup>th</sup>	Name	Name	Name	Name

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

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

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

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

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

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

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

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

## Chapter 4 . Spiritual Direction

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

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

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

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

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

### *Spiritual Director as Confessor?*

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

Request for Approval of Spiritual Director

To: Associate Director of Formation  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609

Dear Associate Director of Formation:

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

**Aspirant/Candidate**

**Spiritual Director**

Signed: \_\_\_\_\_

Signed: \_\_\_\_\_

Name (print) \_\_\_\_\_

Name (print) \_\_\_\_\_

Date \_\_\_\_\_

Date \_\_\_\_\_

[ ] Approved: \_\_\_\_\_  
Associate Director of Formation

[ ] Disapproved

Reason:

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



## Chapter 6. Deacon Mentors

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

The Archdiocese of Atlanta is revising the Deacon Mentoring program and the new program will be put in place by the end of the first semester of 2010. In the interim, the following process is in place.

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

### Mentoring Guidelines

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

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

#### Candidate Role and Responsibilities

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

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

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

#### Candidate Role

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

#### Candidate Responsibilities

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

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

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

Request for Approval of Deacon Mentor

To: Associate Director of Formation  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609

Dear Associate Director of Formation:

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

- 1. \_\_\_\_\_
- 2. \_\_\_\_\_
- 3. \_\_\_\_\_

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

**Aspirant/Candidate**

Signed: \_\_\_\_\_

Name (print) \_\_\_\_\_

Date \_\_\_\_\_

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

**The Deacon Mentor assigned is:** \_\_\_\_\_

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

## Mentor Bi-Monthly Meeting Log

Date of Meeting: \_\_\_\_\_

Location: \_\_\_\_\_

Mentor: \_\_\_\_\_

Main Focus of Session:

Comments and Notes:

## Bi-Monthly Ministry Participation Log

Date: \_\_\_\_\_

Liturgical or Ministerial Activity: \_\_\_\_\_

Location: \_\_\_\_\_

Mentor: \_\_\_\_\_

What was observed:

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

Comments and Notes:

## Chapter 5. Social Justice Ministry

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## Potential Social Justice Ministries

### 1. Atlanta Urban Ministries

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

### 2. Crossroads Community Ministries

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

### 3. Georgia Detention Watch

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

### 4. Georgia Justice Project

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

## 5. MUST Ministries

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

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

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

## 7. Society of St. Vincent de Paul Atlanta

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

## 8. Thresholds- Prison Ministry

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

Request for Approval of Social Justice Ministry

To: Associate Director of Formation  
Archdiocese of Atlanta  
2401 Lake Park Drive  
Smyrna, GA 30080-7609

Dear Associate Director of Formation:

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

\_\_\_\_\_

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

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Aspirant/Candidate**

Signed: \_\_\_\_\_

Name (print) \_\_\_\_\_

Date \_\_\_\_\_

[ ] Approved: \_\_\_\_\_

Associate Director of Formation

[ ] Disapproved

Reason:

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

## Social Justice Activity Log

Date of Activity: \_\_\_\_\_

Location: \_\_\_\_\_

Main Focus of Activity:

What I Learned from this Experience Was:

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

Comments and Notes:





## Chapter 7. Intellectual Dimension – Tests, Papers and Projects

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

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

**DO NOT PUT CLASS NOTES IN THIS NOTEBOOK**

## Chapter 8. Model Standards of Readiness for the Permanent Diaconate

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

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

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

To the extent that the schedule of classes and activities are available, they are listed in 0 of this notebook. You should make the connection between formation events and the objectives by listing the classes and formation activities in the spaces provided on the front sheet of each category.

Who is a Deacon?

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

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

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

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

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

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

## The Human Dimension of Formation

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

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

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
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15. \_\_\_\_\_

Goals for the human dimension:

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

Evaluation items for the human dimension

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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## The Pastoral Dimension of Formation

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

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

1. \_\_\_\_\_
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14. \_\_\_\_\_
15. \_\_\_\_\_

## Goals for the Pastoral Dimension

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

Evaluation items for the Pastoral Dimension

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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## The Spiritual Dimension of Formation

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

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

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Goals for the Spiritual Dimension:

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

Evaluation items for the Spiritual Dimension

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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## The Diaconal Dimension of Formation

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

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

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
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Goals for Diaconal Vocation and Ministry:

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

Evaluation items for Diaconal Vocation and Ministry

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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## The Intellectual Dimension of Formation

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

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

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
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Goals for the Intellectual Dimension: Sacred Scripture

- Be able to articulate the foundational relationship of Scripture to the deposit of faith; to exercise appropriate exegetical skills in the context of church tradition and the needs of the community, especially in homiletic preparation.
- Be able to interpret and explain the Scriptures (and the major teachings found therein) in harmony with the Magisterium and Catholic biblical scholarship.
- Be able to infuse justice and peace foundations and concerns in your preaching regularly and into all aspects of diaconal ministry.
- To understand the power of Scripture to transform lives and be able to relate the Scriptures to your personal experiences and to the life and experiences of the community especially in preaching.

Evaluation items for the Intellectual Dimension: Sacred Scripture

1. Be able to articulate the foundational relationship of Scripture to the deposit of faith; to exercise appropriate exegetical skills in the context of church tradition and the needs of the community, especially in homiletic preparation.

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

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

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

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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Goals for the Intellectual Dimension; Worship, Liturgy and Sacrament

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

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

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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Goals for the Intellectual Dimension: Ecclesiology

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

Evaluation items for the Intellectual Dimension: Ecclesiology

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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3. Understand and be able to explain the Magisterium and be able to faithfully present its teaching to the people.

**How are you completing this objective?**

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4. Be able to explain and teach the foundational images of the Church (the Church as sacrament, mystery, communion, and mission; the people of God; the universal call to holiness; privileges and responsibilities of the baptized; and the role of the ordained and lay faithful) described by the Second Vatican Council.

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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Goals for the Intellectual Dimension: Moral Theology

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

Evaluation items for the Intellectual Dimension: Moral Theology

1. Be able to explain and teach a Catholic understanding of conscience and moral formation; to assist individuals in the development of a Christian conscience informed by God’s word, magisterial teaching and reason.

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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Goals for the Intellectual Dimension; Canon Law

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

Evaluation items for the Intellectual Dimension; Canon Law

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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3. Understand the canonical guidelines for the use of sacramental and give appropriate instruction regarding rights and obligations and necessary dispensations for sacramental observances.

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

**How are you completing this objective?**

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

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

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

1. Be able to facilitate and motivate a Catholic witness in the world especially in the marketplace and in the home; to bear witness to the gospel with one's whole life but especially in diaconal ministry.

**How are you completing this objective?**

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2. Be familiar with basic catechetical documents and diocesan policies and be able to articulate the basic tenets of the faith in light of the age and needs of those being catechized.

**How are you completing this objective?**

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

**How are you completing this objective?**

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

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

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

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

**How are you completing this objective?**

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2. Be able to develop relationships of understanding and respect with individuals of other Christian and non-Christian faiths while retaining you own Roman Catholic beliefs and identity.

**How are you completing this objective?**

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3. Be able to articulate and appreciate our Catholic roots within Judaism.

**How are you completing this objective?**

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4. Be able to provide authentic and effective ministry in ecumenical and interfaith activities; give leadership to opportunities for prayer and common action especially in response to human needs and for collective social action.

**How are you completing this objective?**

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## Chapter 9. Year End Formation Report

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

Sample Diaconate Formation 2010 Year-End Report for (Candidate name)

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

**I. Formation Classes**

<b>Course</b>	<b>Grade Earned</b>	<b>Classes/Attendance</b>
Patristics	Passed	18/18
Scripture Prophets	Passed	18/18
Moral Theology	Passed	18/18
Holy Spirit	Passed	18/18
Mariology	Passed	18/18
Grace	Passed	18/18

Faculty Comments:

**2. Formation Day Reflection Reports Completed: 18 of 18**

Staff Comments: Well done, good reflections.

**3. Self-Evaluation Against National Directory Model Standards**

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

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

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

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

Staff Comments: Seem to be good/helpful meetings.

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

**6. Formation Staff Recommendation:**

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

Sample Diaconate Formation 2008 Year-End Report for (Aspirant name)

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

**1. Formation Classes**

<b>Course</b>	<b>Grade Earned</b>	<b>Classes/Attendance</b>
JustFaith	A	9/9
Introduction to Scripture	A	9/9
Philosophy and Logic	B	9/9

Faculty Comments:

**2. Formation Day Reflection Reports Completed: 9 of 9**

Staff Comments: Well done, good reflections.

**3. Self-Evaluation Against National Directory Model Standards**

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

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

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

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

Staff Comments: Seem to be good/helpful meetings.

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

**6. Formation Staff Recommendation:  
Excellent Candidate. Continue in Formation and be admitted to Candidacy.**

### Course Listing

Courses marked by an asterisk (\*) may be offered in whole or in part as an intensive one-day workshop.

#### Philosophy and Propadeutic Material

(4 hours)

##### **PRO 101: Fundamental Theology** (2 hours)

This course employs philosophical reasoning to consider the relationship between faith and philosophy. Additionally, it will provide from reason an account of faith and expound those truths concerning God which are naturally knowable and demonstrable. This knowledge is fundamental to theology in the sense that “an acceptance of God’s revelation necessarily presupposes knowledge of these truths.” (Fides et Ratio #67) After considering our natural knowledge of God, the course will explain how human speech can speak truly and meaningfully about God. It will also examine God’s creative and providential presence in the world and in history. (cf. *Basic Norms, 81c; National Directory, 7*)

##### **PRO 102: Logic and Metaphysics** (1 hour)

This course will provide a brief introduction into Christian philosophy and its value for the study of theology. It will introduce the fundamental teachings of formal logic, especially treating of the three acts of our reasoning and the products produced by those acts. The course will conclude with an introduction into metaphysics, the study of being as being, to help the students in their further studies of theology.

##### **PRO 103: Christian Anthropology** (1 hour)

This course will examine the native powers, acts, and ends of the human person. It will examine the unity of soul and body. It will provide the basis for further theological studies of human actions by examining the various powers and their interactions found in human existence. (cf. *Basic Norms, 81d*)

#### Dogmatic Theology

(9 hours)

##### **THE 101: Trinity** (2 hours)

This course will examine the Christian faith in the Triune God, including the historical developments of Christian creeds, major dogmatic controversies, the early ecumenical councils and patristic figures that contributed to the development of trinitarian theology. It will also consider trinitarian theology from a synchronic view, reflecting the Catholic understanding of the Triune God and the implications of that understanding for mystical, pastoral, and moral theology. (cf. *Basic Norms, 81d; National Directory, 7*)

##### **THE 201: Christology** (2 hours)

This course will examine the Christian faith in Jesus Christ, Son of God and true man. It will consider the scriptural texts related to Christ's nature, the development of Christological dogma, together with major figures and controversies, and the implications of Christological dogma for Christian life. Christ's role as redeemer, and the redemptive value of Christ's sacrifice will be explored, together with the questions of justification and merit. The Christian concept of grace will also be explored in this class. (cf. *Basic Norms, 81d; National Directory, 7*)

**THE 301: Ecclesiology** (2 hours)

This course will consider the theological nature of the Church. Preparations for the Church in the Old Covenant will be considered, together with Christ's actions and intention in founding His Church. Patristic texts on the nature of the Church will be considered. The role of the Church in uniting the believer to God will be studied, as well as the unicity and salvific universality of the Catholic Church, and the theological relationship between the Catholic Church and non-Catholics. The Second Vatican Council's Constitution on the Church, *Lumen Gentium*, will be explored in depth. (cf. *Basic Norms*, 81d; *National Directory*, 7)

**THE 401: Mariology** (1 hour)

This course will consider the Mother of God from a dogmatic and historical standpoint. Scriptural texts relating to Mary in both the Old and New Testaments will be considered. The development of the principal Marian dogmas will be studied, along with the relationship between Mary and Christ, the role of Mary in the life of the individual, and Mary's place in God's plan of salvation. Catholic devotional practices and popular piety will also be analyzed as reflections of the *sensus fidelium*. (cf. *Basic Norms*, 81d; *National Directory*, 7)

**THE 402: Protology and Escatology** (2 hours)

This Course will consider human origins and man's final end. It will analyze the development of Christian thought regarding human beginnings and destinations, giving a strong emphasis to biblical texts related to the theme. The nature of sin, including both original and actual sin will be expored. It will consider topics including heaven, hell, and purgatory, prayer for the dead, gradations of beatitude, all in the context of God's relationship to man. (cf. *Basic Norms*, 81d; *National Directory*, 7)

**Moral Theology**

(6 hours)

**MOR 101: Social Doctrine I: Just Faith** (2 hours)

This course introduces students to the Church's social teachings. It explores the key social justice issues of the day and helps the student develop a solid understanding of the Church's preferential option for the poor, the fundamental difference between charity and justice and the role of the deacon as the "Living Icon of Christ the Servant."

**MOR 102: Moral Theology** (2 hours)

This course focuses on the basic principles of Christian morality and their application to specific moral issues. Students study the Scriptural foundations of morality, the teaching of the Church and the thought of St. Thomas Aquinas. The course is taught from the natural law perspective as embodied in the *Summa Theologica* of St. Thomas Aquinas. It follows the basic structure of the Christian moral life in the *Catechism of the Catholic Church*, namely, fundamental moral theology, the Ten Commandments and the Beatitudes. (cf. *Basic Norms*, 81e; *National Directory*, 8)

**MOR 201: Ethics of Human Life and Sexuality (2 hours)**

This course seeks to provide a sufficiently thorough introduction to Catholic teaching on the ethics of human life and sexuality so that students begin to develop the skills to promote the Church's teaching through their pastoral ministry. It will begin with a brief consideration of the biblical foundations and historical development of Catholic teaching, to provide a framework within which to understand contemporary developments, especially in light of the debate surrounding *Humanae Vitae*, and post-conciliar revisionism. It will then contextualize our study of sexual morality in light of the rich contemporary Magisterial teaching on human life and sexuality. Specific moral and medical issues will be discussed with particular attention given to the pastoral aspect of these questions. (*cf. National Directory, 8*)

**MOR 301: Social Doctrine II (1 hours)**

This course studies the modern theological tradition concerning the problems and issues of social ethics. It focuses on papal encyclical letters that address the vast impact of modernity on traditional Catholic ethical, social and political beliefs. These Magisterial statements show an extraordinary sensitivity to the social, economic, cultural and political changes brought about by modern thought and modern material advancements. They are also reflective of the suffering that has been caused by many of these changes. The course will enable the future deacon to be an advocate for justice. (*cf. National Directory, 8*)

**Liturgy and Sacramental Theology**

(5 hours)

**LST 201: Liturgy (2 hours)**

This course will consider the development and theology of Christian liturgy in both East and West, with a focus, however, on the Roman rite. The grounding of liturgy in Christian theology and anthropology will be considered, together with principles of Christian liturgy and the role of liturgy within the life of the believer and the life of the Church. Individual liturgies considered will include both sacramental and non-sacramental liturgies, with an eye to their nature and historical development. (*cf. Basic Norms, 81g; National Directory, 12*)

**LST 301: Sacraments (2 hours)**

This course will present the Seven Sacraments of the Christian faith. The sacraments will be considered in terms of their foundations as instituted by Christ, as understood through Scripture and Tradition. Questions of minister, recipient, form, matter, and effect will all be considered, together with the relationship between the sacraments, Christ's passion, death, and resurrection, the economy of salvation, and the Church will be considered. (*cf. Basic Norms, 81d; National Directory, 7*)

**LST 401: Theology of Ordained Ministry (1 hour)**

This course will present the theology of ordained ministry with a specific emphasis on the permanent diaconate. Christ's institution of the sacrament of orders, the three degrees of the sacrament of orders, the relationship of ordained ministry to the laity and the relationship of the deacon to the priest and the bishop will all be considered. Magisterial and patristic texts on Holy Orders will be examined (*cf. National Directory, 7*)

## Sacred Scripture

(11 hours)

### **SS 101: Reading Scripture in Context** (2 hours)

This course introduces students to the foundations of the Catholic understanding of Sacred Scripture as Divine Revelation and the soul of sacred theology. It considers questions of scriptural authorship, inspiration, and inerrancy, as well as the relationship between the Divine and Human authors, and the reception and transmission of the Bible in the Church. It will consider the relationship between the Old and New Testaments within God's plan of salvation. It will also provide an introduction to methods of scriptural interpretation, including the four senses of Scripture and the historical critical method, considering questions of literary genres and textual traditions. Sources include scripture itself, as well as magisterial and patristic documents, particularly the Constitution *Dei Verbum*. (cf. *Basic Norms*, 81a)

### **SS 201: The History of the Hebrew People** (1 hour)

This course will examine the historical books of the Old Testament, including the Pentateuch. The course will attempt to familiarize students with the major outline of the Old Testament narrative, as seen in the light of the Gospel. It considers the question of authorship, composition and central themes. Major pericopes will be highlighted and their meaning explored. (cf. *Basic Norms*, 81a; *National Directory*, 6)

### **SS 301: The Prophetic Nature of Scripture** (1 hour)

This course will provide an introductory look at the prophetic literature in the Old Testament. It will review the topics of prophecy, the Major Prophets, and the Minor Prophets. It will review each of the prophets, examine relevant passages and discuss major themes found in their writings. Candidates will consider the ancient Israelite world in which the prophets wrote and begin to draw meaning from Scripture for today. (cf. *Basic Norms*, 81a; *National Directory*, 6)

### **SS 401: The Wisdom of Scripture** (1 hour\*)

This course will examine the wisdom literature in the Old Testament. We will look at each book, placing it in its historical context, examine its literary structure and study major passages for their meaning in context, within the tradition and for today. (cf. *Basic Norms*, 81a; *National Directory*, 6)

### **SS 202: Introduction to the Synoptic Gospels** (2 hours)

This course will look at the gospels of St. Matthew, St. Mark and St. Luke, as well as the Acts of the Apostles. It will seek to examine the life and teachings of Jesus Christ as shown through the synoptic gospels, and the Church's continuation of His ministry as shown in the book of Acts. It will also consider the development of the gospels, and their literary interconnectedness. The theology of each evangelist will be outlined and major passages from each gospel studied. (cf. *Basic Norms*, 81a; *National Directory*, 6)

### **SS 302: Introduction to the Writings of St. John** (2 hours)

This course will consider the Johannine Corpus: the gospel and epistles attributed to St. John the Apostle, as well as the book of Revelation. The unique character and theological significance of Saint John's work will be examined. Significant passages will be prayerfully studied. (cf. *Basic Norms*, 81a; *National Directory*, 6)

### **SS 402: The Epistles of the New Testament** (2 hours)

This course will provide an introductory look at the epistles of St. Paul and the catholic epistles in the New Testament. It will examine the topics of Paul's life, conversion, missionary travels and apostolic ministry. It will consider each of the epistles, study relevant passages and discuss major themes found in his writings. Candidates will consider the first century world and begin to draw meaning from Scripture for today. (*cf. Basic Norms, 81a; National Directory, 6*)

### **History and Patristics** (7 hours)

#### **HP 101: Patristics and Early Church History** (2 hours)

This course studies the Church Fathers from the Apostolic Fathers through Gregory the Great in the West and John Damascene in the East. Through the reading of works from the Fathers, students are introduced to major themes of Patristic thought, as well as to some of the major figures of the patristic age. Major controversies and questions of the era are covered, as well as the patristic way of thinking and the normative value of the Fathers for the Church of all times. (*cf. Basic Norms, 81b*)

#### **HP 201: Church History from Gregory the Great through Trent** (2 hours)

While focusing on the Catholic West, this course will consider the history of all of Christianity during a period of great development and transition. Major figures and movements will be studied, with a special emphasis on the development of Catholic culture and thought during the middle ages and the various controversies of the 15<sup>th</sup> and 16<sup>th</sup> centuries. (*cf. National Directory, 9*)

#### **HP 301: Church History after the Council of Trent** (2 hours)

This course will cover the history of the Catholic Church in the modern period. The developments of the counter-reformation, the age of discovery and the globalization of the Church, the struggle between the Church and the ideologies associated with the French Revolution will be considered, as well as the developments of the 19<sup>th</sup> and 20<sup>th</sup> centuries associated with the two Vatican councils. (*cf. National Directory, 9*)

#### **HP 401: American Church History** (1 hour)

This course will explore the history of the Catholic Church in the United States of America from colonial times to the present. The unique contributions that various cultures and nationalities have brought to the American church will be examined, as will leading figures in the Church in the United States. The specific character of the Church in the United States will be considered, as well as its relationship to the Church in other parts of the world. (*cf. National Directory, 9*)

### **Catholic Spiritual Theology** (5 hours)

#### **CST 101: Introduction to Catholic Spirituality I** (1 hour)

This course serves as an introduction to theory behind and the practice of the techniques of the Catholic spiritual tradition: prayer, asceticism and alms giving. We will look at biblical and doctrinal foundations of the spiritual life. This should include an introduction to the Divine Office. (*cf. Basic Norms, 81f; National Directory, 11*)

#### **CST 102: Introduction to Catholic Spirituality II** (1 hour)

This course serves as an overview of some of the doctors of the spiritual life in our Catholic Tradition, giving us a sense of the span of history, and of the various developments of the spiritual and devotional life of the Church, from the catacombs to our current times. We will look at some of the giants of the spiritual life in our tradition, and consider various primary sources. (cf. *Basic Norms*, 81f; *National Directory*, 11)

**CST 201: Diaconal Spirituality** (2 hours\*)

A deacon within the Archdiocese of Atlanta is a man who is called to be in the world, but not of the world. Furthermore a deacon's ministry to God's holy people will necessarily be about helping our faithful to live out their own covenantal lives here in this city and in this state. Catholic spirituality can sometimes be more monastic or cloistered, but the spiritual life of the deacon must be lived within the community, and it often includes the reality of married life and of parenthood. This course will address some of the particulars of what it means to live an authentically Catholic spiritual life, and to practice one's faith in the midst of a busy life. (cf. *National Directory*, 11)

**CST 301: Discernment and Direction** (1 hour\*)

This course deals particularly with the discernment of our own vocation as Catholic men, and gives us the tools to discern that call properly, and to respond with obedience to that call. This course also challenges us to fully avail ourselves of the gift of spiritual direction, so that we are able to truly grow through the gift of being directed in the spiritual life. (cf. *National Directory*, 11)

## Pastoral Theology

(3 hours)

**PT 101: Missiology and Evangelization** (2 hours\*)

This course will enable deacons to distinguish between Evangelization in its broadest sense, the essential mission of the Church, and aspects of this Evangelization like initial proclamation of the gospel which raises up faith, as well as catechesis. Students will distinguish between the mission *ad gentes* and the New Evangelization as distinct pastoral initiatives. Students will understand the essential content of the kerygma, the connection between spirituality and evangelization, and look at some successful methods of evangelization from the tradition and from modern ministries. (cf. *National Directory*, 7)

**PT 401: Ecumenism and Interreligious Dialogue** (1 hour)

The bonds of human dignity and the pervasive power of the Paschal mystery make ecumenism and interreligious dialogue possible and necessary. This course will articulate the call to Human solidarity, Christian unity (In John Paul II's encyclical *Ut Unum Sint*), and the difference between ecumenism and interreligious dialogue. Assessing the possibilities and limitations of these endeavors, special attention will be given to illuminating the way ahead while avoiding the pitfalls that enunciated in *Dominus Iesus* and elsewhere. (cf. *National Directory*, 7)

## **Canon Law** (2 hours)

### **LAW 401: Canon Law** (1 hour)

This course introduces students to the study of canon law beginning with an introduction of the historical development of canon law, its foundations and an overview of the 1983 *Code of Canon Law*. Special consideration will be given to the pastoral, theological and legal context of specific canons from the seven books of the Latin Code, including those concerning marriage. Emphasis will be placed on the theological foundations and pastoral praxis of canon law. (*cf. Basic Norms, 81h*)

### **LAW 402: Marriage Law** (1 hour)

This course is a presentation of the canons on marriage in Book IV of the Latin Code and *Dignitas Connubii*, with particular attention devoted to their theological foundations, marriage preparation and pastoral praxis. Introduction to tribunal practices, procedures and personnel. (*cf. National Directory, 10*)

## **Practica** (10 classes)

The category of Practica distinguishes those hands on classes wherein the candidate will be given opportunities to practice in their ministry and craft as future deacons. The purpose of these classes will be to experience as closely as possible, within a supportive environment, what it will be like to live out a diaconal call of service, especially as regards to the sacraments and to liturgy.

### Liturgical and Sacramental Practica

- LSP 101: Lector Practicum
- LSP 210: Acolyte and Sacristan Practicum
- LSP 202: Baptism Practicum
- LSP 301: Marriage Practicum
- LSP 302: Sacramentals and Pastoral Care Practicum
- LSP 401: Mass Practicum
- LSP 103: Homiletics I
- LSP 303: Homiletics II
- LSP 403: Homiletics III
- LSP 404: Homiletics IV

### LITURGICAL & SACRAMENTAL PRACTICA: COURSE DESCRIPTIONS

#### **LSP 101: Lector Practicum** (1 hour\*)

This course serves as an introduction to the lectionary, as well as seeks to prepare the man to be instituted as a lector, when he will proclaim the Word of God among the assembly of the faithful. Particular importance will be placed on the comfort with which the student can read, pronounce and project, developing skills that are crucial to his future ministry. (*cf. National Directory, 13, 14*)

**LSP 210: Acolyte and Sacristan Practicum (1 hour\*)**

Reading the General Instruction of the Roman Missal will be required during this course, as well as the Ordo, but other texts regarding the liturgy may also be required by the instructor. The student will be given instruction regarding the workings of the sacristy, and the various options that different priests might expect in their setting up for the Mass.

Furthermore, the candidate who is looking to be installed an acolyte will be trained on how to serve the mass, but also should be given tools to help him serve his parish as Master of Ceremonies if his pastor will permit. In this, we find that the reading of Monsignor Peter J. Elliott's books to be most helpful: *Ceremonies of the Modern Roman Rite* and *Ceremonies of the Liturgical Year*. (cf. *National Directory*, 13, 14)

**LSP 202: Baptism Practicum (1 hour\*)**

The student will be required to use a copy of the Rite of Baptism for Children, which the class will carefully go through together. Some historical background might be considered on the development of the rite of Christian baptism, but most of this course will about becoming familiar with the book and the rite of the baptism of children, including opportunities to practice. (cf. *National Directory*, 13, 14)

**LSP 301: Marriage Practicum (1 hour\*)**

The student will be required to purchase his own copy of the three ring version of the Rite of Marriage, which the class will carefully go through together. Brief time might be spent on giving some historical background on the development of the rite, but a great deal of this course should also be devoted to resources and skills necessary to prepare couples to receive the sacrament of Holy Matrimony. Naturally, this course will also include opportunities to practice the rite itself. (cf. *National Directory*, 13, 14)

**LSP 302: Sacramentals and Pastoral Care Practicum (1 hour\*)**

In this course, the student will be introduced to the Shorter Book of Blessings, which he will need to own. Furthermore, during this course, the candidate will be given instruction in taking Holy Communion to the sick according to the directives of the Archdiocese of Atlanta, after which time the candidate will be certified in this ministry. (cf. *National Directory*, 13, 14)

**LSP 401: Mass Practicum (1 hour)**

This course will introduce the student to the Missal or Sacramentary, with which deacons should be intimately familiar. Students will be required to memorize certain parts of the mass that are peculiarly theirs: the penitential rites, the various interjections and dismissals that they are responsible for. The future deacon should practice serving the mass with a priest, so that the man will become familiar with his role as serving both at the ambo and at the altar of God. Some chanting will be required for this course as well (which is a responsibility of a deacon). (cf. *National Directory*, 13, 14)

**LSP 103: Homiletics I (1 hour)**

This is an introduction to some techniques of public speaking and of homily preparation, which includes opportunities for individuals to practice giving homilies before their peers. Particular emphasis should be given to preaching daily masses, with an emphasis on content and brevity. Preaching a homily on the life of one of the saints from the annual calendar might also be included in this course. (cf. *National Directory*, 13, 14)

**LSP 303: Homiletics II (1 hour)**

Students continue to hone their skills of preparing and preaching homilies, with ample opportunity to practice before not only their instruction, but also their peers. This could be an opportunity to practice preaching on a difficult theological subject or moral issue: Pro-Life homilies, Natural Family Planning, or on the readings on Divorce. (*cf. National Directory, 13, 14*)

**LSP 403: Homiletics III** (1 hour)

Students continue to hone their skills of preparing and preaching homilies, with ample opportunity to practice before not only their instruction, but also their peers. Particular emphasis should be given to preaching on Sundays during this course. (*cf. National Directory, 13, 14*)

**LSP 404: Homiletics IV** (1 hour\*)

Students continue to hone their skills of preparing and preaching homilies, with ample opportunity to practice before not only their instruction, but also their peers. Again, the emphasis should be given to preaching on Sundays during this course. Some thought might be given to practicing in a pulpit or from an ambo in an actual church. (*cf. National Directory, 13,*

#### Appendix D. Guidelines for Addressing Aspirant/Candidate Issues

The Director of Formation shall use the following guidelines in addressing Aspirant/Candidate issues or when an Aspirant/Candidate lacks the qualities to continue in formation. For the purpose of simplicity, the term 'Candidate' below may be applied to either Aspirants or Candidates.

1. Review the file of any candidate for which a problem has been reported.
2. Contact or meet with each of candidate's instructors to try to understand if the problem is isolated to one or two classes or is more widespread. The idea is to develop and consensus view of the faculty if possible.
3. If the problem is minor, meet with the candidate face to face and discuss the concern, recommend amended behavior and note the discussion in the candidate's file; including any specific action taken or commitment made by the candidate.
4. If the problem is not minor, call or meet with the candidate to discuss the situation in detail and advise the candidate that a meeting with the Scrutinies and Evaluation Committee will be required.
5. Call the candidate's Pastor to discuss the situation and to find out if there are some mitigating circumstances that we should know about. The Pastor will be advised that a meeting with the candidate and the Scrutinies and Evaluation Committee will be scheduled.
6. Notify the Scrutinies and Evaluation Committee that we have an issue with one or more candidates that will necessitate a face to face meeting with the candidate.
7. Draft a summary report outlining the specific concern, the view of the instructors, Pastor as well as a recap of any previous matters that are contained in the candidate's file. This summary report should be distributed to the members of the Scrutinies and Evaluation Committee at least two days in advance of the meeting to give them time to obtain any desired clarification
8. At the Scrutinies and Evaluation Committee meeting the members can question the candidate about the matter and the candidate has the opportunity to explain and/or defend himself
9. Once the candidate is excused, the Scrutinies and Evaluation Committee will discuss the candidate, his position on the subject and recommend a course of action (if any).
10. Meet face to face with the candidate and his Pastor to review and implement the recommendation of the Scrutinies and Evaluation Committee.
11. In the case of any serious matter, none of the above discussions will take place on a Saturday class day. The meeting to review the recommendation should take place at the Chancery or the candidate's parish. Minor matters can be addressed at the St. Stephen Center on a Saturday class date or other convenient times.