

Preamble
The Formation of Permanent Deacons
Diocese of Ogdensburg

The Diocese of Ogdensburg Permanent Deacon Formation Handbook provides directives and norms for the selection, formation, and pastoral care of inquirers, aspirants, and candidates for the permanent diaconate in accord with the intent of the Second Vatican Council and the subsequent teachings of Pope St. Paul VI and Pope St. John Paul II. These policies and procedures implement the Church's teaching: "The Church is 'mystery,' 'sacrament' 'communion,' and 'mission'."¹ This Handbook implements the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America* promulgated by the United States Catholic Conference of Bishops.

The Permanent Deacon Program of the Diocese of Ogdensburg addresses the four-fold dimensions of formation (human, spiritual, intellectual, and pastoral) for those seeking to serve as permanent deacons in the Diocese of Ogdensburg. The person and example of Jesus Christ, who came "not to be served but to serve, and to give His life as a ransom for the many" (Mark 10:45) is the focus of the formation of a permanent deacon. The permanent deacon is "a living icon of Christ the Servant within the Church" whose missionary efforts will embrace the ministry of word, ministry of liturgy, and works of charity which, in their turn are carried into daily life.²

In the discernment, selection and formation process of the permanent deacon, the diocese reflects upon the letter of St. Paul to Timothy which reads, "Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of faith with a clear conscience. Moreover, they should be tested first, then, if there is nothing against them, let them serve as deacons. Deacons may be married only once and must manage their children and their households well. Thus, those who serve well as deacons gain good standing and much confidence in their faith in Christ Jesus." (1 Tim 3:8-10, 12-13).

The stirrings of a vocation to the diaconate are often at a personal level. Seeking spiritual guidance and counsel from his pastor and others on the pastoral staff for spiritual guidance, is an important first step in discerning his call. This "art of accompaniment" will strengthen his growth in the Christian life.

Therefore, in the development of the four components of formation, the Permanent Deacon Program seeks: 1) to foster human formation consistent with the attainment of the maturity demanded for ordained ministry as a Roman Catholic deacon; 2) to deepen spiritual formation that will sustain a lifetime of diaconal service and to advance that continual conversion of mind and heart of every baptized person but especially expected of its ordained deacons; 3) to strengthen intellectual formation effectively to assimilate a graduate level, professional theological education consonant with the ability to grasp, represent, and apply faithfully the Church's Tradition as an ordained deacon; 4) to broaden and experience pastoral formation to

¹ *National Directory for Permanent Deacons* (NDPD), 2021, paragraph 1

² *Ibid*, paragraph 3

develop the specific capacities for ministerial and public leadership required for diaconal service.

The bishop, with the assistance of the Vicar for Clergy, the Director of Permanent Deacons, and the Director of Deacon Formation, is responsible for administrative oversight of the Permanent Diaconate and provides pastoral care and ongoing formation for deacons. In addition, the bishop has the responsibility, with the assistance of the Deacon Formation Advisory Committee to formulate policy for the Deacon Formation Program. The Admissions Committee of the Permanent Diaconate recommends to the bishop qualified applicants to the diaconate formation program.

These activities are undertaken with complete fidelity to the Magisterium of the Church and in communion with the Bishop of the Diocese of Ogdensburg.

A History of the Order of Permanent Deacon in the Diocese of Ogdensburg, New York

The Apostles established the diaconate (*Acts of the Apostles*, 6). They determined a need for assistants to take on tasks that would free the Apostles to spread the Good News of Jesus Christ.

Over time the order, as first established by the Apostles, fell into disuse. However, the Church still recognized the major order of deacon on a man's journey to the priesthood. Today we refer to these as Transitional Deacons.

The Fathers of the Second Vatican Council saw a need to re-establish a permanent order of men who did not feel called to the priesthood but did feel called to serve the church through ordination.

On June 18, 1967, Pope Paul VI issued the apostolic letter *Sacrum Diaconatus Ordinem*, a document that re-established the permanent diaconate for the Latin Church. In May of 1968, the Catholic bishops of the United States petitioned the Holy See for permission to restore the Order of Deacon in the United States. The Apostolic Delegate informed the bishops on August 30, 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. On May 21, 1977, Bishop John J. Cassata ordained the first (permanent) deacon for the Diocese of Fort Worth.³

This new order would pledge obedience to their bishop and work in collaboration with priests to assist the bishop in his mandate to spread the good news, respond to the needs of his flock through charity and justice and lead people in prayer. Many dioceses began to recruit and select qualified men to begin the formation process leading to ordination.

A married candidate must have his wife's permission to be ordained. At ordination, a permanent deacon pledges to remain celibate if his wife predeceases him. An unmarried candidate pledges to remain celibate after ordination. In short, married men can become deacons, but deacons cannot marry.

Rev. Donald Manfred was asked by Bishop Stanislaus Brzana⁴ to develop, with others, a program of formation for the first permanent deacons of Ogdensburg in the fall of 1976. "We fleshed out a program for academic, spiritual, liturgical and ministerial formation," Father Manfred said, and presented that plan to Bishop Brzana.

³ An excellent short history of the diaconate can be found on-line from the Diocese of Newark (NJ) at <https://www.rcan.org/short-history-permanent-diaconate>.

⁴ Bishop Stanislaus Brzana, S.T.D. was the 10th Bishop of Ogdensburg. He served as bishop from 1968 to 1993.

Bishop Brzana restored the diaconate in the Diocese of Ogdensburg on April 22, 1977. The first 22 men started meeting at Mater Dei College in Ogdensburg that fall. The first ordination in the Diocese took place on the Feast of St. Francis (October 4) 1980 at St. Mary's Cathedral in Ogdensburg. Since then, 138 men have been ordained as permanent deacons for this diocese.

The teaching faculty for formation initially came from Wadhams Hall Seminary College and Mater Dei College both in Ogdensburg. By necessity the formation program has evolved. Mater Dei College closed. Wadhams Hall is now closed as a seminary college but continues as a retreat center and diocesan gathering space. The formation faculty today is drawn from among the clergy, religious and laity of the Diocese. Aspirants and candidates utilize on-line courses through Notre Dame University's STEP (Satellite Theological Education Program) program. The men in formation meet one weekend a month from September to June for three years for additional class work, to pray together and fellowship. A program of spiritual formation for the wives of the men in formation is also on-going.⁵

Fr. Manfred has been a proponent of deacons from the start and is generally pleased with the evolution in the Diocese of Ogdensburg. Several priests and deacons have led the formation program with distinction since he founded the program.

The order will celebrate 45 years in this diocese in 2022, the same year the Diocese of Ogdensburg celebrates its 150th anniversary.

Since April 2010, the deacons of the diocese, candidates, and their wives gather each spring with Bishop Terry LaValley⁶, Bishop of Ogdensburg to pray, learn, and socialize.

Bishop LaValley established a Council of Deacons in 2015. The elected representatives of deacons from the diocese and two elected representatives of the wives of deacons meet with the bishop at least twice a year to discuss matters of interest to the community.

Separately the deacon community established the St. Lawrence Society in 1988 to foster harmony in the community, to provide care and comfort when needed to members and to their families, and to establish continuing education opportunities to the ordained.

Deacons in the Diocese of Ogdensburg do not normally wear clerical attire unless directed by the bishop (e.g. prison ministry). In the years following the first ordinations, some deacons noted that they were not recognized as Catholic clergy, particularly in hospitals and nursing homes.

Deacon Timothy McAuliffe commented: "some men had fashioned crosses and crucifixes to wear. A deacon who regularly visited hospitals and homes could pin a name tag on his jacket. There were a few different lapel pins that had some sketchy representations of a deacon's stole."

⁵ The latest group was ordained in October 2021.

⁶ Bishop Terry R. LaValley, D.D., J.C. L. is the 14th Bishop of Ogdensburg. He was installed in April 2010.

Deacon McAuliffe and Deacon Fred Oberst approached a vendor in Lake Placid, New York with a design for a lapel pin. The St. Lawrence Society had the pins manufactured, and they continue to market the pins throughout the United States and internationally. The pins are worn by permanent deacons to identify them as clergy.

Historically, deacons have been engaged in many diverse roles in parishes and diocesan offices and ministries. Deacons are assigned to parishes at ordination. Some have taken on additional parish responsibilities as pastoral life coordinator, pastoral associate and director of religious education.

The role of deacons in the Diocese of Ogdensburg continues to evolve. The vision of Bishop Brzana, the work of Father Manfred and his successors, have led to a collaboration that fills a need in our parishes, our diocese and responds to God's call, "Here I Am, Lord."

Deacons in the Diocese of Ogdensburg

The deacon is an ordained Minister assigned by the bishop to a particular ministry in the diocese, usually a parish.

The bishop ordains deacons to be consecrated witnesses to service. The deacon serves in the Ministry of the Word, the Ministry of Liturgy, and the Ministry of Charity.⁷

The deacon exercises his ministry within a specific pastoral context—the communion and mission of the diocesan Church. Ordained by his bishop, the deacon stands in a direct relationship with his diocesan bishop, in communion with whom and under whose authority he exercises his ministry. In making his promise of respect and obedience to his bishop, the deacon takes as his model Christ, who became the servant of his Father. The bishop also enters into a relationship with the deacon since the deacon is his collaborator in the service of God's people.⁸

The deacon exercises ministry to the people of God as directed by the Bishop in conjunction with pastors and other pastoral leaders.

The deacon is a sacred minister and a member of the clergy. He is ordained to serve God's people in communion with the bishop and priests. The bishop and deacon share a special relationship. The deacon performs his ministry under the authority of the bishop. The deacon promises respect and obedience to the bishop; the bishop provides for the pastoral care of the deacon. Because the deacon is involved in the secular world to a greater extent than the priest, he is better suited to bring the Gospel message into the workplace.⁹

As an ordained participant in the Church's ministry of charity, the deacon assumes the duties entrusted to him by his Bishop with humility and enthusiasm. At the core of his spirituality, a deacon puts on Christ and is guided by the love of Christ in caring for all in his charge: "Charity is the very soul of ecclesial communion."¹⁰

Deacons exercise their distinct ministry in communion not only with the bishop, but also with priests. The priesthood and the diaconate are neither identical nor competitive but complementary ministries.¹¹ "The diaconate is not an abridged form of the priesthood but a distinct and full order in its own right."¹²

Both priest and deacon should understand, then, that the diaconate is not to be thought of or exercised on the model of the priesthood. "Deacons and priests, as ordained ministers, should develop a genuine respect for each other, witnessing to the communion and mission they share with one another and with the bishop in mutual service to the people."¹³ Priesthood and

⁷ Taken from the Deacon Handbook of the Diocese of Rockville Center

⁸ *NDPD*, paragraph 41

⁹ Diocese of Rockville Center

¹⁰ *NDPD*, paragraph 44

¹¹ *Diaconate Personnel Manual, Diocese of Bridgeport*

¹² *NDPD*, paragraph 50

¹³ *NDPD*, paragraph 52

diaconate are thus two distinct ministries for the good of the Church, and they must be exercised in communion with one another.¹⁴

At the parish level, deacons make every effort to assist and support their pastors who are both the spiritual and administrative leaders of the parish.¹⁵

Deacons form a diaconal community so that the deacons can contribute to and draw spiritual and ministerial strength from that community.

It is part of Holy Orders that a man is, by this sacrament, brought into the “ordo” or body of ordained ministers. A communal element is thus essential to ordination and to the exercise of ordained ministry. The mutual support and fraternity of deacons are not just sociologically or psychologically useful things; they are integral parts of the meaning of their vocation.

Therefore, deacons are encouraged to cultivate a sense of community among themselves and their families. As a community, deacons are expected to attend diocesan functions, diaconal retreats, and funerals of their fellow deacons, wives, and family members.¹⁶ The retreats are significant opportunities for deacons to grow in their relationship with God.

Deacons come from the People of God to serve the People of God

By virtue of their ordination, deacons become members of the clergy, with the rights and responsibilities that follow from that position. They are a unique instance of the clergy; since most of them are married, have secular careers, and do not engage in the Church’s ministry as their sole activity. This combination of an ordained ministry with marriage and secular occupation can be a great strength to their ministry and great opportunity for the Church as a whole. Deacons are uniquely qualified to represent the presence of the Church to the world and the needs and challenges of the world to the Church.¹⁷

Deacons are also called to create unity, working with and in their community, to build up the Kingdom of God in the world. Diaconal ministry also supports the laity’s participation in the apostolic mission of the church. This mission necessarily entails the corporal and spiritual works of mercy. The deacon does not fulfill his obligations by simply doing the work himself; rather he is to facilitate the participation of the people in this important enterprise of the Church. Deacons are called to live and foster “servant leadership” in every aspect of the Church’s life.¹⁸

A married deacon and his wife witness to the sanctity of marriage and family life

If married, a deacon candidate should be in a stable and happy marriage and whose wife and children support him in pursuing the diaconate. Situations of divorce/annulment will require special approval.

Celibacy and the deacon

If not married or widowed, the candidate must be willing to commit to celibacy.

¹⁴ *Op. Cit*, Diocese of Bridgeport

¹⁵ *Ibid.*

¹⁶ *Ibid.*

¹⁷ *NDPD*, paragraph 56

¹⁸ *Op. Cit*, Diocese of Bridgeport

“Celibacy should not be considered just as a legal norm...but rather as a value...whereby (the celibate deacon) takes on the likeness of Jesus Christ...as a full and joyful availability in his heart for the pastoral ministry.”¹⁹

The vocation of a permanent deacon

The Deacon Formation Program focuses on assisting the applicant to discern a vocation to the permanent diaconate. Since deacon applicants come from parishes to serve first and foremost parishioners, it is important that the applicant and pastor engage in meaningful conversations about the applicant’s possible vocation, his engagement in parish activities and ministries, his understanding of the vocation, and how he will fulfill his family obligations if he becomes a deacon.

Spiritual life of a deacon

The candidate must give serious attention and time to theological study, spiritual formation, and ministry.

Deacons are obligated to give priority to the spiritual life and to live their *diakonia* with generosity. They should integrate their family obligations, professional life, and ministerial responsibilities so as to grow in their commitment to the person and mission of Christ, the Servant. Clerics have a special obligation to seek holiness in their lives because they are consecrated to God by a new title in the reception of orders as dispensers of God’s mysteries in the service of His people.²⁰

A deacon cultivates his spiritual life through private and communal prayer, attendance at daily Mass whenever possible, frequent reception of the Sacrament of Reconciliation and regular meetings with a spiritual director.²¹

Ordination Age

The candidate must be a single or married man in good standing in the Catholic Church and must be at least 35 years old by the time of ordination.

¹⁹ *NDPD*, paragraph 77

²⁰ *NDPD*, paragraph 63

²¹ *Op. Cit.*, Diocese of Bridgeport

The Stages and Dimensions of Deacon Formation

Deacon formation consists in four dimensions: human, spiritual, intellectual, and pastoral. These four dimensions are operative of all stages of deacon formation (aspirant, candidate, and post-ordination). This document focuses on the four dimensions in the aspirant and candidate stages of deacon formation.

The Inquiry Period

The Inquiry Period is not a formal stage in the deacon formation process. Moved by the Holy Spirit and coupled with the encouragement of others, especially his spouse, if married, a man will sense a call to ordained ministry as a Permanent Deacon. This perception may occur while in the Diocesan Formation for Ministry Program. After consultation with his pastor, the man will inquire about the requirements for the Deacon Formation Program. After sincere deliberation and prayer, the man may apply to the Deacon Formation Program.

The Aspirant Stage

According to *The National Directory for the Formation, Ministry, and Life of Permanent Deacons* (#193 and norm #3), the Aspirant Stage normally lasts two years. However, since the Diocese of Ogdensburg requires completion of the Formation for Ministry Program and commissioning before beginning the Deacon Formation Program, the formal aspirancy stage will normally be one year.

During this stage those responsible for deacon formation will discern the aspirant's readiness to be recommended to the diocesan bishop for candidacy. They will review the aspirant's participation in the human, spiritual, intellectual, and pastoral dimensions of formation.

The Aspirant Stage: Human Dimension²²

During this stage the aspirant should complete all necessary activities and provide documentation. This documentation includes the following:

- Completed application form
- Signed approval from his wife giving approval for her husband to participate in the program
- Recommendation from his pastor
- Three letters of recommendation from non-relatives attesting his suitability
- Transcripts of high school and post high school education
- Recent copies (dated within six months of applying) of Baptism, Confirmation, and current Marriage records
- Criminal background check
- Completion of *Protecting God's Children* program if not already done. Monthly updates are sent to all who finish the course. These must be completed each month once a man enters the Aspirant Stage.

²² *NDPD*, paragraphs 196-198

- Physical exam
- Completion of the Deacon Perceiver profile
- Psychological screening

The Aspirant Stage: Spiritual Dimension ²³

With the assistance of his pastor, the aspirant will select a spiritual director who must be a priest, but not his pastor. This spiritual director will introduce him to the established spiritual activities, especially those listed in #201 of the *Directory*.²⁴ The pastor should also assist him to gain a better understanding of these spiritual practices.

The Aspirant Stage: Intellectual Dimension²⁵

During this year, the aspirant will be introduced to the courses and essays that will be completed through STEP (Satellite Theology Education Program) Program at Notre Dame University. In addition, the aspirant will complete four STEP courses and one essay. The four courses are:

Introduction to the Catholic Faith
The Creed
Introduction to Sacramental Theology
Preface to the Study of Scripture

These courses are subject to change.

There will be three overnight sessions at Wadhams Hall. The contents of the three sessions will be:

- Details of the requirements and procedures Deacon Formation Program
- Completion of the psychological screening
- Detailed review of *The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*.
- An Introduction to the Study of Theology

The aspirants’ wives will be welcome to come to these weekends so that they, too, may be more familiar with the program. In addition, the wives will be able to participate, if they wish, in a program designed for them.

The Aspirant Stage: Pastoral Dimension²⁶

The majority of deacons in the Diocese of Ogdensburg minister at the parish level. Thus, the aspirant and his pastor should develop, even in this first year, a plan for the aspirant’s pastoral

²³ *NDPD*, paragraphs 199-203

²⁴ The paragraph references are to *The National Directory for the Formation, Ministry, and Life of Permanent Deacons*.

²⁵ *NDPD*, paragraph 204

²⁶ *NDPD*, paragraph 205

ministry. The areas of ministry are principally catechetical, outreach to the sick and homebound, and social service. The expectation would be for the plan to include all three of these ministries over the course of formation.

Transition from the Aspirant Stage to the Candidate Stage

All activities and programs during the Aspirant Stage focus on his discernment of a vocation to the permanent diaconate. Likewise, the Director of the Deacon Formation Program and the Deacon Formation Committee will review the progress of each aspirant to determine if they should recommend to the bishop that the aspirant be advanced to the Candidate Stage.

*The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States of America*²⁷ clearly outlines the process to advance to the Candidate Stage. Once the aspirants have been approved, the bishop will schedule the Rite of Candidacy.

Once approved for Candidacy, the candidate-elect will be contacted by the Director of Permanent Deacons to help him select a deacon who will serve as the candidate's mentor.

During the three years of the Candidate Stage, the candidates will meet at Wadhams Hall for at least ten sessions each year. The meetings will include academic classes, spiritual formation instruction, common prayer, the celebration of the Eucharist, and social time. Normally, the sessions begin on Friday at 5 pm with Evening Prayer and end on Saturday at 5:30 pm with Evening Prayer. Sessions for the wives will be offered during these sessions.

The Candidate Stage: Human Dimension

In this stage of formation, the candidate should work with his spiritual director and his deacon mentor to determine his gifts and talents that he will bring to ministry. Likewise, the spiritual director and deacon mentor will assist the candidate to discern those areas of his life that need improvement so that he will become an effective minister in the Church. In addition, the candidate will discover more about the life and ministry of a deacon by participating in the gatherings of deacons in the diocese and in his deanery.

The Candidate Stage: Spiritual Dimension

Ministry finds its roots in the minister's spiritual life and growth. With the guidance and advice of his spiritual director, the candidate will discover his path for spiritual growth. #226 of the *Directory* delineates the goals of the candidate's spiritual formation. The candidates and his spiritual director will carefully review this section and see in it a valuable tool to enrich one's spiritual life. In each year of the Candidate Stage, there will also be a retreat or days of recollection.

The Candidate Stage: Intellectual Dimension

The candidates continue their intellectual formation with courses from STEP and courses taught at Wadhams Hall. A typical sequence of courses from STEP and Wadhams Hall are listed below. Some of the course titles may change or be sequenced in a different order. In addition, the STEP courses require nine essays assigned over the three-year period along with assignments required in the individual courses. Wadhams Hall courses will also require assignments.

²⁷ *NDPD* paragraphs 206-212

Courses at STEP		
Year 1	Year 2	Year 3
Introduction to the Old Testament I	On Christian Marriage	History of Christianity: The First Five Centuries
Catholic Social Teaching	Doctrine of Salvation in Jesus Christ	History of Christianity: The Early Middle Ages
Ecclesiology	Introduction to the Old Testament II	History of Christianity: The High and Late Middle Ages
In God's Image: The Mystery of Creation	Liturgical Prayer: Liturgy of the Hours	On Prayer
Mary as Mother	The Art of Catechesis	The American Catholic Experience
Pro-Life Ethics in a Throwaway Culture	Faith and Science: The Catholic Approach	

Courses at Wadhams Hall		
Year 1	Year 2	Year 3
Public Speaking	Intro to Homiletics	Homiletics
Liturgy	Liturgy	Liturgy
The Synoptic Gospels	The Writings of John	Pauline Letters
Human Development	Catholic Social Teaching	Pastoral Care & Counseling
Spirituality	Canon Law	Canon Law

These courses will also have assignments and papers as determined by the instructors.

The Candidate Stage: Pastoral Dimension

The human, spiritual, and intellectual stages of deacon formation should all contribute to the pastoral ministry in which the candidates should be engaged. The Deacon Formation Program works with each candidate's pastor to develop a plan that will introduce and engage the candidates in pastoral ministry. As mentioned earlier, the three main areas of pastoral ministry are catechetical, social, and pastoral outreach to the sick and homebound. The exact modality of each candidate's pastoral formation will be agreed upon by the candidate, the pastor, and the Director of Deacon Formation.

Appendix

Positions that have been filled by deacons

- Pastoral Associate
- Director of Catholic Charities
- Pastoral Life Coordinator
- Director of Faith Formation
- Director of Deacon Formation
- Director of Permanent Deacons
- Hospital and Nursing Home Chaplains
- Director of the Office of Ecumenism
- Director of the Family Life Department
- Chaplains at New York State and County Correctional Facilities

Members of the Deacon Formation Advisory Committee

- Rev. Msgr. Robert H. Aucoin
- Rev. Christopher Carrara
- Deacon Kevin Mastellon
- Sr. Mary Eamon Lyng, SSJ
- Mrs. Karen Donahue

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DISTRIBUTION OF ACTIVE AND RETIRED/ACTIVE DEACONS

Geographically the active or retired/active deacons in our diocese are distributed this way:

	Deacons
Adirondack Deanery	4
Clinton Deanery	13
Essex Deanery	1
Franklin Deanery	5
Hamilton/Herkimer Deanery	1
Jefferson-Lewis Deanery	25
St. Lawrence Deanery	17
	66

Demographic of Deacons in 2021-2022

The 2020-2021 Center for Applied Research in the Apostolate at Georgetown University reported 14,722 deacons active in ministry in the United States today, or about 78% of all permanent deacons. The 2022 Directory of the Diocese of Ogdensburg lists 95 deacons incardinated. Of those, 11 live outside the diocese. The average age of all 95 is seventy-one years old. Fifty-nine of the 95 are considered active. Another seven are technically retired but still active in their parishes with the bishop's approval, therefore 69% of the deacons in the Diocese of Ogdensburg are involved in active ministry. The retirement age for deacons in the Diocese of Ogdensburg is seventy-five years old.

Typical Calendar for Deacon Formation

2021-2022		WH=Wadhams Hall						
	10/16/21				Meeting at Wadhams Hall	Saturday 10 am to 2 pm		
	TBA				Psychological Screening at Wadhams Hall			
	1/10/22	2/25/22	35	STEP	Core Course: Introduction to the Catholic Faith			
	2/21/22	4/1/22	30	STEP	The Creed: We Believe			
	4/1/22	4/2/22		WH	Meeting at Wadhams Hall	Friday 5:30 to Saturday 9 pm (Saturday overnight is optional)		
	4/25/22	6/10/22	35	STEP	Introduction to Sacramental Theology			
	6/3/22	6/4/22		WH	Meeting at Wadhams Hall	Friday 5:30 to Saturday 9 pm (Saturday overnight is optional)		
2022-2023	6/13/22	7/29/22	35	STEP	Preface to the Study of Scripture			
	8/29/22	10/14/22	35	STEP	The Old Testament: I			
	9/9/22	9/10/22		WH	Friday 5:30 pm to Saturday 6:00 pm		At Wadhams Hall	
	9/30/22	10/1/22		WH	Friday 5:30 pm to Saturday 6:00 pm		-Public Speaking -The Gospels -Human Development -Liturgy -Spirituality	
	10/10/22	11/18/22	30	STEP	Catholic Social Teaching			
	11/4/22	11/5/22		WH	Friday 5:30 pm to Saturday 6:00 pm			
	12/2/22	12/3/22		WH	Friday 5:30 pm to Saturday 6:00 pm			
	1/6/23	1/7/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	1/9/23	2/17/23	30	STEP	Ecclesiology			
	2/3/23	2/4/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	3/3/23	3/4/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	2/20/23	3/31/23	30	STEP	In God's Image: The Mystery of Creation			
	3/31/23	4/1/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	5/5/23	5/6/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	4/17/23	5/26/23	30	STEP	Mary as Mother: A Symbol of Life and Hope for Christians			
	6/2/23	6/3/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	6/19/23	8/4/23	35	STEP	Pro-life Ethics in a Throwaway Culture			
2023-2024	9/4/23	10/13/23	30	STEP	On Christian Marriage			
	9/8/23	9/9/23		WH	Friday 5:30 pm to Saturday 6:00 pm		At Wadhams Hall -Introduction to Homiletics -Catholic Social Teaching -The Writings of -John -Liturgy -Canon Law	
	10/6/23	10/7/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	10/16/23	11/24/23	25	STEP	The Doctrine of Salvation in Jesus Christ			
	11/3/23	11/4/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	12/1/23	12/2/23		WH	Friday 5:30 pm to Saturday 6:00 pm			
	1/1/24	2/16/24	35	STEP	The Old Testament: II	Canon Law		
	1/5/24	1/6/24		WH	Friday 5:30 pm to Saturday 6:00 pm			

	2/2/24	2/3/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	3/1/24	3/2/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	2/12/24	3/22/24	30	STEP	Liturgical Prayer: the Liturgy of the Hours		
	4/5/24	4/6/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	4/15/24	5/31/24	35	STEP	The Art of Catechesis		
	5/3/24	5/4/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	5/31/24	6/1/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
2024-2025	6/10/24	7/19/24	30	STEP	Faith & Science: The Catholic Approach		
	9/6/24	9/7/24		WH	Friday 5:30 pm to Saturday 6:00 pm	At Wadhams Hall -Homiletics -Pastoral Care & Counseling -Paul's Letters -Liturgy -Canon Law	
	9/2/24	10/11/24	30	STEP	History of Christianity: The First Five Centuries		
	10/4/24	10/5/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	10/14/24	11/22/24	30	STEP	History of Christianity: The Early Middle Ages		
	11/1/24	11/2/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	12/6/24	12/7/24		WH	Friday 5:30 pm to Saturday 6:00 pm		
	1/3/25	1/4/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
	1/13/25	2/21/2025	30	STEP	History of Christianity: The High and Late Middle Ages		
	1/31/25	2/1/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
	3/7/25	3/8/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
	2/24/25	4/4/2025	25	STEP	On Prayer		
	4/4/25	4/5/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
	5/2/25	5/3/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
	4/28/25	6/6/2025	35	STEP	The American Catholic Experience		
	6/6/25	6/7/2025		WH	Friday 5:30 pm to Saturday 6:00 pm		
			660				