



# DEACON FORMATION PROGRAM - CATALOG

2010-2011



# DEACON FORMATION PROGRAM - CATALOG

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## Administration and Staff

### **Deacon Bob Puhala** / *Director*

- Appointed by Francis Cardinal George, O.M.I.
- Reports to Francis Cardinal George, O.M.I.
- Liaison with Rector/President of USML/Mundelein Seminary, Very Rev. Dennis J. Lyle
- Overall Program Mission/Vision/Coordination
- Admission and Scrutinies Board
- Communications
- Inquiry Path/Application Phase
- Vocation Awareness/Recruitment
- Rites (Candidacy, Reader, Acolyte, Ordination)

### **Anne Chrzan** / *Associate Director*

- Reports to the Director of the Deacon Formation Program
- Intellectual Path (Candidacy)
- Field Education and Internships
- Faculty Recruitment
- Women of Witness program for candidates' wives
- Liaison to Class representatives
- Calendaring/Site Coordination

### **Rev. Dennis J. Stafford** / *Director of Spiritual Formation*

- Appointed by Francis Cardinal George, O.M.I.
- Reports to the Director of the Deacon Formation Program
- Primary Spiritual Director for all Aspirants/Candidates
- Aspirant/Candidate Recruitment
- Aspirancy Path
- Mentor Deacons and Theological Reflection Groups
- Retreats
- Webmaster
- Stewardship/Fundraising
- Marketing/Advertising

### **Deacon Jim Cozzo, Jr.** / *Administrative Assistant*

- Billing
- Communications
- Data base

## Mission Statement

The primary mission of the Deacon Formation Program (DFP) at the University of Saint Mary of the Lake/Mundelein Seminary is to prepare men to be deacons - icons of Christ the Servant, emissaries of the bishop and servant-leaders – through a distinctive formation process for ministry in the Archdiocese of Chicago. It does so by offering a distinct program that addresses specifically the mission and identity of diaconal ministry in the Human, Intellectual, Spiritual and Pastoral dimensions of formation while educating men for the three-fold ministry of service to the Word, Liturgy and Charity.



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## Goals of Formation

**T**HE GOALS OF THE DEACON FORMATION Program at the University of Saint Mary of the Lake/Mundelein Seminary are:

*To provide* a comprehensive program of theological studies that: supports candidates in the appropriation of the Catholic faith and prepares them to proclaim and to teach God's Word; imparts a way of understanding, reflecting upon, interpreting and proclaiming the Catholic faith in parish ministry and in the secular community/workplace.

*To provide* a spiritual and human formation program that: helps candidates grow in liturgical and personal prayer, married and celibate chastity, and readiness for diaconal life; promotes self-awareness, competence, confidence, psychological integration, healthy sexual maturity and the capacity to enhance their sacramental marriage (if married) through shared spiritual growth as well as to relate to others; fosters simplicity of life, obedience and pastoral service as deacons.

*To provide* a pastoral formation program that: prepares candidates for the emissary/servant-leader ministry of deacon with and for others in the Church; fosters the pastoral integration of theological and spiritual formation; promotes habits of prayer, study and reflection in ministry; develops pastoral skills and attitudes to meet the needs of the Church in evolving, complex and multicultural settings.

*To provide* an appropriate program for wives of aspirants and deacon candidates that assists and supports their two major goals while accompanying their husbands

through the formation program, as noted in the United States Council of Catholic Bishops' *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*:

*To understand* who the deacon is and archdiocesan/parish ministries and responsibilities of the deacon;

*To discern* their support of their husbands' journey through formation and possibly ordination in relation to their role as the wife of a deacon so that they can give their informed consent at benchmark events that mark the path to diaconate.

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## History

THE DEACON FORMATION PROGRAM IS PART OF the Department of Ministerial and Continuing Education, and functions as a component school of the University of Saint Mary of the Lake/Mundelein Seminary (USML), which is a “virtual” department of the Pastoral Center. It continues the rich history of the Center for Development in Ministry, with a much deeper synergy with the Seminary and Graduate School, the Ecclesiastical Faculty, the Liturgical Institute and the Conference Center.

Animated by Francis Cardinal George’s vision that ministerial education is fundamentally an ecclesial task, the Department provides human, intellectual, spiritual and pastoral formation to priests, deacons and certified ministers of the Archdiocese of Chicago, according to “the mind of the Church.” We are first of all, a school of the Church, an extension of the teaching ministry of the bishop.

The USML Department of Ministerial and Continuing Education builds upon the efforts of the Archdiocese of Chicago to provide training and development for its clergy. Those efforts began with the establishment of the Center for Pastoral Ministry. This history also includes long-standing collaboration with the Seminary and Graduate School. Two cooperative initiatives date from that early period. The first was the Summer Scripture Seminar, where the Center in conjunction with the Seminary, brought the top biblical scholars in the country to Chicago for a yearly seminar which continues to draw national participation. In 1976, the Seminary, in cooperation with the Center for Pastoral Ministry, developed a program of studies leading to the new doctor of ministry (D.Min.) degree.

Joseph Cardinal Bernardin announced a new and exciting development in April of 1986. The University of St. Mary of the Lake would be revived and the continuing education school, the Center for Pastoral Ministry would move to the Mundelein campus. While continuing the work of ongoing education for priests the mission of the Center would now expand to offer continuing education to all ministers: clergy, religious and laity. To recognize this change in mission the school would adopt a new name, the Center for Development in Ministry. Saint Mary of the Lake Seminary again adopted the name on its original 1844 charter, *the University of St. Mary of the Lake*, and honored its second founder by renaming the graduate school as *Mundelein Seminary*. As one of his last acts as archbishop, Cardinal Bernardin created a separate agency, the Office of Ongoing Formation for Priests to bring more focus to bear on the continuing education needs of priests.

Francis Cardinal George continued the expansion of the university in February 2000 by transferring the Archdiocese of Chicago’s programs of ministry formation to the seminary. The Department of Ministry Formation was dissolved and three former agencies of the Pastoral Center became program units of the university. Joining USML that year were the Lay Ministry Formation Program, the Deacon Formation Program and the *Instituto de Liderazgo Pastoral*. While remaining separate and distinct from the priestly formation program, all are to cooperate under the seminary aegis in advancing the efforts of ministry preparation and formation for all those involved in pastoral

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ministry. Plans were also begun to separate the continuing education programs of the

Center for Development in Ministry from the university and to relocate them as an agency of the Pastoral Center, the Office for Ongoing Formation in Ministry. These same plans included the continued operation of a Conference Center at the University of Saint Mary of the Lake for training and development programs. This would make Mundelein Seminary the center for all initial formation for ministry, while leaving continuing education to other agencies. To reflect this evolution, the Board of Advisors decided to adopt a compound name, the *University of St. Mary of the Lake / Mundelein Seminary*. This follows the style of most of the pontifical universities which have a formal name and a common name which become interchangeable.

In 2005 the ongoing formation programs were returned to the university, which now encompasses all initial and ongoing training for priests, deacons and lay ministers in the Archdiocese of Chicago. It was at this point that the present name was adopted, the Department of Ministerial and Continuing Education.

Today, then, the University of Saint Mary of the Lake / Mundelein Seminary is composed of four academic units:

- Seminary and Graduate School of Theology
- Ecclesiastical Faculty of Theology
- Liturgical Institute
- Department of Ministerial and Continuing Education

The Department includes:

- Deacon Formation Program
- Instituto de Liderazgo Pastoral
- Lay Ministry Formation Program
- Ongoing Formation Program
- Conference Center

## USML Campus Information

### Campus

The Deacon Formation Program is headquartered in the Prist Center (Building 201) on the 900-acre campus of the University of St. Mary of the Lake/Mundelein Seminary in Mundelein, Illinois, 40 miles northwest of downtown Chicago. The 14 major buildings comprising the physical plant are situated at the west end of campus overlooking a lake.

The buildings are Colonial or Georgian in style and include the centrally located Main Chapel (Chapel of the Immaculate Conception), Administration Building, Feehan Memorial Library, Theology Lecture Hall, Theology Residence, Conference Center Office, Conference Center Hall and Faculty Residence. The university also has an Auditorium with full stage, theatre organ and projection; gymnasium with facilities for basketball, swimming, handball, racquetball and bowling; and a Refectory (dining hall).

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## Admission

**D**EACONS MUST BE INVOLVED IN THE world. As the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States* notes, "The diaconate is lived in a particularly powerful way in the manner in which a deacon fulfills his obligations to his secular occupation, to his civic and public responsibilities, and among his family and neighbors. This ... enables the deacon to bring back to the Church an appreciation of the meaning and value of the Gospel as he discerns it in the lives and questions of the people he has encountered." paragraph 58

"The deacon is ordained precisely for service in both the sanctuary and the marketplace." paragraph 59

The Deacon Formation Program helps with discernment of those men who are already living a lifestyle of service to their Church and their community, men whose lifestyles of service would be further strengthened and sacramentalized by the reception of Holy Orders. Men who:

- Are of service to others, both in their Church and secular communities.
- Have the ability to articulate their faith.
- Are in love with the Lord.

In other words, the DFP serves men who have the heart of a deacon. More specifically, the DFP complies with the norms of both the Vatican and National Directories that mandate application standards and formation protocols.

## Basic standards for application to the DFP

### Ministerial involvement

- Have a verifiable record of service to the parish community in ministries of the Word, Liturgy, and Charity.
- Be passionate about the Church's mission of charity and justice, and involved in these ministries.

### Vocational support

- Recommended by the pastor and have the full support of the pastoral staff.
- Have the full consent of wife (if married) and family.
- Also, a wife must possess the Christian moral character to support her husband's vocation, and must be willing to participate in those formation program activities where her presence is required.

### Stability of life

- Be of good moral character with an active spiritual and prayer life that incorporates Catholic worship (Eucharist/Mass) regularly and the Sacrament of Penance frequently.
- Be fully initiated (baptized, confirmed, received Eucharist) into the Catholic Church for at least three years and be living a life that adheres to Catholic teaching.
- If married, should be in a stable, valid and ***sacramental*** marriage for at least three years (Catholic Matrimony).
- If divorced, living a chaste lifestyle and decree granted at least three years *prior to application*.
- If widowed, living a chaste lifestyle for at least three years.

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- If single, living a chaste lifestyle and be willing to commit to a lifetime of celibacy at ordination (Chastity refers to correct moral living based on Catholic Christian moral teaching and celibacy refers to not being married).

## **Age, residency, health, employment**

- Be at least 31 and not older than 62 at the time of application.
- Reside in the Archdiocese of Chicago (Cook or Lake Counties).
- Be in good physical and mental health, and, if addicted, actively in recovery.
- Financially self-sufficient with a history of steady employment.

## **Education and background**

- Have at least a high school diploma or GED, with an ability to do the required college-level academic work of the program.
- Have completed a criminal background check, Code of Conduct form, Child Abuse and Neglect Tracking System form (CANTS), attended Protecting God's Children (Virtus) awareness program as well as Mandated Reporter Training, undergo routine physical examination (men and women) and psychological inventory (men only), participate in a marriage inventory (if married), complete the Catholic Faith Inventory (men only).
- Complete a Pre-Application & Inquiry Form (men only) and provide all required documentation with formal application.

Men meeting the necessary criteria who are interested in applying to study for the diaconate are asked to write: Director, University of St. Mary of the Lake / Mundelein Seminary, 1000 East Maple Ave., Mundelein, IL 60060; or phone 847.837.4563.

In applying for admission, the following documentation must be submitted to the Office of the Director:

- Pre-Application and Inquiry form;
- A current and completed DFP application form, signed by the pastor;
- Wife's form and consent letter, signed by the pastor;
- Pastor's recommendation form;
- Spiritual autobiographies of the applicant, and wife, if married;
- Certificates of baptism and confirmation, dated within six months;
- Certificate of matrimony, with annulment documents, and protocol number, if appropriate;
- Official transcript from each college attended including the final semester with degree posted;
- If applicant attended a college seminary, a letter from the Rector stating that the applicant left in good standing;
- Doctor's statement of health for applicant and wife, if married;
- Psychological inventory, complete with interview and written report;
- Completed criminal background check; Virtus Training; Mandated Reporter Training; Code of Conduct form; CANTS form;
- Completed marriage inventory;
- Completed Catholic Faith Inventory;
- Evaluation re: report of applicant's interview with deacon and wife mentors;
- Canonical Impediments form, faculties statement, release of information form;
- Results of final interview with DFP staff member.

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Other documentation, including letters of recommendation from an employer, parish staff member (other than pastor), parishioner, and friend may be required of the applicant.

Students from dioceses other than Chicago must have the sponsorship of their Ordinary (in writing, with a copy of the letter sent to the DFP Director) and are expected to fulfill the above criteria and procedures.

## Tuition/Financial

### Financial Arrangements

The annual rate for tuition for the DFP Aspirancy Path and Candidacy Path is approximately \$7,000. The sponsoring parish is responsible for \$3,550 annually; the other half of tuition cost is provided by the Archdiocese of Chicago.

Aspirants/candidates who withdraw from the program will be charged for tuition at the following rate:

- Two weeks or less  
30 percent
- Between two weeks and four weeks  
50 percent
- Within the fifth week  
75 percent
- Past the fifth week  
100 percent

### Fee Schedule

The expectation is that students will be responsible for the following fees:

- Spiritual direction  
\$35-\$45/monthly
- Books  
\$100-\$200/ annually
- Program fee (upon application)  
\$250

- Psychological inventory  
\$425  
(upon conditional acceptance)
- Technology fee  
\$50/annually
- Convocation fee  
\$25
- Rites/retreats fee  
\$50  
(candidacy, reader, acolyte)  
\$150 (ordination)

*There is no refund on fees of any kind regardless of withdrawal date.*

### Financial Need / Scholarship

A limited financial need fund (for partial tuition assistance) is available for those parishes with verifiable financial need. Application procedures are administered by the Director of Formation in collaboration with the USML/Mundelein Seminary Director of Finance and the *DFP Financial Aid Committee*. Pastors requesting application forms should contact the DFP.

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## Formation Program Objectives

### Objectives of the Formation Program

The primary objective of the Formation Program at USML/Mundelein Seminary is to help prepare men for the diaconate. The DFP seeks to develop true deacons, mature and holy men who will live, work and pray with the people they serve in parish ministry while also modeling the Church's *diakonia* in their secular jobs, and family life -- which finds most married with children.

- I. To deepen the **INTERIOR LIFE** of candidates preparing for the diaconate.

Future deacons must be men of prayer, of active intellectual life and of a sincere and heartfelt love for God's people manifested in the three-fold ministry of service to Word, Liturgy and Charity. To that end, the DFP fosters growth in prayer in many ways:

*The Eucharist* is the center of all Christian formation. Attendance at Sunday Eucharist is fundamental to all Catholics. Attendance at daily Eucharist is encouraged for all aspirants/candidates whose work schedules allow it. An annual Mass of the Holy Spirit, which all aspirants/candidates and their wives and families attend, begins the formation year in community.

*The Liturgy of the Hours* is the official prayer of the Church, and required of all clerics. Participants are taught the basic principles of the Liturgy of the Hours and required to pray the Liturgical Hours (at least Morning and Evening Prayer) daily. Whenever possible, praying the Liturgy of the Hours with family and/or in community is encouraged.

*Spiritual direction* is a constitutive element of the formation program. It is a safe and confidential internal forum in which an aspirant/candidate may discuss whatever affects his spiritual life. Any life experience, good or bad, positive or negative, life-giving or challenging, can be the "stuff" of spiritual direction. The aspirant/candidate chooses his own priest spiritual director from the DFP's list of approved and appointed directors, and meets regularly with him. The spiritual director cannot participate in any DFP feedback or evaluative process for his directees. Wives of aspirants are required to participate in spiritual direction, and choose their own spiritual director (priest, deacon, religious, lay) from the DFP list of approved and appointed directors. Wives of candidates are strongly encouraged to continue with their own spiritual directors.

*Ongoing spiritual autobiographies* completed annually by aspirants/candidates allow participants to assess their own spiritual growth and development as well as to set goals and evaluate objectives met during the previous year of formation. This information becomes an important source of prayer and reflection for the candidates that can also be shared with their spiritual directors.

*The sacrament of Penance* is an important element in the life of every aspirant/candidate/deacon. The DFP encourages aspirants/candidates to engage in the sacrament at least monthly, especially with their wives and children.

*Spiritual retreats* are an essential element of every aspirant and candidate. For candidates/wives, there are retreats prior to the reception into the rank of Candidate, and prior to the instituted ministries of Reader and Acolyte, and as well as a canonically-required five-day retreat prior to ordination to the diaconate. In addition, there are couples' retreats given annually during candidacy. Specially directed

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retreats are given annually for single candidates.

*Attendance at Exposition of the Blessed Sacrament*, followed by Benediction, is strongly encouraged.

*In addition* to the required Liturgy of the Hours, aspirants/candidates should spend time in personal devotional prayer, in reading sacred scripture, in praying before the Blessed Sacrament, in cultivating a devotion to Mary, and in prayer with their wives and families.

Other Elements:

*Each candidate class* has its own prayer structure built into the formation process, including elements of spontaneous prayer, reflection of sacred scripture, theological reflection and small theological reflection groups. Faith sharing is encouraged at most of these sessions.

*Since the study* and incorporation of sacred scripture is of primary importance for deacons, aspirants/candidates are expected to learn how to pray the scriptures, especially using *Lectio Divina*.

- II. To shape an appreciation of true **FRATERNITY** which will be essential in a candidate's future ministry as a deacon.

Several efforts are made to find ways to help candidates come to know each other well, instill trust, and to form bonds as they share their time. The fraternity learned in the DFP is a small step toward the fraternity needed in the diaconate as practiced in parishes through the archdiocese. Experience has shown that discernment is most fruitful when shared and supported and allows candidates to build what the *National Directory* calls ecclesial groups.

Wives of aspirants/candidates also are given opportunities to form relationships with candidates and candidates' wives since

their continued support is essential to any future ministry.

- III. To encourage **COLLABORATION** at many different levels and kinds of ministry, essential to be an effective deacon.

Actual diaconal-type ministry experience is an integral part of the DFP. In the course of his years at USML/Mundelein Seminary, a candidate engages in a variety of ministerial opportunities centered in a deacon's service to Word, Liturgy and Charity, leading up to the diaconate itself.

The following opportunities enable a candidate to give active expression to his faith and love, and to discern God's action in the lives of the people he serves.

*In the Aspirancy Path*, the men engage in an institutional field education that is immersed in a deacon's share of the bishop's ministry of service to Charity. Choosing from about 10 different Catholic social service agencies, this ministry extends over a 12-week period and encompasses up to 24 hours of actual hands-on experience.

*In the Candidacy Path Year One*, the men participate in a largely parish-based field education that is immersed in a deacon's share of the bishop's ministry of service to the Word. Over a 44-week period, men engage in various Word ministries in the parishes; some possibilities include religious education instructors, teachers' aides, youth groups, R.C.I.A., Ministry of Care, etc. This field education encompasses up to 60 hours of actual hands-on experience.

*In the Candidacy Path Year Two*, the men undertake an internship that is immersed in a deacon's share in the bishop's ministry of service to the Liturgy. This intensive 11-month internship conducted at the candidates' sponsoring parishes and supervised by their pastors, allows them to experience virtually every type of liturgical-

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related ministry a deacon is likely to encounter as part of his day-to-day ministerial duties. These experiences include intentional development of relationships with parish staff; administration of sacramental record keeping and familiarity with archdiocesan and parish policies and procedures; service to the Liturgy as an Instituted Acolyte; observation and/or participation in the sacrament of Baptism; observation and/or participation in the sacrament of Matrimony; observation and/or participation in the Order of Christian Funerals; observation and/or participation in the pastoral care of the sick; observation and /or participation in preaching/reflections; observation and/or participation in leadership of sacramentals, devotions and popular pieties.

*Candidates are encouraged* to form contacts with Chicago deacons and priests throughout their years at USML/Mundelein Seminary.

*The important and essential presence* of women at so many levels of church life and service demands respect and whole-hearted cooperation from future deacons. Women hold key positions on both the DFP staff and academic adjunct faculty, as well as in the many departments of seminary administration and maintenance. The need to work well with women is addressed in a variety of ways during a candidate's journey with the DFP. Of course, most candidates, as married men, recognize, affirm and herald the contributions of their wives/women in ministry.

- IV. To address the reality of an increasing **MULTICULTURAL** church in the United States, and to be ready to minister in a culture other than one's own.

The DFP itself can be seen as a reflection of the catholicity of the Church. Participants have come from dioceses outside of

Chicago, from eparchies of the Eastern Rite of the Roman Catholic Church, from religious orders, from Canada, Poland, Mexico, the Philippines, Puerto Rico, Africa, Central America, England, Vietnam, Spain, and more. There also are religious order men and women as part of the DFP adjunct faculty. In order to become more familiar with the ministerial skills needed by deacons for service to all of the archdiocese's diverse populations, men experience a variety of multi-cultural opportunities during formation.

*During formation*, men will travel to and experience Eucharistic liturgies at parishes with primarily Latino, Polish, Philipino and African-American populations. In most cases, a deacon assigned to the parish will assist at the Mass and preach; the deacon also will facilitate a post-liturgy session with aspirants, their wives and families, sharing their unique experiences ministering to their particular community.

*Also during formation*, the men participate in a ministry intensive that teaches diaconal/ministry skills for a multi-cultural church.

*When possible*, the DFP collaborates with the Instituto de Liderazgo Pastoral to conduct liturgies and instituted ministries together in bilingual services.

*Aspirants and candidates* are encouraged to celebrate ethnic and cultural feasts, raising the awareness of these special days and demonstrating the impact this set of cultures has on the archdiocese's people.

- V. To develop **LEADERSHIP** of all candidates for the diaconate.

Upon ordination, a deacon becomes an icon of Christ the Servant for all the Church, therefore representing the larger Church whenever he is present and whatever he is doing. He also becomes a public leader in his parish, entrusted by the sacrament of Holy Orders, his bishop and his pastor in

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the responsibility to serve God's people well in his three-fold ministry. As a result, a deacon must learn to function as an official representative of the Church, an emissary/agent of the bishop, and in a servant/leadership role at all times.

*During his formation* with the DFP, each aspirant/candidate is expected to volunteer for various tasks and responsibilities in the formation community. At times, he will be asked to take on specific responsibilities by the director, member of the DFP staff, or instructors.

*A candidate must assume personal responsibility* for his formation. This means that, while many opportunities for individual and group formation experiences are presented to him, ultimately he alone determines how deeply he will allow these experiences and opportunities to prepare him for the diaconate. The hope is that he will grow in this sincere spirit of self-motivation which will be essential to his life as a deacon.

*Each candidate* for the diaconate gets the benefit of DFP staff, extended staff, and direct appointees to act as his formation advisors during his journey in the DFP. Done in the 'external forum,' the candidate works with staff on his covenant agreement at the beginning of each year outlining expectations of the DFP and a candidate's personal goals for his formation. This covenant and how it is implemented is shared with those responsible for the candidate's training and assessment. It is also used annually with other evaluative materials to review a candidate's progress toward the diaconate.

*There are a variety of accountably factors* during an aspirant's or candidate's journey through the DFP. Each man receives feedback from DFP staff, peers and faculty on a number of occasions during his time in the program.

- At the end of the Aspirancy Path, aspirants receive feedback from their pastors, mentors, faculty, DFP staff, and from their Service to Charity field education experience. They also are expected to evaluate their own year in a written statement.
- At the end of Candidacy Years 1 and 2, candidates not only receive feedback from their pastors, mentors, faculty, DFP staff, from their Service to the Word field education experience, and from their Service to the Liturgy pastoral ministry internship, but also specific feedback from their peers, as well an endorsement from their peers – a process by which their peers and faculty state whether they think these men should continue to study and be formed for the diaconate.
- Midway through Candidacy Year 3, men receive readiness for ordination endorsements from their pastors, faculty, DFP staff, peers and from evaluation of their Service to the Liturgy Internship, an intensive 11-month ministry observation/participation program. In addition, these men are evaluated as to their readiness for ordination by the DFP's Admission and Scrutinies Board which makes a recommendation as to whether candidates should be placed on the ordination path. At the end of the ordination path, candidates are evaluated through a comprehensive examination, as required by the *National Directory*. Based on all the above, the DFP staff then makes a recommendation to the local church as being eligible for ordained ministry with regard to his human, intellectual, spiritual and pastoral development.

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*During these processes*, a man is evaluated in the following areas: his personal development as a candidate for the diaconate; his relationship with the DFP staff, faculty, peers, pastor, parish staff, and others; his fulfillment of the field education and internship requirements; his participation in class formation sessions; his satisfactory assessment in academic studies; his attendance at annual retreats and days of reflection; development of his personal and community prayer life. In addition to these areas, a candidate also is evaluated for readiness for ordination by the Basic Standards designated by the *National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, USCCB, 2005.

- VI. To build a strong **ATTACHMENT** to the local church.

*Each candidate is encouraged* to learn about the history of the archdiocese, to grow in a greater appreciation for the mission of the Church in the archdiocese, and to know archdiocesan policies, agencies and significant persons who serve that mission.

- During their years with the DFP, men are encouraged to meet often and regularly with their diocesan deacon brothers.
- During the Service to the Liturgy Internship (between Candidacy Years 2 and 3), great care is taken by pastors and supervisors to introduce candidates to various aspects of archdiocesan mission, life and institutions.

## Academic Policies and Procedures

### Academic Site Locations

University of Saint Mary of the Lake/Mundelein Seminary  
1000 East Maple Avenue  
Mundelein, IL 60060

DePaul University/O'Hare Campus  
8770 W. Bryn Mawr  
Des Plaines, IL 60637

**N.B. Classes may not be recorded without the permission of the instructor.**

### Attendance at Classes

*Aspirants/candidates are expected to attend all classes.* Attendance at classes and interaction with instructors and other aspirants/candidates are essential aspects of the theological formation in the Intellectual Path of the Deacon Formation Program. To provide for emergencies involving sickness, accidents or other serious personal matters, exceptions to the above policy can be made.

An aspirant/candidate should inform the DFP Associate Director as to the reason for the absence. Unless impossible, this notification must be made before the absence occurs.

An aspirant/candidate could incur a grade of "failure due to excessive absence (FA)" if regular unexcused absences occur. Aspirants/candidates are responsible for material missed.

**N.B. -- An instructor cannot issue an excused absence - excused absences can only be issued by the DFP Associate Director.**

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## Cancellation of Classes

Scheduled classes may only be cancelled by the DFP. (Instructors who, for serious reasons, must cancel or suspend a class

session, should notify the DFP Associate Director as soon as possible.)

The DFP will determine by 2:30 p.m. of any week day if there is a need to cancel classes / formation sessions / activities for that day -- or for the weekend. It will send an email to the class representative / group contact who is responsible for distributing that information to class participants. In addition, a phone chain must be established at the academic center and / or through the class representative / group contact to facilitate information about class cancellations.

## Grades

Grading / assessment competencies for completed academic classes, formation sessions, and practica may include objective tests, essay questions, integration /research/term papers, on-line and take-home examinations, and practica assessments. The goal of testing is to ensure an adequate grasp of foundational course / session materials and an integration of learned materials with diaconal ministry mission and identity, as well as life experiences.

Final grade reports are compiled by the DFP Associate Director and given to the candidate at the end of each quarter.

The definition of grades and grade values are as follows:

A	Excellent performance	93-100
		4.0
B+	Very good performance	89-92
		3.5
B	Good performance	85-88
		3.0
C+	Above average performance	81-84
		2.5

C	Average performance	73-80
		2.0
F	Failure	0-72
		0.0
P	Pass	

WP	Withdrew passing
WF	Withdrew failing
I	Incomplete
FA	Failure due to excessive absences

- Candidates must earn a minimum grade of C for all DFP academic courses, formation sessions, and practica assessments. They also must maintain a minimum cumulative grade value average of 2.0
- A letter grade below C requires a repeat of (A letter grade below C in Homiletics IV would result in delay of ordination.)
- Integration papers / research papers that require rewrites are due two weeks (14 days) following a consultation with DFP staff.

## Academic Probation

If a candidate falls below the minimum academic standards, he is placed on academic probation for the following quarter. If he fails a second course the following quarter, he is automatically subject to Academic Review and possible dismissal from the program. An aspirant/candidate who fails more than one course in a single quarter, whether or not this puts him on probation, is automatically subject to Academic Review and possible dismissal from the program.

Also, any participant who has been on extended formation and is readmitted to the formation program automatically is placed on academic probation upon his return to the DFP.

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*The Deacon Formation Program/USML reserves the right to refuse to admit or readmit any aspirant/candidate at any time should it be deemed required in the best interest of the aspirant/candidate or USML to do so, and to require the withdrawal of any aspirant/candidate at any time who fails to give satisfactory evidence of academic ability, earnestness of purpose or active cooperation in all the requirements for acceptable scholarship.*

## **Incomplete**

An aspirant/candidate may receive an incomplete for an academic course; the DFP Associate Director will judge whether the instructor's rationale for the incomplete grade is sufficient to warrant it or whether a Failure grade is more appropriate.

The deadlines for the completion of course work are:

- For the Fall Quarter, the end of the second week of the Winter Quarter;
- For the Winter Quarter, the end of the second week of the Spring Quarter;
- June 15<sup>th</sup> for the Spring Quarter;
- August 15<sup>th</sup> for the Summer Quarter.

The course will be considered complete if the aspirant/candidate places the required materials in the hands of the instructor no later than 2 p.m. on the day of the deadline. In the absence of an instructor, the completed work may be submitted to the DFP Associate Director's office before the deadline. The aspirant/candidate must assume the responsibility for completing the course.

## **Failure**

No credit is given for a course in which an aspirant/candidate earns an "F". A student must retake a failed course the next time it is offered or make arrangements with the DFP Associate Director to make up the course. Exceptions to these policies (e.g., an independent study in a subsequent quarter to make up a required course) are at the discretion of the DFP Director.

## **Plagiarism/Academic Dishonesty**

In all written assignments of any kind, including examinations, quizzes, internet quizzes or tests, and papers, aspirants/candidates are responsible for the integrity of their own work. Any use of someone else's work must be clearly noted and appropriate references given. Any aspirant/candidate who plagiarizes - i.e., copies or otherwise uses without proper acknowledgment - the work of another will face discipline up to and including dismissal from the program.

## **Academic Work Elsewhere**

The approval of the DFP Director, in consultation with the department staff, is required to gain credit for work done in another school while a participant in the DFP. Such courses must be completed with a grade of "C" or better to be recognized for credit. No more than one course will be allowed toward the DFP Certificate of Studies.

## **Transfer Credit**

Candidates may receive transfer credit for courses they have successfully completed elsewhere and achieved a grade of "C" or better, if in the judgment of the DFP Director, in consultation with the department staff, these courses either are considered equivalent to similar ones offered through the DFP and/or do not impede the candidates' integration of diaconal mission and identity as a specific ecclesial group.

**N.B. Regardless of academic background (M.A.T., M.A.P.S., M.Div., D. Min.), the formation process leading to ordination to the diaconate takes a minimum of four years.**

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## **Privacy of Records**

DFP adheres to a strict policy of privacy for aspirant/candidate records.

Information about a participant, excluding “directory information,” will not be disclosed to a third party without written consent of the student concerned, except as may be authorized or required by federal statute. However the DFP will comply with any lawful judicial order, decree, subpoena, and/or process that may compel the production of information. When such a request must be complied with, the DFP will attempt to notify the participant.

Upon conditional acceptance into the program, participants sign a Release of Information form authorizing the release of any and all results of evaluation, consultation and testing relating to the application for and/or continuation in the DFP to their pastors or supervisors. Furthermore, the release of information also is authorized to any necessary ecclesiastical authority, including DFP staff, for the purpose of acceptance and/or continuation in the DFP.

## **Access to Files**

The care and maintenance of a participant’s file are the sole responsibility of the people whose charge it is to maintain such records.

Requests for review of an individual’s own file should be made to the DFP Director. Access will be given consistent with the following conditions:

- The individual will be given access to their file in the presence of the DFP Director without unnecessary delay, at a time mutually convenient to the individual and the DFP Director.

- The person responsible for the records should review the file prior to granting access. Any material placed in the file under the promise of confidentiality must have the permission of the author prior to its discovery. If the author of confidential information does not grant access, the document must be purged of all identifying information in order to protect the author prior to the disclosure.
- The individual cannot remove or alter any information in the file.
- The individual cannot photocopy any portion of the record without permission of the DFP Director. Cost of photocopies is \$5 per page; photocopying must be done by the DFP staff.

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## Other Policies and Procedures

### **Admission and Scrutinies Board**

As prescribed by the Congregation of Divine Worship and the Discipline of the Sacraments, the DFP's Admission and Scrutinies Board reviews and recommends applicants for admission to the Candidacy Path, and reviews and nominates candidates for ordination to the diaconate. The Board meets bi-annually and is comprised of archdiocesan department directors, pastors, associate pastors, deacons, deacons' wives, and other laity.

### **Adult Learning Model (Adapted)**

As adult learners, candidates will be asked to participate in classroom discussions, write integration and / or research papers, complete examinations, and be open to receiving feedback from instructors.

### **Annual Pastor Assessment**

Upon the completion of each formation year, participants will meet with their pastors who must then submit to the Deacon Formation Program (DFP) his evaluation of the aspirant or candidate and his growing readiness and preparation for diaconal ministry for the Archdiocese of Chicago.

### **Change in Stability of Life**

If the wife of an aspirant / candidate should predecease him during the formation process, he is required to take a leave of absence for a minimum of one year. During this leave of absence, the aspirant / candidate needs to deal professionally with the grieving process, and to continue engaging a Spiritual Director to pray and reflect on his new status in life - that of a single man - and his possible commitment

and embracement of celibacy should he return to the formation program. Readiness to return to the formation program shall be determined by the DFP Director and Staff based on a variety of evaluations and inventories.

### **Change of Sponsoring Pastor**

The pastor is the key person in an aspirant's or candidate's continuing participation in the DFP. He evaluates a participant's progress from a parish perspective and provides supervision and a share of pastoral and financial support.

Whenever a new pastor assumes leadership there is usually the need to build new paths of communication, clarify expectations and establish mutually acceptable working relationships.

Therefore, when a new pastor is assigned to the parish, **the candidate** must take the following steps:

- Notify the DFP as soon as possible of the change in pastors. It needs accurate records for future contacts with and mailings to your pastor.
- Introduce yourself (and your wife, if married) and discern a mutually convenient time to discuss the pastor's endorsement of your formation with the DFP.
- Contact the Director of the DFP to report on your pastor's endorsement.

Timely action on your part will provide the DFP an opportunity to enter into dialogue with your pastor and clarify his support of your participation in the program.

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## Faculty

Faculty for DFP courses are appointed in collaboration with University of St. Mary of the Lake / Mundelein Seminary. All academically qualified DFP participants may be considered for a faculty appointment upon completion of formation.

## Field Education and Internships

All Field Education and Internship experiences commence during the fall quarter and may continue into the summer quarter.

Aspirants undertake a Service to Charity Field Education experience. This allows participants to more clearly understand the deacon's ministry to charity and justice, and his service to others as the icon of Christ the Servant. Field education is completed at locations outside the parish and is coordinated by the DFP.

Candidates undertake two additional experiences. Candidates in Year 1 undergo a Service to the Word field education experience. Candidates in Year 2 participate in a Service to the Liturgy parish internship. Information about the field education units and internship will be explained during the respective orientation meetings.

## Instituted Ministries

Candidates are instituted into the ministries of Reader and Acolyte in Candidacy Path Years One and Two respectively. Candidates are canonically required to perform these ministries on regular basis post-institutions in order to be eligible for possible ordination.

Additionally, DFP policy calls for candidates instituted into these ministries to perform these ministries at liturgies celebrated during the DFP formation/academic year.

## Spiritual Direction

Regular monthly spiritual direction by an Archdiocesan approved and appointed spiritual director (priest) is required for all aspirants and candidates. As a constitutive element of formation, an aspirant/candidate who fails to meet monthly with his spiritual director effectively withdraws himself from the DFP.

Wives of aspirants must have an approved spiritual director (priest, religious, lay) during that formation experience; wives of candidates are strongly encouraged to have a spiritual director during their husbands' additional three years of formation. A list of approved and appointed spiritual directors is maintained by the DFP.

## Documentation

Spiritual directors are required to submit to the DFP a spiritual direction documentation form twice each formation year to determine if the participant is meeting regularly (monthly) with his spiritual director, and if the participant is current with his payment to the spiritual director.

## Fees

If a spiritual director charges a fee for services, the DFP asks that it be limited to no more than \$45 per session; payment of these fees is the responsibility of aspirants, candidates and wives.

**N.B. If the spiritual director does not accept payment, participants are required to submit that monthly fee to the DFP where it will be deposited in the program's Scholarship, Technology and Programming Fund.**

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## **Status Review**

### **Aspirant/candidate in Good Standing**

Men holding the status of Good Standing are eligible to continue in the DFP based on their meeting the usual DFP criteria for participation in the program.

### **Extended Year of Formation**

Under certain circumstances, an aspirant/candidate may be required to extend their formation year. In these instances, the Director of Formation will meet with the aspirant/candidate (and wife, if married), pastor and DFP staff to present an action plan that addresses any areas for growth that the aspirant/candidate may be asked to address during this extended formation period. Also, the pastor would act as the aspirant's or candidate's supervisor during this time of extended formation. After a pre-determined period of time, the DFP staff will assess the growth achieved during this extended formation period. Then the aspirant/candidate, pastor and DFP Staff will meet to assess the readiness for return to the regular formation program, determine if more time is needed in extended formation, or if withdrawal from the program is the necessary course of action.

### **Leave of absence**

If for any voluntary reason an aspirant/candidate withdraws from the formation program, he is eligible to receive credit for work already completed upon re-admission. Credit will be offered on a quarter-completed basis only; this means that an aspirant/ candidate cannot receive credit for any coursework/formation upon withdrawal before a quarter has been completed.

## **Administrative leave of absence**

The DFP may require an aspirant/candidate to withdraw from the program for administrative, academic, formation or personal issues. Administrative leave of absence from the program does not necessarily preclude possible future reentry into the formation process.

## **Termination**

For a variety of compelling reasons, an aspirant/candidate, his pastor or the DFP Staff may terminate the formation program relationship. In such cases, an aspirant/candidate will meet with the DFP Staff and his pastor to facilitate the termination process, and be withdrawn from all aspects of the formation program.

## **Stewardship**

Stewardship is spirituality – hence a way of life –made of four parts:

- Receiving the gifts of God with gratitude
- Cultivating them (with) responsibility
- Sharing them lovingly in justice with others
- Standing before the Lord in a spirit of accountability (USCCB / Stewardship and Young Adults)

The DFP utilizes the stewardship model and will ask participants to assist in fund raisers, annual appeals, mentorships and other efforts which will enhance the program.

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## Wives Requirements

The responsibility for preparing to make an informed decision about her husband's entrance into the DFP, and possibly ordination, rests with the wife of an aspirant or candidate.

The DFP provides for the spiritual growth, enrichment and information needed by wives to make their decision regarding the support of her husband's participation. "The aspirant path also must enable formation personnel to create an environment in which the wife of a married aspirant can give her consent to his continuation, and more essentially, to ascertain her compatibility with her husband's diaconal vocation and eventual ministry," as stated in paragraph 186 of *The National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States*, by the United States Conference of Catholic Bishops.

It also notes in paragraph 136, "Individuals do not enter into formation alone. Those who participate in diaconal formation come with their families. They come as members of a family known as the 'domestic Church' where life is shared and nurtured. They come from that primary community ... that can expand their love and deepen their faith. They come with their experiences of faith, and personal life."

And finally in paragraph 192, it states, "Although the fact the wife of a married aspirant is not seeking ordination is clearly understood, nevertheless, the marriage and family are involved in the discernment of his diaconal vocation. The aspirant (or candidate) and his wife need to realistically assess how her own life, Church service, and family are affected and respected. The enrichment and deepening of reciprocal and sacrificial love between husband and wife constitutes perhaps the most meaningful

way the wife of the aspirant is involved in the discernment of her husband's vocation."

The Vatican's *Basic Norms for the Formation of Permanent Deacons* states this concept more directly in paragraph 37, "...

Moreover, in addition to stability of family life, married candidates cannot be admitted unless their wives not only consent, but also have the Christian moral character and attributes which will neither hinder their husband's ministry nor be out of keeping with it."

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## Aspirancy

**W**IVES ARE REQUIRED TO ACCOMPANY their husbands by participating in Key Events as designated by the Deacon Formation Program. If a wife cannot attend Key Events due to family responsibilities, job, illness, etc., the aspirant may be required to take a leave of absence until his wife is able to do so.

## Candidacy Path

**W**IVES ACCOMPANYING THEIR husbands in the Candidacy Path are required to participate in Key Events as designated by the Deacon Formation Program.

Wives also are offered two additional choices:

*Lay Ministry formation* - Wives selecting the certificate path in lay ministry enroll in the *Called & Gifted* program. Application, tuition and fees, and other information are described in the *Called & Gifted* brochure. Upon completion of the *Called & Gifted* program, wives are awarded a Certificate of Studies in lay ministry, which several area Catholic universities honor by awarding up to six graduate credit hours.

**N.B.** - To achieve the Certificate of Studies in lay ministry, attendance is required at all *Called & Gifted* academic classes / formation sessions, as is completion of all papers / projects for that program - in addition to attending the DFP's designated Key Events, which is the wives' primary responsibility as they accompany their husbands in the DFP.

**Audit status** - Wives who are accompanying their husbands through the DFP may attend many DFP courses on audit status. Attendance at all classes is the only requirement for audit status participants. Wives must pre-register through the DFP before auditing classes.

### Year-End Interview

All aspirants and candidates, and wives, if married, must participate in year-end interviews with a DFP staff member. During this interview, a review of all evaluative materials for the year will take place. After completion of all interviews, the DFP staff will review the results of each individual meeting and determine if any additional academic or formation requirements are necessary before the participant continues in the formation process.

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## Intellectual Dimension

(academics)

THE INTELLECTUAL DIMENSION OF deacon formation 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. The course of study should be complete and must be in harmony with the magisterial teaching of the Church so that the future deacon is a reliable witness of the faith and spokes[man] for the Church’s teaching. It should also take into account the specific diaconal services the candidate will provide in the communities that he will be appointed to serve, as well as topics that reflect the specific concerns of the Church in the United States. The intellectual dimension must equip the candidate for his leadership and participation in the new evangelization and for his effective heralding of the Gospel in today’s society. The study of sacred Scripture, liturgy, evangelization, and missiology are to be given prominence.” *National Directory, paragraph 218.*

## Course Offerings

### **RELIGIOUS STUDIES -- RS**

#### **Introduction to Theological Studies -- 100**

This introductory course reviews basic Catholic theology and examines the fundamental ideas by which we understand the Christian faith – Christ, God, the Church, the nature of religion and of faith, and the methods and structure of theological study.

#### **Introduction to the Old Testament -- 200**

This Old Testament course examines the Biblical writings, their origin, formation and development, types of interpretation, and forms of literary expression. It also explores the history of God’s people from the beginning of the covenant relationship with the people of Israel up to the Christian era, examines Israel’s unique relationship of God’s involvement in the historical process, and reviews the community’s calling forth of prayer leadership that presaged the Levitical priesthood and the eventual institution of Holy Orders.

#### **Introduction to the New Testament -- 205**

After introductory classes on the origins of the New Testament, on methods of reading it, and its roots in Jewish Scriptures, the course will spend an extensive amount of time on the Synoptic Gospels. It also explores the beginnings of the diaconate in the Church and the role of the deacon in early Christian communities.

#### **Introduction to Christian Spirituality -- 110**

An introduction of the many and varied elements that make up the spiritual life of a Christian, including prayer, devotion and scripture – the foundations for a life grounded in the Spirit. Especially important is the establishment and nourishment of attitudes, habits and practices that will set the foundation for a lifetime of ongoing spiritual discipline, with emphasis on “specific traits of diaconal spirituality.” *National Directory, paragraph 111*

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## **Introduction to Spiritual Theology -- 111**

Spirituality asks the simple question: What is holiness? In this course we will be attempting to answer that question by looking at the spirituality of the early Fathers of the Church, mystics and monastics, Francis and Ignatius. Practices from different times and places reveal the many different approaches and paths that can lead to holiness.

## **Catechism of the Catholic Church - 112**

This is an intensive and extensive review of the Catholic Catechism, per *The National Directory, paragraph 196*, Discussions and presentations lead to a correct understanding of Catholic teaching and thought.

## **Introduction to Liturgical Prayer and Devotion -- 120**

A study of the basic elements of our tradition of liturgical and devotional prayer, including a study of the Mass, the saints, and their writings.

## **BIBLICAL EXEGESIS AND PROCLAMATION -- BI**

### **Johanine Literature - 403**

The course explores the relationship between the Synoptic and Johannine communities. In addition, it explores the major methods of exegesis which are applicable to gospel literature -- crucial skills to develop as a future homilist.

### **Pauline Literature -- 302**

Candidates will consider St. Paul's life and his world. Paul revolutionized the epistle form, turning it into a vehicle for tradition. More importantly, Paul's "gospel" and the

example of his life continue to guide and enrich our faith.

### **Homiletics I -- 150**

Good preaching is the practice of good theology. Practice is one of the most effective ways of integrating a candidate's theological, spiritual, and pastoral formation. The class is conducted as an apprentice communications workshop.

### **Homiletics II -- 250**

This course will focus on the need to enhance the candidate's ability to use the components of effective delivery and presentation in order to proclaim and preach the Word in a spirit-filled way. This workshop will include the theory and practice of effective oral communication.

### **Homiletics III -- 350**

This course provides an introduction to the discipline of preparation for preaching in the holy liturgy. The focus of the method will be on exegetical preaching -- preaching from the Biblical text. The application of this classical form to a lectionary-based liturgy is a key issue to be examined. Exegetical preaching raises the question of how to interpret the Biblical text. Therefore the course also will address what Cardinal Walter Kasper has called the identity-relevance problem: "If Christianity strives to be relevant for men and women, it is in danger of becoming so open that it loses its identity; while if it strives to preserve its identity, it threatens to become petrified and to lose all its relevance for human beings."

### **Homiletics IV -- 450**

The objectives of this course are three fold: 1) to enable the candidates, to understand the meaning and significance of the homily; 2) to help participants develop the skills necessary to be an effective homilist; and 3)

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to facilitate in the preparation and delivery of a homily. This course requires candidates to complete various projects such as writing homilies and preaching homilies, and exchanging peer critical analysis of homilies.

## **Evangelization/A Diaconal Mandate -- 135**

“The deacon, as herald of the Gospel, has an important pastoral responsibility in new evangelization. Pope John Paul II reminds the Church that “what moves me even more strongly to proclaim the urgency of missionary evangelization is the fact that it is the primary service which the Church can render to every individual . . . in the modern world.” The deacon is ordained precisely for service in both the sanctuary and the marketplace. *National Directory, paragraph 59*

Therefore, this course begins with an examination of the directive documents for evangelization (*On Evangelization in the Modern World* by Pope Paul VI and *Go and Make Disciples* from the USCCB). It also may include the practical application at the parish level of the theories and directives of evangelization. Finally, it will examine the theological, pastoral, psychological and cultural issues to be considered when developing, delivering and evaluating evangelization programs and processes.

## **SYSTEMATIC THEOLOGY -- SY**

### **Christology -- 230**

This course will begin and end with considerations of method in Christology and evangelization. Included will be the quest for the historical Jesus and the New Testament Christologies and Soteriologies; the early Christological controversies and decisions of Church councils; and a consideration of special questions and a survey of contemporary developments in Christology.

### **Ecclesiology -- 330**

As Christians we profess belief that the Church is one, holy, catholic and apostolic. This course examines the doctrine which has expounded that belief through history and which finds its most developed articulation in the teachings of the Second Vatican Council. In particular, the course examines the various components of the doctrine of the Church, its structure, constitution, teaching authority, diversity and unity, by which it actualizes itself as the universal sacrament of salvation. Included will be an examination of the order of deacon. Also included is an examination of Mariology's relationship to Christological thought and the special relationship of Mary and diaconal ministry.

### **Sacraments of Initiation -- 220**

The sacraments of initiation (Baptism, Confirmation, and Eucharist) initiate men and women into the Body of Christ. Deacons are ordinary ministers of the sacrament of Baptism, and regularly assist at Eucharist and other liturgies.

This course examines intensively the current rites of initiation in their historical, theological, canonical and practical dimensions. Attention is given to the Rite of Christian Initiation of Adults, and the deacon's role in this process. This course is introduced with a review of fundamental principles of sacramental theology.

### **Sacraments of Healing and at Service of Communion -- 420**

The course treats the two Sacraments of Healing (Penance and Anointing of the Sick) and the two sacraments at Service of Communion (Matrimony and Holy Orders). Deacons are the recipient of Holy Orders, most are married men -- often with children -- and are ordinary ministers/witnesses of marriages. These sacraments are examined

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in their theological, historical, canonical and practical dimensions. The course concludes with an examination of the Order of Christian Funerals.

## **Eucharist as Sacrament and Sacrifice -- 320**

This course explores:

- Eucharist doctrine: in Scripture; the great controversies; real presence; transubstantiation; sacramental matter and form, minister, recipient and effects; the idea of sacrifice; the Eucharist and the Cross; the double consecration; epiclesis; the essence and effects of the sacrifice;
- Liturgical theology: a thorough understanding of the theology of Christian worship; fundamental principles of liturgy; history of the Church's public worship from the Apostolic period to the present day, with particular attention given to the teaching of Vatican II and the implementation of the liturgical reform after the Council.

The course also includes an intensive study of the liturgical and sacramental role of the deacon, focusing on the Eucharist.

## **Integrating Seminar -- 180, 280, 380**

Through the use of the case study method, this course helps deacon candidates understand the pastoral implications of theology and the theological implications of pastoral situations. The various pastoral cases help candidates to identify appropriate pastoral resources, to understand the complex social and psychological aspects of the cases, and to formulate a response to the case which incorporates the tradition of the Church.

## **Theology of Diaconate -- 112**

The theology of the diaconate is reviewed largely through the lens of six documents promulgated by the Second Vatican Council which contain teachings on the diaconate: *Lumen Gentium*, *Ad Gentes*, *Dei Verbum*, *Sacrosanctum Concilium*, *Orientalium Ecclesiarum* and *Christus Dominus*, as well as both the *Vatican and National Directories* that mandate norms for the formation of deacons. The goal is to understand theologically the mission and identity of the deacon.

## **Ecumenism and Interreligious Dialogue -- 140**

One of the streams of thought at the Second Vatican Council was the engagements of the Catholic Church with those outside its boundaries. In the course of the general congregations, this stream of thought took shape as a decree and two declarations. More significantly, after the council each element was given a permanent structure in the Roman Curia to foster its implementation. This course will examine the principles which direct the Catholic Church's engagement with other Christians and other believers, and the deacon's role in these practices.

## **Theology and Catholic Social Teaching -- 130**

One of the deacon's three ministries of service is to charity. This course explores the major themes of Catholic Social Teaching and the deacon's role in teaching and modeling this service to all people.

## **Mariology -- 130**

No woman holds a higher place in the Catholic consciousness than Mary of Nazareth, the Mother of Jesus. Mary holds an important role in salvation history and as a model of discipleship. Mary also is a special model of selfless service to God that

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exemplifies diaconal ministry. Her importance as a model to diaconal ministry is explored. (See Ecclesiology)

## **Introduction to Theology 170**

This basic introduction to theology includes foundational examinations of: Moral Theology, Christology, Ecclesiology, Church History, Liturgy, and Scripture.

## **CHRISTIAN LIFE - CL**

### **Canon Law -- 290**

This course explores the history of Canon Law up to and including the Revised Code, especially the sacraments and those canons which are most applicable to deacons and diaconal ministry.

### **Canonical Prep for Marriage -- 291**

This course addresses various canonical and pastoral problems which the minister faces in preparing couples for marriage. The canonical forms of each diocese are explained, and various pastoral approaches used in instructing engaged couples will be analyzed.

### **Special Moral I -- 160**

This course is an introduction to Catholic Moral Theology. Scripture, Tradition (Magisterium of the Church), and natural reason studied in light of moral decision-making. Christ is the paradigm of human action. The believer is challenged to live the faith. Various methodologies are examined.

### **Special Moral II -- 260**

This course examines sexuality, marriage, and family from the perspective of Catholic morality. God's nature as Trinitarian love, the person as *imago dei*, the intrinsic goodness of the human body (attested to by both Incarnation and Resurrection), the human vocation as self-gift, the grace of baptism, and marriage as an indissoluble

spiritual sign of the union between Christ and his church, all instantiate the redemptive possibility of sex as a true language of love. At the same time, the wounds of original sin, the dividedness of the human will, and various "structures of sin" pervading modern culture, instantiate the possible misuse of sex to objectify, degrade, and abuse both self and others. After clarifying the Church's understanding of the problem, students in the course will develop creative pastoral solutions for future use in their vocation as deacons.

### **Special Moral III -- 360**

This course is pastoral in nature, examining contemporary moral issues within the practice of medicine, including end of life, artificial feeding and hydration, human transplantation, embryonic stem cell research, in vitro fertilization, cloning, and other moral relevant issues - all to be discussed from a moral perspective.

### **Special Moral IV -- 460**

The purpose of this course is to deepen candidates' understanding of the foundations of Catholic moral theology and then engage some practical issues. Part one explores virtue as a path to holiness, focusing on the writings of Aquinas and his contemporary interpreters. Part two discusses the dignity of the human person and its practical implications for human life in society. Topics to be discussed include: war and peace; poverty and wealth; private property and the free market; international development and the environment; and the life issues of capital punishment, euthanasia, suicide, and abortion.

### **Women of Witness -- 552, 553, 554**

This is a specially-developed series designed for wives who accompany their candidate husbands through the Deacon Formation Program. While subjects vary to

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meet the spiritual needs and growth of wives, the series follows an adult education book study format. Wives are asked to read, pray, reflect, and discuss a chosen book written about a particular woman who answered God's call. That experience is then reflected upon in light of the wives' support of their husbands' discernment of a call to ordained ministry, and what that means and how it impacts her and the family. It also is a wonderful opportunity for the wives to gather together and share a common bond. Reading assignments in preparation for the series are required.

## **CHURCH HISTORY -- HI**

### **Intro to Early Christian Life and Thought, to the Patristics -- 225**

This introductory course surveys the main developments in the history and life of the Christian Community during its formative centuries. While attention will be paid to significant institutional and political questions, special emphasis will be placed on the inner life of the Church, its thought, discipline and worship, as well as the role of deacons in early Christian communities.

### **Reformation and Catholic Reformation -- 325**

This course covers a period from 1300-1600 A.D. The lives and thoughts of seminal Reformation leaders will be placed in the context of the shifting political and cultural conditions of the late Middle Ages. Special emphasis will be placed on Trent's understanding of the response to the Reformers, as well as its recommendation to restore the diaconate.

### **Modern Church History -- 425**

The political, social and religious challenges of the French Revolution created a new context for the relationship between Church and State. The Catholic Church began a new dialogue with the modern world as a result

of the French Revolution. This course will examine the major movements, events and responses of the the Catholic Church from 1789 to the Second Vatican Council, including emphasis on the restoration of the diaconate as a permanent sacred order.

## **Vatican II: Ecclesiology and Constitutions**

The Second Vatican Council was a watershed moment within the long history of the Catholic Church. This survey course will introduce candidates to the various documents of the Council, with an emphasis on *Lumen Gentium* and *Gaudium et Spes* and the relationship of the Council documents to the post-conciliar and Bishops' Conference documents. Finally, candidates will be challenged to "read the signs of the times" and connect the vision and message of the Council with the cultural and ministerial demands of today.

## **WORSHIP -- WO**

### **Worship I: Ritual and Music -- 600**

Develops vocal potential as proclaimer of the Word and as a presiding officer of certain liturgy, including vocal training and experience. Additionally, this course touches upon the theological and pastoral dimension of musical liturgy, including the nature and relationship of ritual and music, the elements and criteria involved in the preparation and celebration of music in worship, and contemporary challenges facing liturgical ministers and planners.

### **Worship II: Intro to Liturgical Leadership - 611**

As an introduction to the role of deacon presiders in worship, the course will cover the basics of liturgical leadership and preparation for liturgy. Primary focus includes ministerial chanting of liturgical texts and responses of the deacon. As a by-

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product, it develops skills of interpretive speaking and reading.

## **Presiding at the Rites I, II, III -- 602, 603, 604**

Through the Church's liturgies and sacramental life, the paschal mystery is made present in the lives of the faithful. This course provides background and skills necessary for deacons in the preparation of liturgical celebrations and sacramental rites and discusses current liturgical issues.

## **Assisting at the Eucharist -- 605**

This course serves as a practical preparation of candidates for assisting at the celebration of the Mass following their ordination to the diaconate. Using the *Sacramentary, Lectionary, General Instruction of the Roman Missal*, and other official Church documents, candidates are prepared to assist the priest at the Eucharist with pastoral competence, to assist and lead the assembly in the worship of God as appropriate to diaconal ministry during the celebration of the Mass, and the deacon's relationship to lay liturgical ministries in the Mass.

## **Assisting at the Triduum - 606**

Candidates learn the background and pastoral skills necessary to assist at the liturgies of the Triduum.

## **Sacramentals, Blessings and Devotions - 607**

As a complement to the Seven Sacraments, there are many other rituals and private devotions that build up the faith life of the Church. These include rites found in the Pontifical, the Book of Blessings, and the Book of Catholic Household Blessings. The role of devotion and popular piety in the past and the present will be examined, with emphasis on the deacon's role in sacramentals and the practice of devotions.

Areas of focus may include: Eucharistic devotions; culture and devotions; role of the miraculous; role of devotions in parish life.

## **PASTORAL LIFE -- PL**

### **Theological Reflection I -- 130**

In this course, the skill of Theological Reflection will be introduced, including the process of describing, analyzing and reflecting on experience from the perspective of Roman Catholic Theology.

### **Theological Reflection II -- 330**

In small group settings with a mentor deacon and his wife, candidates deepen their ability to analyze, experience and reflect theologically on their life experiences. This, as a result, assists them to begin reflecting on the theological perspectives which will guide development of diaconal identity, their diaconal ministry and pastoral action. Foundational perspectives are reviewed and expanded as candidates become more adept at articulating theological assumptions.

### **Lectio Divina - 133**

A very ancient art once practiced by all Christians, lectio divina is a contemplative praying of the Scriptures which enables the Word of God to become a means of union with God. Together with the Liturgy of the Hours, lectio divina enables one to discover in daily life an underlying spiritual rhythm, and within this rhythm, discover an increasing ability to offer more of ourselves to God and in service to His people. The technique of lection divina, so valuable to deacons and their ministry, will be taught and practiced.

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## **Liturgy of the Hours and the Liturgical Year**

The development of the Liturgy of the Hours (both cathedral and monastic) is examined, as is the current shape of the Church's rites for the Hours. This is especially important for deacons who, as clerics, as required to pray the Hours daily. Also, the Church's theology of time is expressed and examined, as context for celebrating the great mysteries of faith. The origins and developments of the major seasons and feasts of the Church year are explored, with emphasis is placed on the theology of Sunday. The spirituality of the psalms is explored, and the roles of Mary and the saints also treated.

## **Pastoral Internship (Service to the Liturgy) 503**

The pastoral internship usually takes place during Candidacy Path Year Two. Primary areas of ministerial involvement are: education, pastoral care, prayer and liturgy, preaching, adult faith life; archdiocesan policies and practices; and sacramental policies and practices.

Special emphasis is placed on the deacon's role in the Sacraments of: Baptism; Eucharist; and Matrimony; also the deacon's ministry regarding the Order of Christian Funerals; Pastoral Care of the Sick; and sacramentals, devotions and popular piety.

This is a supervised, parish-based experience and ordinarily takes place in the candidate's home parish.

## **Parish Skills, Leadership and Administration -- 136**

This course will focus on the theory and practice of aspects of effective diaconal ministry in a parish and extra-parochial settings. Among areas considered are pastor and staff relationships, leadership styles, conflict management, communication with groups, and meetings. Through role playing, discussions of experience, and various exercises, candidates will gain in-depth knowledge and framework to deal with these vital areas in their diaconal ministry, which affect a good deal of a deacon's time.

## **Cross-Cultural Pastoral Perspectives -- 139**

Through experience of common worship, deacon candidates will be exposed to the larger picture of worship in the archdiocese. After the liturgies, deacons from the visited parishes will dialogue with candidates to speak to ways of ministering in particular ethnic faith communities, and relate both the joys and challenges of such ministry.

## **Diversity Issues and Pastoral Practices -- 136**

This workshop intensive is a highly interactive, inclusive, fun and spirited search for solutions that prepare deacons for ministry in a multi-cultural world. It includes group exercises and interventions geared at removing the formal and informal barriers which impede unity and justice.

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## Field Education

**T**HE FIELD EDUCATION PROGRAM IS designed to help candidates gain acquaintance with a wide variety of ministerial activities, skill in selected tasks, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry, and theological perspective upon the various aspects of the practice of ministry.

It is true that the Word of God emphasizes the moral and spiritual qualifications for a deacon more than it does the natural and intellectual qualifications (1 Tim. 3:1-7; Titus 1: 5-9). These verses do require, though, that a man be “able to teach” and that he hold fast “the faithful word as he has been taught, that he may be able, by sound doctrine, minister to those who are unfamiliar with the Word.”

A theological field education internship is not simply busy work for a deacon candidate. Instead, involvement in a theological field education experience is a fundamental element to the intentional development of a future deacon. A great field education experience can place a candidate in an environment where God can work through him in the lives of other people. More importantly a great experience can provide an environment where God can work in the candidate’s own life to expand a greater understanding of his calling, deepen in his Christ-like character, and further develop his ministerial competencies.

The Deacon Formation Program summer field education experiences are designed to move participants through the three ministries of the deacon: service to the word, liturgy, and charity. Systematic analysis, critical thinking, theological

reflection, faith integration, and ministerial identity are constitutive elements of every field education experience.

### **Service to the Word Field Education 502**

This field education takes place during the summer of the Aspirancy Path of formation. Specifically, the Service to the Word component is a 44-week, home-parish-based, supervised experience. Its primary outcome is to enable a deacon candidate to articulate and demonstrate an understanding of the theology underpinning the Ministry of the Word, as well as demonstrating competence and vision in planning and/or participating in Word ministry.

### **Service to Charity Field Education 501**

This field education takes place during Candidacy Path Year One of formation. Specifically, aspirants use this time to develop a clearer understanding of what comprises the ministry of charity in imitation of Christ. The actual experience of is to be conducted within one of 10 designated social service structures. Participation in agencies outside of the listed agencies requires prior approval from the field education coordinator.

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