

January
2012

IDS Journal



INSTITUTE FOR
DIACONAL STUDIES

WHAT'S INSIDE

From the Director
Feature - Key Theological Terms
Go and Make Disciples

Vatican and National Directory
Thoughts on the Spiritual Life

Moments in Discernment
What the Candidates Are Doing...
One for the Road
Ask a Candidate...



FROM THE DIRECTOR OF THE INSTITUTE FOR DIACONAL STUDIES
DEACON BOB PUHALA

NEW YEAR. NEW DAY. NEW NAME. And a Happy 2012 from the *Institute for Diaconal Studies (IDS)*! The University of Saint Mary of the Lake Rector/President, Rev. Msgr. Dennis Lyle, with the counsel and approval from Francis Cardinal George, has made some changes in how this institution will present itself to the outside world. From now on, the name “*University of Saint Mary of the Lake*” will be the primary name for the overall institution; its component parts will be referred to separately as *institutes* since each is distinct from the seminary program with its own administration, faculty and student body – all under USML administration. Therefore the parts of the university are: *Mundelein Seminary; Liturgical Institute; Institute for Diaconal Studies; Institute for Lay Formation; Institute for Ongoing Formation; Instituto de Liderazgo Pastoral*. IDS was selected to re-name the Deacon Formation Program to recognize that it is distinct from both the Seminary program and other formation programs on campus. It also honors the stronger academic dimension mandated by the *National Directory* (for diaconate formation). In my mind, the university name changes more closely align USML with other universities that have several components, schools or institutes as part of their institution. For example, I graduated from Northwestern University, but attended its Medill School of Journalism. And NU has many other components as well, such as the Weinberg College of Arts and Sciences, Kellogg School of Management, Bienen School of Music, etc. So while it might take all of us some time to get IDS rolling off our tongues, I reiterate – Happy New Year from the *Institute for Diaconal Studies*!

Feature ... 3
 Evangelization... 4
 Four Dimensions 5
 Vatican... 6
 USCCB... 7
 Discernment ... 8
 IDS Activity ... 9
 A Lighter Side... 10
 Appeal 2011... 11
 One for the Road 12
 Questions ... 14

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2012 POPE GREGORY THE GREAT
Certificate of Merit

Year 3 Candidate **Daniel Moore** receives a certificate of merit for outstanding articulation and integration of the Service to Liturgy internship of the Archdiocese of Chicago Institute for Diaconal Studies (IDS). Candidate Moore will serve as the Deacon of the Eucharist at ordination in May 2012: Also pictured, Anne Chrzan and Fr. Dennis Stafford from IDS.

Feature

Some Key Theological Terminology (Part I)

We believe in **ONE GOD** who is the creator and sustainer of everything in our lives. We respond to God's initiative by freely seeking the divine presence in all aspects of our lives. This *active* response is known as **FAITH**. We experience this divine presence in three distinct, yet, unifying ways – Father, Son, and Holy Spirit (**TRINITY**). Our mediator is Jesus, the Son of God, who was both divine and human (**INCARNATION**). We believe in a final destiny for all individuals. We are given the freedom to choose absolute good (God/heaven) or the radical emptiness of not possessing God (hell).

SHEMA (Hebrew): "Hear, Israel, the Lord is our God, the Lord is One. Blessed be the Name of His glorious kingdom forever and ever. And you shall love the Lord your God with all your heart and with all your soul and with all your might." (Deuteronomy 6:4)

JESUS CHRIST AS SAVIOR AND REDEEMER is the centrality of Christian belief. The **CATHOLIC CHRISTIAN CONSCIENCE** embodies the spirit of non-violence, helping the poor, supporting all who labor, and respecting and reverencing all forms of life, especially human life. The Catholic Christian possesses attitudes and behaviors that follow the example of Jesus Christ.

JESUS CHRIST IS HUMAN AND DIVINE IN NATURE (hypostatic union). The first council of the Church (Nicaea I – 325 A.D.) teaches that Jesus Christ is "God from God, one in being with the Father." The Son and Father are one substance (homoousios). At the Council of Chalcedon (451 A.D.) the Church declared that the two natures of Christ are "joined in one person."

We are **A FAITH COMMUNITY OF SCRIPTURE AND TRADITION**. Our roots begin in the Jewish tradition. The Second Vatican Council describes sacred Tradition and sacred Scripture as being "like a mirror, in which the Church, during its pilgrim journey here on earth, contemplates God." Scripture may be referred to as the speech (living Word) of God and Tradition is the handing on of God's Word through history.

CHURCH TEACHINGS are faithful interpretations/verbal expressions of what God has revealed to us about our relationship with God. They harmonize with sacred Scripture and Tradition and help bring us closer to Jesus Christ. The *primary teachings* are the Holy Trinity, Incarnation, **GRACE** (God's free gift of spiritual life within us) and a personal invitation to lead holy lives (**SACRAMENTAL LIFE**).

The **CARDINAL VIRTUES** are prudence, justice, fortitude and temperance.

The **THEOLOGICAL VIRTUES** are faith, hope and love (charity).

The **SACRAMENTS** of the Church are Baptism, Eucharist, Confirmation (Initiation Sacraments), Penance, Anointing of the Sick, Matrimony and Holy Orders.

GOD'S TWO GREATEST COMMANDMENTS are "You shall love the Lord, your God, with all your heart, with all your soul, and with all your strength," and, "You shall love your neighbor as yourself."



**Mystic
Monk “E”**

**Pearls of wisdom on
effective preaching ...**

*Be at home with the
message and the
messenger.*

And keep in mind when
preparing a homily –

*How is God revealed
at this liturgy?*

Check it out:

Aspirancy Path (PDF)
on our website **INFO LINKS** –
www.usml.edu
Click *Ministry Formation*,
click *Deacon Formation*

A Diaconal Mandate

Evangelization

What is Go and Make Disciples?

Organized evangelization is a relatively new ministry for the Catholic Church in the United States. In November of 1992, the United States Conference of Catholic Bishops approved a national plan and strategy for Catholic Evangelization in the United States entitled *Go and Make Disciples, A National Plan and Strategy for Catholic Evangelization in the United States*. The purpose of Go and Make Disciples is “to set the hearts of Catholics in the United States on fire with a desire to bring the Gospel of Jesus, in its fullness, to all people of our land.” (GMD, #9)

In Go and Make Disciples, the U.S. Bishops state that evangelization means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself.

To bring about this conversion to Jesus Christ in and through the Church, the U.S. Bishops, in Go and Make Disciples, have identified three goals:

- Conversion within the individual
- Conversion to the Church Community
- Conversion of society

What is the “heart” of evangelization?

The heart of evangelization remains the clear, explicit proclamation that Jesus is Lord.

**All disciples of Christ
are obliged to spread
the faith to the best of
their ability.**

(The Decree on the Church, Vatican II, #17)



FAQ's

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Four Dimensions of Formation

...from the *National Directory*

...candidates for the diaconate... must be educated “to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behavior.”

Basic Norms for the Formation of Permanent Deacons
(Vatican) No. 66.

HUMAN

107. Cultivate qualities with a view to diaconal ministry:

Deacons have an important role in the field of human development and the promotion of justice. Therefore, deacons need to be close to the people, helping them to understand the realities of social life so they can try to improve it. Deacons should have the courage to speak out for the weak and defend their rights. As a prophetic voice for the needs of others, the deacon proclaims God’s word in the contemporary world.

SPIRITUAL

111. **A mature spirituality in imitation of Jesus:** A man should not be admitted to diaconal formation unless it is demonstrated that he is already living a life of mature Christian spirituality. The spiritual dimension of formation should “affirm and strengthen” this spirituality, and it should emphasize “specific traits of diaconal spirituality.”

INTELLECTUAL

119. **Goals of the intellectual dimension:** Deacons must first understand and practice the essentials of Christian doctrine and life before they can communicate them to others in a clear way in their ministries of word, liturgy and charity. Sacred Scripture is the soul of the program. Around it are structured the other branches of theology. Liturgical studies are to be given prominence, as the participants are prepared to lead the faith community in prayer and sacramental life. Preaching, with its preparation and practice, requires a significant segment of time in the program of study.

PASTORAL

127. **Objectives of the pastoral dimension:** The pastoral dimension in diaconal formation should strengthen and enhance the exercise of the prophetic, priestly, and servant-leadership functions – deriving from his baptismal consecration – already lived and exercised by the participant in diaconal formation. In each path of formation, they must be taught how to proclaim the Christian message and teach it, how to lead others in communal celebrations of liturgical prayer, and how to witness to the Church in Christian service marked by charity and justice. The demonstration of pastoral skills is a crucial element in the assessment of fitness for ordination.

VATICAN – Basic Norms

“Receive the Gospel of Christ of which you are the herald; believe what you preach, teach what you believe and put into practice what you teach.”

Basic Norms for the Formation of Permanent Deacons, page 116, No. 52.

United States Catholic Conference, Washington, DC, 1998

Pontificale Romanum – De Ordinatione Episcopi, presbyterorum et diaconorum. N. 210; ed. Cit., p. 125.

Basic Norms for the Formation of Deacons (Vatican, 1998)

Chapter 3 The Spirituality of the Deacon

Aids to the Spiritual Life

50. ...The deacon, mindful that the diaconia of Christ surpasses all natural capacities, should continually commit himself in conscience and in freedom to His invitation: “Remain in me and I in you. As the branch cannot bear fruit unless it remain in the vine, so also with you unless you remain in me” (*John* 15:4).

Following Christ in the diaconate is an attractive but difficult undertaking. While it brings satisfaction and rewards, it can also be open to the difficulties and trials experienced by the followers of the Lord Jesus Christ. In order to live this mystery to the full, deacons must know Christ intimately so that He may shoulder the burdens of their ministry. They must give priority to the spiritual life and live their diaconia with generosity. They should organize their ministry and their professional and, when married, family obligations, so as to grow in their commitment to the person and mission of Christ the Servant.

51. Progress in the spiritual life is achieved primarily by faithful and tireless exercise of the ministry in integrity of life. Such ministry not only develops the spiritual life but promotes the theological virtues, a disposition to selflessness, service to the brethren and hierarchical communion. What has been said of priests, *mutatis mutandis*, also applies to deacons: “Through the sacred actions they perform every day...they are set on the right course to perfection of life. The very holiness of priests is of the greatest benefit for the fruitful fulfillment of their ministry.”

Moreover, deacons under the guidance of those in the Church who are true teachers of divine and Catholic truth, should strive to deepen their knowledge of the word, so as to hear its call and experience its saving power (cf. *Rom* 1:16). (52)

USCCB – National Directory

The National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States (USCCB 2005)

Chapter 1

Doctrinal understanding of the diaconate

111. Ecclesial Communion and Mission

The Sacrament of Holy Orders

23. The Church, itself the great sacrament of Christ's presence, rejoices in another "outpouring of the Spirit" – the Sacrament of Holy Orders. Out of the body of initiated believers – anointed in the Holy Spirit through the Sacrament of Baptism, strengthened in the Sacrament of Confirmation, and nurtured with the Bread of Life – Christ calls some to ordained service. The Church, discerning their vocational charism, asks the bishop to ordain them to *diakonia*.

The Sacrament of Holy Orders marks deacons "with an imprint" (character) which cannot be removed and which configures them to Christ, who made himself the 'deacon' or servant of all.

24. "Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles [and their successors] continues to be exercised in the Church until the end of time." Thus, it is the sacrament of apostolic ministry: "The mission of the Apostles, which the Lord Jesus continues to entrust to the Pastors of his people, is a true service, significantly referred to in Sacred Scripture as 'diakonia,' namely, service or ministry." This *diakonia* "is exercised on different levels by those who from antiquity have been called bishops, priests and deacons." "The ordained ministries, apart from the persons who receive them, are a grace for the entire Church."

25. The *Catechism of the Catholic Church* speaks of the Sacrament of Holy Orders in this way: Catholic doctrine, expressed in the liturgy, the Magisterium, and the constant practice of the Church, recognizes that there are two degrees of ministerial participation in the priesthood of Christ: the episcopacy and the presbyterate. The diaconate is intended to help and serve them. For this reason the term *sacerdos* in current usage denotes bishops and priests but not deacons. Yet Catholic doctrine teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by a sacramental act called "ordination," that is, by the Sacrament of Holy Orders.

Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission...

National Directory
page 15

Congregation for Catholic Education, *Basic Norms for the Formation of Permanent Deacons (Ratio Fundamentalis Institutionis Diaconorum Permanentium)* (Washington, DC: United States Catholic Conference, 1998)

Pope John Paul II, post-synodal Apostolic Exhortation, *The Vocation and the Mission of the Lay Faithful in the Church and in the World (Christifideles Laici)* (December 30, 1988) (Washington, D.C.: United States Conference, 1988), no. 32, citing Acts 1:8.

Discernment

1. When discerning a vocation there is always a confusion of options. Many things interest us.

Suggestion: Root out any interests that are "bad" or not of God, then with the remaining good choices, seek out your dominant interest and pursue it.

2. The decision-making process is a complicated matter. There are many "layers" of decisions that must be looked at. At the same time there are clues, "signs" that are present to us.

Suggestion: Follow the leads that are present.

3. There is very often uncertainty in the discernment process. At any one point in time we only see partial glimpses, not the whole picture; therefore uncertainty exists.


Suggestion: Trust what is deepest in your heart.

4. In discernment, your decision will always meet a certain amount of inner resistance. Resistance is a good sign. There is always risk when a person makes significant decisions in his life. A person must have sufficient love in his heart to take a significant risk.

Suggestion: Reflect on what is the source of love in your heart. Where it is leading you, and how deeply is it present?

5. When discerning your vocation, the road ahead will always remain a bit foggy. You probably will not know with absolute certainty what lies ahead. The future will always remain a bit hidden. Mystery and the unknown are part of everyone's future.

Suggestion: Take one step at a time. Don't try to "figure out" in exact detail your entire future.



A process of
prayer and
reflection –
discovering
God's will

CANDIDATE ACTIVITY

...in January

FROM THE ASSOCIATE DIRECTOR

Anne Chrzan



Happy New Year to all of you! It's a great and exciting year ahead for everyone - especially those who are preparing for the Sacrament of Holy Orders for the priesthood on May 12th and the Permanent Diaconate on May 25th, 2012. This is one of the first years we have two men preparing to be ordained to the priesthood who have a father who is a permanent deacon for the Archdiocese of Chicago: Matt O'Donnell - dad is Deacon Kevin O'Donnell ('06), and Tom Boharic - dad is Deacon Bob Boharic ('99). Kevin and Tom also serve as Mentors with candidates in Theological Reflection Groups.

Since I started assisting the preparation of deacon candidates in 2003, I have been privileged to meet Deacon Kevin O'Donnell and his wife Anita. Occasionally, we needed a sacristan or acolyte for our rites so Kevin and Anita would recommend their son, Matthew, who was studying at Saint Joseph's College Seminary. Matt even was an acolyte for his father's ordination on May 28, 2006. Now, nine years later, Deacon Kevin and Deacon Bob will have their own children receive the the Sacrament of Holy Orders. May this New Year be filled with many blessings and peace to all!

ASPIRANCY (15 aspirants)

- Marriage Inventory
- Overview to Theology

CANDIDACY YEAR 1 (10 candidates)

- Introduction to New Testament
- Special Moral II
- (Ongoing) Service to the Word Field Education

CANDIDACY YEAR 2 (18 candidates)

- Presiding at Rites & Rituals Intensive
- Homiletics III
- (Ongoing) Service to Liturgy Internship

CANDIDACY YEAR 3 (10 candidates)

- Homiletics IV
- Presiding at Rites & Rituals IV
- Canonical Preparation for marriage

CARDINAL STITCH RETREAT HOUSE

An atmosphere of prayer in a beautiful wooded setting. Stitch is *the* retreat house for your private retreats - during and after formation.

Call Deacon Richard Hudzik
847-566-6060

to arrange your time for prayer.

MUNDELEIN, ILLINOIS

The Institute for Diaconal Studies encourages all deacons and pastors of the Archdiocese of Chicago to invite interested inquirers to attend an "Exploring the Permanent Diaconate" session at the Cardinal Stitch Retreat House in Mundelein, Illinois (*attendance at one session is only required*).

Sunday, February 19, 2012 – 12:00 P.M. (Mass)

A LIGHTER SIDE



Didimus, the deacon candidate, sheepishly commented – You never really learn to use out-of-line language until you learn to drive! (*rim shot!*)

2011 DJStafford



*What we say
- and how we
say it -
impacts
families and
institutions!*

...in the telling of the Story

Try to imagine this scenario – A little girl looks up at Grandma and asks, “Is this right?” Grandma examines the colored drawing and exclaims, “Looks good to me! Now do the next one the same way staying within the lines. By next week when I visit your aunt and cousin you should be a pro.”

The little girl blushed and wondered aloud why she couldn’t stay at her house all of the time. “My cousin is so stuck-up...”

Grandma would hear no such language. “That’s enough,” she said somewhat sternly. “Your cousin is also my granddaughter, and I love her as much as you.”

“But don’t you know what she said and did...,” the little girl began. But Grandma and her mother had a different idea.

“Dinner is ready,” came the call from the kitchen.

The little girl and grandma returned to the family room after dinner and the girl noticed that the cat had laid across the crayons and drawing – different colors and patterns were everywhere. “Grandma, look at all my hard work!” cried the girl.

Grandma was consoling. “Honey, it always takes more effort to build up than to tear down.”

Padre Dionisio



But seriously folks – pray over this thought...

Last month’s *IDS Journal* focused on words – and words have the power to be a positive force or negative. Alfred, Lord Tennyson said, “Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power.”

Please know that we candidates in formation for the permanent diaconate are learning these and so many other virtues to apply in our candidacy as well as potentially in future ministry.



IT'S NEVER TOO LATE

INDIVIDUAL & GROUP/PARISH STEWARDSHIP OPPORTUNITIES

MEMORIALS & HONORARIUMS

Memorials and Honorariums are available for a **\$300 donation**
Name engraved on plaque at USML
(In Memory of...) (In Honor of...)

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USML

PARTNERS

\$1,000 minimum donation - Name engraved on plaque at
USML; Monthly Newsletter recipient

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\$1,500 minimum donation - Name engraved on plaque at
USML; Prayer remembrance at institutional ceremonies &
Scholarship presentation

VERBUM ET CARITAS SOCIETY

\$2,000 minimum donation - Name engraved on plaque at
USML; Monthly Newsletter recipient; Annual Mass of the
Holy Spirit remembrance

SPONSORS

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USML; Monthly Newsletter recipient; Inclusion in monthly
Newsletter; personal plaque for individual or parish usage

The **INSTITUTE FOR DIACONAL STUDIES** also encourages
deacon ordination classes and parish organizations to pray
over the potential of a group gift or scholarship.

Contact Deacon Bob Puhala at 847-837-4564 and learn about
the many ways you can become an IDS steward.

Rev. Dennis Stafford



Fear of God

There is a healthy element related to fear

I recall a college student at home over the holidays who needed to talk. Simply talk.

He was doing well in school and had recently pledged to a fraternity.

I congratulated the young man and told him of my affiliation with a fraternity and it is truly an honor.

The young man agreed but said there was a problem. He mentioned that some of the brothers had offered him the answers to upcoming exams. I inquired of the certainty of his accusation. He said "Yes" and I could tell how troubled he was over this dilemma.

After prayerful silence, I offered that a decision was imminent. The man desired hope. He wanted direction.

I kept my words brief and said "We need to seriously reflect on whether we are admirers of Christ or truly followers."

Fear of alienation, resentment, retribution and retaliation are real fears. But the 'fear of God' - who can explain this reality? The words themselves conjure up a negative connotation. Yet, this is a healthy

fear and it does have positive meaning.

An analogy might help.

Every parent wants to instill in their children a 'healthy' fear of fire, deep water and traffic. Not to respect the danger of those things is to be dangerously out-of-touch. This is not a negative fear that keeps children from learning to swim, to look before they cross.



The fear of God is similar. It is healthy and not to be avoided.

The prophets and evangelists knew that fear can be a crippling force. It can stop the best-intentioned believer. Fear is that invisible, yet, tangible place where the frightened hide. It is where growth is

stunted and reason denied. Fear withers away hope and if despair comes knocking it is then that our freedom dies.

Marie Curie once said, "Nothing in life is to be feared. It is only to be understood."

There are many fears in life and we all embrace them - loneliness, career failure, health problems, to name a few. Maybe the one fear that lurks under the surface - the

fear of facing our worst demons for eternity.

There is an 'authority' issue in our midst but I propose we look at it from the view that we possess the authority. When we set the limits others should fear their transgression.

William Safire writes for the *New York Times* and he wrote: "Fathers don't want polo shirts and designer ties (as gifts) - they want their authority back."

Reclaiming authority means respecting potentiality - an outcome that does not inflict disharmony or conflict with either nature or the divine. Authority imbued with 'healthy fear' does not inhibit growth. It promotes a rational path to positive progress.

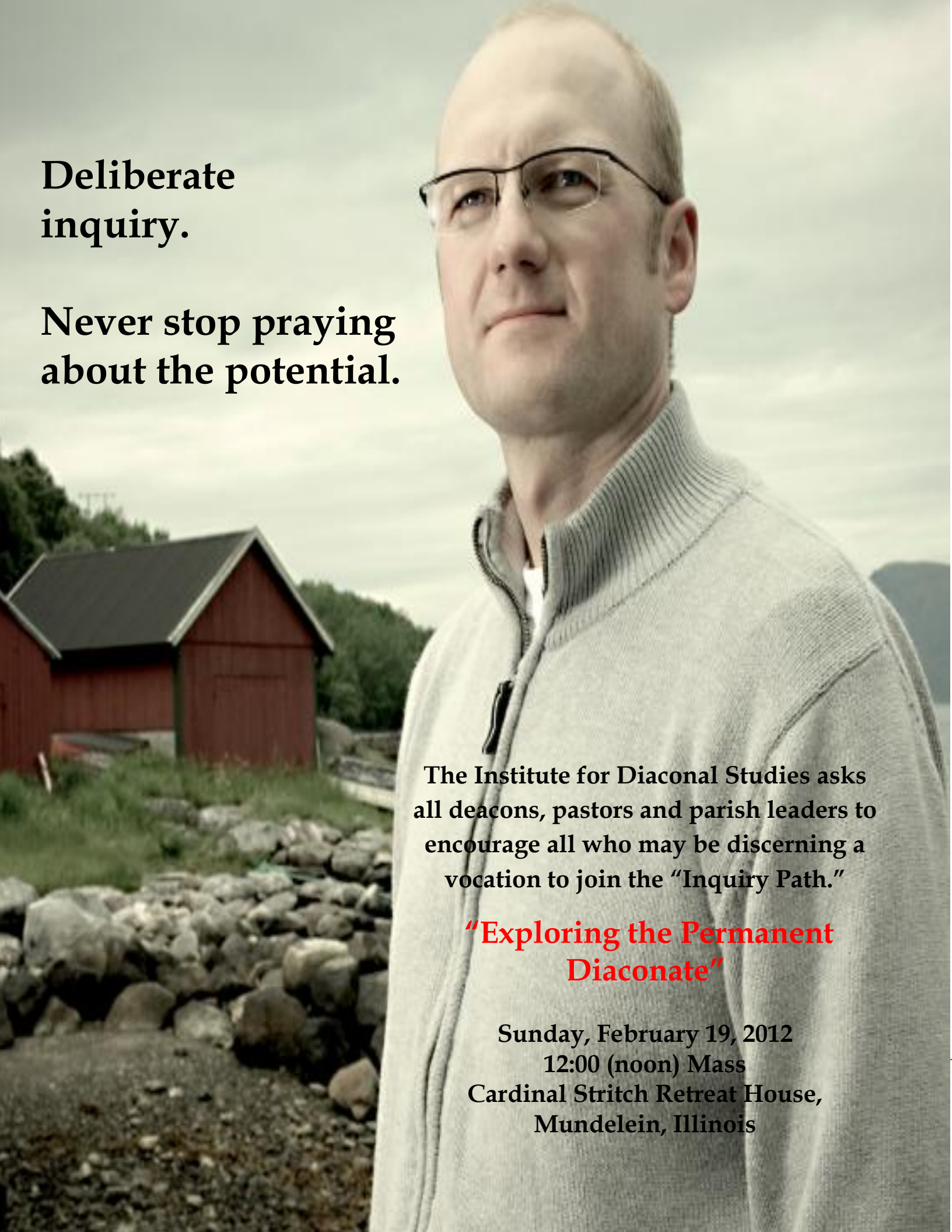
Fear is meant to be understood. It is meant to be respected. And healthy fear always points to hope-filled remedies.

In our homes, has a healthy fear been replaced by a "hellish fear?"

When we are not filled with hellish fears or wracked with tomorrow's worries without a safe and understood path - it is then we enjoy the intimacy and freedom that God promises.

The Israelites lived in fear of bondage. Moses raised his arms and passed his staff over the water. Nothing happened.

Nothing happened until the first person understood healthy and directed fear and stepped into the water.



**Deliberate
inquiry.**

**Never stop praying
about the potential.**

**The Institute for Diaconal Studies asks
all deacons, pastors and parish leaders to
encourage all who may be discerning a
vocation to join the "Inquiry Path."**

**"Exploring the Permanent
Diaconate"**

**Sunday, February 19, 2012
12:00 (noon) Mass
Cardinal Stritch Retreat House,
Mundelein, Illinois**

Ask a candidate ...

Bob Thomas is a Year 2 candidate and with his wife, Marietta, lives in Lake Forest, Illinois and attends St. Mary Parish.



How did the notion of vocation first come to you?

The idea of a deacon vocation did not come to me in any one moment. It was more of a feeling and a sense of calling over a period of time. I remember sitting at Mass watching the deacon on the altar and seeing the sense of joy on his face as he assisted. I felt a calmness come over me thinking what a great way to serve. I too wanted to serve our Lord like that. I think our Lord was always calling me, the key question was, was I listening? Our Lord was always there, I just needed to listen and take the initial step.

Most candidates wish they could be ordained 'tomorrow.' Has the impact of the many facets of knowledge and skill a contemporary deacon needs to know and exhibit hit home with you yet?

It is a natural reaction to want to be ordained immediately, we are on fire with passion for what we feel called to become, but thankfully we are not ordained immediately. The formation really needs to take time; to allow us to discern our calling, to grow and develop as a person in the diaconate and to enhance our knowledge about the immense responsibility we are undertaking. While we are always thinking about that wonderful day of ordination, the journey with our Lord through the years of formation is very meaningful and rewarding. Entering formation we may have a good foundation of Catholicism and faith, but we need time to allow for further growth and development. It is wonderful to reflect on how our courses and experiences all fit together to help form us into the deacons our Lord wants us to be. It seems time is flying by, vs. when we began we thought, "Why does it take so long?"

In what ways does your pastor show positive support for your candidacy?

My pastor is extremely supportive of my candidacy. He offers me his prayers, his time, his guidance and his wisdom. He helps me develop in my candidacy by providing me experiences to augment my training and studies. He shows his support by attending my various institutions, which means a lot to me. My pastor also uses our parish bulletin to share updates about my various steps in candidacy with our parishioners, which always leads to their prayers of support and encouragement for me, which is wonderful and humbling.

What dimension of formation has had the most dramatic effect on you thus far (Human, Spiritual, Intellectual, Pastoral)?

There are at least three dimensions that have had a very dramatic effect on me during my formation: Spirituality - what a joy it has been to grow closer to our Lord; Intellectual - developing my knowledge of our faith; and, Pastoral - doing things I have never done, which stretches me.

Complete this thought - A Catholic Christian deacon's role in society is...

Serve our Lord with the guidance of the Holy Spirit. Be that beacon of light illuminating our Lord.

What words of inspiration do you wish to pass on to your cohort and others currently in formation?

Enjoy and embrace the formation years, it is not a race. Keep your passion, your fire for our Lord, because you may need that passion and fire during some busy times in the formation years. Allow the Holy Spirit to form you, like a sculptor, the beautiful work of art is hidden inside the marble block.

Some FAQ's



What does a deacon do?

The deacon is a man who is ordained to a ministry of service—as an emissary of the bishop and a servant leader who animates others to live out a life of service. With priests and bishops, he receives the Sacrament of Holy Orders. He is an ordained clergyman primarily living in the life style of the laity. Pope John Paul II said that, "the deacon is the Church's service sacramentalized. He is the visible sign of service to which all the baptized are called." There are three primary areas of diaconal ministry: Proclaiming the Word of God in the parish and marketplace; assisting the priest at Eucharist and presiding at devotions, services and the sacraments of baptism and matrimony; and being an animator of service in the parish and broader community in acts of charity and promoting social justice issues and initiatives. All three of these aspects—Word, Liturgy and Charity—are integral and essential to a deacon's role.

Discernment of a vocation is a life-long process and receives particular attention during the formation journey.

Every question is the
right question!

THE PRIMARY MISSION of the Institute for Diaconal Studies at the University of Saint Mary of the Lake 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.

INSTITUTE FOR DIACONAL STUDIES
UNIVERSITY of SAINT MARY of THE LAKE

INSTITUTE FOR DIACONAL STUDIES

Are you interested in inquiring about becoming a permanent deacon for the Archdiocese of Chicago?

Do you know someone who might be a good candidate?

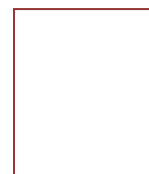
Please visit our web site to view important information: www.usml.edu, click on *Ministry Formation*, then click *Deacon Formation*

- FAQ's, Application criteria
- Inquiry session dates, personal visit from a Vocation Liaison
- Curricula foundations
- On-Line Discernment Retreat
- Helpful aids to pastors including Ambassadors and a Speakers Bureau

UNIVERSITY of SAINT MARY of THE LAKE

INSTITUTE FOR DIACONAL STUDIES

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IDS Journal

January 2012