

LAY ECCLESIAL MINISTRY FORMATION HANDBOOK 2022-2023



INSTITUTE
— FOR —
PASTORAL
LEADERSHIP

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A Message from our Director

The Lay Ecclesial Ministry Formation program provides the formation of Lay Ecclesial Ministers in fulfillment of the Archdiocese of Chicago's strategic direction to afford the Church of Chicago with qualified ministerial personnel. The University of Saint Mary of the Lake (USML), through the Institute for Pastoral Leadership, supports the formation of graduate students preparing for the vocation of Lay Ecclesial Ministry.

The Bishops of the United States, in their document *Co-Workers in the Vineyard of the Lord*¹, describe Lay Ecclesial Ministers as "those men and women whose ecclesial service is characterized by:

- *Authorization* of the hierarchy to serve publicly in the local church
- *Leadership* in a particular area of ministry
- *Close mutual collaboration* with the pastoral ministry of bishops, priests, and deacons
- *Preparation and formation* appropriate to the level of responsibilities that are assigned to them"

Lay Ecclesial Ministry is a generalist term that may include any number of roles. In the Archdiocese of Chicago, the Pastoral Leadership, Catechetical Leadership, Youth Ministry and Health Care Ministry tracks include roles such as Pastoral Associate, Director of Religious Education, Director of Adult Faith Formation, Director of Youth Ministry, Director of Campus Ministry, Hospital Chaplain and Nursing Home Chaplain.

This well-rounded formation program is committed to providing lay women and men opportunities for growth in the areas of human, spiritual, intellectual, and pastoral formation for ministry. It is the expectation of the University that students in the Lay Ecclesial Ministry Formation program will progressively deepen the call which they have discerned from God, appropriate to the identity of the Lay Ecclesial Minister as understood by the Catholic Church. In addition, it is understood that each person in the formation program will develop the relational and professional skills required for competent and responsible ministry.

The Archdiocese of Chicago, through the guidance of the late Francis Cardinal George, has developed a five-step process for those called to Lay Ecclesial Ministry.

1. *Call from God*: Discernment, both on the part of the individual and on the part of the Church, to this lay ecclesial vocation.
2. *Training and Preparation*: Formation process and evaluation on the part of the formators based on the four dimensions of formation (human, spiritual, intellectual, and pastoral) under the auspices of the University of Saint Mary of the Lake.
3. *Certification*: Through the satisfactory completion of the three-year formation process and the required Master's degree needed for the defined roles, a determination is made as to the candidate's competencies for the pastoral office and care of souls.
4. *Calling Rite*: Participation in the ecclesial acknowledgment of the Bishop to the vocation to Lay Ecclesial Ministry.
5. *Commissioning*: Establishment with parish through a letter, that the Lay Ecclesial Minister is a commissioned minister of the Archdiocese of Chicago who is in relationship with the Archbishop.

Lay Ecclesial Ministry is a distinct vocation within the Church. As part of a ministering community, the Lay Ecclesial Minister is both a member of a parish staff and a minister of the Archdiocese of Chicago. It is a role which demands a high degree of collaboration, and this is modeled in the formation process and in ministry.

To facilitate growth in participants' ministerial identity, the Lay Ecclesial Ministry candidate becomes part of a community of believers, both in their academic environment, as well as in the formation program and the larger community of the University of Saint Mary of the Lake. It is our aim that those called to this lay vocation will form a "community of excellence" which will support their ministry in their time of formation and well beyond their practice.

¹ United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord* (Washington D.C., 2005), 10

It is an exciting time in the Church. We at the Institute for Pastoral Leadership are proud to contribute to both the emerging theology of the laity as well as the formation of those people called by God to serve Christ and His Church.

Linda Couri, M.S.W., L.C.S.W., D. Min.
Director



Institute for Pastoral Leadership Staff



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Introduction



History

The University of Saint Mary of the Lake (USML) was founded in 1844 to prepare clergy for the Diocese of Chicago and to provide sound Catholic formation for, what was then, the young local church. That mission continues today through the Institute for Pastoral Leadership with an additional focus on lay persons and men and women religious.

As Catholics, we know that the Holy Spirit calls forth diverse gifts and ministries within the Church. As a Church, we are blessed to have an abundance of people who have responded to God's call to serve the Church in a "professional" ecclesial role. To respond to the myriad of people who feel the call to ecclesial ministry, the Institute for Pastoral Leadership offers the opportunity for lay persons to pursue a Master of Arts in Pastoral Studies.

Mission and Vision

The Lay Ecclesial Ministry Formation program seeks to educate leaders for pastoral ministry as co-workers, with the bishop and his priests, in service to the people of Christ. The program is focused on the four dimensions of formation (Human, Spiritual, Intellectual and Pastoral) and strives to generate a firm integration of these areas into all ministerial practice of its students. Our vision is to form graduates who will bring solid theological and practical skills to bear on the challenges opened by a new phase of growth emerging in the Church for the third millennium.

The Lay Ecclesial Ministry Formation program provides participants with theologically informed skills for practical pastoral leadership in a diocesan office, parish, secondary-education program, or other ecclesial areas. Today, under the leadership of Archbishop Cupich, the Lay Ecclesial Ministry Formation program is especially focused on responding to *Renew My Church's* call for Lay Ecclesial Ministers who will be ready to collaborate with Pastors of parish groupings to provide for the needs of today's urban and suburban parishes. With that in mind, the three Mission Imperatives and seven Strategic Initiatives of *Renew My Church* guide our mission. These imperatives and initiatives, excerpted from the Archdiocese of Chicago website at www.renewmychurch.org/mission/our-mission-imperatives, are:

Make Disciples

Jesus Christ is calling each of us to invite others to a true encounter and lifelong relationship with Him as His disciples in His Church. This call flows from our Baptism and Confirmation. Our evangelization efforts will require us to identify new, outward-reaching ways to bring the Good News of Jesus Christ to the world given significant societal shifts over the past decades. This imperative requires us to focus on:

- Evangelization & Formation

Evangelizing others by inviting them to believe in Jesus Christ as new Catholics and, at the same time, allowing ourselves to be evangelized anew and so be deepened and formed in our own faith.

- Vocations

Fostering vocations by actively helping people recognize and respond to the calling of Jesus Christ to the vocation which God gives them, whether that is to the priesthood, consecrated life, the sacrament of marriage, or the dedicated single life. We accompany each other in the Church to deepen our lives in Christ and to live out our faith in the world.

Build Communities

We must ensure that our parishes, church structures, and schools have adequate resources to foster their vitality. That means sufficient finances and physical facilities, and capable leadership. Our renewal efforts must focus on new ways to create vibrant parish life, which would foster the seven signs of parish vitality. This imperative requires us to focus on:

- Leadership Development and Support
Providing lifelong training and development for priests, as well as providing ongoing professional development for staff and lay leaders to be good stewards of our parishes.
- Parish Vitality
Helping our parishes achieve strong mission vitality by ensuring adequate resourcing, carrying out a deliberate planning and discernment process that addresses needs of the community, supporting their pastoral initiatives through sharing best practices, and helping support sustainable operations.
- School Vitality
Ensuring our Catholic schools achieve strong school mission vitality by focusing on their Catholic identity, as well as engaging today's youth, enhancing the academic offerings, and promoting the ongoing development of school leaders.

Inspire Witness

The Holy Spirit is urging all of us to be witnesses to the mercy of God and our redemption in Jesus Christ. We must come together in solidarity and bring the light and hope of Christ to a world in need in the way we reach out to those on the margins in our own families and in our local communities. This imperative requires us to focus on:

- Faith in Action
Putting our faith in action by helping those in need and building solidarity and peace among all.
- Society Engagement
Increasing engagement with the broader society in order foster justice and peace and so to bring Jesus Christ to the world.

Overview of the Program

Those elements of the formation program which are common to all candidates for the vocation of Lay Ecclesial Ministry are provided through the Institute for Pastoral Leadership of the University of Saint Mary of the Lake. The goals for the four dimensions of formation are:

Human Formation: seeks to develop the lay ecclesial minister's human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service.²

Spiritual Formation: aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation.³

Intellectual Formation: seeks to develop the lay ecclesial minister's understanding and appreciation of the Catholic faith, which is rooted in God's revelation and embodied in the living tradition of the Church. It consists chiefly of study of the sacred sciences but draws also upon a wide range of other disciplines:

² Ibid. 36

³ Ibid. 38

philosophy, literature and the arts, psychology, sociology, counseling, medical ethics, culture and language studies, business administration, leadership and organizational development, law, and so on. While the sacred sciences are the focus here, we recognize the value of these other disciplines and encourage their study and use whenever relevant for effective ministry.⁴

Pastoral Formation: cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry.⁵

Program Goals

The program seeks to ensure that Lay Ecclesial Ministers possess a solid foundation out of which to exercise their ministry. Specifically, the program seeks to:

- help participants discern the call to vocation of Lay Ecclesial Ministry and develop their ministerial identity
- assist participants in deepening their spirituality, relationship with Christ and prayer life
- promote the human development of participants by fostering the critical ability to self-reflect, self-critique and integrate feedback for growth
- develop the skills of processing and integration in all its participants
- help participants grow within a supportive community of peers
- ensure that lay participants experience a common foundational theology in harmony with the formation and education of priest and deacon candidates
- work with the participating Chicago area Catholic theological schools to ensure that future Lay Ecclesial Ministers receive sound academic preparation in the Catholic tradition
- give the Archdiocese of Chicago a central role in the preparation and formation of its future Lay Ecclesial Ministers
- offer financial support for the formation and education of Lay Ecclesial Ministers

Program Components

The Lay Ecclesial Ministry Formation program has several components which cover the human, spiritual, intellectual, and pastoral dimensions of ministerial formation. This section describes the various program components: Formation advising, intellectual formation, theological reflection, spiritual direction, integration and processing, and annual Pastor recommendation. There are two forums within which these components of formation take place: internal and external forum.

The major distinction between the internal and external forums is the presence or absence of a public nature. External matters take place in a public and verifiable way: class discussions, discussions with other students or faculty, observable behavior, social media, exchanges with one's Formation Advisor. Anything that occurs within the external forum can become part of the evaluation of the student for ministry. Internal matters take place in private or within a sacramental relationship. Spiritual direction is always in the internal forum. A Spiritual Director cannot take part in the evaluation of a student because of the internal forum relationship. However, the Pastor's recommendation of a student for ecclesial ministry is in the external forum. The commentary on CIC 130 states, "*what is legally or factually known, or possibly going to be known, is to be decided in the external forum; what is secret and likely to remain secret may be decided in the internal forum. The canon clearly prefers the exercise of the power of governance in the external forum.*"⁶

⁴ Ibid 42-43

⁵ Ibid 47

⁶ CIC130 commentary

Formation Advising:

The Formation Advisor functions in the external forum. She/he observes students and assists them to grow humanly by offering feedback as to their demeanor, relational capacities and styles, maturity, and competence to assume a public role of leadership within the Catholic community. Formation meetings with the advisor may address areas of human development and even offer some personal mentoring or coaching.

Intellectual Formation

Intellectual formation does not stand alone. In a Catholic formational setting, there is a reciprocal relationship between spiritual and intellectual formation. In the discipline of theology, faith is before study. (*Credo ut intelligam* – “I believe in order to know”). Consequently, the intellectual task cannot be separated from spirituality. In a ministry formation program, intellectual formation has as its aim the deepening of the candidate’s own faith so that she or he might be pastorally effective in church service. Speculation, which is an essential dimension of theological studies, always has a ministerial purpose. Intellectual formation is foundational in a particular way for the ministry of teaching and catechetical leadership, for liturgical leadership, as well as pastoral care and administration. An authentic understanding of faith and morals supports ministerial practice. Intellectual formation is also essential for the unity of the ministering community in the Archdiocese of Chicago. Working alongside priests and deacons, the Lay Ecclesial Minister must share a similar theological vision. Therefore, intellectual formation is an ecclesial responsibility. Intellectual formation takes place in the external forum.

Some portions of the required intellectual formation are done through graduate-level education at one of the participating Catholic theological schools. In pursuing a Master’s degree, the LEM student’s coursework is outlined to meet the requirements of the Archdiocesan core curriculum. (*See Appendix A for the courses of study for each university.*)

Course Approval Forms: To ensure that courses taken fall within the course of studies, participants must submit course approval forms to the Formation Advisor before registering for any academic courses. These forms are given to participants when they enter the program and are always available from the IPL office or the IPL website: www.usml.edu/ipl.

The participating Chicago-area theological schools include:

- University of Saint Mary of the Lake, 1000 E. Main St., Mundelein, IL 60060
- Loyola University Chicago, Institute of Pastoral Studies, 16 E. Pearson St., Chicago, IL 60611
- Catholic Theological Union, 5416 S Cornell Ave, Chicago, IL 60615

A student preparing for the vocation of Lay Ecclesial Ministry will complete the required “course of study” at one of the three approved theological schools. These courses of study were developed with the faculty and deans of each school in conjunction with the Institute for Pastoral Leadership. The set of courses of study at each school ensures that the theological foundations for Lay Ecclesial Ministry in the Archdiocese of Chicago are met and is based on the *Assumptions and Outcomes for the Intellectual Formation of the Lay Ecclesial Minister* document of the Archdiocese of Chicago. (*See Appendix B.*). In addition to the intellectual formation provided through the academic courses, each participant is also part of the common formation program through USML. Once students have completed a Master’s degree and the three-year formation program for Lay Ecclesial Ministers - including a successfully completed candidacy, a supervised ministerial practicum (if needed), and requirements for certification - they move into the final processes of calling and commissioning.

Theological Reflection

One of the essential beliefs of Christian life is the conviction that God is present in the events of everyday life. Effective ministers, therefore, will possess the ability to perceive the presence of God in their lives. Indispensable in developing this ability is the practice of theological reflection.

Spiritual Direction

Ministry is more about who one is than what one does, therefore, spiritual growth must be the goal of everyone seeking to become a pastoral minister. The road to spiritual maturity is best walked with a companion. Spiritual direction offers the opportunity to interact with an experienced mentor in the internal forum. Therefore, for the duration of their involvement in the program, participants are expected to pursue spiritual direction with a qualified director on a four to six-week basis.

Each semester spiritual directors provide the Institute for Pastoral Leadership with documentation of the student's fidelity to this commitment. While the Spiritual Director does not take part in any evaluative process in the LEM program, he or she must certify that the student has been faithful in the commitment to regular spiritual direction. This is done with the appropriate form before each Formation Advisor meeting. Participants choose their own Spiritual Director; however, each director must be Catholic and approved by the Institute for Pastoral Leadership. Spiritual Director acceptance forms will be made available to each student.

Integration and Processing

An essential component of the LEM formation experience is Integration and Processing at formation days. This is an ongoing process of integration and is incorporated into the flow of each formation day of the program by means of group work. This is part of the external forum.

Annual Pastor Recommendation

Lay Ecclesial Ministry students are members of parishes under the supervision of the local Pastor; therefore, the ongoing discernment of a student's proper Pastor is an important part of the overall discernment of each student. Each year, usually in January, the Pastor is to submit to the Institute for Pastoral Leadership, a signed recommendation form containing his assessment of the student's growth and continuation in the program. The Pastor's recommendation is in the external forum therefore, the Pastor may not also be one's Spiritual Director.

Formation Elements of the Lay Ecclesial Ministry Formation Program

The MAPS degree program seeks to develop true ministers, mature and holy women and men, who will live, work, and pray with the people they serve in ministry as collaborators with their Pastors. To help achieve this goal, a Formation Program is a required component of the MAPS degree program.

USML MAPS students who reside outside the Archdiocese of Chicago, please see Appendix E for your MAPS Formation Program. Archdiocese of Chicago Deacons, please see Appendix F.

Year I: Year of Vocational Discernment

The first year of the Formation Program is considered a year of discernment. The individual, through prayer, working with the Formation Advisor and/or the Director of the Institute together with their spiritual director and Pastor, reflects on whether s/he is being called to the vocation of ecclesial ministry. The expectations of the student in the first year and a description of the evaluation process is as follows:

Fall, Winter & Spring

- Formation Days, typically 8 Saturdays plus a Group Meeting with the Cardinal

Fall

- Opening Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to set formation goals for the year
- Student Evaluation: Director of IPL is advised by the Formation Advisor as to the student's progress regarding discernment of vocation and growth in formation

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Advisor Meeting with Formation Advisor in April to assess vocational call and progress in formation and academics
- Student Evaluation: Formation Advisor makes recommendations to the Director of IPL as to the student's discernment of vocation and progress in formation. A decision is made as to the student being admitted into the 2nd year of the program.

NOTE: *An LEM student who enrolls in the spring semester of the academic year can attend the remaining Year I formation sessions for the year. However, in the essence of continuity and community, the student will complete a full Year I formation and the annual retreat with the new cohort.*

Year II: Year of Candidacy Review

A review of each student will occur at the end of the second year of formation. The Director consults with the Formation Advisor and an Advisory Committee. The Advisory Committee is comprised of formation and academic faculty of the University, leaders of pastoral ministry, and a certified Lay Ecclesial Minister. The Advisory Committee offers their recommendation to the Director as to each student's suitability for becoming a candidate for lay ecclesial ministry and continuation in the MAPS and Formation program. The expectations of the student and the evaluation process in the second year are as follows:

Fall, Winter & Spring

- Formation Days, typically 8 Saturdays plus a Group Meeting with the Cardinal

Fall

- Annual Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to review the previous year's progress and set formation goals for the second year

- Student Evaluation: Director of IPL is advised by the Formation Advisor as to the student's progress and any areas on which the student has been asked to focus as s/he moves toward candidacy.

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Student Evaluation: In March, the Advisory Committee meets to review all 2nd year students. A report is prepared on the student in terms of his/her progress in the four areas of formation. The Advisory Committee makes a recommendation to the Director of the Institute as to each student's readiness for candidacy as a lay ecclesial minister. The Director then makes the decision as to the student being admitted to candidacy with or without conditions or not at all. That decision determines whether the student moves on to the 3rd year of the LEM-MAPS program.

Year III: On-going Assessment for Ecclesial Ministry and Certification

Fall, Winter & Spring

- Formation Days, typically 4 Saturdays that are required plus a Group Meeting with the Cardinal. Students in Year 3 have the option attend more sessions if they choose to do so.

Fall

- Opening Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to set formation and ministerial goals for the year. If there are any recommendations or conditions laid out by the Director and Advisory Committee, those are also discussed.
- Student Evaluation: Director of IPL is advised by the Formation Advisor as to student's progress and any areas on which the student has been asked to focus as s/he moves toward certification and ecclesial ministry.

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Advisor Meeting: For students who continue in the program without conditions, no official meeting is scheduled. The student may, however, request a meeting with the Formation Advisor. Any student who was permitted to continue in the program with conditions on that continuation, meets with the Formation Advisor during March.
- Student Evaluation: Any student who is in the program with conditions, is evaluated by either the Director of the Institute or the Formation Advisor as to his/her progress in the vocational and formation area with attention to the areas of concern.

Year IV & beyond: On-going assessment leading to completion of academics.

Fall, Winter & Spring

- Annual Retreat: Student is expected to arrange for a retreat of their choice for each subsequent year until completion of their academic program. The cost of the retreat is not covered by IPL.
- Formation Days, typically 4 Saturdays plus a Group Meeting with the Cardinal

Fall

- Advisor Meeting with Formation Advisor to review the previous year's progress and set the formation goals for this and any subsequent years, as applicable.

- Student Evaluation: Director of IPL is advised by the Formation Advisor as to student's progress and any areas on which the student has been asked to focus as s/he moves toward completion of the MAPS program.

Overview of Costs

LEM/Lay Formation Fee: \$425.00 per academic year

The formation fee covers access to all required or elected formation sessions that a student may attend for the entire academic year. Students who are in their third year or longer in the program and have more freedom to decide which formation sessions they choose also will pay the same amount.

Certification in Specific Ministerial Roles

Students who feel called through their gifts and talents to pursue certification in director-level roles in parishes will completed the required formations sessions and will achieve their goals through the Institute and its collaborations with the Universities of Dayton and Notre Dame and Franciscan University in Steubenville, Ohio, and their online education programs.

Students seeking certification as Pastoral Associates (PA), Director of Religions Education (DRE), Director of Adult Faith Formation (DAFF) will enroll online with either the Dayton or Notre Dame to complete required formation courses geared toward their specific concentration. Upon completion of all courses, students will receive certification in their chosen area, valid for five years and may be renewed three times before earning lifetime certification.

Students who want certification as Directors of Youth Ministry (DYM) enroll in a two-year online formation program through Franciscan University. The Institute covers an annual subscription so that students can register for the sessions for free.

Students seeking to become Lay Ecclesial Ministers also may certificated in other ministerial roles as well.

Certification as a Pastoral Associate:

- Formation Days, typically 4 Saturdays that are required plus a Group Meeting with the Cardinal.
- Workshop 1: Introduction to Annulments (offered through the Institute)
- RCIA Intensive Parts I and II (offered through the Institute)
- Workshop 2: Community Resources/Leading Ministers (offered through the Institute)
- Workshop 3: Conflict Management

Certification as a Director of Religious Education:

- Formation Days, typically 4 Saturdays that are required plus a Group Meeting with the Cardinal.
- Faith and Human Development; Introduction to Catechesis (Dayton courses)
- The Intercultural Church (Notre Dame course)
- Catechetical Methodology Workshop (offered through the Institute)
- RE Curriculum Development/Catechist Formation and Certification (offered through the Institute)

Certification as a Director of Adult Faith Formation:

- Formation Days, typically 4 Saturdays that are required plus a Group Meeting with the Cardinal.
- RCIA Intensive Parts 1 and II (offered through the Institute)

- Foundations and Vision for Adult Learning and Faith Formation; Parish as a Learning Community; Many Faces of Adult Learners and Leadership Roles and Skills for Adult Learning and Faith Formation (Dayton courses)

Certification as a Director of Youth Minister:

- Formation Days, typically 4 Saturdays that are required plus a Group Meeting with the Cardinal.
- Year 1 Workshops (9 core, 3 elective) (Franciscan University)
- Year II Workshops (10 core, 2 elective) (Franciscan University)

Advisory Committee

The Institute for Pastoral Leadership Advisory Committee reviews the human, spiritual, intellectual, and pastoral formation of students. This review includes the use of the psychological evaluation, areas of growth as defined by the student, Formation Advisor meetings, professor observations, peer observations, pastor recommendations, field education supervision, ministry practicum supervision and any other matters that pertain in the external forum to the spiritual, human, intellectual and pastoral formation of those in the MAPS program.

MAPS students bear the primary responsibility for their formation. This means that, while many opportunities for individual and group formational experiences are presented to the student, ultimately, they alone determine how deeply they will allow these experiences and opportunities to prepare them for ministry. The hope is that all students will grow in their sincere spirit of self-motivation.

Dismissal of a Student

The Director or Associate Director of the Institute for Pastoral Leadership are continually consulting regarding the academic process and aptness for ministry of all MAPS students which includes the areas of human, spiritual and pastoral growth and development and the intellectual. Any supportive evidence or concerns brought forth from the Directors'/Advisor Meetings, pastor letters, peer reports, professional comments and other gathered information in the external forum is used to assess the aptness for ministerial service of a MAPS student.

Because of the great importance of solid human, pastoral and spiritual formation, the University reserves the right to refuse to admit, or readmit, any student at any time should it be deemed necessary in the interest of the student or the MAPS program to do so. USML reserves the right to require the withdrawal of any student at any time who fails to give satisfactory evidence of academic ability, aptness for ministry, openness to formation, earnestness of purpose or active cooperation in all the requirements for acceptable scholarship and ministry preparation.

Convocation

When a student has completed his or her academic degree and accompanying formation program, s/he has the option to participate in the Convocation exercise at the University of Saint Mary of the Lake. All LEM students are eligible to participate. At Convocation, the student receives a *Certificate of Studies in Lay Ecclesial Ministry*. This certificate indicates the student has completed all LEM formation requirements and can be recommended for certification in the pastoral, catechetical, youth ministry or health care fields. Formal recognition as a Lay Ecclesial Minister occurs at the Calling Rite and by the Commissioning Letter.

Program Policies

Application Process/Eligibility

- Prayerfully discern the vocational call to Lay Ecclesial Ministry. If married, applicants must be in a canonically valid marriage prior to application.
- Possess the personal characteristics necessary for ministerial service.
- Be spiritually motivated and pursuing a lifestyle compatible with Catholic teaching, both creedal and moral.
- Be a Catholic for at least two years, ordinarily, who is in good standing with the Church.

IMPORTANT:

Anyone planning to enter the formation program in Lay Ecclesial Ministry must also complete all application procedures of the participating Catholic theological school they wish to attend. This is to be done simultaneously with, but separate from, the LEM application process. Acceptance into the LEM formation program does not imply acceptance into the theological school, and vice versa.

Application Procedure

The following documentation must be submitted to the Institute for Pastoral Leadership:

- Completed MAPS/LEM/Certification application form (this form is for all students, including Archdiocese of Chicago Deacons and those students who live outside the Archdiocese of Chicago)
- Personal statement as stipulated on application form
- An original Baptism Certificate, dated within the last 6 months, with the parish seal and the notations for the sacraments of Confirmation and Marriage (if applicable) on the back
- 3 Recommendation Forms: one from your Pastor, one from a colleague in ministry and one from a professor or someone who can attest to your academic ability for graduate work
- Official transcripts from each college or university attended, both undergraduate and graduate
- For Deacons: submission of academic and formation transcripts from the diaconate formation program
- Signed "Candidate's Release Statement" form (includes permissions to view materials, psychological information, and a photo/video release)
- Non-refundable \$75 application fee
- Ecclesial recommendation letter (for those who live outside the Archdiocese of Chicago)

Once all documents have been submitted and reviewed, if eligible, the candidate will be interviewed by the Associate Director and Program Coordinator.

After conditional acceptance to the MAPS Program, the student will receive a letter outlining the following conditions of acceptance:

- a. Successful completion of a psychological evaluation. Directions as to planning for the psychological testing are mailed to the candidate once he/she is conditionally accepted into the program. All costs of testing are split 50/50 between the student and the Institute for Pastoral Leadership. *The psychological evaluation is not a requirement for students who live outside of the Archdiocese of Chicago nor Deacons.*
- b. Submission of the signed Code of Conduct
- c. Submission of the signed Formation Covenant
- d. Submission of Course Approval Forms (for the first semester)
- e. Submission of Spiritual Director Form (after a spiritual director is selected, by October 1st)

Psychological Evaluation

A required aspect of the admission process is the psychological evaluation. This evaluation will be arranged by the student after they have been conditionally accepted into the program. Participants are administered a set of psychological instruments and are interviewed by a licensed clinical psychologist who compiles the testing/interview results into a written report kept in the participant file. The cost of testing, \$500, is shared with the applicant. The applicant's share is \$250.

Candidates will have access to their psychological report and receive a written copy directly from the psychologist who performed the evaluation. The Institute for Pastoral Leadership is not permitted to release the report to the student. For the benefit of the participant, i.e., to ensure proper interpretation of the testing results, we recommend that the written report initially be read in the presence of a licensed mental health professional. (The services of a licensed psychologist or licensed clinical social worker from the staff of the University of Saint Mary of the Lake are provided at no charge to the applicant).

Privacy of Records

The Institute for Pastoral Leadership adheres to the Family Education Rights and Privacy Act of 1974 (Buckley Amendment). This act states that the written consent of the past or present student must be obtained before allowing transcripts (for example) to be released to any person or body, and the permission is granted only for the specified reasons stated in the written consent.

Non-Disclosure of Information

Information about a student, excluding "directory information," will not be disclosed to a third party without the written consent of the student concerned, except as may be authorized or required by federal statute. However, the IPL 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 IPL will attempt to notify the student.

Attendance

The scheduled formation events are key elements of the faith development, community building and ministerial identity dimension of the Lay Ecclesial Ministry Formation Program. Upon entrance to the program students become part of a cohort group who journey together during the time of formation. It is a firm conviction of the Institute for Pastoral Leadership that we form one another. Upon entering the program, therefore, one makes a commitment to the other participants to "be there" so that sharing and peer learning can take place and community can develop. Therefore, attendance at all formation events is required and expected of all participants.

Situations may arise that result in an absence. In the case of illness or another emergency, the participant will contact the IPL at (847) 837-4550. Failure to provide timely notice of absence from formation events may result in the participant being billed for any meal/lodging costs incurred. Missed formation events must be made up.

Responsibility for completing formation requirements rests with the participant. They must keep track of any missed formation events and request information regarding opportunities for make-up. No more than two formation events from any given programming year may be missed and made-up. The IPL Director reserves the right to require participants who have missed formation events and were not able to make them up at the next regularly scheduled opportunity, to fulfill the requirement in another manner, including additional written work or project. Ministerial commitments are not deemed acceptable excuses for missing formation.

Commitments made after application/acceptance to the formation program are not deemed acceptable excuses for missing formation.

Like academic course selections, internship placements are not to be so structured as to conflict with formation requirements. If a student's work situation changes, making it difficult for her or him to fulfill the formational requirements, the Director may explore the option of a leave of absence from the program.

General Information

Email

All students are assigned a "USML" email address. All communication from the IPL will come to the student via their USML account. **Participants are expected to check their email regularly and are responsible for all information communicated through electronic mail.** For questions or problems with your USML email account, please send an email to help@usml.edu.

Microsoft Teams

Microsoft Teams is the e-learning platform used at the University of Saint Mary of the Lake. Students who are part of the University through the MAPS degree program will use this platform to access their synchronous online courses. For those students in the LEM formation program, some formation days may be offered online through Teams. You can access Teams through your online Microsoft Office 365 account. Your username and password are the same as that for your USML email address.

University Security

The University grounds are patrolled seven (7) days a week by the University Public Safety officers. The Public Safety department may be reached by calling 847-970-4815 anytime, 24 hours a day, 7 days a week. We advise everyone that they should call 911 in case of an Emergency. The security officers are notified about the individual's location automatically when a 911 call is placed on campus.

Important Contact Information for LEM Students

Security: Questions concerning Security, contact security@usml.edu or 847-970-4815

IPS MAPS or CTU MAPS: Questions concerning your IPS or CTU MAPS Course of Study – please contact your advisor at your school directly. Questions concerning your USML MAPS Course of Study, please contact Dave Retseck, at dretseck@usml.edu or (847) 837-4553.

Billing: Questions regarding Billing or Finance should be directed to the Business Office, Isamary Zamudio, the Accounts Receivable clerk, at izamudio@usml.edu or 847-970-4806.

Financial Aid: Questions regarding Financial Aid or non-Diocesan scholarships should be directed to John Lehocky, VP of Finance, at jlehocky@usml.edu or (847) 970-4810.

USML Email: Questions regarding your USML Email account should be directed to the IT department at HELP@usml.edu.

Application and Admissions Process, Course Approvals, Recommendation Forms, Spiritual

Direction Forms: Kathy Szamocki, Program Coordinator of the Institute for Pastoral Leadership, should be contacted at kszamocki@usml.edu or (847) 970-4936.

USML MAPS, Formation or Advisor Meetings, Ministerial Practicum: Dave Retseck, Associate Director of the Institute for Pastoral Leadership, should be contacted at dretseck@usml.edu or (847) 837-4553.

Important Contact Information for USML MAPS Students

USML Academic Courses: Questions concerning your Courses – please contact your professor directly. If you are unsure of the professors contact information you can find it on the USML website at <https://usml.edu/faculty-staff-directory/>.

USML Library Information: Students earning their MAPS degrees at schools other than USML can use the Feehan Memorial Library and McEssy Theological Center on campus for research and studying. Visit the library's website, <https://library.usml.edu/home> for information and special hours of operation.

USML Library Card: Questions regarding your USML library card should be directed to DeAnne Besetzny at the library at dbesetzny@usml.edu or (847) 970-4821.

USML Grades or Transcripts: Questions regarding Grades or Transcripts should be directed to Devona Sewell in the Office of the Registrar at dsewell@usml.edu or 847-970-4803.

Financial Aid

Together in God's Service Scholarship Support

LEM program participants, who reside within the Archdiocese of Chicago and intend to be called for ecclesial ministry in the Archdiocese, receive scholarship support from the Archdiocese and from the participating schools. The archdiocese pays 1/3 of the cost of each course required for the MAPS course of study. The participating school waives another 1/3, leaving the final 1/3 the responsibility of the student.

Transfer of scholarship funds to participant's school is contingent upon timely submission of:

- Course Approval Forms
- Previous semester's grade report
- Spiritual Director Documentation form
- Annual Pastor Recommendation Form

Scholarship support is offered as a way of supporting lay adults in their vocation for Lay Ecclesial Ministry in this Archdiocese.

Augustus Tolton and Oscar Romero Scholars Programs

Those scholars in the Augustus Tolton and Oscar Romero formation programs at Catholic Theological Union who plan to be recognized as Lay Ecclesial Ministers in the Archdiocese are linked directly with the LEM program. Their involvement in the program includes fulfillment of the Archdiocesan "Core Curriculum" courses, participation in designated formation days for each of the LEM program years, and a yearly group meeting with the Archbishop of Chicago.

Course approval forms and grade reports are submitted to one's respective formation program director.

Appendix A. Courses of Study

USML MAPS Degree Course of Study

| Course # | Title (Credits) |
|-----------------|--------------------------------------|
| LF 527 | Canon Law (2) |
| LF 580 | Capstone Thesis Project (1) |
| LF 575 | Catholic Social Teaching (2) |
| LF 515 | Christian Anthropology (3) |
| LF 511 | Christology (3) |
| LF 528 | Church History (3) |
| LF 519 | Ecclesiology (3) |
| LF 504 | Field Placement (2) |
| LF 520 | Foundations of Catholic Doctrine (3) |
| LF 516 | Lay Leadership of Prayer (2) |
| LF 513 | Moral Theology (3) |
| LF 502 | New Testament (3) |
| LF 507 | Old Testament (3) |
| LF 512 | Pastoral Care (2) |
| LF 532 | Sacramental Theology (3) |
| LF 517 | Spiritual Theology (2) |

TOTAL = 40 credits



INSTITUTE *of* PASTORAL STUDIES

CURRICULUM PLANNING WORKSHEET

M.A. PASTORAL STUDIES (MAPS) – General/Pastoral Associate

| | |
|----------------------------|--|
| Student: _____ | Date of Entry into IPS: _____ |
| Transferred Credits: _____ | Projected Date of Completion: _____ |

| Course No. & Title | Semester Anticipated | Semester Taken | Credits |
|--------------------|-------------------------|----------------|---------|
|--------------------|-------------------------|----------------|---------|

Writing Requirement

| | | | |
|---|--|--|---|
| IPS 400 Introduction to Graduate and Professional Writing | | | 0 |
|---|--|--|---|

Core Curriculum (24 credit hrs)

| | | | |
|---|--|--|---|
| IPS 570 Introduction to Theology and Ministry | | | 3 |
| IPS 417 Literature of Ancient Israel | | | 3 |
| IPS 416 Christian Origins: Exploration of the New Testament | | | 3 |
| IPS 531 Christian Doctrine and Its History | | | 3 |
| IPS 402 The Church and Its Mission | | | 3 |
| IPS 541 Liturgy and Christian Sacraments | | | 3 |
| IPS 553 Moral Theology and Christian Ethics | | | 3 |
| IPS 555 The Human Person and Psychological Development | | | 3 |

Elective Courses (9 credit hrs)

| | | | |
|---|--|--|---|
| Canon Law | | | |
| IPS 565 OR 564 Pastoral Leadership OR Foundations of Pastoral Care | | | 3 |
| IPS 551 or 610 Social Ethics in the Catholic Tradition OR Foundations of Social Justice | | | 3 |
| IPS 560 Liturgical Leadership | | | 3 |

Contextual Education (3 credit hrs)

| | | | |
|------------------------------------|--|--|---|
| IPS 578 Contextual Ed Preparation | | | 0 |
| IPS 579 Contextual Ed Introduction | | | 0 |
| IPS 580 Contextual Education | | | 3 |

Integration Project (0 credit hrs)

| | | | |
|-----------------------------|--|--|---|
| IPS 593 Integration Project | | | 0 |
|-----------------------------|--|--|---|



INSTITUTE *of* PASTORAL STUDIES

CURRICULUM PLANNING WORKSHEET

M.A. PASTORAL STUDIES (MAPS) - RELIGIOUS EDUCATION CONCENTRATION

| | |
|----------------------|-------------------------------|
| Student: | Date of Entry into IPS: |
| Transferred Credits: | Projected Date of Completion: |

| Course No. & Title | Semester | Semester Taken | Credits |
|--------------------|----------|----------------|---------|
|--------------------|----------|----------------|---------|

Writing Requirement

| | | | |
|---|--|--|---|
| IPS 400 Introduction to Graduate and Professional Writing | | | 0 |
|---|--|--|---|

Core Curriculum (24 credit hrs)

| | | | |
|---|--|--|---|
| IPS 570 Introduction to Theology and Ministry | | | 3 |
| IPS 417 Literature of Ancient Israel | | | 3 |
| IPS 416 Christian Origins: Exploration of the New | | | 3 |
| IPS 531 Christian Doctrine and Its History | | | 3 |
| IPS 402 The Church and Its Mission | | | 3 |
| IPS 541 Liturgy and Christian Sacraments | | | 3 |
| IPS 553 Moral Theology and Christian Ethics | | | 3 |
| IPS 555 The Human Person and Psychological | | | 3 |

2 Required Religious Education Courses (6 credit hrs)

| | | | |
|---|--|--|---|
| IPS 485 Religious Education Evangelization and Cultures | | | 3 |
| IPS 486 Principles of Religious Education | | | 3 |

One Elective Course (3 credit hrs)

| | | | |
|---|--|--|---|
| IPS 545 Foundations of Christian Spirituality | | | 3 |
|---|--|--|---|

Contextual Education (3 credit hrs)

| | | | |
|------------------------------------|--|--|---|
| IPS 578 Contextual Ed Preparation | | | 0 |
| IPS 579 Contextual Ed Introduction | | | 0 |
| IPS 580 Contextual Education | | | 3 |

Integration Project (0 credit hrs)

| | | | |
|-----------------------------|--|--|---|
| IPS 593 Integration Project | | | 0 |
|-----------------------------|--|--|---|



INSTITUTE of PASTORAL STUDIES

CURRICULUM PLANNING WORKSHEET

M.A. PASTORAL STUDIES (MAPS) - HEALTH CARE CHAPLAINCY CONCENTRATION

| | | | |
|----------------------|-------------------------------|----------------|---------|
| Student: | Date of Entry into IPS: | | |
| Transferred Credits: | Projected Date of Completion: | | |
| Course No. & Title | Semester | Semester Taken | Credits |

Writing Requirement

| | | | |
|---|--|--|---|
| IPS 400 Introduction to Graduate and Professional Writing | | | 0 |
|---|--|--|---|

Core Curriculum (24 credit hrs.)

| | | | |
|---|--|--|---|
| IPS 570 Introduction to Theology and Ministry | | | 3 |
| IPS 417 Literature of Ancient Israel | | | 3 |
| IPS 416 Christian Origins: Exploration of the New | | | 3 |
| IPS 531 Christian Doctrine and Its History | | | 3 |
| IPS 402 The Church and Its Mission | | | 3 |
| IPS 541 Liturgy and Christian Sacraments | | | 3 |
| IPS 553 Moral Theology and Christian Ethics | | | 3 |
| IPS 555 The Human Person and Psychological | | | 3 |

3 Health Care Related Courses (9 credit hrs.)

| | | | |
|--------------------------------------|--|--|---|
| IPS 404 Theologies of Suffering | | | 3 |
| IPS 564 Foundations of Pastoral Care | | | 3 |
| IPS 596 Health Care Ethics Elective* | | | 3 |

*A variety of health care ethics courses are offered through the IPS and Loyola's Neiswanger Institute for Bioethics Institute

<http://hsd.luc.edu/bioethics/>

4 Units of CPE (Upon completion of these four units, students are awarded 3 credit hrs. of Advanced Standing)

| | | | |
|---|--|--|---|
| IPS 530 Clinical Pastoral Care Registration | | | 0 |
| IPS 530 Clinical Pastoral Care Registration | | | 0 |
| IPS 530 Clinical Pastoral Care Registration | | | 0 |
| IPS 530 Clinical Pastoral Care Registration | | | 0 |

2 Health Care Related Workshops

| | | | |
|-------------------------------|--|--|---|
| IPS 560 Liturgical Leadership | | | 0 |
| | | | 0 |

Health Care Integration Project (0 credit hrs.)

| | | | |
|-----------------------------|--|--|---|
| IPS 493 Integration Project | | | 0 |
|-----------------------------|--|--|---|

Catholic Theological Union
Course of Study for Students in the MAPS Program
 48 credit hours, Emmaus or Tolton Formation, and other requirements as set out below

| | | |
|---|---------------------------------------|---------------------------|
| Name: | Date matriculated: | Student ID: |
| Religious Community (if applicable): | Academic Advisor: | |
| Telephone: | Concentration (if applicable): | |
| Email: | Date of Update: | Candidacy Granted: |

NOTES: This is the base course of study for those who wish to be employed in ministry in the Archdiocese of Chicago. These 6 Core Courses are required for all positions: B3000, B3001, D4000, E3000, W4301 & E4007. In addition, LEM's need W4019, W4205 & D4202.

| Sem. | Course # | Required first-level courses 24 credit hours | Grade | Crs |
|------|-----------------------------|---|-------|-----|
| | B3000 | Intro to Old Testament | | 3 |
| | B3001 | Intro to New Testament | | 3 |
| | C3000 | World Christianity in Intercultural & Interreligious Perspective | | 3 |
| | D4000 | Survey of Systematic Theology | | 3 |
| | E3000 | Intro to Moral Theology | | 3 |
| | MP3000 MP3001 MPC4103 | Theology and Practice of Ministry or Pastoral Ministry in Ordinary Time or Pastoral Ministry in U.S. Hispanic/Latin@ Contexts | | 3 |
| | S3000 S3001 S3002 | Introduction to the Christian Spiritual Life or Spiritual Companionship for Ministry or Spirituality and Justice | | 3 |
| | W3000 | Liturgy: Principles & Practices | | 3 |

| Sem. | Course # | Required advanced courses 7.5 credit hours | Grade | Crs |
|------|----------|---|-------|-----|
| | W4205 | Lay Leadership of Prayer & Preaching | | 3 |
| | M4211B | Ministry practicum for MAPS – includes participation in weekly theological reflection | | 3 |
| | I4000C | Portfolio Course including final conference (P/F) | | 1.5 |

| Sem. | Course # | Required workshops and conferences (P/F) | Grade | Crs |
|------|----------|--|-------|-----|
| | I3000 | Portfolio Introductory workshop | | 0 |
| | I3001 | First Portfolio conference-after the completion of 21 credit hours | | 0 |
| | M3000A | Virtus Training Workshop | | 0 |
| | M3000B | Issues in Human Sexuality Workshop | | 0 |
| | M3000C | Professional Standards Workshop | | 0 |
| | M3000D | Ministry Practicum Orientation and Interview Workshop | | 0 |

| Courses Required for LEM Designation 10.5 credit hours | | | | |
|--|----------|--|-------|-----|
| Sem. | Course # | Course title | Grade | Crs |
| | D4202 | Ecclesiology and Mariology | | 3 |
| | E4007 | Introduction to Catholic Social Teaching | | 3 |
| | W4019 | Canonical Issues in Parish Life | | 1.5 |
| | W4301 | Eucharist and Sacraments [or W4201 Eucharist and Sacramental Theology] | | 3 |

| Elective Courses for Ministerial Focus 6 credit hours | | | | |
|---|----------|--------------|-------|-----|
| Sem. | Course # | Course title | Grade | Crs |
| | | | | |
| | | | | |
| | | | | |

Appendix B. Assumptions and Outcomes for the Intellectual Formation of the Lay Ecclesial Minister

A primary goal of the Lay Ecclesial Ministry (LEM) program is to provide intellectual and spiritual formation for future lay ecclesial ministers of the Archdiocese of Chicago. As future ministers, the candidates are, first, persons of faith who seek to inform, deepen, and enrich their faith to better proclaim the gospel of Jesus and better serve those to whom they will minister. The academic aspects of LEM formation will help participants achieve an understanding and acceptance of the Church's teaching in the areas covered by the Archdiocesan Core Curriculum.⁷

Theological Subject Areas

The following pages specify the assumptions from which a professor or student approaches an individual theological subject area and the outcomes which the course should deliver to the student. It should be noted that what follows is not a listing of specific courses. Rather, it is a list of the areas which a course of studies prepared by the school of theology and ministry needs to cover in their curriculum. One school may offer a course which fulfills some of one area and part of another. The Dean certifies to the Archdiocese that the Core Curriculum is covered in the Course of Studies.

Introduction to the Old Testament – Introduction to the New Testament Elective in a Biblical Book

*(Covers both the specific subject area of the Bible, and the way biblical studies are used throughout the LEM course of studies)*⁸

Assumptions:

Scripture courses impart an understanding of Scripture as the revealed word of God and help students to be "especially attentive to the 'content and unity of the whole Scripture.'"⁹ Catholic approach to Scripture requires an understanding of bible texts as parts of a received canon which constitutes a "unity by reason of the unity of God's plan."¹⁰ Students learn the historical and literary methods of interpretation along with the traditional four senses of scripture and their value in pastoral application. Courses also impart an understanding of how the Church uses scripture, particularly in her liturgical life.¹¹ Therefore, scripture courses for the LEM program should provide the following outcomes.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above
- Appreciation of human reason as open to knowledge of God in the world and able to receive divine

⁷ Pope John Paul II wrote in his Apostolic Constitution *Fidei Depositum* that "The *Catechism of the Catholic Church* . . . is a statement of the Church's faith and of catholic doctrine, attested to or illuminated by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium . . . a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion." The universal catechism, then, offers an "organic presentation of the Catholic faith in its entirety. Joseph Cardinal Ratzinger in *Introduction to the Catechism of the Catholic Church* made the important distinction that the catechism emerges from the domain of specialist literature offering not technical knowledge but proclamation." (17) He goes on to note that "unity in fundamentals is the indispensable condition of a vital plurality." (20) Since the Catechism of the Catholic Church is the basis touchstone of Assumptions and Outcomes, it is important to make a statement about its authority and its relationship to theology. Cardinal Ratzinger put it this way: "The Catechism is not . . . a sort of super dogma . . . The individual doctrines which the Catechism presents receive no other weight than they already possess." (26)

⁸ The summary of Church/conciliar teaching is found in the Catechism (hereafter CCC) in paragraphs 101-141. As there is no subject area for fundamental theology in the Archdiocesan Core Curriculum, it is expected that the topics usually treated there (faith and reason, the credibility of the Faith, Scripture and Tradition, etc.) will be integrated into the Bible courses.

⁹ CC112

¹⁰ Ibid.

¹¹ *Dei Verbum*, 21-26. See also, Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Editrice Pontificio Instituto Biblico, 1995), Section IV, A-C.

revelation as taught by Vatican I

- Understanding of Revelation in words and deeds (*verbis et gestis*) witnessed in the Bible
- Ability to utilize Catholic approaches to Scripture employing historical-critical method with knowledge of the limits of that approach when dealing with the Bible as the revealed word of God¹²
- Respect for the Old Testament as having value and meaning independent of the New Testament, but capable of being read through the lens of "Jesus"¹³
- Understanding that, while O.T. prophecy refers to events occurring "at that time," it can also speak about the Christ event ("The economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men"¹⁴)
- Understanding of Catholic approaches to inspiration¹⁵
- Understanding and acceptance of Tradition as a dynamic and faithful "handing on" of revealed truth¹⁶
- Understanding of the interplay, in the Church, of Scripture and Tradition as presented by Trent and Vatican II

Christology¹⁷

(Covers both the specific subject area of Christology, and the way Christology is used throughout the LEM course of studies)

Assumptions:

The norm for our faith in Christ is the Church's teaching, not the scholarly but always hypothetical reconstruction of Jesus as an historical figure. Jesus Christ is risen and alive and active in the Church (Word, sacrament, pastoral care) and in human history. Because he is not dead, his person and his will are known by more than historical investigation. Jesus Christ is the Son of God incarnate, a divine person and "one of the Holy Trinity," not simply a human person in whom God dwells with special intensity, or only a "parable" of God. Jesus Christ is the one, absolute Mediator and Savior of the world, not simply one savior among many, or one incarnation of the Logos among many. Jesus Christ merited salvation for the whole human race by his sacrifice on the Cross; his saving work includes but is not limited to his teaching, example, death and resurrection. Whoever is saved, is saved by the grace won by Jesus Christ, not by some alternative means independent of Christ and his Cross.¹⁸ Christology courses for the LEM program should provide the following outcomes.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above
- Grasp of a Trinitarian theology that presents God as three distinct persons, Father, Son and Holy Spirit, who comprise one God
- Ability to articulate the relationships among the divine persons as well as the "filioque" of the Creed and the divine attributes
- Understanding the teaching, ministry and life of Jesus Christ as the fullness of revelation as understood by Vatican I and II
- Clear articulation of the virginity and divine motherhood of Mary as the Theotôkos, the role of the historical Jesus in Christology, the Hypostatic Union, and the redemptive significance of Christ's

¹² *Dei Verbum*, 12. See also Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Libreria Editrice Vaticana, ____), Section III, B

¹³ Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Libreria Editrice Vaticana, ____), Section II.B.1-3.

¹⁴ *Dei Verbum*, 15.

¹⁵ Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (Rome: Libreria Editrice Vaticana, ____), Section II.B.1-3.

¹⁶ *Dei Verbum*, 7-8.

¹⁷ CCC 422-682

¹⁸ "Theological Assumptions" in University of Saint Mary of the Lake, *The Strategic Plan* (Mundelein: University of Saint Mary of the Lake, 2008), 4-5.

incarnation, death, and resurrection

- A Catholic understanding of the entrance of sin in the world and its effect today, the justification of the sinner by grace and the destiny of the human person after death
- Awareness of the advances in Christology which have been made through the bilateral ecumenical dialogues especially with the ancient Churches of the East

Ecclesiology¹⁹

(Covers both the specific subject area of Ecclesiology, and the way Ecclesiology is used throughout the LEM course of studies)

Assumptions:

Ecclesiological understanding shapes individuals' ministerial identity. A commonly held ecclesiology contributes to greater cohesiveness and collaboration among parish staffs. The church is a saving mystery as "Jesus Christ continues his presence and work of salvation in the Church and by means of the Church, which is his body;²⁰ consequently, the Church is a saving mystery, not simply a human institution. The Catholic Church as it exists today is the Church founded by Jesus Christ, not simply a human institution that owes its origin to his disciples and their successors.²¹ The Catholic Church possesses the fullness of the means of salvation Christ entrusted to his disciples; it is not simply one among many Christian communities that are equally endowed and equipped to mediate his saving grace. The Catholic Church has a special responsibility for the restoration of Christian unity; the work of ecumenism is not optional but is required by fidelity to Christ. Membership in the Catholic Church is the ordinary way of salvation, and is therefore required for salvation (although visible membership is not an absolute necessity.²² This is not just one among many equally legitimate ways of seeking salvation, and Catholics cannot, therefore, abandon the mission *ad gentes* or reject the direct proclamation of the Gospel as "ecclesiocentric."²³ The Catholic Church has embraced interreligious dialogue as part of her evangelizing mission; this, too, is not optional. The Catholic Church is the seed, sacrament, and instrument of God's kingdom; action on behalf of justice and peace is a constitutive dimension of the preaching of the Gospel. Ecclesiology courses for the LEM program should provide the following outcomes.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above
- Understanding of the Church as the People of God and the Body of Christ, as well as other images of Church
- Ability to discuss the role of the Church in the conservation and transmission of the Faith
- Knowledge of the distinguishing marks of the church
- Understanding of the place of the Magisterium in church life
- Understanding of Episcopal collegiality and its relation to papal authority
- Grasp of the Vatican II teaching that the Church of Christ subsists in the Catholic Church and of the Catholic Church's relationship to other Christian communities, to non-Christian communities of faith, and to non-believers.

Sacramental Theology²⁴

(Covers both the specific subject area of Sacramental Theology, and the way Sacramental Theology is used throughout the LEM course of studies)

¹⁹ CCC 748-975

²⁰ Congregation for the Doctrine of the Faith, *Dominus Iesus: On the Unicity and Universality of Jesus Christ and the Church* (Rome, Libreria Editrice Vaticana, 2000),

²¹ See Adelbert Denauz, "Did Jesus Found the Church?" *Louvain Studies* 21 (1996) 25-45

²² LG #14, 16-17

²³ See Redemptoris Missio #11 (December 7, 1990.)

²⁴ CCC 1076-1690

Assumptions:

The truth of *lex orandi, lex credendi* is not inconsequential in the life of the Church—as we pray, so we believe.²⁵ Therefore, a clear understanding of the nature and proper celebration of the sacraments is essential for pastoral ministers. “The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord’s body and blood.”²⁶ Among the ways Christ is present in the Church, preeminent and unique is his presence in the Eucharist. But Christ is also truly present in His Word, in the Church’s public prayer, in the poor, in the person of the ordained minister and in the sacraments of which he is the author.²⁷ Sacramental theology courses for the LEM program should provide the following outcomes.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above
- Appreciation of liturgy as the primary expression of the nature of the Church, an expression which is enculturated
- Understanding of magisterial norms regarding liturgical celebration of sacraments and the proper roles of liturgical ministers and assembly
- Comprehending the meaning of sacramentality; the sacramental nature of all creation; the unique sacramental character of each of the seven sacraments
- Understanding of the doctrine of real presence, the development of the term “transubstantiation,” and the teaching that the real and substantial presence of Christ in the Eucharist endures as long as the Eucharistic species subsist
- Comprehending the history and propriety of offering the Eucharist the cult of adoration, both during the Mass and outside of it²⁸
- Ability to articulate the notions of sacramental efficacy expressed in “ex opere operato” vs. “ex opere operantis,” and understanding of the sacraments as causes of grace
- Ability to articulate how each sacrament is an expression of the Church and a sacrament of Christ and the notion that sacraments as celebrated by “the whole community, the Body of Christ united with its Head”²⁹
- Familiarity with the sacramental rites of the Catholic Church

Church History

(Covers both the specific subject area of Church History, and the way historical studies are used throughout the LEM course of studies).

Assumptions:

The study of Church History involves an attempt to understand the work of persons bearing witness to Christ Jesus, who by their words and deeds have brought about the present religious situation in which we find ourselves. The study of Church History needs to be done with an appreciation of how the faith of people and the teaching of the Church in any particular era guided their discussions and decisions. The study of Church History also should help students perceive the moments of grace in different historical eras when the Holy Spirit played a providential role in times of crises and the moments of sinfulness when errors by human beings undermined the mission of Christ’s Church. Church History courses for the LEM program should provide the following outcomes.

Outcomes:

²⁵ This consecrated Latin phrase originates with Prosper of Aquitaine and is properly translated “the law of prayer establishes the law of belief.”

²⁶ CCC 1382

²⁷ CCC 1373

²⁸ CCC 1378

²⁹ CCC 1140

- Development of historical consciousness that can help students respond to the present and future needs of the Church, i.e., an ability to assemble, arrange, and interpret in a coherent narrative the story of the Church in any particular era
- Awareness of how historical methodology differs from theological methodology.
- Development of a thorough knowledge of the history of the Church
- Development of an understanding of the appropriate sources to use in the study of Church History
- Understanding of how Church history can be used as a creative resource for contemporary Christian life and ongoing renewal
- Ability to relate history of the church with salvation history
- Ability to relate church history to contemporary apologetics

Catholic Moral Theology³⁰

(Covers the theological subject areas of Catholic Moral Theology and Catholic Social Teaching/Social Ethics as well as how moral theology is used throughout the LEM course of studies especially in the ministerial subject areas of Pastoral Care, Human Psychology and Faith Development)

Assumptions:

In the area of fundamental moral theology, there are basic presuppositions from theological anthropology necessary for a proper understanding of human moral behavior. Because all human persons share a common dignity and nature, origin and goal, it is possible to apply the same moral principles to all peoples at all times. Though understanding of the human person develops, morality does not change according to cultural and/or historical situations. What has been revealed by Christ sheds light on and confirms what can be known about human moral behavior through reason. The moral behavior of every Catholic finds its inspiration in the universal call to holiness and is essentially supported by prayer and participation in the sacramental life of the Church.³¹

There are also ecclesiological presuppositions, such as that the Magisterium of the Church possesses the authority to judge in matters of faith and morals.³² This includes specific precepts of the natural law.³³ The Magisterium holds a unique and privileged position and cannot be considered simply as one of many voices expressing moral opinions. Catholics are to follow the teachings of the Magisterium with “religious docility of spirit.”³⁴ Certain methodologies for resolving one’s conscience have been judged to fall short of the fullness of the Catholic tradition. Approaches, like the *teleological ethical theories*,³⁵ which maintain that it is never possible to formulate moral absolutes (behaviors which are objectively evil in every circumstance and in every culture), lie outside the Catholic tradition.³⁶ Courses in Fundamental Moral Theology/Human Sexuality and Health Care/Catholic Social Doctrine for the LEM program should provide the following outcomes.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above and of those below as presented in *Gaudium et Spes* and other sources used in part three of the *Catechism of the*

³⁰ CCC 1700-2557

³¹ CCC 2030

³² CCC 2032

³³ CCC 1954-1960

³⁴ CCC2034

³⁵“This ‘teleologism’, as a method for discovering the moral norm, can thus be called — according to terminology and approaches imported from different currents of thought — ‘consequentialism’ or ‘proportionalism’. The former claims to draw the criteria of the rightness of a given way of acting solely from a calculation of foreseeable consequences deriving from a given choice. The latter, by weighing the various values and goods being sought, focuses rather on the proportion acknowledged between the good and bad effects of that choice, with a view to the “greater good” or “lesser evil” actually possible in a particular situation.” See John Paul II, *Veritatis Splendor*, no. 75.

³⁶ Ibid 76

*Catholic Church.*³⁷

- Understanding of the principles of Catholic anthropology fundamental for Catholic moral teaching: the human person made in the image of God; a proper understanding of freedom; our vocation to communion with God; the relational nature of the person, etc.
- Development of the ability to judge human acts based on their object, intention, and circumstances; understand the role of conscience in acting, the reality of erroneous conscience and the role and competence of the Magisterium in moral teaching and moral action.
- Ability to discuss Catholic understanding of the virtues, sin, the natural and new law, grace, and the call to holiness.
- Understanding of the nature of grace as God's gift and as participation in the life of God.
- The role of grace and its effect in the life of believers, empowering them to live the moral life; calling them to Beatitude and to being configured to Christ.

N.B. To the extent that a course in the subject area of Catholic Moral Theology touches upon the areas of human sexuality and health care ethics, the following additional outcomes should be included.

Special Moral Outcomes:

- *Understanding of basic anthropological presuppositions such as the creation of male and female as part of the Divine plan, the complementarity, without subordination, of both sexes, the uniqueness of the bond established between a man and a woman in marriage, the two-fold significance of the conjugal act (unitive and procreative)³⁸, the understanding that a child is a gift and the fruit of love between spouses³⁹, human sexuality as part of the Divine plan possessing a dignity and purpose that cannot be altered or changed.*
- *Appreciation that "Sexuality is not purely biological; rather it concerns the intimate nucleus of the person;"²⁵ that through the body and sexuality human beings are capable of expressing love as self-giving and discover their true selves;²⁶ that sexuality is not disconnected from the person and that all questions of sexuality are questions about the human person.*
- *Comprehending the virtue of chastity as the successful integration of sexuality within the person, creating a harmony and unity of the person in his or her spiritual and bodily being; that, though difficult, such integration is possible; and that chastity makes possible the gift of self and thus is necessary for friendship and marriage.*
- *Understanding that in the arena of human sexuality, certain actions never contribute to the good of the person and reflect a certain disorder caused by sin; that such actions include masturbation, fornication, and same sex intercourse; that married couples violate the meaning of the conjugal act when they use artificial birth control or sterilization to avoid children or in vitro fertilization to bring a child into being.*
- *Appreciation that the fact of the Incarnation indicates the sacredness of human life and that Catholic moral theology affirms the need to treat the body with respect and to promote the spiritual, physical, and psychological health of the person.*
- *Understanding that the Catholic approach to medical issues is holistic and respects both the spiritual and physical realities of human existence; that life is sacred from conception until natural death; that direct attacks on the human being, whether at the earliest stages of life or near the end, are always prohibited.*
- *Understanding that the Church's teaching against abortion and euthanasia and its opposition to embryonic stem cell research and cloning flows from the foundational conviction of the sacredness of all life.*

³⁷ See *The Companion to the Catechism of the Catholic Church*, Part III (San Francisco, Ignatius Press, 1994).

³⁸ CCC 2369

³⁹ CCC 2378

- *Understanding of the moral guidance offered by the church in regard to end of life issues and what constitutes ordinary and extraordinary treatment.*

Catholic Social Teaching (Social Ethics)

(Covers both the specific subject area of Catholic Social Teaching, and the way Catholic Social Teaching is used throughout the LEM course of studies)

Assumptions:

Over the last one hundred years the Church has developed a systematic body of teaching on questions of economics and political life. The principles for this doctrine flow from the relational nature of the human person and the natural inclination to live in society. The establishment of societies and cooperation among human beings in economics is not a social construct but inherent in the very nature of the human person. The solidarity of the human race is at the very center of the social teaching of the Church.

Outcomes:

- Understanding and acceptance of the basic assumptions presented above.
- Comprehending that the family is the basic building block of society and that all other institutions ought to serve and promote the well-being of the family.
- Understanding that the principle of subsidiarity encourages assistance to smaller social units when necessary and prohibits excessive intervention by higher orders of society.
- Development of the conviction that everyone within a society, especially those active in political life, should strive to promote the common good which is "the sum total of social conditions which allow people...to reach their fulfillment more fully and more easily;"²⁷ that commitment to the common good and solidarity opposes excessive individualism and gives priority to persons over material goods.
- Understanding that Catholics are obligated to work for a more human society and to meet the material needs of the human person; that special concern and love for the poor has a unique position in responding to social issues; that the rights to food, clothing, shelter, health care, education, participation in political life and cultural activities contribute to the common good.
- Possession of a working understanding of the seven pillars of Catholic Social Thought:
 1. Life and Dignity of the Human Person
 2. Call to Family, Community and Participation
 3. Rights and Responsibilities
 4. Option for the Poor and Vulnerable
 5. The Dignity of Work and the Rights of Workers
 6. Solidarity
 7. Care for God's Creation

Liturgical Theology

(Covers both the specific subject area of Liturgical Theology, and the way Liturgical Theology is used throughout the LEM course of studies)

Assumptions:

This subject area envisions a course or courses which provide a view of the liturgy in the context of Christian life and doctrine. The Mass, the Sacraments, the Liturgy of the Hours as well as prayer services and devotional practices all must find their ground in the paschal mystery. The rites should be studied liturgically, theologically and spiritually. Liturgical Theory courses for the LEM program should provide the following outcomes:

Outcomes:

- Understanding and acceptance of the basic assumptions presented above.
- Understanding the guidelines presented in the General Instruction on the Roman Missal, Roman

Ritual and Liturgy of the Hours

- Understand the principal of the diversity of roles in the liturgical celebration
- Understanding of the proper link between liturgy and catechesis.
- Familiarity with the process of the RCIA.
- Understand the way in which the liturgy gives the Body of Christ voice in worship

Spirituality and Prayer

(Covers both the specific subject area of Spirituality and Prayer, and the way Spirituality and Prayer is used throughout the LEM course of studies)

Assumptions:

- That the Christian mystery, the revelation of God in the person of Jesus, which is the object of faith, is the basis for our prayer, the privileged expression of which is the *Our Father*, and it represents the object of our supplication, our praise and our intercession.⁴⁰
- That Christian prayer is at its root, a vital and personal relationship with the living and true God.⁴¹
- That prayer is a gift of God, not a human work. It emerges from the covenant which God established with humankind in Christ. Prayer is communion, originating in baptism, confirmation and sustained in the Eucharist and the life of charity in the Church.⁴²
- That while there are various methods of prayer, the focus of Christian spirituality is not on method, but humble reception of God's offer of himself.
- That while techniques from other world religions, such as quieting the mind, etc., can be useful preparations for prayer, these techniques are not themselves what Christians understand as prayer nor are they a substitution for prayer.
- That while some useful insights can be gained from non-Christian spiritualities about aspects of the inner life, the philosophies and worldviews which support these spiritualities may be at odds with Christianity, and therefore cannot be employed by Christians.⁴³

Outcomes:

- Basic understanding of the Christian notion of holiness.
- Biblical foundations of prayer and spirituality especially the Psalms and their role in the Christian life
- Study of the various schools of spirituality in the Catholic Church
- Appreciation for the genre of autobiography in spiritual theology
- Awareness of the distinct practices such *Lectio Divina*, and approaches used by saints such as Francis, Ignatius, Dominic, Theresa of Avila, Theresa of Lisieux.
- Awareness of the different forms of prayer, adoration, petition, intercession, thanksgiving, praise as well as expressions of prayer.

Ministerial Subject Areas

(Covers the subject areas of Pastoral Care/Parish Skills, Lay Leadership in Prayer, Canon Law, Human Psychology and Faith Development, Principals of Religious Education, Learning and Curriculum Development, and Evangelization, Catechesis and Culture).

General Area Assumptions:

Courses and practice in pastoral theology and ministry will prepare the candidate to bring to each situation

⁴⁰ CCC, 4.

⁴¹ CCC 2558

⁴² CCC 2565

⁴³ See *Jesus Christ, the Bearer of the Water of Life: A Christian Reflection on the "New Age."* (Rome: Libreria Editrice Vaticana, 2003).

an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry. For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

General Area Outcomes:

- Understanding of the various dimensions of pastoral situations, individual and group—and ability to act from this understanding.
- Ability to bring the Tradition to bear on pastoral situations in guiding background, word, action, and in self-evaluation, growing in sensitivity to the movement of God in life situations
- Understanding of the theological implications of ministerial words and actions
- Understanding that an ecclesial minister works in the name of the church, not in the name of the minister.
- Ability to understand and act according to ministerial ethical guidelines
- Appreciating the personal ministerial strengths and limits which affect an individual's ministry
- Ability to discuss any ministerial situation in all of its dimensions, including, most importantly, its various theological dimensions and implications
- Growth and development in theologically based practice (practical theology)

Pastoral Care/Parish Skills

Assumptions:

Courses and practice in pastoral theology and ministry, such as Pastoral Care and Parish Skills, will prepare the candidate to bring to each situation an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry. For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

Outcomes:

- Understanding of different leadership styles and awareness of one's own.
- Ability to work collaboratively as part of a pastoral team.
- Ability to manage budgets and do long-range planning.
- Awareness of "boundary" issues in ministerial settings and relationships.
- Understand the difference between pastoral care and professional forms of psychotherapy
- Learn when to refer to other professionals as part of pastoral care
- Ability to recruit, train and motivate volunteers.
- Ability to communicate effectively, both privately and in public settings.
- Ability to maintain professional balance between personal and ministerial commitments.
- Desire to lead people to conversion and new life in Christ (zeal and pastoral charity).

Lay Leadership in Prayer

Assumptions:

Courses and practice in pastoral theology and ministry, such as Lay Preaching and Presiding, will prepare the candidate to bring to each situation an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry. For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

Outcomes:

- Ability to compose prayer services, including selection of scripture texts and music, for various pastoral situations and consistent with Catholic faith.
- Ability to preside prayerfully and with grace at prayer services for various pastoral situations.
- Ability to offer reflection on scripture where pastorally appropriate.
- Sensitivity to the multi-cultural dimension of the Archdiocese of Chicago and ability to design liturgical celebrations that are respectful and inclusive of various cultures.
- Knowing and understanding the rites in which you will be asked to participate.
- Ability to apply Liturgical Theology in Ministerial Practice

Canon Law

Assumptions:

This subject area should be taught with the assumption that church law is grounded in the theology and ecclesiology of the Catholic Church. This includes the belief that the authority to make laws comes from Christ as part of the pastoral office (the office of governance). Governance is related to the apostolic office. Jurisdiction is exercised by bishops and priest by virtue of their ordination and the office they have received and that Christ's Faithful can share in the governance through consultation and expertise.⁴⁴ Canon law contains several different kinds of law: divine positive law, natural law, and ecclesiastical law. Interpretation of canon law must recognize these different origins of specific laws.

Outcomes

- A general overview of canon law as needed for lay ecclesial ministry
- A basic understanding of the methodology of canon law as a discipline
- An understanding of how church law is made, interpreted and the occasions when it may be dispensed
- An understanding of the relationship of jurisdiction to domicile, to juridic and moral persons and the subjects of law
- Awareness of ecclesiastical offices
- An understanding of the hierarchical constitution of the Church with attention to the universal, diocesan, and parochial levels of organization
- More intensive study of the teaching, sanctifying and governing offices, especially as relates to parishes/schools, the sacraments/divine worship, and the administration of temporal goods.
- An introduction to sanctions in the Church
- An introduction to the relationship between canon and civil law with special emphasis on compliance issues.

⁴⁴ See Book Two of the *Code of Canon Law* (1983).

- Knowledge of canons related to the sacraments of initiation, of the rights and responsibilities of the faithful
- Knowledge of the canons related to marriage, including preparation for the sacrament, requirements for valid celebration and the issues around nullity.
- Understanding the internal organization of a parish, its relationship to the diocese and the authority of the pastor.
- Understanding shared ministry in the Church
- Knowledge of the requirements for stewardship of the temporal goods of the Church
- Awareness of the issues involved in different groups (recognized and unrecognized) using parish facilities
- Understanding the difference between required, recommended and personal preference
- Understanding the difference between consent, consultation, and good management
- Understanding the difference between authority and persuasion
- An understanding of who may give authoritative decisions vs. canonical advice and counsel

Field Placement

Assumptions:

This course challenges participants to practice and apply pastoral theology by engaging in ministerial experiences at locations of their choice. Students will prepare to enter pastoral situations with an in-depth Catholic perspective from the human, spiritual, intellectual, and pastoral pillars of formation. Students will be taught to approach such situations with a perspective consistent with the Church's teachings and wisdom. They will learn how to make connections between Church teaching and practical ministry through ministerial work they and be comfortable asking questions as they journey through the process.

Outcomes

- Display ability to take direction and supervision from a pastor or ministry supervisor.
- Develop awareness of ministerial talents and their limitations in ministry.
- Develop communication skills to speak and write effectively to communicate the theology being learned and the personal experience from ministerial work.
- Remain faithful and consistent with sharing the Church's teachings, rooted in Revelation through Scripture, Tradition, and the Magisterium.
- Making informed and wise decisions and building leadership skills.
- Persevering in prayer, study, and ministerial work without complaining.
- Maintaining balanced and mature relationships with others with fellow students and ministerial sites.
- Acknowledging the diversity in Christ's Body, the Church, and committing to understanding and dialoguing with members to meet them where they are at in their faith journeys.
- Demonstrate the desire to spread the Catholic faith, especially by accompanying and forming missionary disciples.

Forms Provided by IPL

The following forms can be found on the Institute for Pastoral Leadership webpage for the Field Placement course:

- Field Placement Requirements
- Basic Site Information Sheet
- Supervisor Role and Responsibilities
- Final Evaluation form

Human Psychology and Faith Development

Assumptions:

Courses and practice in pastoral theology and ministry, such as Human Psychology and Faith Development, will prepare the candidate to bring to each situation an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry. For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

Outcomes:

- Name and describe the theories of major figures in human development as well as their critiques.
- Describe the major stages of human growth and development
- Understand and apply the interrelationship of the above in the faith and moral development as they apply to catechesis and youth ministry
- Consider the implications of these theories for the teaching of the Catholic faith to people of all ages
- Acknowledge the presence of these theories in their own personal faith journey
- Know and integrate how the Church understands human psychology, faith, and moral development.

Principals of Religious Education, Learning and Curriculum Development

Assumptions:

Courses and practice in pastoral theology and ministry, such as Principals of Religious Education, Learning and Curriculum Development, will prepare the candidate to bring to each situation an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry. For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

Outcomes:

- Understanding of the psychological, philosophical, and historical developments of religious education and contemporary learning theories
- Ability to implement the current theoretical and practical elements of curriculum planning, design, and application to religious education today
- Ability to assess the effectiveness of the application of these theories to their respective programs
- Familiarity and use of the updated resources for catechesis, especially the documents of the Church
- Appropriate the catechetical ministry as an incarnational expression of the evangelizing mission of the Church.

Evangelization, Catechesis and Culture

Assumptions:

Courses and practice in pastoral theology and ministry, such as Evangelization, Catechesis and Culture, will prepare the candidate to bring to each situation an in-depth Catholic perspective on the human, cultural/contextual, and theological dimensions. The candidate will approach such situations with a point of view which is consistent with and expressive of the practice and wisdom of the Church. The ability to make connections between Church teaching and practical ministry is essential for the person who would engage in ministry in the name of the Church. (Every aspect of Church teaching leads to specific ways of involvement with ministry.) For instance, there are Christological, ecclesiological, eschatological, moral dimensions to each situation and ministerial action.) One must be able to discern appropriate action and realize what is consistent with the Church's life and what is at variance. The ability to make the connections between teaching and practice is a requirement for ecclesial ministry.

Outcomes:

- Know and articulate the concepts of culture, mission and inculturation in their interrelation with evangelization and catechetical process
- Identify and apply such interrelation to their concrete multicultural catechetical setting
- See Jesus as the model teacher who integrated the holistic human process in revealing the Father and the plan of salvation
- Keep updated on the theological development of the interrelation between culture and evangelization and catechesis and be able to apply all this in secular culture.
- Embrace the necessity of transformation of all cultures
- Awareness that evangelization and catechesis also includes an apologetic dimension.

Questions regarding the Assumptions and Outcomes Document should be addressed to:

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Mundelein, IL 60060

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Appendix C. Code of Conduct for Church Personnel

As someone who ministers to young people and/or vulnerable adults, I will maintain a professional role and be mindful of the trust and power I possess as a minister to young people and vulnerable adults.

To achieve this, I **WILL NOT**:

- Touch a minor or vulnerable adult in a sexual way or other inappropriate manner.
- Be alone with a minor or vulnerable adult in a residence, rectory, sleeping facility, or any other closed room.
- Share a bed with a minor or vulnerable adult.
- Take an overnight trip alone with a minor or vulnerable adult.
- Acquire, possess or distribute pornographic images of minors under the age of 18.
- Introduce sexually explicit or pornographic topics, vocabulary, music, recordings, films, games, websites, computer software or entertainment to a minor or vulnerable adult.
- Provide alcohol, cigarettes or controlled substances to a minor or vulnerable adult.
- Use, possess, or be under the influence of illegal drugs.
- Use alcohol when engaged in ministering to a minor or vulnerable adult.
- Engage in physical discipline for behavior management of minors or vulnerable adults.
- Humiliate, ridicule, bully, or degrade another person.

Measures to Aid Observance of the Code of Conduct

To help me keep the promises in the Code, I **WILL**:

- Report any suspected child abuse or abuse of a vulnerable adult to the proper authorities.
- Avoid physical contact when alone with a minor or vulnerable adult. Physical contact with minors or vulnerable adults can be misconstrued, especially in private settings. Avoid overnight stays with a minor or vulnerable adult unless there is another adult present in a supervisory role.
- Avoid providing overnight accommodations for minors or vulnerable adults in private residences or rectories.
- Avoid driving alone in a vehicle with a minor or vulnerable adult.
- Have more than 1 child and at least 2 adults present when using one's own home for youth work.
- Assume the full burden for setting and maintaining clear, appropriate physical and emotional boundaries in all ministerial relationships.
- Refrain from giving expensive or inappropriate gifts to a minor or vulnerable adult.
- Avoid meeting privately with minors or vulnerable adults in rooms, offices, or similar areas where there is no window or where the door cannot remain open. If one-on-one pastoral care of a minor or vulnerable adult is needed (e.g. Sacrament of Reconciliation) avoid meeting in isolated locations.
- Exercise caution in communicating through e-mails or the Internet. Only share work/ministry related e-mail addresses with minors and vulnerable adults. Do not participate in chat rooms with minors or vulnerable adults.
- Ensure that all activities (extra-curricular, catechetical, youth ministry, scouting, athletics etc.) for which you are responsible have been approved in advance by the appropriate administrator.
- Have an adequate number of adults present at events. A minimum of 2 adults in supervisory roles must always be present during activities for minors and vulnerable adults.
- Release young people only to parents or guardians, unless the parent or guardian has provided permission allowing release to another adult.
- Avoid taking minors and vulnerable adults away from the parish, school, or agency for field trips, etc. without another adult present in a supervisory role. Obtain written parental/guardian permission before such activities. Permission slips should include the type, locations, dates, and times of the activity and emergency contact numbers.

Practical Suggestions

These are some practical suggestions for identifying permissible and impermissible conduct.

Conduct that May Be Permissible

Appropriate affection between Church personnel and minors and vulnerable adults constitutes a positive part of Church life and ministry. Nonetheless, any touching can be misunderstood and must be considered with great discretion. Depending on the circumstances, the following forms of affection are customarily (but not always) regarded as appropriate.

- Verbal praise
- Handshakes
- "High-fives"
- Pats on the shoulder or back
- Hugs (brief)
- Holding hands while walking with small children
- Sitting beside small children
- Kneeling or bending down for hugs from small children
- Holding hands during prayer
- Pats on the head when culturally appropriate

Conduct that is Not Permissible

Some forms of physical affection have been used by adults to initiate inappropriate contact with minors. To maintain the safest possible environment for minors and vulnerable adults, the following are examples of affection that are **NOT TO BE USED**:

- Inappropriate or lengthy embraces
- Kisses on the mouth
- Holding minors over four years old on the lap
- Touching buttocks, chest, legs or genital areas
- Showing affection in isolated areas such as bedrooms, closets, staff-only areas or other private rooms
- Wrestling or tickling minors or vulnerable adults
- Piggyback rides
- Any type of massage given by minor to adult, or by adult to minor.
- Any form of unwanted affection
- Compliments that relate to physique or body development

Revised Feb. 2015

Appendix D. Formation Covenant

"Lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly." Code of Canon Law 231

"Effective formation methods address the whole person: emotions, imagination, will, heart, and mind. It is the whole person who ministers, so the whole person is the proper subject of formation." Co-Workers in the Vineyard of the Lord, p. 33

Purpose of the Covenant: To clarify for participants the expectations of the LEM formational component and the USML MAPS program, if applicable, and to receive from the participants their commitment to grow in areas of human, spiritual, intellectual, and pastoral development through the three-year formation process.

Handbooks: The LEM Handbook is provided to all participants as a way of communicating the various elements of the formation process as well as the expectations of the Institute for Pastoral Leadership. The MAPS Academic Handbook is provided to those students pursuing their degree at USML, either on-site or online.

- By signing this document, the student is verifying that s/he has read the LEM Handbook and the USML MAPS Academic Handbook, if applicable, and will commit to the expectations contained therein.

Preparation for Ministry Formation: To benefit from formation as a pastoral minister, personal responsibility and action are required.

- I will enter into continued growth spiritually by committing myself to a regular prayer life, weekly participation in the Liturgy of the Church, and regular participation in the Sacraments as prescribed by Church norms.
- For LEM students only: I will participate in regular meetings, every 4 to 6 weeks, with my spiritual director.
- As an adult learner, I will be present at the appointed times for scheduled classes as well as for formation days. I will be prepared for all assignments, written or read, which may be required prior to class or the formation day.
- As an adult learner, I will assume all responsibility for academics and formation. It is my responsibility to speak with the faculty person regarding late or incomplete assignments and any absences from class. I understand that no more than two class sessions may be missed in any given semester. I will complete all make-up work for classes and formation days that are missed in a timely manner according to Institute directives.
- I will be an attentive listener and active, thoughtful participant in all courses and formation days. Recognizing that my responsibility to exercise personal discipline in class participation is a sign of human growth and formation, I will avoid monopolizing small group discussions. I will refrain from fixing or correcting my fellow students, unless I am asked for advice or for my opinion about a situation. I will focus on how the points in the discussion may help me in my ministry, in my faith life, etc. I will resist the temptation to address or talk about how others should apply the information.

Participation and Relationships: It is necessary for those in ministry to be aware that working with others requires self-knowledge, a sense of how we affect others, the ability to communicate clearly and the capacity to respectfully engage people with differing points of view.

- I commit myself to growing in self-knowledge through personal observation and through listening to feedback given by the Institute Director and Associate Directors, faculty, and fellow students. As an adult who has entered a program of ministry formation, I will support others in a spirit of openness and mutual respect.
- I will be respectful of all those I meet in the LEM formation program and/or in my courses. In a particular way, I will be respectful in my exchanges with those who may have views that are different than mine or differing expressions of faith and devotion.
- In sharing my thoughts, I will be attentive to using “I” statements rather than speaking in generalities such as “everyone knows” or “they all...” or making “you” statements. This is a mark of maturity both as a human person and intellectually. It will also be very important in our relationships with those we serve in pastoral ministry.
- Out of respect, I will maintain the confidences of my cohort as well as other members of the program; refraining from discussing personal matters that may arise within class or on formation days with those outside the program.

Catholic Pastoral Identity: As someone who is preparing to represent the Church to those we serve, it is important that we develop a critical sense of our identity as a pastoral minister.

- I will be faithful to the Great Tradition of the Catholic Church in all things creedal, cultic, and moral; careful to avoid presenting my personal feelings or opinions as if they were part of the Tradition or a justified alternative to the Tradition.

Appendix E. Formation Program for Students Who Reside Outside the Archdiocese of Chicago.

Year I:

Fall, Winter & Spring

- Formation Days, typically 4 Saturdays

Fall

- Opening Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to set formation goals for the year

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Advisor Meeting with Formation Advisor in April to assess progress in formation as well as academics

Year II:

Fall, Winter & Spring

- Formation Days, typically 4 Saturdays

Fall

- Annual Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to review the previous year's progress and set the formation goals for their second year

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Advisor Meeting with Formation Advisor in April to review the progress made during the year academically as well as in formation for ministry.

Year III:

Fall, Winter & Spring

- Formation Days, typically 4 Saturdays

Fall

- Annual Retreat, usually held at the end of August
- Advisor Meeting with Formation Advisor to set formation and ministerial goals for the year.

Winter

- Group Advisor Meeting: students at each school (USML, IPS, CTU) meet with Formation Advisor

Spring

- Advisor Meeting with Formation Advisor in April to assess development in the academic and formation areas.

Year IV to Completion of Academics:

Fall, Winter & Spring

- Annual Retreat: Student is expected to arrange for a retreat of their choice for each subsequent year until completion of their academic program.
- Formation Days, typically 3 Saturdays

Fall

- Advisor Meeting with Formation Advisor to review the previous year's progress and set the formation goals for this and any subsequent years, as applicable.

Spring

- Advisor Meeting (optional): Student may request a meeting with the Formation Advisor if they so wish to discuss the completion of their program, graduation, etc.

The Formation Advisor reviews the human, spiritual, intellectual, and pastoral formation of students. This review includes the use of the psychological evaluation, areas of growth as defined by the student, Formation Advisor meetings, professor observations, peer observations, pastor recommendations, field education supervision, ministry practicum supervision and any other matters that pertain in the external forum to the spiritual, human, intellectual and pastoral formation of those in the MAPS program.

MAPS students bear the primary responsibility for their formation. This means that, while many opportunities for individual and group formational experiences are presented to the student, ultimately, they alone determine how deeply they will allow these experiences and opportunities to prepare them for ministry. The hope is that all students will grow in their sincere spirit of self-motivation.

Appendix F. Formation Program for Archdiocese of Chicago Deacons

Year I:

- Annual Retreat of his choosing
- Meeting with Spiritual Director every 4-6 weeks

Year II:

- Annual Retreat of his choosing
- Meeting with Spiritual Director every 4-6 weeks

Year III:

- Annual Retreat of his choosing
- Meeting with Spiritual Director every 4-6 weeks

Year IV to Completion of Academics:

- Annual Retreat of his choosing
- Meeting with Spiritual Director every 4-6 weeks

Appendix G. Campus Map

