

DIOCESE OF LANSING

# Lay Ministry Formation Program

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Bulletin and Forms



10/6/2015

An outline of the requirements for those enrolled in Lay Ministry Formation for leadership and service within the Diocese of Lansing.



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## Ministry Formation Program

Ministry Formation enables lay ministry leaders to effectively “transmit the Gospel to those who desire to entrust themselves to Jesus Christ”<sup>1</sup>. The Code of Canon Law makes clear the necessity of “appropriate formation” for those “lay persons who permanently or temporarily devote themselves to special service of the Church”.<sup>2</sup> Earlier in the code, Canon 229 states that lay persons, in fact, have a right to acquire knowledge of Christian doctrine appropriate to the capacity and condition of each in order for them to be able to live according to this doctrine...<sup>3</sup> The Diocese of Lansing has long partnered with those lay persons who have responded to a call to lay ecclesial ministry, by providing a program and tools which will strengthen ministerial identity and enhance ministerial skills.

For the last several years, the diocesan ministry formation program has primarily focused on the intellectual formation of lay persons who currently serve in leadership roles or those who are discerning a vocation to lay ecclesial ministry. Although many good opportunities for spiritual and pastoral formation have happened, they have not been provided in a consistent and predictable manner. In order to properly recognize the formation of lay ministers through Ministry Certification<sup>4</sup>, all aspects of formation need to be clearly defined and tracked.

Taking our cue from the USCCB in their 2005 document entitled, *Co-Workers in the Vineyard of the Lord*, we seek to provide, through the Ministry Formation Program (MFP), a well-rounded and balanced formation experience which encompasses four pillars of formation: human, spiritual, intellectual and pastoral.<sup>5</sup>

### Ministry Formation Goals

The Ministry Formation Program (MFP) fulfills the following goals:

- Foster an environment of collaboration and communication within the diocesan pastoral leadership
- Form the lay leadership and those preparing for the diaconate for ministerial leadership by providing a well-rounded, balanced formation program
- Establish skills and habits of lifelong formation
- Provide tools and foster skills for continuous discernment of God’s plan for each one of us

### Collaboration in Formation

*“The diocesan bishop entrusts to the pastor of a parish the responsibility of providing pastoral care to all within the parish, under the authority of the diocesan bishop and with the cooperation of other priests and deacons and the assistance of the laity (Code of Canon Law, canon 519).”*

It is uniquely the role of the pastor to select those who will serve on his pastoral team. Therefore, it is imperative that all lay men and women involved in the MFP have the endorsement of their pastor. Even

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<sup>1</sup> The Congregation for the Clergy, General Directory for Catechesis, #235

<sup>2</sup> Canon Law Society of America, Code of Canon Law Latin-English Edition. Washington DC: 1984, Canon #231§1.

<sup>3</sup> Ibid., Canon #229.

<sup>4</sup> For more information on certification see [www.dioceseoflansing.org/lay\\_ecclesial\\_ministry](http://www.dioceseoflansing.org/lay_ecclesial_ministry).

<sup>5</sup> USCCB, *Co-Workers in the Vineyard of the Lord*. See Part Two, Section B (Pg 33-53).

those ministry formation participants that are not currently employed by a parish or serving in a pastoral leadership role are encouraged to speak to their pastor about their desire to pursue a ministerial role. Proper discernment for ministry should be done with the cooperation of the community and most especially with the support and prayers of the pastor and/or direct supervisor.

Most of the men who are discerning a call to the vocation of deacon also begin in the MFP. If they have not done so prior to enrolling in the MFP, they should consult with the Director of Deacons and their pastor to indicate their desire to discern the diaconate. More information regarding the diaconate may be found on the diocesan web site or by contacting the Office of Deacons.<sup>6</sup>

### **Ministry Formation Administration and Oversight**

Administration and oversight for the MFP is provided by the Diocesan Director of Lay Ecclesial Ministry working closely with the Diocesan Directors of Deacons, Catechesis, Youth Ministry and Worship.<sup>7</sup> All the necessary information and forms required to participate in the Diocese of Lansing Ministry Formation Program are contained within this document and also can be found on the diocesan web site.<sup>8</sup>

### **Benefits of the Ministry Formation Program**

There are many benefits in having the diocese provide for the formation of laypersons. Here are just a few of those benefits: Lay Ministry Formation

- Prepares the people to evangelize and properly respond to their Baptismal call to discipleship
- Enables the vision and mission of the diocesan Bishop to be communicated to the laity
- Ensures that the people of the diocese get consistent and high quality catechesis from parish programs
- When centralized helps to reduce the overall cost of formation

### **Statistics**

The Diocese of Lansing currently has 86 parishes serving the 10-county territory. Approximately 260 lay men and women serve in some ministerial capacity within these parishes. Specialized ministry areas include titles such as Director of Religious Education or Worship, Liturgical Musician, Youth Ministry Leader, Coordinator of RCIA, Adult Faith Formation, Pastoral Associate, Social Outreach, Lead Catechist. There are new roles being developed such as Director of Evangelization and Coordinator of Family Life Ministry; new roles will continue to evolve as parish life continues to evolve.

There are approximately 55 lay men and women in some form of formation within our diocese today. 68% of the students receive some tuition subsidy from their parishes. 76% are receiving a diocesan subsidy. Approximately 19 of the students are discerning a vocation to the diaconate.

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<sup>6</sup> <http://www.dioceseoflansing.org/deacons> or Director of Deacons, 517.342.2451.

<sup>7</sup> Office of Lay Ecclesial Ministry, Diocese of Lansing, 517.342.2512.

<sup>8</sup> [http://www.dioceseoflansing.org/Lay\\_Ecclesial\\_Ministry](http://www.dioceseoflansing.org/Lay_Ecclesial_Ministry).

## Four Pillars of Formation

*“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.”<sup>9</sup>*

In providing a consistent development process, lay ministry formation uses the same four pillars that are defined for priestly and diaconal formation: human, spiritual, intellectual and pastoral.<sup>10</sup> Since priests, deacons and lay men and women, working together, provide the pastoral and ministerial leadership for the church community, it is fitting that the same framework is used as a guide for all three formational programs.

The subtitle of *Co-Workers in the Vineyard of the Lord* is “A Resource for Guiding the Development of Lay Ecclesial Ministry” and so it is appropriately used to provide the framework for this formation process. The material presented in this section about the four pillars is taken directly from the USCCB’s 2005 document. This is not intended as an exhaustive presentation of the definition, elements, and methods of the four pillars but is intended to provide a backdrop for what the MFP requires. It is highly recommended that you read *Co-Workers* for a complete discussion.<sup>11</sup>

### Human Pillar

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

The elements and methods described here seek to provide self-awareness, balance and growth in the lay minister. One way to foster self-awareness is to be attentive to feedback from those we serve or those with whom we serve. Balance is achieved by being aware of our limits, taking care of ourselves and attending to the needs of our families first.

#### Elements of Human Formation

- *A basic understanding of self and others* that can help lay ecclesial ministers relate more authentically with God and others
- *A mature sexuality*, which cultivates the expression of chastity appropriate to their state of life, understands and respects appropriate sexual boundaries, and recognizes the grave psychological and legal consequences of inappropriate sexual behavior, including harassment and abuse
- *Physical health*; an overall balance of one’s life and ministry marked by practices of wellness
- *Knowledge of one’s personal gifts and special charisms*
- Recognition of the *traits and abilities one lacks*
- *Understanding of family systems and dynamics*

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<sup>9</sup> *Co-Workers*, Pg. 33.

<sup>10</sup> See *Pastores Dabo Vobis*, *Plan for Priestly Formation*, and *Directory for the Ministry and Life of Permanent Deacons*.

<sup>11</sup> Copies of *Co-Workers in the Vineyard of the Lord* are available from the Office of Lay Ecclesial Ministry for a nominal fee. Four Pillars, pgs. 36-49.

- Ability to *learn from both praise and criticism*
- Appreciation and valuing of *racial, ethnic, and cultural diversity*
- A genuine *respect and concern* for others
- *Virtues of Christian discipleship*

#### Methods of Human Formation

The next section this document will lay out the requirements of each Ministry Formation Participant. A brief description or explanation of each of these requirements is contained in the 'methods' segment of each of the four pillars.

- *Peer Review*: One way to develop self-awareness is to receive feedback from those who work closely with you. In seeking feedback choose someone that you expect will be charitably honest with you about your strengths and also areas where you can grow in leadership and holiness.
- *Called & Gifted*: Another way to grow in self-awareness is to discern your charisms (gratuitous gifts) from the Holy Spirit. The diocese periodically sponsors the Called and Gifted Workshop from Siena Institute. Participating in the Called and Gifted workshop will help to discern your charisms and provide guidance in how best to utilize your gifts for the building up of the Kingdom.
- *Theological Reflection*: Become familiar with a method of theological reflection and regularly employ prayerful reflection. Once a year, the diocese provides a workshop describing a method of theological reflection that can be used individually or in a group setting. This is a helpful reminder that the work we do is God's work and it opens our eyes to the many ways that God is manifested in daily life and ministry.
- *Small faith community*: Participation in small faith communities is instrumental in growing the Church and it also helps to keep us grounded and real. Small faith communities that regularly pray together, study scripture or church documents together and share the faith journey in community are vital to parish and church renewal. If a small faith community is not currently available to you, consider starting one as part of your ministry.

### Spiritual Pillar

GOAL: 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.

#### Elements of Spiritual Formation

- *A living union with Christ*
- Spiritual formation built on the *word of God*
- Spiritual formation based on the *Liturgy*, especially the *sacraments*

## Ministry Formation Program

- *An incarnational spirituality* of presence, and a *paschal spirituality* of loving service
- *An awareness of sin*. Sound spirituality cultivates the “restoration of a proper sense of sin” so that one can hear the Gospel of mercy with grateful joy, genuine repentance, and renewed conversion
- *A spirituality for suffering*
- *A Marian spirituality*
- *Love for the church*
- *Devotion to the Eucharist*
- *An ecumenical spirit*

### Methods of Spiritual Formation

- *Daily prayer and spiritual practices*: A firm and resolute commitment to set aside time each day to be with God is essential to fruitful ecclesial ministry. A variety of prayer forms may be explored and used such as vocal, meditative and contemplative prayer. Most of us work within very close proximity of Jesus waiting in the Tabernacle. Consider spending some of your prayer time in front of the Blessed Sacrament. For those who live in a family or community, additional time should be devoted to communal prayer which builds up the domestic church and domestic spirituality.
- *Spiritual Direction*: Formation and regular spiritual direction is necessary for those who serve in the Church. A list of spiritual directors is available from the Office of Lay Ecclesial Ministry.
- *Theological Reflection*: As indicated in the area of human formation, theological reflection is an essential tool for reminding us that the work we do is God’s work. Learning a method of theological reflection that can be implemented in a group setting where ecclesial ministers can offer one another support and encouragement is a benefit to the whole community.
- *Retreat*: It is essential to a well-balanced and healthy spirituality that you periodically come away for an extended period with the Lord to pray, meditate, reflect and refill your cup. It is expected that ministry formation participants take at least one overnight retreat per year at a diocesan sponsored or approved retreat.
- *The practice of justice and charity*: Corporal and Spiritual works of mercy fulfill the Lord’s command and deepen our spiritual growth. Participation in local works of mercy coupled with prayer and reflection is strongly recommended.

### Intellectual Pillar

GOAL: 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: 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 main focus here, we recognize the value of these other disciplines and encourage their study and use whenever relevant for effective ministry.



## Elements of Intellectual Formation

- Scripture and its interpretation
- Dogmatic theology
- Church history
- Liturgical and sacramental theology
- Moral theology and Catholic social teaching
- Pastoral theology
- Spirituality
- Canon law

## Methods of Intellectual Formation

*Initial Academic Study:* Theology and/or Religion Courses taken for credit are to be from a reputable, recognized Catholic Institution of higher learning.

For under-graduate work, the diocesan sponsored partner in formation is *Siena Heights University*. The Theological Studies program is a certificate program that was developed specifically for the *Diocese of Lansing* and offers a well-rounded, well-integrated formation program for lay ministry and diaconal formation. A certificate in Religious Studies may be earned by the student for completing 12 courses (36 credit hours) which are provided at various parish locations throughout the diocese. Registration and oversight for this program is provided through the diocesan Office of Lay Ecclesial Ministry and the university's Director of Theological Studies.<sup>12</sup>

Graduate work may be done at one of several institutions (i.e., Augustine Institute (Denver, CO), Holy Apostles Seminary (Cromwell, CT), Franciscan University (Steubenville, OH), and Sacred Heart Major Seminary (Detroit, MI)) that are approved by the diocesan formation department.<sup>13</sup> Previous academic credit may be recognized as satisfying this requirement. Transcripts are to be submitted to the Office of Lay Ecclesial Ministry to be evaluated by the appropriate diocesan director.

*On-going Study:* The opportunities for intellectual formation are many and varied. Workshops, conferences and on-line webinars are just a few of the possible opportunities that exist for on-going formation. Ministry Formation participants who are not currently pursuing a degree or certificate must show evidence of continuing intellectual formation; examples of evidence of participation are Continuing Education Units, a copy of the registration form, flier or outline for the presentation, and/or a brief write-up about the event.

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<sup>12</sup> Course descriptions provided in Appendix IV.

<sup>13</sup> In 2009, Deacon Gerald Brennan was asked to assess the Formation program utilized for the preparation of both lay ministers and deacon candidates. For graduate theological studies, he recommended the four schools listed within this document. These four schools met the criterion that was used for evaluating graduate work.

Access educational institutes: <http://www.sienaheights.edu/Academics/TheologicalStudies.aspx>;  
<http://www.augustineinstitute.org/>; <http://www.holyapostles.edu/>;  
<http://www.franciscan.edu/DistanceLearning/>; <http://www.shms.edu/>.

## Pastoral Pillar

GOAL: 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.

### Elements of Pastoral Formation

- Methods for providing formation for others
- Leading of community prayer and preaching
- Pastoral ministry skills
- Family mission and family perspective
- Effective relationship and communication skills
- Collaboration
- Discernment of the signs of the times
- Gift discernment and volunteer ministry management
- Change and conflict management skills
- Basic counseling skills
- Culture and language studies
- Administration skills
- Leadership and organizational development
- Applicable civil law
- Ministerial code of ethics

### Methods of Pastoral Formation

- *Gift discernment:* As presented in the area of human formation, familiarity with Called and Gifted gifts discernment is valuable for self-awareness but it is also a valuable tool for recognizing and affirming the gifts of those we supervise. Calling forth the gifts and charisms of parishioners not only lightens the work load of the pastoral staff but also facilitates parish growth and renewal.
- *Collaboration:* In order to facilitate an increased spirit of collaboration within the diocese, participation in diocesan sponsored events or groups is critical. It is expected that Ministry Formation participants will attend at least one diocesan or regionally sponsored event per year or become a member of a diocesan committee or council.<sup>14</sup>
- *Ministerial Code of Ethics:* Participants will read and sign a copy of the code of ethics that is appropriate for their ministerial role.
- *Basic skills necessary for leadership:* Many skills such as communication, listening, conflict management, administration and organization are necessary to effectively manage programs

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<sup>14</sup> There are numerous possibilities to meet this requirement: Lay Convocation, Regional Business Meeting, Youth Ministry Leadership Camp, various taskforces (Evangelization, Marriage and Family Life, Diocesan Assembly), Combined Ministries Certification Review Board, Committee for Liturgical Design, RCIA Steering Committee, Diocesan Pastoral Council, etc. More information can be found at [http://www.dioceseoflansing.org/councils\\_and\\_commissions](http://www.dioceseoflansing.org/councils_and_commissions).

and lead people. On-going formation in these various areas is critical for strong healthy ministry.<sup>15</sup>

## Formation Requirements

### Application

Any lay minister currently serving in the Diocese of Lansing or any lay person who aspires to serve in a ministerial role may, with the endorsement of their Pastor or supervisor, participate in the Ministry Formation Program. Although Ministry Formation seeks to prepare a layperson for employment in ministerial leadership, participation cannot guarantee employment even if the Ministry Formation program is successfully completed.

Completing and submitting an application will open or update a file with the Office of Lay Ecclesial Ministry.

Information required for initial application:

1. Application form found in Appendix I.
2. Baptismal Certificate with notations; Baptismal certificates should be issued from the parish of record within the last six months and should include additional sacramental notations such as first communion, confirmation and marriage.
3. Safe Environment: evidence of completion of the diocesan safe environment requirements.

Additional information that may be included (Optional):

1. College transcripts for courses related to theology, religious studies or philosophy already completed
2. Resume or CV of ministerial experience

### Ongoing Requirements

Most of the requirements listed below relate back to the methods described in the four pillars of formation. There are many other methods of formation that could be used to help provide balance and to ensure quality lay ministry leadership; the attempt here is not to be all-encompassing but to provide a reasonable, balanced variety. It is hoped that the MFP will develop life-long skills and habits of continued formation that continue well beyond participation in this program.

1. **Yearly Review:** Ministry Formation Participants will meet with either the Director of Lay Ministry or Director of Deacons at least once per year for a short (one hour) review of their formation (*All 4 Pillars*). Some topics you can anticipate discussing (not all encompassing):
  - a. Participant should be able to give an assessment of their prayer and sacramental life.

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<sup>15</sup> The USCCB provides a webinar series for developing Church leadership: <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/leadership-institute/index.cfm>. Ave Maria Press provides a Professional Development Webinar series: <https://www.avemariapress.com/webinars/parish/>. Both of these on-going formation opportunities don't even require you to leave your chair!

- b. They should also be able to reflect on how they see God manifested in their current ministerial role.
  - c. The participant should be able to identify the charisms they have received from the Holy Spirit and how they use these gifts to build up the Kingdom.
2. **Supervisory Review:** Participants will submit an observation form each year from their pastor or direct supervisor. You may use your yearly evaluation form that you review with your supervisor or the form in Appendix I. (*Human*)
3. **Peer Review:** Participants will submit an observation form (Appendix I) each year from a co-worker or program participant. (*Human*)
4. **Retreat:** At least one overnight retreat must be attended each year. The diocese offers some opportunities to retreat with other lay ministers. Other retreats may be used with the permission of one of the diocesan directors. (*Spiritual*)
5. **Code of Ethics:** Read, sign and submit a copy of the code of ethics (Appendix II). (*Human, Pastoral*)
6. **Academics:** Participant must be in the process of completing or have completed an academic program in theology, religious studies or pastoral ministry. The particular program must be approved by the director of lay ministry or the director of deacons if it is other than one of those listed in the section on Intellectual Formation. (*Intellectual*)
7. **Workshops:** Participants will attend at least two diocesan sponsored retreats/workshops/conferences per year. See Appendix III for list of workshops. (*Human, Pastoral*)
8. **Collaboration:** Participants will attend at least one diocesan or regional meeting per year. Or participant will participate in a diocesan or regional commission or committee as a member. There are numerous possibilities for fulfilling this requirement.<sup>16</sup> (*Pastoral*)

## Ministry Formation and Certification

In 2006, the Diocese of Lansing established the Combined Ministries Certification process. This process was approved by the USCCB Commission on Certification and Accreditation in 2008 for a period of seven years. Certification recognizes the formation and competency of lay men and women serving in ecclesial leadership roles within the parishes and local church. The specialized areas of ministry that are currently recognized through certification are Pastoral Associate, Pastoral Minister, Catechetical Leader, Youth Ministry Leader, Parish Coordinator, Director of Worship and Director of Music Ministries.<sup>17</sup>

Ministry Formation is a precursor to certification. Those men and women who have successfully met all the requirements of the Ministry Formation Program may consider Ministry Certification as the next step. Consequently, any person who seeks Certification will be directed to this document first.

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<sup>16</sup> There are numerous possibilities to meet this requirement: Lay Convocation, Regional Business Meeting, Youth Ministry Leadership Camp, various taskforces (Evangelization, Marriage and Family Life, Diocesan Assembly), Combined Ministries Certification Review Board, Committee for Liturgical Design, RCIA Steering Committee, Diocesan Pastoral Council, etc. More information can be found at [http://www.dioceseoflansing.org/councils\\_and\\_commissions](http://www.dioceseoflansing.org/councils_and_commissions).

<sup>17</sup> See [www.dioceseoflansing.org](http://www.dioceseoflansing.org) for more information.

## Tuition Subsidy and Ministry Formation

The Diocese of Lansing provides intellectual formation for ministry primarily through a partnership with Siena Heights University. It is critical for Lay Ecclesial Ministers to have a solid foundation in theology and religious studies for the continued vibrancy of our church. Therefore the diocese, in order to encourage lay men and women to pursue theological studies, offers a tuition subsidy. It is our hope that parishes see the benefit of well-formed lay ecclesial leadership and offer to help fund the formation of their lay ministers as well. The diocesan subsidy can cover up to 25% of the student's total tuition.<sup>18</sup> The diocesan subsidy will be made available to those students who are enrolled in the Ministry Formation Program and who have fulfilled or are making every effort to fulfill the requirements listed under Application and Requirements. An assessment of the compliance with these requirements will be part of the yearly review with the Director of Lay Ministry or the Director of Deacons.

In exchange for a reduced tuition rate, the Diocese of Lansing has agreed to collect the tuition for students registered in the Siena Heights University Theological Studies Program. The diocesan Finance Department collects tuition payments from the student and parish. While we have this arrangement with Siena Heights, student payments as well as parish tuition subsidy for Siena Heights University students should be sent to the diocesan Registrar.<sup>19</sup> Use the tuition subsidy request form provided in Appendix I.

Diocesan tuition subsidies for any other educational program will be paid directly to the student. The diocesan subsidy will be paid to the student as a reimbursement for the tuition paid by the student to the college or university. Evidence of payment to the University must be submitted with the tuition subsidy request form. (Appendix I) We recommend that parish subsidy for tuition **other than** for coursework through Siena Heights University Theological Studies Program be handled the same way.

The diocesan subsidy is available to lay men and women because of the generosity of the people of the diocese who continue to generously support the diocesan offices and services through the annual Diocesan Services Appeal. The Bishop of the Diocese of Lansing reserves the right to suspend the diocesan subsidy at any time if he feels that it is in the best interest of the overall financial health of the diocese. In the event that the diocesan subsidy is suspended, every effort will be made to notify students in a timely manner.

## Assessment and Evaluation

We recognize that there is always room for improvement with programs such as this and that things change over time. Therefore, periodically we may ask that the Ministry Formation Program participants

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<sup>18</sup> When ministry formation was originally conceived, the plan was for parishes and students to split the cost 50-50. The original intent of diocesan subsidy was to help the student with their 50% of the tuition expense. Parishes are encouraged to contribute to the intellectual formation of their lay men and women even if they are not able to contribute the full 50%.

<sup>19</sup> It is the responsibility of the student to follow up with the parish to ensure timely payment of tuition to the diocese. Payments should be made out to 'Diocese of Lansing' and sent to Diocese of Lansing, ATTN Registrar, 228 North Walnut, Lansing, MI 48933.

## Ministry Formation Program

answer a short survey giving feedback on the program. However, if at any time you see something that would improve this process, please notify the Director of Lay Ecclesial Ministry.

## Appendix

- Appendix I - Forms
  - a) Checklist
  - b) Application Form
  - c) Recommendation/Observation Form
  - d) Diocesan Tuition Subsidy Form
- Appendix II – Code of Ethics
- Appendix III – Diocesan Workshops
- Appendix IV – Siena Heights Course descriptions

## Ministry Formation File Checklist

- Application: date received \_\_\_\_\_
  - Baptismal Certificate sent by church of Baptism with full notations
    - This is a copy: the original is filed \_\_\_\_\_
  - Transcripts sent by institution
  - Signed Code of Ethics
  - Resume
- 

20\_\_\_\_\_

- Annual review with Director of
    - Lay Ministry
    - Deacons
  - Pastor Recommendation
  - Other recommendation
  
  - Overnight Retreat
  - Diocesan Sponsored Workshop
    - 1 \_\_\_\_\_
    - 2 \_\_\_\_\_
  
  - Diocesan Collaboration
    - 1 \_\_\_\_\_
- 

20\_\_\_\_\_

- Annual review with Director of
  - Lay Ministry
  - Deacons
  
- Pastor Recommendation
- Other recommendation
  
- Overnight Retreat
  
- Diocesan Sponsored Workshop
  - 1 \_\_\_\_\_
  - 2 \_\_\_\_\_
  
- Diocesan Collaboration
  - 1 \_\_\_\_\_



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20 \_\_\_\_\_

- Annual review with Director of
  - Lay Ministry
  - Deacons

- Pastor Recommendation
- Other recommendation

- Overnight Retreat

- Diocesan Sponsored Workshop
  - 1 \_\_\_\_\_
  - 2 \_\_\_\_\_

- Diocesan Collaboration
  - 1 \_\_\_\_\_

20 \_\_\_\_\_

- Annual review with Director of
  - Lay Ministry
  - Deacons

- Pastor Recommendation
- Other recommendation

- Overnight Retreat

- Diocesan Sponsored Workshop
  - 1 \_\_\_\_\_
  - 2 \_\_\_\_\_

- Diocesan Collaboration
  - 1 \_\_\_\_\_

## Ministry Formation Application

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

Name: \_\_\_\_\_  
Prefix first middle last maiden

### Contact Information

Address: \_\_\_\_\_

City: \_\_\_\_\_ Zip: \_\_\_\_\_

Phone (1): \_\_\_\_\_  (H)  (C)  (W)

Phone (2): \_\_\_\_\_  (H)  (C)  (W)

FAX: \_\_\_\_\_  (H)  (W)

Email: \_\_\_\_\_  (H)  (W)

Birth date: \_\_\_\_\_

Parish (where you are registered):

\_\_\_\_\_  
Parish City Pastor

\_\_\_\_\_  
Direct Supervisor Name and Position

### Ministry Audit

1. Current ministry position (or primary ministry):

\_\_\_\_\_  
Title

\_\_\_\_\_  
Parish / organization number of years in position

2. Other current ministry involvements (Social outreach, Liturgical, etc):

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Ministry Formation**

Academic Degrees (Name of institution, degree awarded and year of graduation):

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Certificates or Additional Training: \_\_\_\_\_  
\_\_\_\_\_

**Certification**

Level (if applicable):

- Level III (Basic)
- Level IV (Intermediate)
- Level V (Advanced)

Area(s):

- Pastoral Minister/Associate
- Catechetical Leader
- Youth Ministry
- Pastoral Coordinator
- Director of Worship
- Director of Music Ministries

Certifying Agent (Bishop, Diocese, organization)

\_\_\_\_\_  
Certificate issue and expiration date  
\_\_\_\_\_

**Marital Status** (marital status, age and race are used for statistical purposes only)

\_\_ Married \_\_ Single \_\_ Divorced \_\_ Separated \_\_ Widowed

**Age**

\_\_ Under 30 years old \_\_ Age 30-39 \_\_ Age 40-49 \_\_ Age 50 – 59 \_\_ Age 60 or older

**Race or Ethnicity**

\_\_ Caucasian \_\_ African American \_\_ Asian/Pacific Islander \_\_ Latin American  
\_\_ Hispanic \_\_ Native American \_\_ Other

Why are you pursuing the Ministry Formation Program?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

For Office Use Only:

Received: \_\_\_\_\_

# Ministry Formation Recommendation

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

Name of Applicant: \_\_\_\_\_  
first middle last

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

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

\_\_\_\_\_  
 Parish / Ministry Location City

In what capacity do you know the applicant?  
 Pastor/Supervisor  Co-Worker  Friend  Program Participant  Other

How long have you known applicant? \_\_\_\_\_

Quality	No basis for evaluation	Above Average/High	Average	Evidence of Growth	I have Concerns
Intellectual Ability					
Oral Expression					
Written Expression					
Balanced Emotional Expression					
Interpersonal Skills					
Leadership skills					
Listening skills					
Balanced Faith Expression					
Positive sense of church					
Dependability					
Ability to handle conflict					
Initiative/Self-Motivated					
Integrity					
Collaborator/Team Player					
Gives evidence of a mature understanding of sexual attitudes and demonstrates appropriate boundaries					

What gifts, talents and strengths does this person bring to ministry?

What areas for growth or challenges do you see?

Have you had the occasion to share your concerns, if any, with this person directly? \_\_\_\_

Would you recommend applicant for ministry leadership? \_\_\_\_ Yes \_\_\_ Yes w/ reservation \_\_\_ No

Additional Remarks:

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

## Diocesan Tuition Payment Form

**Semester and Year:** \_\_\_\_\_ (ex. Winter, 2014) **Course #:** \_\_\_\_\_ **Course #:** \_\_\_\_\_

**Student Information**

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

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ Prefix: \_\_\_\_\_

Address: \_\_\_\_\_ City, Zip: \_\_\_\_\_

Phone: \_\_\_\_\_  Home  Work  Cell

Email Address: \_\_\_\_\_

**Parish Name:** \_\_\_\_\_ **City** \_\_\_\_\_

Pastor (Manager) Name: \_\_\_\_\_

Business Manager: \_\_\_\_\_ Phone #: \_\_\_\_\_

Email Address: \_\_\_\_\_

**Academic Program Information**

University/College Name and Location: \_\_\_\_\_

Undergrad  Graduate Major: \_\_\_\_\_

Total credit hours needed to complete the program \_\_\_\_\_ Number of credits completed: \_\_\_\_\_

**Tuition Payment Agreement**

The Diocese of Lansing will provide 25% of the tuition expense for those **Ministry Formation Program participants** who are meeting the requirements of the Ministry Formation Program. See the Ministry Formation Bulletin for additional information. The *recommended* tuition split is Parish—50%, Student—25%, Diocese—25%.

	For Office Use		
Total Tuition: _____	Date	Check #	Amount
Parish Total: _____	_____	_____	_____
Student Total: _____	_____	_____	_____
Diocesan Total: _____			

As the **parish representative**, I agree to pay the parish contribution listed in the Tuition Payment Agreement above.

\_\_\_\_\_  
*Signature*

\_\_\_\_\_  
*Date*

As the **student**, I agree to pay the student portion of tuition indicated in the Tuition Payment Agreement above. I also realize that it is my responsibility to make sure that all tuition payments are up to date on my account.

\_\_\_\_\_  
*Signature*

\_\_\_\_\_  
*Date*

**Directions:**  
**Send this form FILLED OUT COMPLETELY with payment or with proof of payment to:**  
 Ministry Formation Registrar, Diocese of Lansing, 228 North Walnut, Lansing, MI 48933

**Siena Heights Students:** Send payment with this form.

**All other Students:** Pay the University or College directly. Submit proof of tuition payment and subsidy request to Office of Lay Ecclesial Ministry for tuition subsidy reimbursement. Revised October 2015

## Code of Ethics for Lay Ecclesial Ministry

*The following code of ethics was approved by the National Association for Lay Ministry (NALM) Board of Directors in 2003 and was included in the National Certification Standards for Lay Ecclesial Ministers published in 2006.*

*They live a life authentically reflecting Catholic moral teaching, respect for life, and social justice principles.*

*They foster the Catholic ethical values in this code of ethics in all the communities in which one serves.*

Pastoral ministers strive to manage their lives in a healthy way, paying particular attention to nutrition, exercise, leisure and the need for peer ministerial support.

Pastoral ministers are aware of their sacred calling as servants of God. They maintain membership in an ecclesial body and are faithful in matters of doctrine while remaining true to their own conscience and the people they serve.

Pastoral ministers participate in the Church's sacramental life and ongoing spiritual growth opportunities, such as retreats, individual and group prayer, and reading.

Pastoral ministers regularly participate in ongoing continuing education experiences, both formal and informal, in order to maintain and build upon their theological and professional competence.

Pastoral ministers respond to all people without regard for gender, creed, national origin, age, sexual orientation, marital status, socioeconomic status, political beliefs, or disability because they recognize the common dignity of each person.

Pastoral ministers act to ensure that all persons have access to the resources, services, and opportunities they require with special regard for disadvantaged or oppressed groups or persons.

Pastoral ministers strive for heightened awareness of ecumenical, interfaith, ethnic, ecological, and gender-related issues.

Pastoral ministers fully inform those they serve as to the purpose and nature of their ministerial activities as well as their level of training and competence, making appropriate referrals when in the best interest of the person with whom they are working.

Pastoral ministers know that those served have a right to see all pastoral records concerning them.

Pastoral ministers do not accept or offer gifts which involve expectations that would extend, curtail, or alter the service provided.

Pastoral ministers do not exploit a dispute between a colleague and employers to obtain a position or otherwise advance their interest.

Pastoral ministers respect the work of their colleagues and use appropriate channels to express differences when deemed necessary. Pastoral ministers understand the responsibility for and limitations of confidentiality, maintaining the confidentiality of information received, especially when requested by the person or required by the circumstances, unless written permission is given to share the privileged information.

Exceptions may be made: when they judge that physical harm would come to the person or to third parties; when they are required by law to report; or when they judge the consultation with working professionals is necessary for the improvement of the service offered. In this case all names and any identifying circumstances are changed.

Pastoral ministers retain all notes and records of pastoral interaction/intervention in a locked, safe place and dispose of same, as appropriate, to protect confidentiality.

Pastoral ministers do not release information to third parties without the expressed consent of those served or the order of a court with competent jurisdiction.

Pastoral ministers are willing to carry out the policies and purposes of the hiring body; however, when occasion warrants the minister may offer alternative perspectives for the benefit of those served.

Pastoral ministers report inappropriate conduct by a colleague in ministry to appropriate church/civil authorities in order to protect others from harm.

Pastoral ministers distinguish clearly between statements and actions they make as individuals, as representatives of the community of faith, and as pastoral professionals.

Pastoral ministers are aware that they have considerable personal power because of their ministerial position. Therefore, pastoral ministers are particularly aware of the need for clear, appropriate and healthy physical, sexual, intellectual, emotional and spiritual boundaries. Pastoral ministers fully comply and act in accord with the USCCB statement Charter for Protection of Children and Young People (revised edition, November 2002).

Pastoral ministers are aware of and make every effort to resist the influences and pressures which result from unavoidable, overlapping relationships as they may interfere with the exercise of professional discretion and impartial judgment.

I have read and understand the above code of ethics and commit to uphold this code in my ministry.

Signature \_\_\_\_\_

Date \_\_\_\_\_



## **Diocesan Workshops**

These are examples of workshops provided by the Department of Formation on a regular basis around the diocese. Dates, times and locations will be published on the diocesan website and by way of the Lay Ministry Monthly Newsletter. Contact the Office of Lay Ecclesial Ministry to be added to the monthly newsletter distribution list.

- Called and Gifted
- Theological Reflection
- Spiritual Direction
- Safe Environment
- Ministry Certification
- Theology of the Body

## Siena Heights University Theological Studies Program

### **TSP301 FOUNDATIONAL THEOLOGY**

This course provides a contemporary overview of the foundational concepts and methodology in Theology. It examines such topics as faith, reason, and the human person, God, Jesus, the Holy Spirit, Scripture, Church, Creation, and Redemption as major doctrines of the Catholic Church. Resources include parts of *Dei Verbum*, *Veritas Splendor*, and the Pontifical Biblical Commission's *The Interpretation of the Bible in the Church* and Catechism #26-184,976-1065.

### **TSP302 INTRODUCTION TO THE BIBLE: 1**

Through exploration of the English text of the Old Testament, students will discover the cultural context of ancient faith communities, and how the sacred texts emerging from them have been interpreted theologically in both Jewish and Christian traditions. The course utilizes various methods of textual interpretation, including historical critical methods, and considers various theological models of revelation.

### **TSP303 INTRODUCTION TO THE BIBLE: 2**

Through exploration of the English text of the New Testament, students will discover the cultural context of early Christian communities and how the sacred writings emerging from them have been interpreted theologically. The course utilizes various methods of textual interpretation, including historical critical methods, and considers various theological models of revelation.

### **TSP305 THEOLOGICAL ETHICS**

This course will study the moral principles and norms of Catholic Tradition and will explore the relationship between Christian social ethics (especially bioethics, sexual ethics, and marriage and family) and Christian moral development, and how a believer manifests both as fundamental for participation in a faith community. This course will also examine the importance of the Magisterium and the centrality and formation of conscience. Resources include Catechism #1691-2557.

### **TSP312 CHURCH HISTORY**

This course will study the history of the Church from the Apostolic Age to the present. It will emphasize structure, expansion, worship, theological developments, important persons and movements. Included will be a brief introduction to the Fathers of the Church, the Eastern Churches, and the history of the Church in the United States

### **TSP320 SACRAMENTAL THEOLOGY**

The central focus of this course is the history and tradition of the seven sacraments with a special focus on the Eucharist. This includes an analysis of the theology, ritual content and form and matter of the sacraments as well as the pastoral and ecclesial aspects of their celebration. Resources include *Sacrosanctum Concilium* and Catechism #1113-1134, 1210-1666.

### **TSP313 ECCLESIOLOGY**

Students will study the origin, nature, and mission of the Church. The course includes a general historical survey, but the major focus is on select documents of the Second Vatican Council, especially *Lumen Gentium*, as well as the Catechism #748-975. Some attention will be given to ecumenism and inter-religious dialogue and *Unitatis Redintegratio* and the Directory for the Application of Principles and Norms on Ecumenism (1993).

### **TSP319 CHRIST AND TRINITY**

This course explores the mystery of the Trinity and the person and salvific mission of Christ. It examines the biblical witness concerning Jesus, the early ecumenical councils as they contribute to Christology and the explication of the doctrine of the Trinity. It also attends to contemporary issues affecting Christology. Resources include Catechism, #185-747.

### **TSP345 LITURGICAL CATECHESIS**

Through a pastoral study of the traditions of liturgical worship, including Sacrosanctum Concilium, students will apply their understanding of the rites of the Church. An extensive examination of the Rite of Christian Initiation of Adults, principles and techniques for effective preparation and execution of liturgical celebrations will be featured. Resources include Catechism #1077-1122, 1135-1209, 1667-1690. Some aspects of Spirituality of Liturgical Celebration will also be examined.

### **TSP365 CATECHETICAL METHODOLOGY**

This course will focus on the principles of catechetical theory and praxis as articulated in the General Directory for Catechesis and the National Directory for Catechesis. Emphasis will be placed on the catechetical process as it relates to specific ministries and an examination of the process of faith development; that is, helping Catholics' faith become alive, as it integrates with the psychological, moral, and cognitive stages of human development as well as the stages of conversion in Christian development.

### **TSP335 THEOLOGY OF MINISTRY**

This course examines the mission and ministry of Jesus Christ continued as mission and ministry of the Church, from which Christian ministry in all its forms flows. It will include scriptural and ecclesial sources as background for the development of contemporary post-conciliar forms of ministry, including offices in the Church, the role of the Bishop, collaboration of the clergy and laity, cultural pluralism, the missionary nature of Church (*Ad Gentes*), and ecumenical and inter-religious dialogue. Resources include *Christifideles Laici* and Instruction in Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests.

### **TSP355 MINISTRY, MANAGEMENT AND LEADERSHIP**

Theological models of leadership and management will be studied in order to develop specific ministerial skills. Personalized field work experiences will be included. (Note: inquirers to the diaconate take Canon Law (TSP 450) in lieu of this course)

### **TSP450 CANON LAW**

Since the 1983 Code of Canon Law is the fruit of Vatican II, the course will focus on how the Canons are designed to implement the Council's teachings in a way that facilitates the mission of the Church. Special emphasis will be placed on the rights and responsibilities of clerics and laity, the sacramental life of the Church, an understanding of Church structures, and a realization of the similarities and differences between Canon Law and civil law.