Deacon’s Formation School of the Episcopal Diocese of Milwaukee

The Deacon’s Formation Program

The Episcopal Diocese of Milwaukee’s Deacon Formation Program is designed primarily for candidates preparing for ordination to the vocational diaconate in the Episcopal Church and open to deacons and presbyters who want continuing education credits.

To successfully complete the Deacons’ Formation School, a candidate must fulfill the following requirements:

1. Proficient Completion of the DFS Academic Curriculum. (See Academic requirements)
2. Successful completion of Clinical Pastoral Training (see CPT requirements)
3. Successful completion of Deacons’ Formation Parish Internship (see Deacons’ Formation Parish Internship Requirements)
4. Proficient Scores on the DFS Ordination Exam at conclusion of 2nd year (See Academic requirements)

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DFS Academic Curriculum

In accordance with the Canons of the Episcopal Church (Title III; Canons 3, 6, & 7); DFS offers students a solid foundation in biblical studies, church history, theology, spiritual traditions and preaching and the Diakonia. The emphasis of the academic curriculum of the Deacon Formation School is to honor those canons and provide faithful learning and practicum in preparation for the diaconal ministry.

The Academic Curriculum

Academic classes meet ten weekends per year. We meet one weekend per month beginning in September and running through June of the following year. All weekends are held at The DeKoven Center in Racine, Wisconsin. [http://www.dekovencenter.org]

Academic Overview – Two Year Program:

Year One

Old Testament Scriptures: Pentateuch and Prophets, Psalms, Wisdom, and Apocalyptic
Theology: Creed, Trinitarian Theology, Christology and Pneumatology
Spiritual Tradition: Spiritual Traditions & Disciplines, Theology of the Diaconate, Liturgical
Theology, Principles of Preaching, Crafting the Sermon,
Church History: The Patristic Church, the Medieval Church

Year Two

Theology: Ecclesiology, Sacramental Theology, Christian Moral Theology
Spiritual Traditions: Preaching Practicum, Liturgical Practicums
Church History: The Reformation Church, the Modern Church

For a complete list of courses and the requirements see Appendix A.
I. **Academic Requirements**

Proficient Completion of the Deacons Formation School Academic Curriculum is evaluated through:

A. The Deacon’s Portfolio
   Deacon candidates are required to keep a portfolio of their course syllabi, projects, papers and evaluations which indicate that they have successfully mastered the content required by instructors.

B. Faculty/Student Evaluations
   1. Students will complete evaluations of faculty at the end of each course. These evaluations will be emailed to the DFS Director at the end of each semester and will be included in your deacon’s file.
   2. Faculty will complete evaluations of students at the end of each course. These evaluations will be emailed to the DFS Director at the end of each semester and will be included in your deacon’s file.

C. Proficient scores on the DFS Ordination Exam near end of second year of Deacons’ Formation School. If a score(s) are not proficient, then the candidate will work with a member of the Examining Board of Chaplains to reach a level of proficiency in that particular area of examination.

II. **Clinical Pastoral Training Component**

Introduction

A prospective deacon seeking ordination in the Episcopal Diocese of Milwaukee will complete two hundred (200) hours of Clinical Pastoral Training (CPT) before ordination. This experience will be supervised and evaluated by an onsite designee, and will take place in a program or site in which the prospective deacon has not participated in the past, either through his/her parish life or secular occupation. Documentation from this experience will be submitted to the DFS Director and to the Chair of the Commission on Ministry.

Rationale

Both Holy Scripture and the Book of Common Prayer indicate that one of the primary responsibilities of the deacon is to minister to all people in their needs – particularly the poor, the weak, the sick, and the lonely. Further, it is recognized that this ministry is relational, and is built on the deacon’s ability to establish and maintain pastoral relationships with people in need. Diaconal ministry is, by definition, people-intensive.

Deacons have an important role in the delivery of pastoral care both in the parish and in the community. People often approach deacons for advice and consultation on spiritual, social, and personal issues.

In addition to relational gifts, the deacon needs to build competence in facilitating problem-solving in regard to personal, family, and spiritual problems. While deacons are not called on primarily to be counselors or therapists, it is consistent with their role to assist people in correctly articulating a need and identifying related parish and/or
community resources. To support this problem-solving process, a deacon may find it useful to become knowledgeable about the array of resources in the spiritual, social, and personal areas available in the parish and community. Deacons do not need to be experts in community referral, but do need some knowledge about how people might find the resources to meet their needs.

A CPT experience will enable deacons-in-formation to develop competence in building relationships, solving problems, and identifying resources within the context of diaconal ministry.

**Program Description**

To achieve these ends, every prospective deacon in the DFS will complete 200 hours of CPT at a site or program approved by the DFS Director. The 200 hours includes any training required for the chosen experience (workshops, training programs or modules, continuing education); debrief sessions both on-site and during class days at DFS; and actual contact time with clients/patients/guests of the chosen site. The total hours of actual patient/client/guest contact time may be divided among several ministry sites. It is expected that this actual contact time will account for the majority of the required hours. The CPT will take place at a program or area of ministry in which the prospective deacon does not already serve. This is an opportunity to experience a new ministry in a new environment, with all the growth and challenge that such a placement affords.

Acceptable CPT sites include nursing homes, hospitals, hospice care facilities, respite care facilities, meal programs, homeless shelters, centers for domestic or sexual abuse, correctional institutions, or other sites which provide service and care to “the sick, the friendless, and the needy.” The prospective deacon may propose a site in his/her own community that provides opportunities for individual interaction; or may work through the Community of Hope. Accredited Clinical Pastoral Education programs are acceptable, although many prospective deacons may find these full-time and part-time programs impractical if they are already employed in secular occupations while preparing for ordination. The prospective deacon will communicate his/her choice of site to the DFS Director for approval prior to beginning the placement.

Prospective deacons will develop relationships with the supervisory person(s) or designated staff at the chosen site that will assist, supervise, and evaluate in writing the performance and participation of the student. Any written evaluations will be submitted for inclusion in the student’s file with the Commission on Ministry. The designated supervisor will receive a copy of this CPT document and Code of Ethics at an initial meeting with the student; similar forms may be used by the Community of Hope to serve the same purpose of outlining expectations and responsibilities. Sensitivity to the specific ethical concerns, client characteristics, and service objectives of the site is expected of the prospective deacon.
Program Outcomes

At the conclusion of the CPT experience, the prospective deacon will be able to:

1. Articulate the way(s) in which this experience has informed his/her ministry;
2. Demonstrate the ability to initiate helping relationships;
3. Understand the needs of those to whom they have provided ministry in this setting and articulate how they used a range of pastoral skills to respond to them (active listening, empathetic reflection, conflict resolution, confrontation, crisis management, and appropriate use of religious/spiritual resources, for example);
4. Initiate and receive critical feedback about one’s pastoral practice;
5. Articulate one’s strengths and weaknesses as they appeared in this CPT;
6. Formulate clear and specific goals for continuing formation in the areas of the strength and weaknesses identified in #5;
7. Modify his/her practice in response to supervisor’s feedback and self-assessment;
8. Recognize the dynamics of relationships within pastoral teams and groups;
9. Demonstrate emotional maturity and availability, personal integrity, appropriate sharing of information, positive use of power, a non-anxious and non-judgmental presence, and clear and responsible boundaries;
10. Demonstrate a commitment to self-knowledge and spiritual growth.

Evaluation

Evaluation will consist of two processes:

Formative Evaluation by the onsite supervisor and prospective deacon that includes both self-assessment as well as feedback from the onsite supervisor and staff. Ideally, this will occur on an ongoing basis at intervals to be determined by the student and the supervisor.

Summative Evaluation by both the student and the onsite supervisor upon completion of the CPT experience. This documentation will be submitted to the DFS Director and to the Chair of the Commission on Ministry.
Code of Ethics

Preamble

The Episcopal Diocese of Milwaukee requires each candidate for ordination to the vocational diaconate to participate in a clinical pastoral training experience (CPT). The purpose of CPT is to provide an opportunity for growth in ministry and a deepening awareness of ministerial identity. All aspirants, postulants, and candidates for ordination are accountable for their behavior and example in any ministerial setting. This accountability is expressed relationships: to God, to faith communities, to those who receive ministry, and through the acceptance of specific Christian core values. The practice of ministry includes the core values embodied in the following Code of Ethics.

Code of Ethics

- **Respect** – candidates will relate to those they serve with respect, dignity, and compassion. They will avoid discrimination against any person on the basis of race, gender, sexual orientation, religion, national origin, health status, or socioeconomic status.
- **Integrity** – candidates will be aware of their Christian values and consistently attempt to act honestly and responsibly toward those they serve. They will reflect on how their values affect their behavior and will strive to be trustworthy disciples of Jesus Christ.
- **Confidentiality** – candidates will treat all communications from those they serve with professional confidence. They will not share information with their supervisors and colleagues in ministry, verbally or in writing, without appropriate protection for client identity and confidentiality.
- **Professionalism** – candidates will establish and maintain appropriate professional relationship boundaries. They will serve only at the level of their competence in the ministry setting. They will consider any form of sexual behavior or harassment unethical. They will not engage in abusive or exploitative behavior in any form and will strive to promote healthy relationships among people.
- **Justice** – candidates are expected to serve and pursue the cause of social justice as exemplified in the life of Jesus Christ. They will seek ministries with and on behalf of the vulnerable and oppressed.
- **Agency Compliance** – candidates will strive to conform to the professional standards of conduct, codes of ethics, and personnel policies which pertain to the ministry site.

III. Deacon’s Formation Parish Internship

PARISH INTERNSHIP

- **What?**
  An opportunity to experience worship and parish life in another parish community (or in your same parish community in new ways).

- **Why?**
  After your ordination, the Bishop will often first assign you to serve in the parish that has raised you up as a deacon. This assignment will be for no longer than two years, after which you should set up an appointment to meet with the bishop to discuss your new assignment. This internship is intended to acquaint you with what that change may feel like, and to enrich your opportunities for learning and ministry in a parish different from your own.

- **When?**
  The Parish Internship is part of the curriculum of the DFS. The Coordinator of the Deacons’ Formation School will carefully consider each student’s geographic location and current parish in arranging for an Internship; will contact appropriate parish priests to assess their interest in partnering with the DFS; and will inform students of their partnership parish placements.

- **How do I start my Parish Internship?**
  Call the priest of the partner parish. Introduce yourself and make plans for a “get acquainted” meeting. At this meeting you and the priest will sign an Internship agreement, using a form provided by the DFS. If there is a parish Deacon, he/she will also sign this document, as he/she will be your Deacon Mentor for your two academic years and the first year of ordination. If there is not a deacon assigned to the parish, you will be connected with a deacon and he/she will be your Deacon Mentor throughout your two academic years and your first year as an ordained deacon.

- **How long is the parish internship?**
  The time commitment expected by the DFS is flexible to accommodate your work and family responsibilities, but ideally would include a minimum of 12 Sundays and/or Feast Days; some involvement in Lenten programs and Holy Week/Easter activities; pastoral care at the priest’s discretion and with the parish deacon’s guidance; and involvement with activities such as Church School, adult formation, Altar Guild, book-study or prayer groups, men’s or women’s groups, outreach activities, or other parish liturgical and program opportunities as you, the priest, and the deacon will determine. You’ll benefit most from choosing activities that are new to you, or are significantly different from how your own parish conducts them. Most internships are one to two years.

- **How will proficiency be assessed?**
  The DFS Director will receive written and oral feedback on the Internship from the student, the parish deacon (Deacon Mentor), and the priest of the parish. In addition, the student and the priest will meet regularly to discuss progress and concerns. The DFS Director will also be available to talk with the student at any time during the Internship. This is a learning opportunity, not a “pass/fail” situation.
Covenant of Agreement for Parish Internship

Between the Clergy of _________________________ Episcopal Church, ________________________, WI

and ________________________, Postulant/Candidate for the Vocational Diaconate.

The Deacons’ Formation School, 20__ - 20__

The postulant/candidate gratefully accepts responsibility to bring to the parish a presence of servanthood as appropriate to the office of the Diaconate, and to be receptive to learning all that s/he can from this opportunity.

1. S/he will be in attendance at both Sunday services beginning on _______________ and ending on _______________. The Rector and the Student will negotiate any necessary absences due to weather, illness, etc.
2. Attendance on Sundays may include but is not limited to:
   a. Occasional presentation of a homily
   b. Occasional presenting to an Adult Formation Class
   c. Inclusion in liturgical responsibilities on Sundays
3. The Rector and the Student will discuss weekday/weeknight possibilities for the Student to be involved with the internship congregation in addition to Sundays.

The clergy of the internship parish accepts responsibility to mentor the student in these capacities:
1. To arrange for informal conversations and visits with parishioners and parish staff, and for liturgical training according to the custom of the internship parish.
2. To provide for periodic meetings to discuss the Student’s progress and any concerns of either party.
3. To provide for the introduction of the Student to the parish as well as some form of closure with the parish at the end of the internship.
4. To provide a written document to the Student in which both clergy verify the Student’s successful completion of and proficiency in the parish internship. It is the responsibility of the clergy to present this to the Student within two weeks’ time after completion of the Internship. It is the Student’s responsibility to copy the document and to present the original to the DFS Director and to the Commission on Ministry Chair. The Student will also write a reflection paper on the parish internship experience from his/her own point of view and submit it to the DFS Director.

We agree to this Covenant:

_____________________________________                   _____
The Rector (date)  The Rev. Carla McCook, DFS Director (date)

_______________________________
Student Intern (date)

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Deacons’ Formation School
Deacons’ Formation School
Course & Instructor Evaluation by Student(s)

Date:

Name of Student:

Name of Instructor:

Course Title and Dates:

1. Did the instructor provide a clear outline of what would be covered in the course? Did the course meet those objectives?

2. What resources does this course provide for your ministry?

3. What changes, if any, would you make to this course?

4. (For students in the Deacons’ Formation Program) In what ways has this course helped to form you as a deacon?

5. (For students in the Deacons’ Formation Program) What resources (spiritual, academic, other) has this course provided for your diaconal ministry?
Deacons’ Formation School
Student Evaluation by Instructor

Date:

Name of Student:

Name of Instructor:

Course Title and Dates:

Please indicate how accurately the following statements describe the student’s work in this course, using the numbers from 1 (low) to 5 (high). If the number is below 3, please include explanatory comments.

1. This student completed the course requirements. ______

2. This student showed ability to communicate the material covered in written and/or oral formats. ______

3. This student showed progress in integrating the material covered into his/her sense of vocation to the Diaconate (for students in the Deacons’ Formation program only). ______

Please offer any additional comments/feedback that you think would be helpful in assessing this student’s work.
Appendix A – Courses & Requirements (Specific requirements & course resources are developed by the instructors).

CHURCH HISTORY:

Church History 1: The Patristic Church

Course Description: This is the first of four courses designed to familiarize persons preparing for the permanent diaconate with that portion of Church History commonly called the “Patristic Church.” The course is a basic introduction to the history, literature, and theology of the Early Church with primary focus on the Apostolic Fathers through the early Middle Ages.

For this historical period, the goals are that the student be able to show that she/he:

1. Recalls a broad outline of the historical time period.
2. Understands the primary theological ideas of the historical periods.
3. Can creatively and responsively set historical narrative and concepts in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon.
6. Develops insight into the attractiveness, difficulties, and accessibility of Christian history and theology for Christian lay persons.

Church History 2: The Medieval Church

Course Description: This is the second of four courses designed to familiarize persons preparing for the permanent diaconate with that portion of Church History commonly called the “Medieval Church.” The course is a basic introduction to the history, literature, and theology of the medieval Church with primary focus on the Middle Ages in both East and West leading to the eve of the Reformation.

For this historical period, the goals are that the student be able to show that she/he:

1. Recalls a broad outline of the historical time period.
2. Understands the primary theological ideas of the historical periods.
3. Can creatively and responsively set historical narrative and concepts in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon.
6. Develops insight into the attractiveness, difficulties, and accessibility of Christian history and theology for Christian lay persons.
CHURCH HISTORY continued:

Church History 3: The Reformation Church

Course Description: This is the third of four courses designed to familiarize persons preparing for the permanent diaconate with that portion of Church History commonly called the “Reformation Church.” The course is a basic introduction to the history, literature, and theology of the Reformation Church with primary focus on the Reformation with special emphasis on the history of the Church of England and the development of the Anglican Communion.

For this historical period, the goals are that the student be able to show that she/he:

1. Recalls a broad outline of the historical time period.
2. Understands the primary theological ideas of the historical periods.
3. Can creatively and responsively set historical narrative and concepts in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources
5. Is probing the significance of this material for the work of the Christian deacon.
6. Develops insight into the attractiveness, difficulties, and accessibility of Christian history and theology for Christian lay persons.

Church History 4: The Modern Church

Course Description: This is the fourth of four courses designed to familiarize persons preparing for the permanent diaconate with that portion of Church History commonly called the “Modern Church.” The course is a basic introduction to the history, literature, and theology of the Modern Church with primary focus on the developments within the Anglican Communion and the establishment of the Episcopal Church in America. Attention will also be paid to the history of ecumenical relationships between the Anglican Communion and other Christian denominations.

For this historical period, the goals are that the student be able to show that she/he:

1. Recalls a broad outline of the historical time period.
2. Understands the primary theological ideas of the historical periods.
3. Can creatively and responsively set historical narrative and concepts in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources
5. Is probing the significance of this material for the work of the Christian deacon.
6. Develops insight into the attractiveness, difficulties, and accessibility of Christian history and theology for Christian lay persons.

In order to show proficiency in all Church History courses students are required to meet instructor expectations and demonstrate DFS required proficiency in:
* showing connection to history and contemporary society and ecclesial issues.
**DIAKONIA:**

**Biblical Foundations of Community Ministry I**

**Course Description:** This course will examine the Biblical Foundations from which Community Ministry designed to identify and provide direct services to those who need help emerges as the responsibility of the church today. We will study the Biblical basis for the Diaconate leading the church outside of the institution itself in order for the church to do the work of Jesus Christ, to see to the needs in their community and to accept responsibility for addressing those needs as a natural and significant part of our Christian Commitment.

For this course, the goals are that the student be able to show that she/he:

1. Has read, and can recall, a broad outline of the Biblical Foundations of Community Ministry and the role of Deacon in caring for the larger community.
2. Understands their primary theological ideas of Community Ministry and of the role of Deacon as model of the servant ministry of Jesus.
3. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
4. Develops insight into the attractiveness, difficulties, and accessibility for Christian lay persons.

**Other Resources:**
- Barnett *The Diaconate: A Full and Equal Order*
- Plater *Many Servants: An Introduction to Deacons*

**Biblical Foundations of Community Ministry II**

**Course Description:** This course will examine the Biblical Foundations from which Community Ministry designed to identify and provide direct services to those who need help emerges as the responsibility of the church today. We will study the Biblical basis for the Diaconate leading the church outside of the institution itself in order for the church to do the work of Jesus Christ, to see to the needs in their community and to accept responsibility for addressing those needs as a natural and significant part of our Christian Commitment.

For this course, the goals are that the student be able to show that she/he:

1. Has read, and can recall, a broad outline of the Biblical Foundations of Community Ministry and the role of Deacon in caring for the larger community.
2. Understands their primary theological ideas of Community Ministry and of the role of Deacon as model of the servant ministry of Jesus.
3. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
4. Develops insight into the attractiveness, difficulties, and accessibility for lay persons.
**Course Requirements:** (This is required in all Diakonia classes for Year II)
Each Student will keep a daily journal of their practicum experience that, given the experiences of the day, might include:

- Planning done
- Actions taken including use to various tools, techniques, scriptures
- Reflection on actions
- Thoughts about what went well, what did not go well, what they might do differently
- Reflections on the impact of scripture on actions
- Reflections on history, contemporary society, ecclesial issues

Each student will prepare a “progress report” case study for class to provide feedback that includes:

I. Executive Summary
   - A brief overview/background of your community ministry project.
   - The kind of organization, its social and political context, the major issues it is currently facing – be brief, but give the class the information they need to put your project into a meaningful context.

II. Description and Discussion of:
   - Background or history of the need for this project and its importance to the community both now and in the future (system).
   - Decision or Issue Definition – the key issues to be addressed in your practicum – both immediate and more basic, long-term systemic issues.

III. Reflection: - Read through your journals and reflect on:
   - What do I know?
     - Biblical foundations, theology and Christian teaching in which this project is grounded.
   - What do I want to know?
   - What have I learned?
     - Significance of this community ministry for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
     - Insights into the attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency in Biblical Foundations in Community Ministry students are required to meet instructor expectations and demonstrate DFS required proficiency in:
* showing connection to ministry of the Deacon and ministry to the community
**DIAKONIA continued:**

*Fundamentals of Organizing for Community Ministry I*

**Course Description:** This course will focus on the tools and techniques that will enable a Deacon to go out into the Community, identify needs, and to lead the Congregation into the community to meet those needs.

**For this course, the goals are that the student be able to show that she/he:**

1. Has read, and can recall, a broad outline of the principles of Community Ministry.
2. Understands the fundamentals of data gathering and organizing for Community Ministry.
3. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
4. Develops insight into the attractiveness, difficulties, and accessibility for Christian lay persons.

*Fundamentals of Organizing for Community Ministry II*

**Course Description:** This course will focus on the tools and techniques that will enable a Deacon to go out into the Community, identify needs, and to lead the Congregation into the community to meet those needs.

**For this course, the goals are that the student be able to show that she/he:**

1. Can apply the principles of Community Ministry.
2. Has gathered data and has used the organizing principles of Community Ministry.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can articulate the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others.
5. Can articulate his/her insight into the attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency in Organizing Community for Ministry students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* showing connection to ministry of the Deacon and ministry to the community

**DIAKONIA continued:**

*Resources for Action (Group Dynamics and Asset Mapping) I*

**Course Description:** This course will focus on the tools for Asset Mapping and the Principles of Group Dynamics as essential skills for the Deacon to use to gather people together and identify needs.

**For this course, the goals are that the student be able to show that she/he:**

1. Has read, and can recall, a broad outline of some of the fundamental tools available for doing community ministry.
2. Understands the principles of group dynamics and can apply those principles when recruiting
and organizing volunteers to do ministry.
3. Understands the process of asset mapping as a significant tool for community ministry.
4. Can creatively and responsively set the tools in relationship to the basic teachings of Christianity.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
6. Develops insight into the attractiveness, difficulties, and accessibility for Christian lay persons.

**Resources for Action (Group Dynamics and Asset Mapping) II**

**Course Description:** This course will focus on the tools for Asset Mapping and the Principles of Group Dynamics as essential skills for the Deacon to use to gather people together and identify needs.

For this course, the goals are that the student be able to show that she/he:

1. Has read, and can recall, a broad outline of some of the fundamental tools available for doing community ministry.
2. Understands the principles of group dynamics and can apply those principles when recruiting and organizing volunteers to do ministry.
3. Understands the process of asset mapping as a significant tool for community ministry.
4. Can creatively and responsively set the tools in relationship to the basic teachings of Christianity.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
6. Develops insight into the attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency in Resources for Action students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* showing connection to working with groups and diversity of gifts

**DIAKONIA continued:**

**Action Research: Exploration and Practicum Proposal Development I**

**Course Description:** Action research is known by many other names, including participatory research, collaborative inquiry, emancipatory research, action learning, and contextual action research, but all are variations on a theme. Put simply, action research is “learning by doing” - a group of people identify a problem, do something to resolve it, see how successful their efforts were, and if not satisfied, try again. There is a dual commitment in action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction. Since it is the role of the Deacon to be a catalyst in the community, the principles and tools of Action Research are used to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society. This course will
teach the tools of Action Research, and will use that research to construct a proposal for the practicum to be carried out during the second year.

For this course, the goals are that the student be able to show that she/he:

1. Has read, and can recall, a broad outline of the principles of Action Research.
2. Understands the primary theological ideas of Action Research in Community Ministry.
3. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.
4. Has identified a community ministry to practice the tools of Community Ministry.
5. Has created a proposal for engaging in a community ministry that includes a vision, mission, game plan, desired outcomes, indicators of success, and measures.

Course Requirements:

- Proficiency using the Action/Reflection cycle of Action Research
- Identification of a Community Ministry Practicum and accepted into that Practicum by the appropriate decision-makers
- Completion and Acceptance of the Practicum Proposal

Action Research: Exploration and Final Practicum Presentation II

Course Description: This course represents the “capstone” event of the Deacon’s Formation Program. Each Candidate for the Deaconate will present a final report on their practicum experience. Their report will include the Biblical and Theological Foundations of the work they did, the outcomes of their work, and their personal learning and growth.

For this course, the goals are that the student be able to show that she/he:

1. Has read, and can recall, a broad outline of the principles of Action Research.
2. Understands the primary Biblical Foundations and theological ideas of Community and Social Justice Ministry.
3. Understands, and can use, the tools of doing Community and Social Justice Ministry.
4. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving as a catalyst to raise awareness of, and to organize to address, the needs and concerns of others in contemporary society.

Course Requirements
Each Candidate for the Diaconate will prepare a “final report” case study to present to the class for learning and feedback.

In order to show proficiency in Action Research students are required to meet instructor expectations and demonstrate DFS required proficiency in: * completion of project proposed
SCRIPTURE:

Introduction to the Old Testament, Part I: Pentateuch and Prophets

Course Description: This is the first half of a two-part course designed to familiarize persons preparing for the permanent diaconate with that portion of Christian sacred scripture commonly called the “Old Testament.” The course is a basic introduction to the history, literature, and theology of the Old Testament with primary focus on the Pentateuch and former prophets. For these biblical books, the goals are that the student be able to show that she/he:

1. Has read at least the most important biblical passages.
2. Understands their primary theological ideas.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can recall the location of the most important subjects and passages.
5. Recalls a broad outline of the biblical story of Israel.
6. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
7. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

REQUIRED TEXTS:
The Jewish Study Bible, Eds. By Adele Berlin and Marc Zvi Brettler, Oxford University Press, 2004

The Holy Bible, New Revised Standard Version (NRSV)
Either the New Oxford Annotated Bible with Apocrypha (Preferred) or the Harper Collins

Old Testament II: Psalms, Wisdom, and Apocalyptic

Course Description: This is the second half of a two-part course designed to familiarize persons preparing for the permanent diaconate with that portion of Christian sacred scripture commonly called the “Old Testament.” The course is a basic introduction to the history, literature, and theology of the Old Testament with primary focus on the Psalms, Wisdom, and Apocalyptic literature. For these biblical books, the goals are that the student be able to show that she/he:

1. Has read at least the most important biblical passages.
2. Understands their primary theological ideas.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can recall the location of the most important subjects and passages.
5. Recalls a broad outline of the biblical story of Israel.
6. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
7. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.
SCRIPTURE continued:

New Testament I: Gospels and Acts

Course Description: This is the first half of a two-part course designed to familiarize persons preparing for the permanent diaconate with that portion of Christian sacred scripture commonly called the “New Testament.” The course is a basic introduction to the history, literature, and theology of the New Testament with primary focus on the Gospel and Acts of the Apostles.

For these biblical books, the goals are that the student be able to show that she/he:

1. Has read at least the most important biblical passages.
2. Understands their primary theological ideas.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can recall the location of the most important subjects and passages.
5. Recalls a broad outline of the biblical story of Israel.
6. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
7. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

New Testament II: Epistles and Apocalyptic

Course Description: This is the second half of a two-part course designed to familiarize persons preparing for the permanent diaconate with that portion of Christian sacred scripture commonly called the “New Testament.” The course is a basic introduction to the history, literature, and theology of the New Testament with primary focus on the Epistles, and Revelation as witnesses to the life and faith development of the early church.

For these biblical books, the goals are that the student be able to show that she/he:

1. Has read at least the most important biblical passages.
2. Understands their primary theological ideas.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can recall the location of the most important subjects and passages.
5. Recalls a broad outline of the biblical story of Israel.
6. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
7. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency in all Scripture courses students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* showing connection to proclamation of and action on scripture
SPIRITUAL TRADITIONS:

Spiritual Traditions and Disciplines: Spiritual Tradition

Course Description: Christian Spirituality as the integration of theological understanding, faith and practice through the exploration of classical text as well as the introduction to practices of prayer. As the spiritual tradition of the church is the record of the individual encounter with the living Christ in the communion of the church, the student will explore that encounter as: Autobiography, Biography, and Narrative.

For this course, the goals are that the student be able to show that she/he:

1. Understand Christian Spirituality as the integration of theological understanding, faith and practice through the exploration of classical text as well as the introduction to practices of prayer.
2. As the spiritual tradition of the church is the record of the individual encounter with the living Christ in the communion of the church, the students will explore that encounter as: autobiography, biography, narrative.
3. Expand their participation in the spiritual life.
4. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
5. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* Through this class the students will expand their participation in the spiritual life, articulate their journey to and encounter with what they know as God, and study and do a class presentation on a spiritual master and his/her prayer practice.

Spiritual Traditions and Disciplines: Theology and the Diaconate

Course Description: The theology of and the Bishop’s vision of the office of the deacon in the Episcopal Diocese of Milwaukee.

For this course, the goals are that the student be able to show that she/he:

1. Understands their primary theological ideas.
2. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
3. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
4. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
5. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* Students will understand and apply the vision of the office of the deacon is to be iconic, itinerate, catalytic.
SPIRITUAL TRADITIONS continued:

Spiritual Traditions and Disciplines: Liturgical Theology and the Diaconate

Course Description: Creatively and responsively set them in relationship to the basic teachings of the Anglican Communion as articulated in The Book of Common Prayer.

For this course, the goals are that the student be able to show that she/he:

1. Understands their primary theology of the liturgy.
3. Can access as resources the following sections of the BCP:
   - Holy Baptism and Eucharist as initiation and participation in the Resurrection Life
   - The Daily Office as heartbeat of the Prayer Book Life
   - The Rites of the Holy Week: Rejoice Now
   - Pastoral Offices as stages in the prayer book life
   - Occasional Services as stages in the prayer book life
   - Episcopal Services as stages in the prayer book life
   - The Theological Statements—Holding Fast to the Mysteries
4. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
5. Will appreciate the Book of Common Prayer as the pattern for Christian Life.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in:
* Students will have an understanding and appreciation of the theology of the Anglican liturgy.

Spiritual Traditions and Disciplines: Principles of Preaching

Course Description: An exploration of the principles of preaching to be calling people into relationship with God and your neighbor through the explication of the liturgy.

For this course, the goals are that the student be able to show that she/he:

1. Recognizes differences in literary forms in scripture and also in preaching.
2. Able to discuss the role of ethics in preaching, how ethics from the pulpit form the worshipping community, and the relationship between grace and ethics.
3. Understands, respects and utilizes the authority of the preacher to proclaim the gospel in a contemporary context, calling the community to faithful action.
4. Demonstrates theological competence in preaching by creatively and responsively set scripture in relationship to the basic teachings of Christianity and the world today.
5. Is probing the significance of preaching for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in: * Showing connection to proclamation of & action on Scripture as the message calls the Church into serving as Christ’s Disciples in the World.
SPIRITUAL TRADITIONS continued:

Spiritual Traditions and Disciplines: Crafting the Sermon

Course Description: The practice of writing and delivering a sermon that calls the community into relationship with God and neighbor and into action through the explication of the liturgy.

For this course, the goals are that the student be able to show that she/he:

1. Awareness of Self-performance and performance of the sermon that is a shared collaboration with the congregation – read pages 213-215 (STOP at “African American Apprenticeship”).
2. Can craft a sermon that proclaims the gospel in a contemporary context, calling the community to faithful action – read pages 384-385 (STOP at “Funeral”).
3. Recognize and utilize different ways to craft a sermon as best fits the pericope (i.e. deductive vs. inductive) – read pages 375-377 & page 390.
4. Can creatively and responsively set scripture in relationship to the basic teachings of Christianity.
5. Is probing the significance of preaching for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in: * Showing connection to proclamation of and action on Scripture as the message calls the Church into serving as Christ’s Disciples in the World.

Spiritual Traditions and Disciplines: Crafting the Liturgy and Liturgical Practicum

Course Description: This is an ongoing, two year course as much of this practicum will also take place within the worship of the Deacons’ Formation School weekends. In this course, the students will explore the function of the Deacon in the liturgy and in the church.

For this course, the goals are that the student be able to show that she/he:

1. Understands their primary theology of the liturgy.
3. Can access as resources the following sections of the BCP:
   - Holy Baptism and Eucharist as initiation and participation in the Resurrection Life
   - The Daily Office as heartbeat of the Prayer Book Life
   - The Rites of the Holy Week: Rejoice Now
   - Pastoral Offices as stages in the prayer book life
   - A Communion Service for the Sick
   - An Order of Service for a Funeral
   - Occasional Services as stages in the prayer book life
   - Episcopal Services as stages in the prayer book life
   - The Theological Statements—Holding Fast to the Mysteries
   - The Prayers of the People
   - Pointing a Gospel & Proclaiming the Gospel
The procedure for serving the Bishop

A Rule of Life

4. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
5. Will appreciate the Book of Common Prayer as the pattern for Christian Life.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

In order to show proficiency students are required to meet instructor expectations and demonstrate DFS required proficiency in:
* Students can pray the liturgy. By the end of the course, the students will have created their own personal “Play Book” by exploring, talking about, participating in and creating examples of the many liturgies in The Book of Common Prayer.

THEOLOGY:

The Creed

Course Description: This course is basic introduction to the history, literature, and theology of the Nicene and Apostles’ Creed, with the primary focus on the liturgical use and our creedal statement of faith.

For this course, the goals are that the student be able to show that she/he:

1. Understands the historical development of the Creeds.
2. Why and when we use the Nicene or Apostles’ Creed.
3. Understand the primary theological ideas of the Creeds.
4. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
5. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
6. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
7. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.
THEOLOGY continued:

Trinitarian Theology

Course Description: This course is basic introduction to the history, literature, and theology of the Trinity.

For this course, the goals are that the student be able to show that she/he:

1. Understands the historical development of the theology of the Trinity.
2. Understand the primary theological ideas of the Trinity.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

Christology

Course Description: This course is basic introduction to the history, literature, and theology of the person of Christ.

For this course, the goals are that the student be able to show that she/he:

1. Understands the historical development of the theology of the person of Christ.
2. Understand the primary theological ideas of Christology.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.
**THEOLOGY continued:**

*Pneumatology*

**Course Description:** This course is basic introduction to the history, literature, and theology of the person of the Holy Spirit.

**For this course, the goals are that the student be able to show that she/he:**

1. Understands the historical development of the theology of the Holy Spirit.
2. Understand the primary theological ideas of the Holy Spirit.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

*Ecclesiology*

**Course Description:** This course is basic introduction to the history, literature, and theology of the Church, with the primary focus on understanding of the theology of the order of community, structure and governance of the Anglican Communion.

**For this course, the goals are that the student be able to show that she/he:**

1. Understands the historical development of ecclesiology.
2. Understand the primary theological ideas of the order, structure and governance of the Anglican Communion.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.
THEOLOGY continued:

Sacramental Theology

Course Description: This course is basic introduction to the history, literature, and theology of the sacraments, with the primary focus on the seven sacraments.

For this course, the goals are that the student be able to show that she/he:

1. Understands the historical development of the sacraments.
2. Understand the primary theological ideas of the sacraments.
3. Can creatively and responsively set them in relationship to the basic teachings of Christianity.
4. Can access as resources standard theological ideas and historical figures from primary and secondary sources.
5. Is probing the significance of this material for the work of the Christian deacon with particular focus on serving the needs and concerns of others in contemporary society.
6. Develops insight into their attractiveness, difficulties, and accessibility for Christian lay persons.

Christian Moral Theology

Course Description: This course seeks to introduce students to the foundational theories of Christian moral theology and to encourage the application of these theories to the global, national, communal, and personal moral issues and dilemmas which confront the human community.

For this course, the goals are that the student be able to show that she/he:

1. Understands the diverse perspectives of issues.
2. Understands the foundational theories of Christian moral theology.
3. Articulate a consistent Christian moral perspective.
4. Is probing the significance of Christian moral theology for the work of the Christian deacon with particular focus on pastorally serving the needs and concerns of others.
5. Develops insight into their attractiveness, difficulties, and accessibility of Christian moral theology for Christian lay persons.

In order to show proficiency in all Theology courses students are required to meet instructor expectations and demonstrate DFS required proficiency in:

* showing connection between the theology taught and contemporary society and ecclesial issues.