

LAY MINISTRY PROGRAM

PARTICIPANT HANDBOOK

CLASS OF 2012

Pastoral Institute
Diocese of Brooklyn
7200 Douglaston Parkway
Douglaston, New York 11362

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THE UNITED STATES CONFERENCE OF
CATHOLIC BISHOPS/COMMISSION ON
CERTIFICATION AND ACCREDITATION
GRANTED INITIAL ACCREDITATION TO
THE LAY MINISTRY PROGRAM
SPONSORED BY THE PASTORAL INSTITUTE

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PREFACE

The Diocese of Brooklyn

The Diocese of Brooklyn was established in 1853 and originally included Kings, Queens, Nassau and Suffolk counties. The Most Rev. John Loughlin was the first Diocesan Bishop and laid the foundation for what became the only totally urban diocese in the country in 1957 when Nassau and Suffolk counties became the Diocese of Rockville Centre.

Composed of 1.8 million Catholics, the Diocese of Brooklyn and Queens has a long tradition of welcoming persons of various nationalities and cultures and has become identified as a “Diocese of Immigrants.” Mass is celebrated in twenty different languages every Sunday for parishioners who come from 167 countries.

Located in one of the largest metropolitan areas of the world, the Diocese of Brooklyn serves people of all ages through a variety of educational and formational opportunities. Its attention to these concerns is a constant thread running through its history. The establishment of the Pastoral Institute demonstrated the commitment of the Diocese to pastoral education and spirituality – a commitment that continues into the present.

In October 2003, Most Rev. Nicholas DiMarzio, Ph.D, D.D. succeeded Most Rev. Thomas V. Daily, D.D. as Bishop of Brooklyn. The following year, the Diocese was restructured into ministerial Vicariates with the Pastoral Institute joining the Vicariate for Evangelization and Pastoral Life. Most Rev. Frank J. Caggiano, D.D., Auxiliary Bishop, served as its Vicar. Further restructuring took place in 2009 with six Secretariats taking the place of the Vicariates. The Pastoral Institute is one of the four agencies within the Secretariat for Catholic Education and Formation.

History of the Pastoral Institute

In 1967 Archbishop Bryan McEntegart established the Pastoral Institute for the purpose of providing continuing education for the clergy in the time after Vatican II. Within a short period of time, women and men religious were accepted as participants as were members of the laity. To further its continuing education mission, the Pastoral Institute offered courses, conferences, and workshops designed to provide opportunities for life-long learning in the areas of theology, spirituality, morality, and the arts for all interested persons. In later years, this effort became known as *The Program for Pastoral Education and Spirituality*.

During the fall semester of 2004, the Pastoral Institute Advisory Committee studied the effectiveness of the *Program for Pastoral Education and Spirituality*. Because of declining enrollment and financial costs, a decision was made to suspend the program at the present time

A new program was incorporated into the Pastoral Institute in 1979 with the inauguration of *The Training for Ministry Program*. Developed in response to the increasing need for

lay leaders trained in theological understanding and pastoral responsiveness, it offered concentrations for those persons involved in pastoral care of the sick, religious education, liturgy or parish leadership. This program ceased to exist due to change of personnel within the agency.

The Diocesan Synod of 1997 made several recommendations to Most Rev. Thomas V. Daily, Bishop of the Diocese. One of them focused on the formation of the laity. In September 2000 the mission of the Pastoral Institute was extended to include implementation of this recommendation. Rev. Msgr. Michael Hardiman was appointed President of the Pastoral Institute and Sister Angela Gannon, CSJ as Executive Director. Dr. Rose Zuzworsky joined the staff in November and together they designed the *Formation Program for Lay Ecclesial Ministers*. The first class started in January 2001 with a pilot group of 40 participants. Each September a new class is accepted. In April 2004, at the request of Bishop Nicholas DiMarzio the title of the program was changed to *Lay Leadership Formation for Ministry Program* in order to clarify the purpose, the constituency, and the process involved in this diocesan initiative. The title of the program was changed again in 2009 and is now known as the *Lay Ministry Program*.

In the spring of 2004, another aspect of the lay formation program was developed. Persons who complete the first two years of the program were offered the option of enrolling in the third-year Certificate in Ministry Process that provides comprehensive training in a particular ministry. The process includes a Seminar, Supervised Ministry Practicum, Pastoral Workshops, and Theological Reflection.

Based on the success of the third-year option, participation in the process became a requirement of the lay formation program. In September 2007 the *Lay Ministry Program* was expanded to three years and includes all of the components of the Certificate in Ministry Process.

Beginning in April 2004, the Pastoral Institute filed an application with the United States Conference of Catholic Bishops/Commission on Certification and Accreditation (USCCB/CCA) in order to begin the process for the accreditation of the *Lay Ministry Program*. Working with the Self-Study Committee, Sister Angela Gannon and Dr. Rose Zuzworsky completed the Self-Study Report and submitted it to the USCCB/CCA in partial fulfillment of the requirements for accreditation.

In March 2006, a Site Review Committee visited Douglaston and met with various groups and individuals associated with the lay formation program. The program received excellent reviews and a few recommendations for improvement. All of the suggestions from the Review Committee have been addressed by the Pastoral Institute staff.

In November 2006, the United States Conference of Catholic Bishops/Committee on Certification and Accreditation, granted initial accreditation to the *Lay Ministry Program*.

In the fall semester of 2002, the Pastoral Institute designed and implemented the *Foundations for Ministry Program*. This program is intended to meet the needs of

individuals who may be discerning participation in the *Lay Ministry Program* or who desire a basic update in theology for ministry.

The Pastoral Institute, collaborating with the Office of Faith Formation, inaugurated the *Leadership Program for Church Ministries* in September 2003. This program (now referred to as the *M.A. Scholarship Program in Theology*) is designed for persons who will serve the Church as Pastoral Associates, Directors of Religious Education, or in other leadership positions. Participants pursue either a Master's Degree or Certificate in Theology at one of the local universities or at the Seminary of the Immaculate Conception. The diocesan Alive in Hope Foundation contributes financial assistance according to the need of each student. St. John's University offers a significant discount on the tuition rate. The student absorbs the remaining cost.

In June 2006, Bishop DiMarzio announced that the Spanish lay formation program would become the responsibility of the Pastoral Institute. For the past several years, the staffs of the Office of Hispanic Ministry and the Institute have worked together in order to achieve greater coordination and integration between these two programs. The transition occurred in September 2006.

In October 2006, Dr. Rose Zuzworsky retired as the Associate Director of the Pastoral Institute. Dr. Zuzworsky joined the staff in November 2000 and assumed responsibility for the academic component of the lay formation program. In this role, she designed and developed the curriculum, selected resources, hired the instructional faculty, and guided the participants through their course of study. Additionally, Dr. Zuzworsky developed and administered the *Foundations for Ministry Program*.

Gerald Tortorella joined the Pastoral Institute Office as Associate Director in August 2007. Mr. Tortorella completed the lay formation program and was commissioned in 2003. Subsequently, he studied at St. John's University and received his M.A. degree in Theology in June 2006.

In 2007-2008, the Pastoral Institute celebrated its 40th Anniversary. From 1967 to the present time its history demonstrates the commitment of the Diocese to the education and formation of the laity for ministry. It is in this tradition, that the Pastoral Institute continues its mission.

With the restructuring of the diocesan agencies in 2009, Sister Angela Gannon became the Secretary for Catholic Education and Formation and Gerald Tortorella became the Director of the Pastoral Institute. Nelsa Elías joined the staff of the Institute as Associate Director.

MISSION STATEMENT DIOCESE OF BROOKLYN

At the dawn of a new Christian millennium, we, the People of God of our uniquely urban immigrant Diocese of Brooklyn and Queens, are called by God and empowered by his grace to be faithful witnesses to the truth who is Jesus Christ, living the richness of our diversity in unity and love. In the spirit of the Second Vatican Council, and our recent Seventh Diocesan Synod, we understand that only Christ can lead us to the love of God the Father in the Holy Spirit, and give all men and women a share in the life of the Most Holy Trinity.

Professing a common faith in Jesus Christ, and sharing in the life of grace through the sacraments, faithful to the Magisterium, and empowered by the gifts of the Holy Spirit, we desire that all come to know and share in God's life through Christ's Body, the Church. To satisfy this desire, we dedicate ourselves to:

- *Evangelization*: proclaiming in word and deed the Gospel of Jesus Christ to all persons in their native languages, inviting them to share our faith.
- *Prayer and Worship*: particularly through the proper celebration of the seven sacraments, especially the Eucharist, the sacrament of communion with our brothers and sisters.
- *Catechesis*: faith formation of all the faithful into dedicated, responsible Christians, active in the Church and in the world.
- *Witnessing to Christ and His Gospel*: in all spirit-filled communities of faith: the domestic church of the family, parishes and clusters, and the diocese as a whole.
- *Service to All Men and Women*: especially the poor and needy, by generous acts of charity, and uniting with all people of good will to further justice and peace in our society and world, and to affirm the sacredness of human life, in accord with the social teaching of the Church.
- *Ecumenical and Inter-religious Dialogue*: that both foster a fuller understanding of respect for our neighbors who follow other paths to God, and enables us to give a true account of our faith in Jesus Christ.

Mindful of our need for God's grace, we humbly pray to the Father, the Son, and the Holy Spirit through the intercession of Mary, the Immaculate Conception, our Mother and patroness: May Jesus Christ, the way, the truth, and the life, guide us on our earthly pilgrimage to our heavenly home, where God will be all to all.

Most Reverend Thomas V. Daily, D.D.
Bishop of Brooklyn
May 1, 2000

PASTORAL INSTITUTE MISSION STATEMENT

The Pastoral Institute, an agency of the Diocese of Brooklyn within the Secretariat for Catholic Education and Formation, is committed to the formation of the baptized faithful for various lay leadership roles in the parishes and agencies of Brooklyn and Queens.



In fulfilling its mission, the Pastoral Institute sponsors the following programs:

Lay Ministry Program – an integrated three-year program of theological education, spiritual formation, mentoring, supervised ministry, and pastoral skills development that prepares volunteer lay Pastoral Leaders to coordinate a particular ministry in the parish. Classes start each September at locations throughout the Diocese.

Foundations for Ministry Program – a ten-week, twenty-hour program that serves two purposes: it provides theological updating for those already engaged in parish ministry and it offers an educational experience for persons who are discerning participation in the *Lay Ministry Program*.

M. A. Scholarship Program in Theology – a collaborative program co-sponsored by the Pastoral Institute and the Office of Faith Formation. Its purpose is to prepare individuals to serve as Pastoral Associate, Director of Religious Education, or in other leadership positions, by offering the opportunity for graduate studies in theology. The sponsoring agencies are responsible for the theological reflection process that is scheduled once each semester. Through the Alive in Hope Foundation, the Diocese provides financial assistance for those persons who need it.

The Pastoral Institute is also the diocesan agency that relates to Pastoral Associates. It assists those parishes that are interested in hiring these ministers and also relates to persons who are seeking employment as Pastoral Associates. Continuing education opportunities are also offered for those who are engaged in this ministry.

Advisory Committee

The Pastoral Institute is assisted and directed by an Advisory Committee composed of persons with a diversity of skills and expertise. The members for 2009-2010 are:

Chairperson:

Gerald Tortorella, Director, Pastoral Institute

Ex-Officio Members:

S. Angela Gannon, CSJ, Secretary for Catholic Education and Formation

Nelsa Elías, Associate Director, Pastoral Institute

Members:

Term

Ending

Rev. Reynolds Basilious, Parochial Vicar, St. Mary Mother of Jesus	(2008)
Rev. Edward Doran, Pastor, St. Gerard Majella	(2008)
Mary Harris, Instructor, Pastoral Institute	(2010)
Madeline Hogan, Pastoral Minister, Incarnation Parish	(2010)
Sister Joan Holmberg, SC, Pastoral Associate, Mary Queen of Heaven	(2010)
Sister Anne Marie Kirmse, OP, Fordham University	(2009)
Catherine Lou, Pastoral Minister, St. Sebastian Parish	(2009)
Ms. Linda Mele, Principal, Our Lady of Mercy School	(2010)

Staff of the Pastoral Institute:

Gerald Tortorella, Director

Nelsa Elías, Associate Director

Susan Santo, Administrative Assistant

Angela Madsen, Secretary

CHAPTER ONE

LAY MINISTRY PROGRAM

Mission Statement

Affirming the baptismal call of women and men
to serve the Diocese of Brooklyn,
the Pastoral Institute sponsors the three-year
Lay Ministry Program.

Through an integrated process of spiritual formation,
theological education, pastoral skills development,
a mentoring process, and supervised ministry practicum,
each participant is provided with the foundations
that are needed to develop a holistic approach to ministry
in this uniquely urban and immigrant diocese.

Striving for deeper union with God and with all others,
each participant is challenged to become
a more faithful disciple of Jesus and
an effective leader for the New Evangelization.

Purpose

The *Lay Ministry Program* prepares women and men to be volunteer pastoral leaders capable of coordinating a particular ministry in the parish as an individual or a member of a team. Serving under the direction of the pastor or parish staff member, the individual has limited program responsibility and decision-making authority.

Program Goals and Objectives

Human Formation

- 1. The participants will demonstrate the qualities of human maturity that make for effective ministry with the people of God by:**
 - Meeting at least once each semester with one's mentor and reflecting together on God's call to ministry, the gifts that the participant brings to ministry, the needs of the local community, and the time that he/she can devote to pastoral service.
 - Identifying personal gifts and limitations through self-reflection, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionship.
 - Cultivating a mature sexuality with appropriate interpersonal boundaries and recognizing the grave psychological and legal consequences of inappropriate sexual behavior, including harassment and abuse.

2. The participants will maintain a reasonable balance among the legitimate claims of family, ministry, community, and personal relationships by:

- Engaging in activities that foster a healthy and well-balanced personality such as the workshops on Self-Care of the Pastoral Leader and the Myers-Briggs Type Indicator.
- Cultivating a fundamentally positive regard for self and others and consistently manifesting this regard in ministerial relationships.
- Recognizing both the reality of sin and the power of forgiveness and reconciliation to heal persons and relationships.

Spiritual Formation

1. The participants will respond to the call to lay ministry as one that is rooted in the sacraments, particularly the sacraments of initiation by:

- Discerning the call to lay ministry and by prayerful reflection on one's call to discipleship.
- Developing an appreciation for priesthood, diaconate, religious life, and lay ministry as rooted in baptism and encouraging others in their own vocational choice.
- Recognizing that one is sent forth, nourished by the Eucharist, for ministerial service as participation in the priestly, prophetic, and royal mission of Christ.

2. The participants will fulfill the requirements of the program related to spiritual formation in order to become more effective pastoral leaders and engage in formation opportunities after completion of the program by:

- Focusing on spiritual formation and theological reflection as a means toward ongoing personal transformation.
- Participating in the formation opportunities offered by the Alumni Association, such as retreats and days of prayer.
- Taking part in opportunities for spiritual growth and faith formation offered at the parish and/or cluster level.

Intellectual Formation

1. The participants will assume an active role in the New Evangelization by:

- Studying and reflecting on the key principles of *The New Evangelization in Brooklyn and Queens*, the diocesan pastoral letter issued by Bishop DiMarzio.
- Becoming familiar with the theological and scriptural foundations of evangelization as offered throughout the formation program.
- Understanding the unique role of the laity in fostering the reign of God through one's ministry and, especially, one's personal life.

2. The participants will fulfill the requirements of the program related to theological education in order to become more effective pastoral leaders and engage in intellectual formation opportunities after completion of the program by:

- Engaging in theological studies rooted in Scripture and Tradition that provide a solid foundation for effective pastoral ministry.
- Participating to the extent that each is comfortable in class discussions as presented by instructors employing adult learning methods.
- Responding to the Pastoral Institute's notifications about local lectures, workshops, conferences as well as on-line educational opportunities.
- Reading the books suggested in the annotated bibliography provided at the completion of the program.
- Participating in the continuing education opportunities offered by the Alumni Association, such as mini-courses and full day seminars and workshops.
- Considering participation in the M.A. Scholarship Program in Theology offered collaboratively with the Diocesan Office of Faith Formation and funded through the Alive in Hope Foundation.

Pastoral Formation

1. The participants will understand their role as pastoral leaders in the wider context of the mission of the Church by:

- Appreciating the need for collaborative efforts in building up the Body of Christ.
- Offering one's gifts and talents in ministry to support the mission of the local community.
- Growing in sensitivity and appreciation for the cultural and ethnic diversity of the parish/diocese as one responds to the needs of the community.

2. The participants will demonstrate a range of leadership and pastoral skills that are needed for those who serve as volunteers in ministry by:

- Engaging in a ministry practicum under the guidance of a supervisor appointed by the Pastoral Institute.
- Participating in the required pastoral skills workshops that are designed for volunteer pastoral leaders and which develop one's competency for ministry.
- Collaborating with the parish leaders of the various cultural groups to develop culturally appropriate responses to particular pastoral needs.

Program Design

The integration of spiritual, intellectual, human, and pastoral development is a hallmark of the *Lay Ministry Program* and is at the heart of its mission. For this reason, the program has been designed to include the following components: Spiritual Formation, Theological Education, Ministerial Preparation, Pastoral Skills Development, and a Mentoring Process. Each component will be addressed in the following chapters.

An Orientation Session takes place at the beginning of the first semester. Participants are introduced to the Handbook for the *Lay Ministry Program*, are provided an overview of the Vatican II documents, and receive guidance on writing an Integration Paper.

The theory and praxis of the adult learning model is incorporated into several aspects of the lay formation program: the teaching methodology, the theological reflection process, the mentoring program, and the synthesis seminar. Instructors are listeners and co-learners as well as teachers. Participants are learners and sharers of their own experience and expertise. Individual differences are honored and respected. In order to emphasize the importance of adult learning, special attention is given to this component when selecting instructors to teach in the lay formation program.

Commissioning Ceremony

Having completed all requirements of the *Lay Ministry Program*, the participants are commissioned as Pastoral Leaders at a ceremony presided over by the Diocesan Bishop or his delegate.

CHAPTER TWO APPLICATION PROCESS AND PROCEDURES

Nomination and Sponsorship of Candidates

A parish or agency in the diocese may nominate a candidate(s) for the lay formation program and thus enter into a sponsoring relationship with the Pastoral Institute. As such, the parish or agency agrees to mentor the participant during the time of formation and to discern the individual's leadership role in the parish or agency at the conclusion of the program. In addition, the sponsor makes a contribution toward the cost of preparing the lay pastoral leader. Each candidate also pays a nominal fee with financial assistance provided for those who need it.

Criteria for Participants

In nominating candidates for participation in the *Lay Ministry Program*, the pastor and the parish staff take into consideration the following criteria:

- A fully initiated lay member (including vowed religious) of the Christian faithful, exhibiting fidelity to the Magisterium
- An understanding of commitment to ministry as rooted in one's baptismal call
- Potential for leadership in ministry and a desire to work collaboratively with others
- Ability to accomplish the goals of the program:
 - Humanly* – develops one's human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service
 - Spiritually* – is willing to participate in shared prayer and group reflection; understands the significance of spiritual formation for effective parish ministry
 - Intellectually* – has the language and writing skills in either English or Spanish to accomplish course work at the first year of the college level
 - Pastorally* – ability to develop the skills and competencies that are needed for a particular ministry and able to function in a public ministerial role
- An openness to personal transformation and on-going human development
- A relational stance that enables her/him to dialogue with others
- Commitment to attendance at classes and days of reflection and to fulfilling the requirements of the program

Applicants for the program are not discriminated against because of race, gender, age, national or ethnic origin, or physical disability.

Application Procedures

In the spring of each year, a packet of materials is provided for each parish containing the following documents related to the acceptance of candidates into the English and Spanish tracks of the lay formation program:

Parish Packet

- Program Brochure – provides an overview of the process
- Program Overview – time commitment for each aspect of the program and list of courses in the Theology Curriculum
- Frequently Asked Questions – flyer with questions and answer related to lay ministry (from the USCCB Commission on the Laity)
- Criteria for Selection of Candidates
- Selection Process – procedures for approaching potential candidates; role of the parish staff in the selection process
- Location/Dates for Courses and Days of Reflection
- Nomination/Sponsorship Form – to be completed by the Pastor/Administrator.

Upon receipt of the Nomination/Sponsorship Form, the following materials are sent to each candidate:

Candidate Packet

- Application Form – 4 pages of personal data including education and work experience; candidate also selects location for classes
- Procedures for writing a brief biography
- Two letters of recommendation – to be completed by persons familiar with the candidate
- Class Schedule - for the first semester including dates/times for Days of Reflection and Orientation Session.
- Interview Form – containing dates/times when candidate is available for an interview with a member of the Pastoral Institute staff or person delegated by them.

Interviewing Guidelines

Goal

To determine if the candidate has the desires, attitudes, and capacities to benefit from the education and formation provided in the three-year lay formation program.

Basic question for the interviewer: Is this a person who will benefit from the Lay Ministry Program?

Purpose

To make certain that the candidate requesting admission to the formation program is a person

- Who has the potential for formation.
- Who has adequate reading and writing skills in English or Spanish.
- Who can learn to function well within the present-day Church and society.
- Who has the qualities to minister effectively in the parish, the diocese, the workplace.
- Who has the ability to empower others.

The aptitude for ministry of potential candidates is assessed on the following standards:¹

A Pastoral leader demonstrates personal and spiritual maturity in ministry with the people of God.

A Pastoral leader identifies the call to formal and public ministry as a vocation rooted in baptism.

A Pastoral leader integrates knowledge of Catholic faith within ministry.

A Pastoral leader engages in his or her area of direct care with sensitivity to diversity and social justice.

A Pastoral leader, in the spirit of discipleship and collaboration, provides effective leadership, administration, and service within his or her own ministry area.

The interviewer assesses the **candidate's aptitude** to cultivate the competencies that are needed in order to meet the expectations expressed in the above standards.

Interviewing Process

- **Schedule**

Each interview will last approximately thirty minutes. The interviewer will have time afterwards to complete the Response Form.

- **Documentation**

On the day of the interview, the interviewer will receive the following:

1. Candidate's Autobiography that includes responses to the following:
 - a. A brief description of the major events of his/her life up to the present
 - b. The candidate's idea of ministry
 - c. The candidate's reasons for considering participation in the *Lay Ministry Program*.
 - d. The candidate's expectations for this program of spiritual formation and theological education.
2. A form on which the interviewer will write the candidate's general response to the following questions:
 - a. What first interested you in Church ministry?
 - b. How extensive is your involvement in your current parish ministries including the interaction that you have with the Pastor and Parish Staff?
 - c. What makes this a good time in your life to begin a lay formation program? Do you have any hesitations?
 - d. What are your expectations regarding the three-year lay formation program?
 - e. Do you have any concerns about the academic requirements of the program – reading, writing, class discussions, etc.? How do you feel about experiencing new or different perspectives on the Catholic faith?

¹ National Association for Lay Ministry. *National Certification Standards for Pastoral Leaders*. Washington, D.C., 2005.

Interviewer's Response Form

Interviewers will have sufficient time in between interviews to complete a response form for each candidate. All materials, including the candidate's biography, are returned to the Pastoral Institute staff member on the day of the interview.

After the completion of the application procedures, each candidate receives a letter indicating acceptance/non-acceptance into the lay formation program. At that time they also receive all the schedules for the coming year and a copy of *Lumen Gentium* that they read in preparation for the Theology of Lay Ministry and Ecclesiology courses.

Persons who are not accepted into the three-year program are encouraged to participate in the Pastoral Institute's *Foundations for Ministry Program*. This ten-week program offers the participants basic theological vocabulary and key concepts in order to enhance one's ministerial effectiveness.

CHAPTER THREE SPIRITUAL FORMATION

Description

Spiritual formation is at the heart of our formation program for the laity and distinguishes it from strictly academic-oriented opportunities. Class sessions integrate prayer and faith-sharing with the course content. Days of Reflection each semester provide extended periods of time for personal and communal prayer, reflection and dialogue. Resources for spiritual direction and various retreat experiences are posted on the Pastoral Institute website. Participants are also introduced to optional activities that will enhance their own self-understanding and spiritual growth.

Days of Reflection

Days of Reflection are scheduled every semester for each class. These sessions take place on Sunday afternoons in both Brooklyn and Queens so that participants have an option. Because spiritual formation is at the heart of the diocesan program, attendance on these days is mandatory. Extenuating circumstances are handled on an individual basis.

The themes for our Days of Reflection are:

First Semester:	The call to lay ministry and the spirituality needed to sustain it
Second Semester:	The call to prayer and the experience of different prayer forms
Third Semester:	Spirituality for evangelization
Fourth Semester:	The call to ministerial leadership
Fifth Semester:	Theological reflection on beginning a new ministry
Sixth Semester:	Theological reflection on the practice of ministry

Attention is given to providing a variety of presenters with particular expertise in spirituality and retreats. Locations are also carefully selected so that a prayerful environment enhances the experience.

Theological Reflection

Early in the program, participants are introduced to the theological reflection process that is used throughout their formation experience. The Days of Reflection each semester are designed around a process of making “faith sense” out of the experiences associated with the lay formation program.

A theological reflection process is also used in the fifth and sixth semesters while the participants are engaged in their supervised ministerial practicum.

CHAPTER FOUR PROGRAM OVERVIEW

The three-year lay formation program is designed to include the following components: spiritual formation, theological education, supervised ministry or project, and pastoral skills development.

First Semester

Orientation	1 Session	6 Hours
Theology of Lay Ministry	4 Sessions	8 Hours
Ecclesiology	8 Sessions	16 Hours
Day of Reflection	1 Session	4 Hours

Second Semester

Culturally Diverse Communities	4 Sessions	8 Hours
Liturgy and Sacraments	8 Sessions	16 Hours
Introduction to Canon Law	2 Sessions	4 Hours
Day of Reflection	1 Session	4 Hours

Third Semester

Hebrew Scripture	7 Sessions	14 Hours
Christian Scripture	7 Sessions	14 Hours
Day of Reflection	1 Session	4 Hours

Fourth Semester

Moral Theology	7 Sessions	14 Hours
Orientation to Third Year	1 Session	2 Hours
Pastoral Skills	3 Sessions	6 Hours
Day of Reflection	1 Session	4 Hours

Fifth Semester (Ministry Practicum begins)

Christology	7 Sessions	14 Hours
Pastoral Skills	3 Sessions	6 Hours
Theological Reflection	1 Session	2 Hours

Sixth Semester

Ecumenical/Interreligious Dialogue	3 Sessions	6 Hours
Pastoral Skills	6 Sessions	12 Hours
Theological Reflection	1 Session	2 Hours
Synthesis Seminar	1 Session	4 Hours

Please Note: the number of sessions is calculated based on the evening classes – two hours per class. Because the Saturday sessions are three-hours, the number of sessions is fewer.

Theology Course Descriptions and Bibliographies

Theology of Lay Ministry

Theological study of the laity as those “called and gifted” for ministry in the Church and in the world is the focus of this course. As expressed by Vatican Council II, emphasis is placed on the laity as “sharers in their own way in the prophetic, priestly, and kingly office of Christ” (LG 31) as well as Baptism and Confirmation as the foundational sacraments for all ministries. A focus on the qualities of the servant leader illuminates the relationship between the mission and ministry of Jesus and the mission and ministry of the Pastoral leader.

Texts

DiMarzio, Most Rev. Nicholas. *The New Evangelization in Brooklyn and Queens*. 2004.

Second Vatican Council. *Dogmatic Constitution on the Church: Lumen Gentium*. November 21, 1964.

Articles

Bader, Jennifer L.S. *Your Ministry is a Vocation*. Today’s Parish Minister. Issue 2:7, April/May 2008.

Hahnenberg, Edward P. *The Holy Spirit’s Call: The Vocation to Lay Ecclesial Ministry*. Collegeville, MN. National Symposium on Lay Ecclesial Ministry. August 2007.

Johnson-Mondragón, Ken. *Multicultural Ministry in Parishes Today and Important Themes for its Future*. Washington, D.C. National Association for Lay Ministry, 2008

Jewell, Marti. *Lay Ecclesial Ministers and the Future of Parish Leadership*. Emerging Models of Pastoral Leaders, April 21-22, 2008.

Mahoney, Roger. *Parish Ministry Today: We’re All in it Together*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2001.

Handout

Center for Learning, The. *Mission and Ministry*.

Ecclesiology

The study of the origin, nature, characteristics, and mission of the Church, with particular emphasis on the Vatican II document *Lumen Gentium* (Dogmatic Constitution on the Church). Particular areas to be addressed are: What is the Church? The Church in Scripture and Tradition; Models of the Church; and the relationship between ecclesiology and ministry.

Texts

Catechism of the Catholic Church. New York, NY. Doubleday, 1994.

Pelzel, Ph.D., Morris. *Ecclesiology: The Church as Communion and Mission*. Chicago, IL. Loyola Press. 2002.

Second Vatican Council. *Dogmatic Constitution on the Church: Lumen Gentium*, November 21, 1964.

Articles

Gaillardetz, Richard R. *The Church As Communion: Universal and Local*. Church. New York, NY. National Pastoral Life Center, 1997, 5-10.

Komanchak, Joseph. *Ecclesiology of Vatican II*. Origins, Volume 28, April 22, 1999, 759-762.

McBride, Alfred, O. Praem. *Ten 'Peak Moments' of Church History*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 1987.

Handout

Dulles, Avery, S.J. *Models of the Church* (summary).

Creating Communion in a Culturally Diverse Faith Community

This course prepares the pastoral leader to exercise multicultural responsibility in their ministries and to respond in a meaningful fashion to the social and spiritual needs of the growing culturally diverse faith communities in our diocese.

Text

United States Conference of Catholic Bishops. *Welcoming the Stranger Among Us: Unity in Diversity*. November 2000.

Articles

Chavez, Arturo. *Diversity: Barriers Blown Away*. Church. National Pastoral Life Center. New York, NY. Summer 2008.

Mulhill, Daniel S. *Building Inclusive Communities*. America. New York, NY. America Press. Vol. 106, No 4, 20-22.

Handout

Glossary of Terms.

Liturgy and Sacraments

The context of the course is the two-fold theological understanding of Roman Catholic liturgy as the official public prayer of the Church and sacraments as ritual practices (rites) which are efficacious sources and signs of God's grace, instituted by Christ and entrusted to the Church.

Texts

Catechism of the Catholic Church. New York, NY. Doubleday, 1994.

Second Vatican Council. *Constitution on the Sacred Liturgy: Sacrosanctum Concilium*. December 4, 1963.

Stasiak, O.S.B., Kurt. *Sacramental Theology: Means of Grace, Ways of Life*. Chicago, IL. Loyola Press. 2002.

Articles

Coleman, John A., S.J. *How the Eucharist Proclaims Social Justice*. Church Reprint. New York, NY. National Pastoral Life Center, Winter 2000/Spring 2001.

DeGidio, O.S.M., Sandra. *The Liturgical Year: How Christians Celebrate Time*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 1995.

Feister, John Bookser. *The Real Presence: Jesus' Gift to the Church*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2001.

Francis, Mark R. *The Challenge of Worship In A Multicultural Assembly*. Reprinted from *Liturgy*, Spring 1998.

Wargocki, Patricia Walsh. *Culture Affects Mourning*. *The Tablet*, vol. 101, no. 31. Brooklyn, NY, November 1, 2008.

Handout

Rite of Christian Initiation of Adults/Rite of Pastoral Care of the Sick.

Video

Rev. John McKenna, CM. *A History of the Mass*. Liturgy Training Publications, 2001.

Introduction to Canon Law

This course covers the pastoral issues that pastoral leaders will encounter when engaged in the RCIA, adult confirmation, and marriage preparation. Information on the annulment process is also provided.

Text

Code of Canon Law (English Edition), Washington, D.C. Canon Law Society of America, 1983.

Introduction to Hebrew Scripture: Yahweh's Relationship With A People in History

This survey course begins with an overview of the Bible as a whole: the interpretation of scripture, as well as the nature and meaning of revelation, inspiration, and inerrancy.

Important to this section of the course are the documents *Divino Afflante Spiritu* (1943) and *Dei Verbum* (Vatican Council II). Portions of the following books of the Hebrew Scriptures are highlighted: Genesis, Exodus, the Prophets, and Job.

Texts

Catechism of the Catholic Church. New York. Doubleday, 1994.

New American Bible (Catholic Study Edition)

Rohr, Richard and Joseph Martos. *The Great Themes of Scripture: Old Testament*. Cincinnati, OH: St. Anthony Messenger Press, 1987.

Second Vatican Council. *Dogmatic Constitution on Divine Revelation: Dei Verbum*. November 18, 1965.

Articles

Brown, Raymond E. *Responses to 101 Questions on the Bible*. Mahwah, New Jersey. Paulist Press, 1990. Adapted for this course (Questions 21-24).

Mitchell, Alan C. *The Need for Biblical Criticism*. Scripture from Scratch. Cincinnati, OH. St. Anthony Messenger Press, 2000.

Schneiders, Sandra, I.H.M. *Interpreting the Bible The Right and Responsibility*. Scripture from Scratch. Cincinnati, OH. St. Anthony Messenger Press, 1997.

Introduction to Christian Scriptures: Salvation in Christ

Having presented an overview of the bible as a whole, the New Testament course highlights the history, literary forms, and theology of the Christian Scriptures. Material will be presented on the various literary genres of the New Testament, the development of the gospels in three stages, the Jesus we meet in the gospels, and selected portions of the Acts of the Apostles and the Pauline corpus. Included is material pertaining to the bible in the life of the church: Scripture and liturgy, Scripture in moral decision-making, and the use of Scripture in our prayer life.

Texts

Catechism of the Catholic Church. New York. Doubleday, 1994.

New American Bible (Catholic Study Edition)

Rohr, Richard and Joseph Martos. *The Great Themes of Scripture: New Testament*. Cincinnati, OH: St. Anthony Messenger Press, 1987.

Second Vatican Council. *Dogmatic Constitution on Divine Revelation: Dei Verbum*. November 18, 1965.

Articles

Guinan, O.F.M., Michael. D. *The Bible and Prayer: Themes from the Synod.* Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2009.

Hoppe, Leslie O.F.M. *Optimists & Pessimists Read the Book of Revelation.* Scripture from Scratch. Cincinnati, OH. St. Anthony Messenger Press, 1997.

Maloney, Robert. *Mary of History.* Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2008.

Race, Marianne, C.S.J. *Geography of the New Testament, Walk the Walk.* Scripture from Scratch. Cincinnati, OH. St. Anthony Messenger Press, 2001.

Introduction to Moral Theology

Theological and historical study, which responds to the questions, “What kind of person should I be?” and “Given God and God’s gift in Jesus, what should I do?” To that end, the course explores the foundations of Catholic Christian morality as rooted in Scripture and Tradition. Major areas presented include moral decision making, the nature and formation of conscience, the human person as the subject of morality, human sexuality, and principles of Catholic Social Teaching.

Texts

Catechism of the Catholic Church. New York, NY. Doubleday, 1994.

Connors, Jr., Ph.D., Russell. *Christian Morality: In the Breadth of God.* Chicago, IL. Loyola Press. 2002.

Articles

Bouchard, Charles E. *Making Moral Decisions: A Practical Guide.* Church. New York, NY. National Pastoral Life Center, Summer 1991, 5-10.

Brown, O.S.F., Joan. *Why Catholics Care for Creation.* Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2008.

Cupich, Blaise J. *How Unconditional is the Right to Life?* America. New York, NY. America Press, vol. 196, no. 3, January 29, 2007.

Flynn, LC, John. *Life at Four Cells Old.*

Gula, Richard, S.S. *Reflections on Veritatis Splendor - Making Moral Decisions: A Practical Guide.* The Priest. October 1994, 33-38.

Himes, O.F.M., Kenneth. *Hard Questions About Just War.* America. New York, NY. America Press, vol. 195, no. 13, October 30, 2006.

Holenbach, David. *An Advocate for All*. America. New York, NY. America Press, vol. 199, no. 18, December 1, 2008.

Overberg, S.J., Kenneth R. *Catholic Morality: Has it Changed?* Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 1996.

Rigali, Justin F. and Lori, William E. *Human Dignity and the End of Life*. America Press, vol. 199, no. 3, August 4-11, 2008.

Wuerl, Bishop Donald. *Moral Conscience*. Columbia Magazine. April 8, 1989, 8-9.

Handouts

Key Principles of Catholic Social Teaching.

Second Vatican Council. *Pastoral Constitution on the Church in the Modern World: Gaudium et Spes*. December 7, 1965. No. 16.

Three Senses of Conscience and Superego/Conscience.

Christology

This course follows the understanding of the task of Christology as described by Gerald O'Collins, S.J. in his work, *Christology: A Biblical, Historical, and Systematic Study of Jesus*. It does so by focusing on the person, being, and doing of Jesus of Nazareth in the light of Christian belief, practice, and worship. The decrees of the early Ecumenical Councils are introduced to highlight the codification of the faith beliefs of Christians.

Texts

Catechism of the Catholic Church. New York. Doubleday, 1994.

Neuman, Matthias, *Christology: True God, True Man*. Chicago, IL. Loyola Press, 2001.

Second Vatican Council. *Dogmatic Constitution on Divine Revelation: Dei Verbum*. November 18, 1965.

Articles:

Butler, Sara, M.S.B.T. *Contemporary Christology: Getting One's Bearings*. Chicago Studies 36, no. 2, August 1997, 159-171.

Handout

Glossary of Terms (adapted from Gerald O'Collins, *Interpreting Jesus*. London. Geoffrey Chapman, 1983).

Ecumenical/Interreligious Dialogue

Based on conciliar and post-conciliar documents, this course centers its attention on both the movement of Christians towards the unity Jesus willed for his church (ecumenism) and the call of Christians to dialogue and collaborate with persons of non-Christian religions (interreligious dialogue.) Included in this course is an experiential project requiring each participant to interview a person of another faith.

Documents

Second Vatican Council. *Declaration on the Relationship of the Church to Non-Christian Religions: Nostra Aetate*. October 29, 1965.

Second Vatican Council. *Decree on Ecumenism: Unitatis Redintegratio*. November 21, 1964.

Articles

Borelli, John. *Witnessing by Prayer*. America. New York, NY. America Press, vol. 195, no. 12, October 23, 2006.

DiMarzio, Most Rev. Nicholas. *Praying for Christian Unity*. The Tablet. Brooklyn, NY, January 24, 2009.

Loughran, S.A., James F. *Praying for Christian Unity*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2007.

Neuman, Matthias. *An Examination of Conscience on Ecumenism*. Church. New York, NY: National Pastoral Life Center, Fall, 2002.

Rausch, Thomas P. *To Embrace the Other*. America. New York, NY. America Press, Vol. 196, No. 14, April 16-23, 2007, 10-14.

Siddiqui, Mona, et al. *Transforming Our Time*. America Press, vol. 193, no. 12, October 24, 2005.

Smith, Virginia. *World Religions: A Primer for Catholics*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2000.

Handout

What is Ecumenism?

CHAPTER FIVE MINISTRY PREPARATION

The following presents an overview of the Ministry Preparation component of the *Lay Ministry Program*. A complete copy of the policies and procedures related to this process will be given to each participant during the fourth semester.

Vision

Ministry preparation is an integral part of the *Lay Ministry Program*. Building on the spiritual, theological, and pastoral foundations of the program, it provides an opportunity for practicing ministry under the guidance of an experienced supervisor. Each component of the process offers the participants the tools that will enable them to be effective pastoral leaders in a particular ministry.

Goals

While the students are introduced to the Ministry Preparation Process in the fourth semester and also take six hours of skills development, the third year of the lay formation program will provide the participant with a variety of experiences that will enable her/him to:

- Understand the theological teachings and rituals that are foundational to ministry.
- Realize that effective ministry involves using our unique gifts.
- Assess one's strengths and limitations in collaboration with a supervisor and with one's mentor.
- Develop the pastoral skills necessary for a particular ministry.
- Come together with other persons for the purpose of theological reflection.
- Develop a support system with colleagues in ministry.

Admission

During their fourth semester, each participant dialogues with his/her mentor regarding the choice of ministry for the seminar and practicum. Before the end of the semester, the pastor will submit the Pastor's Approval Form which states the participant's ministry of choice and the location of the practicum.

Components of Ministry Process

Seminar

Seminars are planned for those ministries selected by the participants, e.g., Rite of Christian Initiation of Adults, Adult Faith Formation, Liturgical Planning, Ministry of Consolation, etc. These sessions are held during weekday evenings or on Saturday mornings in both Brooklyn and Queens.

Time Commitment: 10 -15 hours

Practicum

Having completed all seminar sessions, each participant becomes actively involved in the ministry of one's choice and is appointed a supervisor from outside the parish. The

supervisor meets with the participant and conducts at least two formal ministry observations.

Time Commitment: a minimum of 20 hours in active ministry plus meetings with one's supervisor.

Pastoral Skills Workshops

Participants must attend the following five pastoral skills workshops which are scheduled in both Brooklyn and Queens:

- Leadership as Service
- The Organizational Leader
- Preparing and Leading Prayer and Ritual in the Parish Setting
- Communications Skills for Pastoral Leaders
- Self-Care of the Pastoral Leader

Time Commitment: five all-day workshops or evening equivalent.

Theological Reflection

Participants engage in two Theological Reflection sessions during the time they are involved in the ministry practicum.

Time Commitment: four hours

Synthesis Seminar

The Synthesis Seminar, which is scheduled at the end of the sixth semester, serves to integrate the learnings that have taken place during the course of the program. Designed as a theological reflection process, it provides the participants with an overall synthesis of what they have experienced. The Synthesis Seminar also indicates future directions for ministry and the education/formation that might be needed in that area.

Commissioning

At the conclusion of the sixth semester, participants who complete all requirements of the program are commissioned as Pastoral Leaders for volunteer service to their parish or agencies of the diocese.

Alumni Association

Upon completion of the program, all participants join the Alumni Association and receive the Alumni Association Newsletter. The Alumni Association is directed by an Executive Committee consisting of two members from each commissioned class. The Executive Committee is responsible for providing resources and designing events for all commissioned pastoral leaders, such as retreats and other gatherings. Continuing education opportunities, alumni news and other important items are communicated through email blasts and the Alumni Newsletter which is posted on the Pastoral Institute website (www.dioceseofbrooklyn.org/ministries/pastoral_inst).

Continuing Education

At the completion of the program, graduates are invited and encouraged to continue their formation and to take seriously the need to constantly up-date and enhance their theological understanding and spiritual development. The Pastoral Institute offers courses, conferences, and other educational opportunities for those who have been commissioned. An opportunity is also offered to participate in the online Satellite Theological Education Program (STEP) sponsored by Notre Dame University. The Alumni Newsletter and Pastoral Institute website (www.dioceseofbrooklyn.org/ministries/pastoral_inst) provide additional resources.

CHAPTER SIX MENTORING GUIDELINES

Goal

The mentoring component provides the participant and the mentor with the opportunity to meet regularly in order to discuss the various experiences associated with the formation program. The mentoring process begins in the first semester.

Selection of the Mentor

On the Sponsorship Form that is part of the application process, each pastor indicates the name of the parish staff member who will serve as a mentor for the candidate. The pastor also has the option of selecting commissioned pastoral leaders as mentors.

Role of the Mentor

The mentor will meet with the participant at least once during each semester, i.e., two times each year in order to:

- Reflect together on God's call to ministry
- Provide the opportunity for mutual sharing of ministerial experiences
- Assist the participant in integrating his/her learnings with life experience
- Offer support to the participant throughout the remaining semesters
- Listen to the desires of the participant regarding future ministry and bring the needs of the parish to that conversation.

In addition, the mentor will share information with members of the parish staff regarding the formation program and their role in discerning future ministry of the candidate.

Procedures

- The participant will contact his/her mentor to schedule an appointment for their meeting.
- Time frame for first, third, and fifth semesters: during the month of November
- Time frame for second, fourth, and sixth semester: during the month of March
- The participant will complete the appropriate mentoring report and bring it to the meeting with his/her mentor. Each person signs the form at the conclusion of the meeting.
- The form is sent to the Pastoral Institute by December 15 for the fall semester and April 15 for the spring semester.

The Pastoral Institute will establish communication with the mentors and will be available to them for any help that is needed concerning the mentoring process.

The pages that follow provide a schema to facilitate the mentoring process by highlighting the responsibilities of the mentor, the participant, the Pastoral Institute and members of the parish staff.

Process

The first column below recommends questions that mentors might use in conversation with the formation candidate. The second column indicates the contribution of the Pastoral Institute to the mentoring process and suggestions for involving the parish staff.

First Semester – Focus on Call to Lay Ministry

- | | |
|--|---|
| <ul style="list-style-type: none">▪ How are you adjusting to the lay formation program?▪ What do you find most satisfying?▪ What is most difficult for you?▪ What are you discovering about the call to lay ministry? | <p>Pastoral Institute:
One Day of Reflection takes place during the first semester. The theme focuses on the baptismal call to ministry.</p> <p>Parish Staffs:
Share with your staff the initial experience of the candidate regarding studies and formation.</p> |
|--|---|

Following this session, the mentor and participant complete the
First Semester Mentoring Report (Appendix A-1)
and return it to the Pastoral Institute by December 15.

Second Semester – Focus on Education and Formation

- | | |
|---|--|
| <ul style="list-style-type: none">▪ Have your studies raised new questions for you? What are they? How have you resolved them?▪ In what ways has the study of theology affected you personally?▪ Have your studies and formation enabled you to see things in a different way in your ministry? In your parish? In the workplace? | <p>Pastoral Institute:
The Day of Reflection for this semester focuses on the call to prayer and various forms of prayer.</p> <p>Parish Staffs:
Share with your staff the goals and objectives of the mentoring process, the focus for this semester, and the information about the participant's day of prayer.</p> |
|---|--|

Following this session, the mentor and participant complete the
Second Semester Mentoring Report (Appendix A-2)
and return it to the Pastoral Institute by April 15.

Third Semester – Focus on Call to Evangelization

- This semester you are studying scripture. How will your study of scripture enable you to bring the Good News of Jesus to others?
 - What opportunities for evangelization do you see within our parish or within your workplace?
 - How can we make our parish more welcoming?
- Pastoral Institute:**
The Day of Reflection for this semester focuses on spirituality for evangelization.
- Parish Staffs:**
Share with your parish staff the focus of the third semester and the fruit of your dialogue with the formation candidate.
- If the parish has a hospitality committee, it might be helpful to invite the candidate to participate

Following this session, the mentor and participant complete the Third Semester Mentoring Report (Appendix A-3) and return it to the Pastoral Institute by December 15.

Fourth Semester – Focus on Discernment and Choice of Ministry

- As you begin to discern your future in ministry, what gifts has God given to you for service to others?
 - As you look to your future involvement in ministry in our parish, are you drawn toward a particular ministry? Why?
 - What recommendation would you like to make to the parish staff?
- Pastoral Institute:**
The fourth semester Day of Reflection will focus on the call to pastoral leadership. At the end of the fourth semester, candidates will be asked to indicate their ministry of choice for the third year seminar and supervised practicum.
- Parish Staffs:**
The parish staff will meet with the candidate and finalize the ministry to which he/she is being called. The pastor must approve the candidate's choice of ministry for the third year of the program

Following this session, the mentor and participant complete the Fourth Semester Mentoring Report (Appendix A-4) and return it to the Pastoral Institute by April 15.

Fifth Semester – Focus on Beginning a New Ministry

- Having completed your ministerial seminar, what new insights do you have about your choice of ministry?
- What goals are you setting for yourself with regard to your practicum?
- How would you like the parish staff to help you during the time of your practicum?

Pastoral Institute

In the fifth semester, each participant will be assigned a supervisor, generally from outside the parish. The fifth semester Day of Reflection will include a theological reflection on the beginnings of a new ministry or ministerial project.

Parish Staffs

The mentor will be in communication with the supervisor about the ministry practicum and will keep the parish staff informed about the progress of the participant.

Following this session, the mentor and the participant complete the Fifth Semester Mentoring Report (Appendix A-5) and return it to the Pastoral Institute by December 15.

Sixth Semester - Focus on the Practice of Ministry

- How do you feel about your involvement in the practicum thus far?
- In what ways are the pastoral workshops helping you with your ministry?
- What are you learning about yourself through the practicum – your gifts, your limitations, etc.?
- Do you think that this ministry is one to which God is calling you?

Pastoral Institute

The sixth semester Day of Reflection will include a theological reflection on the practice of ministry.

Parish Staffs

The mentor will be in communication with the supervisor about the ministry practicum and will keep the parish staff informed about the progress of the participant.

Following this session, the mentor and participant complete the Sixth Semester Mentoring Report (Appendix A-6) and return it to the Pastoral Institute by April 15.

CHAPTER SEVEN REQUIREMENTS OF THE PROGRAM

Spiritual Formation

The Days of Reflection (semesters 1 through 4) and Theological Reflection sessions (semesters 5 and 6) scheduled for each semester are an integral part of the formation program. Therefore, all participants are expected to attend these gatherings. In case of a conflict involving a family or ministerial commitment, permission to be excused from a Day of Reflection must be put in writing and sent to Gerald Tortorella at the Pastoral Institute prior to the day. In case of emergency, a message should be left on the phone at the Pastoral Institute (718-229-8001, ext. 350). A written explanation should also be sent.

*Time Commitment: Days of Reflection: one day per semester for four hours.
Theological Reflection: one day per semester for two hours.*

Orientation

An Orientation Session takes place at the beginning of the first semester. Participants are introduced to the Handbook for the *Lay Ministry Program*, are provided an overview of the Vatican II documents, and receive guidance on writing an Integration Paper.

Time Commitment: six hours

Mentoring Process

As described in Chapter Six, each participant is assigned a mentor from the parish staff or another person delegated by them. The pastor also has the option of selecting a commissioned pastoral leader as a mentor. The participant takes the initiative in arranging for a mutually convenient date for the meeting. At its conclusion, the participant sends the Mentoring Report to the Pastoral Institute.

Time Commitment: a minimum of one hour per semester.

Academic Component – Theology and Pastoral Skills

To fulfill its goal of preparing women and men to assume a leadership role in a parish or agency of the diocese, the Pastoral Institute maintains the following requirements for the theology and pastoral skills components of the program. Adequately fulfilling these requirements is the participant's responsibility and is an important determinant of the participant's continuation in the program.

Consistent class attendance

- Instructors will take attendance for each class session
- If possible, the participant will advise the Instructor about absence from class
- If half of the sessions for a given course are missed, the participant will repeat that course the next time that it is offered
- Ordinarily, make-up classes at a different location are not available. Participants are encouraged to contact another class member for notes, handouts, etc.

- Extreme and frequent lateness may also necessitate repeating a course

Completion of requirements

- If at the end of the second or fourth semester, a participant has not completed all of the requirements for all previous semesters, the Pastoral Institute reserves the right to suspend her/him from the program until all requirements have been satisfied. The requirements include submitting an integration paper deemed satisfactory or better for each course, receiving an overall assessment of satisfactory or better for each course and submitting a completed mentoring report after meeting with her/his mentor.

Class participation at each one's level of comfort

- Consistent with the program's adult learning model, participants are encouraged (but never obligated) to ask questions and offer comments during class
- Faith-sharing during class prayer time is also at each person's discretion

Reading and writing ability in English or Spanish at first year college level

Depending on the course, required readings will include all or some of the following:

- Scripture
- Catechism of the Catholic Church
- Textbook and supplementary books
- Church documents
- Journal articles

Note Taking

Note taking during class, and review of notes after class, is highly encouraged. At the Orientation Session participants receive a handout giving suggested guidelines for successful note taking.

Writing and Submitting An Integration Paper

- Purpose of the Integration Paper is to help participants:
 - Master the course material
 - Shape their ideas on course topics
 - Remember the course material better
 - Acquire or enhance critical thinking skills
 - Integrate course learning, life experience, and ministerial formation
- Developing and Writing of Integration Paper
 - Instructor provides topics, questions, format, guidelines, and information regarding the type of integration paper to be submitted
 - Instructor assesses integration paper as follows: Satisfactory, Satisfactory Plus, Outstanding, or Needs Revision
 - Participant submits to instructor two copies of the paper and a SASE
 - Instructor returns one copy (with comments) to participant; a second copy is maintained in the Pastoral Institute's file

- If paper needs revision, the instructor will normally allow two weeks for a rewriting and resubmission of the paper
- **Due Date for Integration Paper**
Integration papers are to be submitted by the due date set by the instructor. In extraordinary circumstances, if extra time is needed to complete the paper, the participant will ask the instructor for an extension *before the original due date*. Normally, a two-week extension will be granted.
- **Policy Regarding Integration Papers Not Submitted On Date Set By Instructor**
It is the participant's responsibility to fulfill all program requirements. A participant who has been unable to fulfill the requirement of an integration paper according to the above guidelines will be assessed an "Incomplete" for that course. To ensure continuation in the program the participant will:
 - Complete an "Intent to Continue in the Program" Form
 - Contact the Instructor and agree to a new date for completion of the paper
 - Submit the completed form to the Pastoral Institute, with a copy to the participant's mentor
 - Set up a telephone or person-to-person appointment with a member of the Pastoral Institute staff to discuss the "Intent" form and the participant's continuation in the program
 - Submit the Integration Paper to the Instructor by the new due date

Evaluation Forms

Participant General Assessment Form

- At the first session of the course, each participant completes the information at the top of the form: course, location, instructor, his/her name
- Forms are returned to the instructor to be completed at the end of the course
- The instructor mails the original (top copy) to the participant together with his/her copy of the integration paper
- The instructor returns the duplicate copy to the Pastoral Institute for its files

Course Evaluation Form (Form "C")

At the last class for each course, the participant completes an evaluation of all components of the course.

- Each participant puts his/her completed evaluation form in a pre-addressed mailing envelope provided by the Institute. The class liaison mails it to the Pastoral Institute.
- The Institute reviews these evaluations and sends the instructor a composite of the evaluations, including any optional comments.

Participant Self-Assessment Form (Form "S")

Each participant completes this form at the end of each course. This less formal tool serves as a personal assessment and review of how well the participant judges he or she performed in different aspects of the course. It is hoped that through this review, the

participant will make the adjustments necessary for future courses. The participant may include comments on this form.

- The instructor reviews these assessments
- The instructor returns the forms to the Pastoral Institute for review along with the attendance sheet, the duplicate copy of the Participant General Assessment Form and the Institute's file copy of the integration papers

Course Evaluations and Self-Assessment forms are kept on file in the Pastoral Institute for the duration of the participant's time in the program.

Time Commitment for Academic Component

- **Course Readings:**
The amount of time necessary to read the course text, articles, and other handouts varies with the course and participant's reading and comprehension skills. At times, readings will be assigned for the following class session; at other times, readings will be for background and reinforcement of class presentations and can be done more leisurely. In general, a helpful rule of thumb is one hour of preparation or review for each hour of class time.
- **Integration Paper:**
The time commitment for the integration paper depends on the type of paper the instructor requires for the course. The instructor's options include the following:
 - A 3-5 page, double-spaced paper based on one question.
 - Weekly one-page papers submitted throughout the course.
 - One integration paper based on four short answer questions prepared in paragraph form.

Policy on Audio Taping of Classes

A participant with special needs may request permission of the Pastoral Institute to tape and transcribe the academic lecture portions ONLY of each class. The Pastoral Institute will advise the course Instructors that this request has been granted.

Policy on Distribution of Course Material

Based on the course curriculum, the Pastoral Institute provides all materials needed for the course. At times instructors may provide additional resources pertaining to a particular aspect of the course. The instructor will indicate his/her name on these handouts to indicate that this material is not directly from the Pastoral Institute.

Should a participant want to disseminate other material, he or she will first consult with the instructor and provide him or her with a copy of what is to be distributed. The instructor will indicate an appropriate time for distributing the material. The criterion for distribution of material is its relevance to the course or to lay formation generally.

CHAPTER EIGHT ADMINISTRATION OF PROGRAM

Part One: Participants' Records

The Pastoral Institute maintains various kinds of records in order to chart the progress of each participant and to assure the quality of the program. They fall into general categories: participant records and program records. In all instances, the Pastoral Institute makes every effort to protect the confidentiality to which the individual is entitled.

Personal File

A personal file is kept for each participant in the program and contains the following documentation:

- Nomination/Sponsorship Form
- Application Form – including autobiography
- Two Letters of Recommendation
- Background Check Release Form
- Interview Summary Form
- Participant's Receipt of Handbook (Appendix G)
- Documentation related to commissioning/non-commissioning of the participant.

Also included in a participant's file are the following documents related to the ministry preparation process:

- Pastor's Approval for Choice of Ministry
- Learning Agreement
- Mid-Year and Final Assessments
- Supervisor's Assessment of Participant

After the participant is commissioned as a pastoral leader, the Pastoral Institute retains a copy of the Commissioning Certificate, the application form but not her/his autobiography, the Nomination/Sponsorship Form, the Pastor's Approval for Choice of Ministry, the Learning Agreement, and the Supervisor's Assessment as well as copies of letters to or from the participant that might be significant. All other materials are destroyed.

Access to Records

Only the participant and the staff of the Pastoral Institute have access to the files. If a pastor requests a progress report on a participant whom he has sponsored, a verbal summary of an overall evaluation shall be given. The names of Instructors who made the comments are never indicated.

A participant in the *Lay Ministry Program* is granted access to his/her records upon receipt of a written request. The Director of the Pastoral Institute or her/his delegate will meet with the individual and will review the contents of the file. The file cannot be removed from the Pastoral Institute Office nor can any documents be taken from it.

Release of Participant Information to Other Institutions

With written permission from the participant, information will be shared with college admission personnel or with a parish that is intending to hire the candidate.

Record Retention

The participant's personal file is maintained permanently in the Pastoral Institute Office. If the Pastoral Institute Office should cease to exist, the records will be transferred to the Diocesan archives.

Change of Address, Telephone Number, Email, etc.

In order to keep all records current, any change in a participant's residence, business, phone number, email, etc. should be sent in writing to the Pastoral Institute. Use the Participant Change in Personal Information Form (Appendix B1) for this purpose.

Change in Mentor

Should it be necessary that a change in a participant's mentor be made, please report this change to the Pastoral Institute on the Participant Change in Program Information Form (Appendix B2).

Change in Class Location

Transfers in class locations, either permanent or temporary, are permitted only after receiving approval from the Director or Associate Director. Such requests should be made in writing on the Participant Change in Program Information Form (Appendix B2) and only for significant reasons such as a change in work schedule or child care responsibilities. The completed form must be submitted to the Pastoral Institute for approval. The change in location is approved once the participant receives a copy of the form signed by either the Director or Associate Director.

Program Records

In order to assure the quality of the *Lay Ministry Program*, the following documents are maintained in the Pastoral Institute Office:

- Program file for each participant containing the following:
 - Copies of integration papers
 - Participant General Assessment Forms – completed by each instructor at the conclusion of the course (participant also receives a copy)
 - Self-Assessment Forms
 - Documents related to the ministry preparation seminar, pastoral skills workshops, theological reflection, and supervised practicum
- Course descriptions and outlines
- Bibliographies for each course
- Course evaluations
- Roster of Instructional Faculty and Supervisors
- Resumes of Instructional Faculty and Supervisors
- Course attendance records
- Course schedules and site locations

When the individual is commissioned as a pastoral leader, the Pastoral Institute destroys the contents of his/her program file. Participants are encouraged to maintain their own copies of all documents submitted to instructors or to the Pastoral Institute.

Part Two: Program Administration

Publication of Calendar

The semester schedule for classes and Days of Reflection/Theological Reflection sessions is sent well in advance to each participant. It is the responsibility of each person to check the schedule and to determine if the dates cause a conflict with other commitments. If necessary, a participant may choose to participate at an alternate location, but only at the beginning of a semester. Once the semester has begun no transfers are permitted.

Emergency Cancellations

In case of an unanticipated cancellation of a class, the Pastoral Institute will make every effort to notify each participant. It is, therefore, very important that any change in your email address and home or business phone numbers be communicated to the Pastoral Institute.

In case of weather-related cancellations, notification will be posted on the Pastoral Institute's website at www.dioceseofbrooklyn.org/ministries/pastoral_inst. In addition, a message will be placed on the Institute's phone at 718-229-8001, ext. 350 no later than 3:00 P.M. on the day of class. Ordinarily, decisions regarding Saturday classes will be announced on the previous Friday by 3 o'clock. Participants should not call the local parish to determine whether or not class is being cancelled.

It is recommended that each class develop its own telephone chain in order to notify one another about a special event, e.g. deaths. The chain would be an additional check to be sure everyone is notified about the cancellation of a class or a Day of Reflection.

Communications

Websites

The Pastoral Institute's website is included within the website for the Diocese of Brooklyn and can be found at www.dioceseofbrooklyn.org/ministries/pastoral_inst. On this website participants may find the following:

- Emergency notices regarding cancellation of classes due to weather
- Continuing education and formation opportunities
- Pastoral Institute news and links
- Video presentations
- Alumni Association activities and information

E-mail

The usual method of communication will be through email. For this reason, every participant is asked to provide an email address at which they may be reached. If a participant does not have an email address, she/he is asked to provide the email address

of a family member, friend or neighbor who would be willing to receive and print out the emails relating to the Pastoral Institute. The address for the Pastoral Institute is pastoralinstitute@rcdob.org. In addition, communications to Mr. Gerald Tortorella and Nelsa Elías may be sent to gtortorella@rcdob.org and nelias@rcdob.org, respectively.

Mailings

While most correspondence will take place via email and the website, there are rare occasions that warrant mailing to participants, mentors and parish staffs. The participant should notify the Pastoral Institute regarding a change of name, address, phone number, e-mail address and/or parish.

Policy Regarding Who May Attend Program Functions

All classes, Days of Reflection, Theological Reflection sessions, seminars, and workshops of the *Lay Ministry Program* are open solely to those persons registered in the program. Certain situations, e.g., a person who requires the assistance of a companion because of a temporary or permanent disability, will be handled on an individual basis.

Financial Responsibilities

The *Lay Ministry Program* is a collaborative effort involving the parish, the diocese and the individual participant. Besides nominating and sponsoring the participant(s), the parish is responsible for selecting a mentor and for contributing to the financial cost of the formation program. Some limited amount of funding is available for subsidies to both parishes and participants who might need this assistance.

Financial Costs for Class of 2012

Application Fee: \$35 to accompany Application Form – this fee can be paid by the parish or by the applicant. If the parish chooses to cover this cost, a check for \$35, payable to the Pastoral Institute, should be given to the applicant for inclusion with his/her Application Form.

Tuition:

Parish: \$125 per semester for each participant – a total of \$250 each year per person. Parishes requesting subsidy should indicate this on the Nomination/Sponsorship Form.

Candidate: \$50 per semester – a total of \$100 each year.

A participant who needs subsidy should put the request in writing to the Pastoral Institute. Notification of approval/non-approval will be sent to both the pastor and the participant.

In addition, there is a \$40 book fee per year. This fee is payable by October 1st of the first, third and fifth semesters.

Process for Payment of Tuition

1. At the beginning of each semester the participant will pay the parish \$50 toward her/his tuition.
2. Upon receiving an invoice from the Pastoral Institute, the pastor will send us a check for \$175 for each person from his parish. Invoices will be issued in October and in February. The invoice will reflect any subsidies that have been granted to a parish and/or individual.

Tuition Refunds

If a participant withdraws from the *Lay Ministry Program*, prior to October 15th in the first, third, and fifth semester, or prior to February 15th in the second, fourth, and sixth semester, 50% of the full tuition cost will be paid by both the participant and the sponsoring parish.

Withdrawal from the Program

Procedures for Participants

A participant may withdraw from the *Lay Ministry Program* on either a temporary or permanent basis. Prior to making this decision, the participant should dialogue with his/her pastor and mentor. The decision should be communicated in writing to the Pastoral Institute on the Participant Change in Program Information Form (Appendix B2)

If a participant withdraws on a temporary basis and has not completed at least half of the classes for the course in which she/he is enrolled, it will be necessary to repeat the entire course when the participant returns to the program. If the participant has completed half or more of the course at the time of withdrawal and submitted a satisfactory Integration Paper by the due date, the course is not repeated if the participant rejoins the program within one year from withdrawal. Fully completed courses (i.e. where all requirements have been met) are not repeated.

Procedures for Pastoral Institute

If for a serious or necessary reason, a participant is dismissed from the *Lay Ministry Program*, the Director or Associate Director of the Pastoral Institute will be in communication with the participant, his/her pastor and mentor. The reason for dismissal will be given in writing to the participant and a copy sent to the pastor and mentor.

Grievance Policy and Procedures

The staff of the Pastoral Institute seeks the input of many persons in assessing the effectiveness of the *Lay Ministry Program*. All evaluations – for courses, instructors, Days of Reflection, the mentoring process, etc., - are taken seriously and often lead to future changes and adjustments. If, during the course of one's involvement in the *Lay Ministry Program*, a participant finds it necessary to register a serious complaint regarding an instructor, supervisor, or a member of the Pastoral Institute staff, the following procedure is recommended:

1. In a case involving an instructor or supervisor:
 - The participant will first speak to the person and explain the difficulty she/he is experiencing. Together, they will attempt to resolve the situation.
 - If the situation is not resolved, the individual will meet with the Director or Associate Director of the Pastoral Institute and explain the problem. The individual is encouraged to document the incident(s) in writing. If necessary, the staff of the Pastoral Institute will set up a meeting for all parties in order to resolve the situation.

2. In a case involving a member of the Pastoral Institute staff:
 - The participant will first speak to the person and explain the difficulty she/he is experiencing. Together, they will attempt to resolve the situation.
 - If the situation is not resolved, the individual will meet with the Secretary for Catholic Education and Formation (the supervisor of the Pastoral Institute staff) and explain the problem. The individual is encouraged to document the incident(s) in writing. If necessary, the Secretary will set up a meeting for all parties in order to resolve the situation.

CHAPTER NINE CODES OF BEHAVIOR

Harassment-Free Environment

The Pastoral Institute is committed to providing an environment that is free of discrimination and harassment. Actions, words, jokes or comments based on an individual's sex, race, age, or any other legally protected characteristic will not be tolerated. As an example, sexual harassment (both overt and subtle) is a form of misconduct that is demeaning to another person, undermines the integrity of all persons involved, and is strictly prohibited.

Any person who believes he or she has been the victim of sexual harassment or other types of violence by another participant(s) or an Instructor, shall report the incident to the Director or Associate Director of the Pastoral Institute. The reporting party is encouraged to document the incident in writing. If the complaint involves the Director or the Associate Director, the report should be made directly to the Secretary for Catholic Education and Formation, 7200 Douglaston Parkway, Douglaston, NY 11362. Where acts of harassment are found, appropriate disciplinary action shall be taken.

Alcohol, Illegal Substances and Weapons Policy

Alcohol, illegal substances, and weapons of any kind are prohibited at all classes, Days of Reflections, or other program sessions sponsored by the Pastoral Institute.

Standards of Conduct

As participants in the *Lay Ministry Program* and as future leaders in our parishes, certain levels of conduct are expected of all participants.

Types of conduct considered inappropriate include but are not limited to the following:

- Falsification of official documents
- Failure to maintain appropriate levels of confidentiality with respect to personal information that is shared during classes, Days of Reflection, etc.
- Removal of any property of the Diocese or parish without proper authorization
- Theft or similar dishonest conduct that reflects on the individual's veracity
- Plagiarizing materials in Integration Papers or other reports that are required by an instructor
- Harassment of persons associated with the formation program

Incidents of inappropriate conduct will lead to an evaluation of one's participation in the *Lay Ministry Program*.

Diocese of Brooklyn: Codes of Pastoral Conduct

The Diocese of Brooklyn's Code of Pastoral Conduct for Priests, Deacons, and Pastoral Leaders applies to participants in the *Lay Ministry Program*. Everyone is responsible for reviewing the Code (Appendix C) and adhering to the directives contained within them. After closely reading the Code, each participant should complete the appropriate form

contained in Appendix D and E. If one works with both adults and children/adolescents, both forms should be returned to the Pastoral Institute.

Appendix F contains detailed information for reporting allegations of sexual abuse against a minor.

Receipt of Handbook

Having reviewed all materials contained in this Handbook, each participant in the *Lay Ministry Program* will complete the form in Appendix G and return it to the Pastoral Institute.

**SECOND SEMESTER MENTORING REPORT
FOCUS: EDUCATION AND FORMATION**

Participant's Name _____

Mentor's Name _____

Date of Mentoring Session _____

1. Have your studies raised new questions for you? What are they? How have you resolved them?

2. In what ways has the study of theology affected you personally?

3. How have your theological education and spiritual formation enabled you to see things differently in your ministry? In your parish? In the workplace?

Participant's Signature _____ **Date** _____

Mentor's Signature _____ **Date** _____

Please return to the Pastoral Institute no later than April 15.

**THIRD SEMESTER MENTORING REPORT
FOCUS: CALL TO EVANGELIZATION**

Participant's Name _____

Mentor's Name _____

Date of Mentoring Session _____

1. In what ways has the study of scripture enabled you to bring the Good News of Jesus to others?

2. What opportunities for evangelization do you see within your parish and within your workplace?

What areas need more attention?

3. An important component of evangelization is that of creating welcoming parishes? How might you contribute to creating a hospitable environment in the parish.

Participant's Signature _____ **Date** _____

Mentor's Signature _____ **Date** _____

Please return to the Pastoral Institute no later than December 15.

PASTORAL INSTITUTE ♦ DIOCESE OF BROOKLYN
LAY MINISTRY PROGRAM

PARTICIPANT CHANGE IN PERSONAL INFORMATION FORM

Name: _____
Title First Name Middle Initial Last Name

Year Expected to be Commissioned: _____ Class Location: _____

Please report any **changes** to your personal information below. Print clearly, especially your email address.

Name: _____
Title First Name Middle Initial Last Name

Address: _____

Home Phone: _____ Cell Phone: _____

Fax: _____

Email Address: _____

Parish: _____

Business Name: _____

Business Address: _____

Business Phone: _____ Business Fax: _____

*Please return by MAIL, FAX or EMAIL to Pastoral Institute, 7200 Douglaston Parkway, Douglaston, New York 11362; FAX: (718)281-4290; EMAIL: pastoralinstitute@iccdob.org.
For questions, please call (718) 229-8001, extension 350.*

PASTORAL INSTITUTE ♦ DIOCESE OF BROOKLYN
LAY MINISTRY PROGRAM

PARTICIPANT CHANGE IN PROGRAM INFORMATION FORM

Name: _____
Title First Name Middle Initial Last Name

Year Expected to be Commissioned: _____ Class Location: _____

Please print clearly any **changes** to your information below.

Change in Mentor

Name of New Mentor: _____

Reason for Change: _____

Participant's Signature and Date

Pastor's Signature and Date

Change in Class Location

I request that the location of my classes be changed to: _____

This change is (check one): Permanent Temporary until _____

Reason for change: _____

Participant's Signature and Date

Pastoral Institute Signature and Date

Withdrawal from Program

I must withdraw from the Program. This withdrawal is (check one):

Permanent Temporary

Participant's Signature and Date

Pastor's Signature and Date

Mentor's Signature and Date

Pastoral Institute Signature and Date

Please return by MAIL, FAX or EMAIL to Pastoral Institute, 7200 Douglaston Parkway, Douglaston, New York 11362; FAX: (718)281-4290; EMAIL: pastoralinstitute@iccdob.org. For questions, please call (718) 229-8001, ext. 350.

**Diocese of Brooklyn
Code of Pastoral Conduct**
For Priests, Deacons, and Pastoral Ministers

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I. Introduction

The documents, which follow this introduction, are legal and cautionary. When we first read the *Codes for Pastoral Conduct*, we were concerned about how individuals who consecrate their lives or dedicate their free time to the promotion of the Gospel might feel about the *Codes*, for Paul writes in 2 Corinthians 3.6: “Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God, who has indeed qualified us as ministers of a new covenant, not of letter but of spirit; for the letter brings death, but the Spirit gives life.”

We, like you, are concerned about “life.” Pope John Paul II writes in *Evangelium vitae*, 4:79:

We have been sent. For us, being at the service of life is not a boast but rather a duty, born of our awareness of being “God’s own people, that we may declare the wonderful deeds of him who called us out of darkness into his marvelous light” (cf. 1 Pet 2:9). On our journey we are guided and sustained by the law of love: a love which has as its source and model the Son of God made man, who “by dying gave life to the world.”

We have been sent as a people. Everyone has an obligation to be at the service of life. This is a properly “ecclesial” responsibility, which requires concerted and generous action by all the members and by all sectors of the Christian community. This community commitment does not however eliminate or lessen the responsibility of each individual, called by the Lord to “become the neighbor” of everyone: “Go and do likewise” (Lk 10:37).

Together we all sense our duty to preach the Gospel of life, to celebrate it in the Liturgy and in our whole existence, and to serve it with the various programs and structures which support and promote life

([http://www.vatican.va/edocs/ENG0141/_PV.HTM#\\$2T](http://www.vatican.va/edocs/ENG0141/_PV.HTM#$2T)).

The life of our mission is well known to us. Recent events have made it necessary to facilitate civil expectations about personal conduct connected to our programs and structures and that is what the *Code of Pastoral Conduct* does. It states realities of dealing with individuals and groups and enunciates clearly and unequivocally what past practice has had to highlight, reject, and warn against. As such, the *Code* is important and to be heeded as much as we need to heed our call to be a service to the life of the Gospel and the Church.

Our concern is to have you know how much we support and encourage your pastoral work and how we feel this *Code of Pastoral Conduct* helps in your work. We endorse and pray for the success of your service to the Gospel in all sectors of our Christian community.

**The Committee on Codes of Pastoral Conduct
August 2005**

II. Preamble

Priests, deacons, and pastoral ministers in our parishes (hereafter referred to as clergy and pastoral ministers) must uphold Christian values and conduct. The Code of Pastoral Conduct provides a set of standards for conduct in certain pastoral situations.

III. Responsibility

The public and private conduct of clergy and pastoral ministers can inspire and motivate people, but it can also scandalize and undermine the people's faith. Clergy and pastoral ministers must, at all times, be aware of the responsibilities that accompany their work. They must also know that God's goodness and grace supports them in their ministry.

Responsibility for adherence to the Code of Pastoral Conduct rests with the individual. Clergy and pastoral ministers who disregard this Code of Pastoral Conduct will be subject to remedial action by the parish, agency and/or Diocese. Corrective action may take various forms—from a verbal reproach to removal from the ministry—depending on the specific nature and circumstances of the offense and the extent of the harm.

IV. Application

This Code of Pastoral Conduct shall apply to all clergy and pastoral ministers in the Diocese of Brooklyn. While certain sections of this Code of Pastoral Conduct are directed specifically toward Pastoral Counselors and Spiritual Directors (Section 5), it is to be noted that many of the directives found there are also applicable to others involved in pastoral service who attempt to offer assistance even outside the relationship of spiritual direction or pastoral counseling. The same standards involving competence (5.1), pre-existing relationship (5.2), audiotape or videotape (5.3), sexual intimacy (5.4 and 5.5), physical contact (5.7), and appropriate setting (5.8) apply.

V. Pastoral Standards

1. Conduct with Children and Young People

Clergy and pastoral ministers working with youth shall maintain an open and trustworthy relationship between youth and adult supervisors.

- 1.1. Clergy and pastoral ministers must be aware of their own and others' vulnerability when working alone with youth. Use a team approach to managing youth activities.
- 1.2. Physical contact with youth can be misconstrued and should occur (a) only when completely nonsexual and otherwise appropriate, and (b) ordinarily not in private.
- 1.3. Clergy and pastoral ministers should refrain from (a) the illegal possession and/or illegal use of drugs and/or alcohol at all times, and (b) the use of alcohol when working with youth.

- 1.4. Clergy should not allow individual young people to stay overnight in the cleric's private accommodations or residence.
- 1.5. Staff and volunteers should not provide shared, private, overnight accommodation for individual young people including, but not limited to, accommodations in any Church owned facility, private residence, hotel room, or any other place where there is no other adult supervision present.
 - 1.5.1. In rare, emergency situations, when accommodation is necessary for the health and well being of the youth, the clergy, staff, or volunteer should take extraordinary care to protect all parties from the appearance of impropriety and from all risk of harm.
 - 1.5.2. Use a team approach to managing emergency situations.

2. Sexual Conduct

Clergy and pastoral ministers must not, for sexual gain or intimacy, exploit the trust placed in them by the faith community.

- 2.1. Clergy and pastoral ministers are called to be examples of the virtue of chastity, as appropriate to their state of life, in all relationships at all times, which for celibate clerics and those in consecrated life includes the observance of "perfect and perpetual continence for the sake of the kingdom of heaven." (cf. canons 277, 599).
- 2.2. Clergy and pastoral ministers who provide pastoral counseling or spiritual direction services must avoid developing inappropriately intimate relationships with minors, other staff, or parishioners.
- 2.3. No clergy or pastoral minister may exploit another person for sexual purposes.
- 2.4. Allegations of sexual misconduct should be taken seriously and reported to the immediate superior in the Church and to civil authorities if the situation involves a minor. Diocesan procedures will be followed to protect the rights of all involved.
- 2.5. Allegations regarding sexual misconduct of a priest with someone who is a child or who is now an adult should be advised to call the Brooklyn Diocesan reporting line at 1-888-634-4499.
- 2.6. Clergy and pastoral ministers should review and know the contents of the child abuse regulations and reporting requirements for the State of New York and should follow those mandates.

3. Harassment

Clergy and pastoral ministers must not engage in physical, psychological, written, or verbal harassment of staff, volunteers, or parishioners and must not tolerate such harassment by other Church staff or volunteers.

- 3.1. Clergy and pastoral ministers shall provide a professional work environment that is free from physical, psychological, written, or verbal intimidation or harassment.
- 3.2. Harassment encompasses a broad range of physical, written, or verbal behavior, including, without limitation, the following:
 - Physical or mental abuse.
 - Racial insults.
 - Derogatory ethnic slurs.
 - Unwelcome sexual advances or touching.
 - Sexual comments or sexual jokes.
 - Requests for sexual favors used as: a condition of employment, or to affect other personnel decisions, such as promotion or compensation.
 - Display of offensive materials.
- 3.3. Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating work environment.
- 3.4. Allegations of harassment should be taken seriously and reported immediately to the appropriate supervisor. Diocesan procedures will be followed to protect the rights of all involved.

4. Parish, Agency and Diocesan Records and Information

Confidentiality will be maintained in creating, storing, accessing, transferring, and disposing of parish, religious community/institute, or organizational records.

- 4.1. Sacramental records shall be regarded as confidential. When compiling and publishing parish, religious community/institute, or organization statistical information from these records, great care must be taken to preserve the anonymity of individuals.
 - 4.1.1. Subject to pertinent law or court order, information regarding adoption and legitimacy remains confidential, regardless of age.
 - 4.1.2. Only staff members who are authorized to access the records and supervise their use shall handle requests for more recent records.
 - 4.1.3. Pastors and Administrators should designate the specific persons who have access to sacramental records and other records of the parish or agency.
- 4.2. Parish, religious community/institute, or organization financial records are confidential unless review is required by the Diocese or by an appropriate

government agency. Contact the Finance Department (718-965-7300) upon receipt of any request for release of financial records.

- 4.3. Individual contribution records of the parish, religious community/institute, or organization shall be regarded as private and shall be maintained in strictest confidence.

5. Conduct for Pastoral Counselors and Spiritual Directors

Pastoral Counselors and Spiritual Directors must respect the rights and advance the welfare of each person.

- 5.1. Pastoral Counselors and Spiritual Directors shall not step beyond their competence in counseling situations and shall refer clients to other professionals when appropriate.
- 5.2. Pastoral Counselors and Spiritual Directors should carefully consider the possible consequences before entering into a counseling or spiritual direction relationship with someone with whom they have a pre-existing relationship or over whom they have supervisory or evaluative control (i.e., employee, professional colleague, friend, or other pre-existing relationship). [See Section 7.2.2]
- 5.3. Pastoral Counselors and Spiritual Directors should not audiotape or videotape sessions.
- 5.4. Pastoral Counselors and Spiritual Directors must never engage in sexual intimacies with the persons they counsel or direct. This includes consensual and nonconsensual contact, forced physical contact, and inappropriate sexual comments.
- 5.5. Pastoral Counselors and Spiritual Directors shall not engage in sexual intimacies with individuals who are close to the client—such as relatives or friends of the client—when there is a risk of exploitation or potential harm to the client. Pastoral Counselors and Spiritual Directors should presume that the potential for exploitation or harm exists in such intimate relationships.
- 5.6. Pastoral Counselors and Spiritual Directors assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling-related relationships.
- 5.7. Physical contact of any kind (i.e., touching, hugging, holding) between Pastoral Counselors or Spiritual Directors and the persons they counsel or direct can be misconstrued and should be avoided.
- 5.8. Sessions should be conducted in appropriate settings at appropriate times.

- 5.8.1. No sessions should be conducted in private living quarters.
- 5.8.2. Sessions should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled.
- 5.9. Pastoral Counselors and Spiritual Directors shall maintain a log of the times and places of sessions with each person being counseled or directed. They must maintain appropriate confidentiality in creating, storing, accessing and disposing of such logs.

6. Confidentiality

Information disclosed to a Pastoral Counselor or Spiritual Director during the course of counseling, advising, or spiritual direction shall be held in the strictest confidence possible.

- 6.1. Information obtained in the course of sessions shall be confidential, except for compelling professional reasons or as required by law.
 - 6.1.1. If there is clear and imminent danger to the client or to others, the Pastoral Counselor or Spiritual Director may disclose only the information necessary to protect the parties affected and to prevent harm.
 - 6.1.2. Before disclosure is made, if feasible, the Pastoral Counselor or Spiritual Director should inform the person being counseled about the disclosure and the potential consequences.
- 6.2. Pastoral Counselors and Spiritual Directors should discuss the nature of confidentiality and its limitations with each person in counseling or direction.
- 6.3. Pastoral Counselors and Spiritual Directors should keep minimal confidential records of the content of sessions.
- 6.4. Knowledge that arises from professional contact may be used in teaching, writing, homilies, or other public presentations only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.
- 6.5. While counseling a minor, if a Pastoral Counselor or Spiritual Director discovers that there is a serious threat to the welfare of the minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and well-being, the Counselor or Spiritual Director should:

- Attempt to secure written consent from the minor for the specific disclosure.
- If consent is not given, disclose only the information necessary to protect the health and well being of the minor.
- Consultation with the appropriate Church supervisory personnel is required before disclosure.

These obligations are independent of the confidentiality of the confessional. Under no circumstances whatsoever can there be any disclosure—even indirect disclosure—of information received through the confessional.

7. Conflicts of Interest

Clergy and pastoral ministers should avoid situations that might present a conflict of interest. Even the appearance of a conflict of interest can call integrity and professional conduct into question.

- 7.1. Clergy and pastoral ministers should disclose all relevant factors that potentially could create a conflict of interest.
- 7.2. Clergy and pastoral ministers should inform all parties when a real or potential conflict of interest arises. Resolution of the issues must protect the person receiving ministry services.
 - 7.2.1. No clergy or pastoral minister should take advantage of anyone to whom they are providing services in order to further their personal, religious, political, or business interests.
 - 7.2.2. Pastoral counselors should not provide counseling services to anyone with whom they have a business, professional, or social relationship. When this is unavoidable, the client must be protected. The counselor must establish and maintain clear, appropriate boundaries.
 - 7.2.3. When pastoral counseling or spiritual direction services are provided to two or more people who have a relationship with each other, the Pastoral Counselor or Spiritual Director must:
 - Clarify with all parties the nature of each relationship
 - Anticipate any conflict of interest;
 - Take appropriate actions to eliminate the conflict; and
 - Obtain from all parties written consent to continue services.
 - 7.2.4. Conflicts of interest may also arise when a Pastoral Counselor's or Spiritual Director's independent judgment is impaired by:
 - Prior dealings;
 - Becoming personally involved; or
 - Becoming an advocate for one (person) against another.

In these circumstances, the Pastoral Counselor or Spiritual Director shall advise the parties that he or she can no longer provide services and refer them to another Pastoral Counselor or Spiritual Director.

8. Reporting Ethical or Professional Misconduct

Clergy and pastoral ministers have a duty to report their own ethical or professional misconduct and the misconduct of others.

- 8.1. Clergy and pastoral ministers must hold each other accountable for maintaining the highest ethical and professional standards.
- 8.2. When an uncertainty exists about whether a situation or course of conduct violates this Code of Pastoral Conduct or other religious, moral, or ethical principles, consult with:
 - Peers,
 - Others knowledgeable about ethical issues
- 8.3. When it appears that a member clergy or pastoral minister has violated this Code of Pastoral Conduct or other religious, moral, or ethical principles, report the issue to a supervisor or next higher authority.

9. Administration

Clergy and pastoral ministers shall be treated justly in the day-to-day administrative operations of their ministries.

- 9.1. Personnel and other administrative decisions made by clergy and pastoral ministers shall meet civil and canon law obligations and reflect Catholic social teachings and this Code of Pastoral Conduct.
- 9.2. No clergy or pastoral minister shall use his or her position to exercise unreasonable or inappropriate power and authority.
- 9.3. Each priest, deacon and pastoral minister providing service to children and youth must read this Code of Pastoral Conduct, sign the Acknowledgment Form, and return it to the designated office, before providing services.

10. Internet

All members of the clergy and pastoral ministers will use internet and on-line services in an appropriate manner consistent with the mission of the Catholic Church and their ministry in particular.

- 10.1. No member of the clergy will interact with children or young people through E-mail except for delivering information for the program he is providing.

- 10.2. No member of the clergy will assist children or young people to access pornography or other sexual material online or influence their exploration of pornography through any media outlet.
- 10.3. No member of the clergy will use parish, school, or any agency computers to participate in chat rooms.
- 10.4. No member of the clergy will photograph children or young people without the explicit permission of the parents or legal guardians.

Diocese of Brooklyn
Code of Pastoral Conduct
For all Who Minister to Adults

To all who minister to adults:

Please read the Code of Pastoral Conduct and sign below to indicate your receipt and acknowledgement to the Diocese of Brooklyn. This acknowledgement will become a permanent part of the Diocesan records.

Statement of Acknowledgement

- I have received and have reviewed a copy of the Code of Pastoral Conduct. I understand that it is my obligation to abide by the provisions contained in the code.
- I understand that this code is not a contract and does not grant any rights to continued employment, ministry or volunteer service. I understand that the Diocese of Brooklyn reserves the right to change, modify and/or revise any part of this code at any time but that the Diocese of Brooklyn will notify church personnel of any changes to the code as soon as possible.

Signature _____

Name (please print) _____

Home address _____

Telephone Number (h) _____ (o) _____ (cell) _____

E-mail address _____

Parish where you minister _____

Parish Location _____

Date _____

Specific Position: (**Please list one only**, for example: Pastor, catechist, deacon, etc.)

Diocese of Brooklyn
Code of Pastoral Conduct
For all Who Minister to Children and Adolescents

To all who minister to children and adolescents:

Please read the Code of Pastoral Conduct and sign below to indicate your receipt and acknowledgement to the Diocese of Brooklyn. This acknowledgement will become a permanent part of the Diocesan records.

Statement of Acknowledgement

- I have received and have reviewed a copy of the Code of Pastoral Conduct. I understand that it is my obligation to abide by the provisions contained in the code.

- I understand that this code is not a contract and does not grant any rights to continued employment, ministry or volunteer service. I understand that the Diocese of Brooklyn reserves the right to change, modify and/or revise any part of this code at any time but that the Diocese of Brooklyn will notify church personnel of any changes to the code as soon as possible.

Signature _____

Name (please print) _____

Parish where you minister _____

Parish Address _____

Home address _____

Telephone Number (h) _____ (o) _____ (cell) _____

E-mail address _____

Date _____

Specific Position: (ex: Pastor, catechist, deacon, etc.)

Appendix F

PASTORAL INSTITUTE ♦ DIOCESE OF BROOKLYN
LAY MINISTRY PROGRAM
PARTICIPANT HANDBOOK
CLASS OF 2012

RECEIPT

I hereby acknowledge receipt of a copy of the Participant Handbook for the *Lay Ministry Program* sponsored by the Pastoral Institute.

I understand that this Handbook shall govern my participation in the three-year lay formation program. The Pastoral Institute shall communicate any revisions in writing to me.

I am aware that it is my responsibility to acquaint myself with the contents of the Handbook and all its provisions and requirements.

Please return the completed form by MAIL, FAX, or EMAIL to:

Pastoral Institute
7200 Douglaston Parkway
Douglaston, NY 11362

FAX: 718-281-4290

EMAIL: pastoralinstitute@rcdob.org

For questions, please call 718-229-8001, ext. 350

Participant's Name _____
Please print **First** **Last** **Middle Initial**

Participant's Signature _____

Date _____