

THE DIOCESE OF SAINT AUGUSTINE



MINISTRY FORMATION PROGRAM *PARTICIPANT HANDBOOK*

CLASS OF 2026

AUGUST, 2023

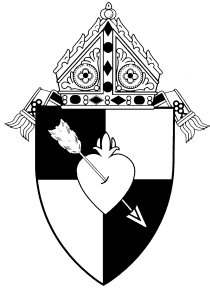
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Diocese of Saint Augustine

Ministry Formation Program

Dear MFP Class of 2026~

Welcome to the Diocese of St. Augustine's three-year lay ecclesial ministry program. This program, based on the United States Conference of Catholic Bishops document, *Co-Workers in the Vineyard of the Lord* (2005), will help form you as a leader within the Catholic Church and assist you in developing your human, academic, pastoral, and spiritual skills. All who will be involved with your growth – the Bishop, advisory board members, faculty, Emmaus Companions, supervisors, heads of diocesan ministries, and the administration of the program – are confident that you are being provided with an excellent program of study and formation. All the standards set forth in the national accreditation for lay ecclesial ministers are covered within the Ministry Formation Program.

These next three years will offer you many opportunities to grow as a leader within the ministry of your local parish, school, or within the diocese at large. The experiences of spiritual formation will enable you to reflect upon our good and gracious God and the people of God whom we are privileged to serve.

This handbook is but one way to provide clarity and awareness of the mutual expectations we are undertaking over the next few years. Personal contact and e-mail communications also will help in keeping the lines of communications open. Always feel free to contact me with any concerns or suggestions. We value the opinion of our participants and we ask for feedback after each course or workshop.

May our good God bless you richly for your service to his flock!

Erin McGeever

Erin McGeever
Director of Christian Formation

Lauren Eavenson
Coordinator of Programming

Diocese of Saint Augustine Ministry Formation Program

Diocesan Mission Statement

We, the Body of Christ of the Roman Catholic Diocese of St. Augustine, strive to know, love and serve God in our world through the grace of Jesus Christ, the love of the Father and the guidance of the Holy Spirit.

Diocesan Staff Mission Statement

As a diocesan staff we share in Jesus' ministry of leadership and service to our parish communities and to all God's people in the Diocese of Saint Augustine. We accomplish this by providing support, resources, advocacy and direct service in the following areas:

- ◆ Charities and Social Services
- ◆ Christian Education and Formation
- ◆ Family and Pastoral Ministries
- ◆ Stewardship and Administration

We also strive to build a faith community and call forth the gifts of all persons.

Ministry Formation Program Mission Statement

To reflect the mission of the Diocese of St. Augustine, the Ministry Formation Program prepares the participants through academic, spiritual, personal, and pastoral formation for lay ecclesial leadership and service in diocesan parishes and institutions.

Goals and Objectives

The goals and objectives of the Ministry Formation Program shall be based on the mission statement and the theological perspectives of Vatican II and related post-conciliar documents, and they shall respond to the ministerial need of the local Church. Goals and objectives shall include the human, spiritual, intellectual, and pastoral formation of participants. They shall be appropriate to the years, levels, and specializations of the program. The human, intellectual, spiritual, and pastoral competencies to be achieved by participants shall be based on goals and objectives.

The Goals and Objectives of the Ministry Formation Program are:

Goal No. 1: *Affirming and supporting the baptismal call to ministry of the lay faithful.*

Lumen Gentium, No 33; *Apostolicam Actuositatem*, No 3; *Ad Gentes Divinitus*, No 11; *Called and Gifted: The American Catholic Laity* 8, 1980, #2, 23; *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* 8 1992, page 17; *Called and Gifted for the Third Millennium* 9 1995, page 15; *Lay Ecclesial Ministry: The State of the Question* 9 1999, pages 14-15; *In Support of Catechetical Ministry* 8 2000, page 4; *Co-Workers in the Vineyard of the Lord*, 12 2005 pages 8-10; *Directory for Catechesis*, No 21, 122, 288; *Evangelii Gaudium*, No 120.

Objective: To provide systematic opportunities for the lay faithful to learn about their baptismal call to ministry.

Goal No. 2: *Promoting the leadership role of lay faithful in the life and mission of the Church.*

Dei Verbum, No 12, 37; *Apostolicam Actuositatem*, No 3, 10, 11, 29 as well as post-conciliar developments such as: *Evangelii Nuntiandi* 8 1975, No 73; *Called and Gifted: The American Catholic Laity* 8 1980, pages 5-6; *Statement of Catholic Bishops of Florida on Catechetical Ministry* 8, 1992, page 6; *Called and Gifted for the third Millennium* 8 1995, page 17; *Lay Ecclesial Ministry: The State of the Question* 8 1999, page 17; *In Support of Catechetical Ministry* 8 2000, pages 10-11; *Co-Workers in the Vineyard of the Lord*, 12 2005 page 54; *Directory for Catechesis*, No 121, 287, 393; *Evangelii Nuntiandi*, No 102.

Goals and Objectives - continued

Objective: To network with and assist the clergy and diocesan ministry directors with developing roles for the lay faithful.

Goal No. 3: *Promoting the spiritual dimension of pastoral leadership and service.*

Lumen Gentium, No 10; *Apostolicam Actuositatem*, No 4; *Go and Makes Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* 1992, page 21; *Pastores Dabo Vobis* 1992 pages 53-54; *In Support of Catechetical Ministry* 2000, pages 8-9; *Co-Workers in the Vineyard of the Lord*, 12 2005, pages 38-42; *Directory for Catechesis*, No 32, 75, 76; *Evangelii Gaudium*, No 264.

Objective: To integrate opportunities for spiritual formation throughout the program.

Goal No. 4: *Identifying ministerial needs of future lay leaders.*

Apostolicam Actuositatem, No 10; *Christifideles Laici* 8 1988, no 57; *Go and Makes Disciples: A Pastoral Plan and Strategy for Catholic Evangelization in the United States* 9 1992, page 22; *Called and Gifted for the Third Millennium*, 8 1995, page 19; *Co-Workers in the Vineyard of the Lord* 12 2005, pages 13-16; *Directory for Catechesis*, No 134.

Objective: To provide opportunities for current participants, graduates, pastors, parish leaders, advisory board members and diocesan ministry leaders to identify current and future ministerial needs of the diocese.

Goal No. 5: *Providing competent and trained lay leaders to serve in a variety of ministerial settings.*

Apostolicam Actuositatem, Nos 22, 38, 31-32, *Statement of the Catholic Bishops of Florida on Catechetical Ministry* 8 1992; *Pastores Dabo Vobis* 1992, pages 42-55; *Called and Gifted for the Third Millennium* 8 1995, page 21; *Lay Ecclesial Ministry: The State of the Questions* 8 1999, page 26; *In Support of Catechetical Ministry* 8 2000, page 3; *Co-Workers in the Vineyard of the Lord* 12 2005 pages 31-32, 33-53; *Directory for Catechesis*, No 324; *Evangelii Gaudium*, No 181.

Objectives: To develop and implement a systematic program of academic, spiritual, and pastoral formation.

To establish criteria and a process for the selection and evaluation of program instructors.

To establish admission criteria and an ongoing evaluation process for participants through a collaborative effort of participants, instructors, program leadership, and sponsors.

To provide ongoing education and spiritual formation for those who have completed the program.

Goal No. 6: *Encouraging collaboration between clergy and lay leaders in meeting ministerial needs for parishes and diocesan programs.*

Lumen Gentium, No. 10, 37; *Apostolicam Actuositatem*, Nos 10,23,25; *Ad Gentes*, No 21, *Called and Gifted: The American Catholic Laity* 8 1980, pages 4-6, *Christifideles Laici* 8 1988, *Go and makes Disciples: A National Plan and Strategy and Plan for Catholic Evangelization in the United States* 8 1992, page 12; *Called and Gifted for the Third Millenium* 8 1995 page 18; *Lay Ecclesial Ministry: The State of the Questions* 8 1999, page 55, *In Support of Catechetical Ministry* 8, 2000, page 8 *Co-Workers in the Vineyard of the Lord* 12, 2005 pages 23-24, 55; *Directory for Catechesis*, No 116, 421, 422.

Objective: To provide avenues for clergy and other leaders to dialogue on ways to best meet the ministerial needs of the diocese.

History

In October, 1990, the Most Reverend John J. Snyder, Bishop of the Diocese of St. Augustine, established a committee to assist him in the development of a comprehensive Ministry Formation Program (MFP) to be “up and running” for the fall of 1991. Bishop Snyder acknowledged that there had been many and various initiatives within the Diocese that provided greater knowledge and appreciation of the faith. He also mentioned his awareness that various ministries have presented workshops and other programs to enable people to further develop their pastoral skills. The members of this committee represented the following offices: Family Life, Liturgy, Hispanic Apostolate, Afro-American Ministry, Marywood Retreat Center, and the Presbyterate. Reverend Fred Parke and Reverend Michael Houle served as co-chairs of the original committee.

The Committee reviewed various diocesan programs similar to the Diocese of St. Augustine in size and demographics. The emphasis on leadership level participants was determined to be critical by Bishop Snyder. The Committee made recommendations to Bishop Snyder that the timeline for the establishment of the program be delayed while interim steps were implemented. These steps included meeting with the four clergy deanery groups for input/consultation, presentations to diocesan staff, and the offering of Pre-Courses (*Called and Gifted* and *Responding to the Call*) to gather a sense of interest. Various qualified teachers were contacted to design the curriculum for the courses. Some link to St. Leo’s College was sought to grant additional status to the program.

Bishop Snyder accepted the Committee’s recommendations and mandated that diocesan ministry leadership personnel that had been professionally trained, but without the Church background, would need to complete the program. The Ministry Formation Program also became the standard for those teaching in Catholic High Schools and for those serving in leadership positions within parishes.

In February, 1992, Bishop Snyder thanked the Committee for a job well done in researching possibilities and appointed Reverend Michael Houle as Interim Director of the Ministry Formation Program. Margaret McCully was hired to serve as Administrative Assistant for the Program. The Office of Christian Formation provided the staff person and oversight of the Ministry Formation Program. The Ministry Formation Program admitted its first participants in the fall of 1992, and the first certificate ceremony was held in December, 1995, at the Cathedral Basilica in St. Augustine.

In July, 1993, Father Houle established a Long Range Planning Committee for the Ministry Formation Program. The task of this Committee was to, *“Examine what sort of specialized courses we need to provide participants in their third year in the program, to reflect on the nature and mission of an Advisory Board for the Program, and make recommendations for the Program’s future direction”* (Committee Mission Statement).

The first meeting of the Advisory Board was on October 1, 1996. Inaugural members were: Sr. Lucille Clynes, DW (Office of Christian Formation), Mrs. Jan Balota (DRE, St. Michael), Reverend Ed Booth (Cathedral), Reverend Keith Brennan (Chancellor), Mr. Carl Dizor (MFP graduate), Reverend Michael Houle (President, Bishop Kenny High School), Reverend Roland Julian (St. Patrick, Gainesville), Mr. David Nowak (Marywood), Mrs. Helen McDevitt-Smith (MFP instructor), and Mrs. Rebecca Stringer (Catholic Charities, Jacksonville).

The Most Reverend Victor Galeone was ordained and installed as the ninth bishop of the diocese on August 21, 2001. Bishop Galeone implemented a diaconate formation program within the Diocese of St. Augustine. Those men called to service in the diaconate are required to complete the Ministry Formation Program as an initial step in their process of being ordained.

In the winter of 2009, coordination as well as continued direction of the Ministry Formation Program was entrusted to the Director of the Office of Christian Formation, Ms. Erin McGeever.

The Ministry Formation Program began the process of obtaining accreditation from the United States Catholic Conference of Bishops’ Commission on Certification Accreditation (USCCB/CCA) in October, 1996. The Program was granted initial accreditation from the USCCB/CCA on March 6, 1999, and full accreditation from 2001-2009. The Ministry Formation Program did a self-study that was presented to the USCCB/CCA for reaccreditation in 2009. This self-study was successful with minor recommendations from the then active USCCB/CCA. Reaccreditation was granted at that time to expire in 2017.

The Most Reverend Bishop Felipe J. Estévez was appointed tenth bishop of the Diocese of St. Augustine in 2011. Bishop Estévez has expressed strong support and appreciation for the many years that the MFP has trained lay ministers to work as “co-workers in the vineyard.”

In July, 2022 Bishop Erik T. Pohlmeier was appointed 11th bishop of the Diocese of St. Augustine. There have been over four hundred graduates of the Ministry Formation Program from 1995 through 2019 and they serve in various ministries throughout the diocese. The program, recently celebrated its 31st anniversary.

**Diocese of Saint Augustine
Ministry Formation Program Advisory Board
2023-2024**

Rev. Pradeep Aerthayil, CMI Pastor, St. Matthew

Rev. Sebastian Garcia Parochial Vicar, San Jose Parish

Erin Gawera Class of 2021

Rev. Blair Gaynes Pastor, St. Augustine Parish and Student Center

Dcn. Richard Hay Class of 2013

Virginia Kell Class of 2017

Dcn. Ramon Molano Class of 2019

Mr. John Peterson Class of 2020

Erin McGeever Director, ex-officio staff

Lauren Eavenson Programming Coordinator

Admissions

The Ministry Formation Program complies with the Diocese of St. Augustine's equal opportunity/non discrimination policy. The program recruits, promotes, and retains participants based on ability and valid qualifications, without regard to race, color, sex, age, national origin, or disability. Further, we are in full accord with Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1991. All class locations (Marywood Retreat Center and the Catholic Center) are accessible to persons with disabilities.

The Ministry Formation Program or a similar course of study is a requirement for entrance into the Permanent Diaconate. Acceptance into and completion of the Ministry Formation Program does not guarantee acceptance into the Permanent Deacon Formation Program of the Diocese of St. Augustine. An additional application process is administered by the Permanent Deacon Formation Program.

Admission Criteria

- ◆ Must be at least 25 years of age when commencing program. Exceptions may be made by the Ministry Formation Program Advisory Board.
- ◆ Being in full communion with the Catholic Church as a practicing Catholic for a minimum of five consecutive years, able to minister joyfully and faithfully within the hierarchical communion that is the Church.
- ◆ The desire to serve the Church and its mission, which proceeds from love of God and God's people.
- ◆ A commitment to regular personal prayer, frequent participation in the Mass beyond the Sunday obligation and in the other sacraments, especially the Sacrament of Reconciliation.
- ◆ Zeal to live a Christian life and willingness to live and teach as the magisterium teaches.
- ◆ Emotional maturity, including the ability to sustain friendships and professional relationships and the management and appropriate expression of both anger and affection.
- ◆ The intellectual gifts needed for the specific ministry.
- ◆ A commitment to good communication and conflict resolution skills.
- ◆ Knowledge of and adherence to Church doctrine in teaching and discussion.
- ◆ Respect and appreciation for Tradition and the traditions of the Church.

The above criteria are taken from *Co-Workers in the Vineyard of the Lord - A Resource for Guiding the Development of Lay Ecclesial Ministry*, United States Conference of Catholic Bishops, 2005.

A commitment to the three-year program, in light of the participant's life realities (family situations, employment, and requirements of any existing ministry or other demands) is essential.

Admission Procedure

Admission to the program includes completion of the application packet and a personal interview with an appointee of MFP. The interviewer writes an assessment of the interview. This confidential information is returned to the Program Director who meets with the Admissions Committee to review these confidential materials.

The program candidate needs the endorsement of his/her pastor or diocesan agency director, and provides the names of three references with whom the candidate has worked within ministry for a minimum of three (3) years. The Application form includes a request to write an essay on "How do I see myself ministering as a leader in the Church?" The admission application is due in the MFP office by **May 15** of the year one hopes to enter the program.

Before a candidate is accepted to the Program, the admissions committee reviews and evaluates the application, initial paperwork, and the interviewer's report. A letter of acceptance or non-acceptance is mailed to the applicant and may also be sent to the sponsoring parish or diocesan agency. Admission and participant file materials are confidential. These materials may not be accessed by anyone outside the MFP office. Participants waive their right to access their file by signing the covenant agreement.

Orientation

All Year I participants are required to attend the Orientation sessions that occur the first weekend of August each calendar year. Orientation will include a writing workshop and the skills workshop *Academic Skills for Scripture Study*.

Year I

The first year is a year of discernment. The participant completes an evaluation form after each course and an annual continuing discernment form. During this year, the participant and the program staff determine whether the program is suitable for the participant and communicate with the participant any areas of concern or deficiencies.

Course Descriptions

The various documents of Vatican II, several post-conciliar documents, and documents of the USCCB are integrated throughout the three years. Course objectives are outlined in the appendix.

Old Testament

This course explores the Old Testament as the written foundation of the Christian faith experience. It analyzes the Old Testament as a literary expression of faith and history. The Bible is essential to the life of the Church. The Scriptures together with Sacred Tradition are "the supreme rule of faith." The course reveals the rich background of the old covenant, which in fact prepared the way for Jesus Christ.

The main focus is on key concepts of the Old Testament utilizing the scriptures themselves and the Church's statements on scripture. Particular emphasis will be placed on a study of the *Dei Verbum* and portions of the *Nostra Aetate* document of Vatican Council II. (See Appendix)

New Testament

This course explores the person of Jesus within the context of a Christian background. It offers sound information, as clearly and directly as possible, on the factors which help to shape the books of the New Testament. It hopes to bring a better understanding between historical events and their religious interpretation and the development of religious and ethical beliefs.

This course explores the political and religious world of Jesus (the daily life of His people, His birth and early life, His preaching, His messages, His death and resurrection) and its central significance for the Church's understanding of Jesus throughout history. It includes an extensive discussion on the activities and writings of Paul, as well as portraits of Christ presented in each one of the Gospels.

In addition to the required text, the participant will examine the Vatican II Document *Dei Verbum*. (See Appendix)

Catholic Traditions

This course introduces or expands knowledge of the rich religious history and traditions of the Catholic Church. It gives a better understanding of our religious roots. This increased knowledge and experience sharing should foster in participants a deeper appreciation of their roles in the Church. This in turn will prepare the participant to deal with the present and to help shape the future.

The course covers the period from the beginnings, through the early Church, through the Renaissance and Reformation, to the post-Vatican II era of the Church. In addition, participants will examine portions of the following Documents of Vatican II: *Gaudium et Spes*, *Lumen Gentium*, *Nostra Aetate*, *Orientalium Ecclesiarum*, *Unitatis Redintegratio*, *Ad Gentes Divinitus*, and *Dignitatis Humanae*. (See Appendix)

Catholic Beliefs

This course offers a comprehensive overview of the basic beliefs of the Catholic Church. It draws its emphasis chiefly, but not solely, from the *Catechism of the Catholic Church*, which presents the essential teachings of the Catholic faith in an authoritative, systematic, and comprehensive manner. The course will review the major content of the first part of the *Catechism of the Catholic Church*, "The Profession of Faith."

The course also serves as a foundation for other courses in the Ministry Formation Program. It provides a common vocabulary for articulating the essentials of Catholic teachings. With pastoral sensitivity it attempts to provide a framework from which students may reflect on their own faith experiences and articulate their beliefs with others.

In addition to the required text, the participant will examine portions of the documents of Vatican II: *Lumen Gentium*, *Gravissimum Educationis*, and *Unitatis Redintegratio*. (See Appendix)

Catholic Moral Theology

The Catholic Moral Theology Course provides a fundamental overview of the basic principles of moral theology. Concepts of law, justice, sin and forgiveness, and conscience are studied with a view to understanding the Church's teachings within the field of morality and their practical and pastoral implications.

The course will discuss the relationships of faith to Catholic morality and of religious convictions to moral thinking. It will include a perspective on how Catholics integrate "into a perspective informed by faith the aspects of rational morality, such as natural law, positive law, moral action, moral norms, and methods of making a decision." In addition to the text (*The Essential Moral Handbook*, Kevin J. O'Neil, C.S.S.R. & Peter Black, C.S.S.R., Ligouri Publications © 2003), the *Catechism of the Catholic Church* and Vatican Council II documents *Gaudium et Spes* and *Dignitatis Humanae* will be used. (See Appendix)

Sacraments/Liturgy

This course focuses on the Catholic belief that God's presence comes to His people through visible realities, especially the sacraments. The real and visible sign of God's love for the world is the prime sacrament, Jesus Christ. In turn, the Church is Christ's sacrament, a "visible, Christ-willed sign that mediates grace through the seven ritual sacraments." The course presents Christian worship and sanctification in terms of the development and meaning of the sacraments.

The course will discuss several definitions of the term sacrament and summary statements of what the Church teaches about sacraments in general. It will explore the Church's documents, such as the *Sacrosanctum Concilium* that deals with sacraments. In addition, the course will provide an introduction to the history and purpose of liturgy. (See Appendix)

Theological Reflection

This course introduces the essential principles and practice of pastoral theological reflection through an interactive process of description, analysis, and interpretation of ministerial experiences. It will provide an opportunity for conscious reflection on experiences in dialogue with personal, ecclesial, and ministerial perspectives to formulate appropriate insights and adequate pastoral responses.

It is the belief of the Ministry Formation Program that the elements of experience and the Christian tradition must be brought together in earnest dynamic dialogue with all available resources. Faith development occurs in the dynamics of a vital and stimulating environment in which participants are encouraged to offer their own experiences in conversation with others on that same journey.

A three-hour orientation workshop serves as an introduction to the practice of theological reflection. An overview of the steps that are utilized in the process is presented. Through a ministry experience presentation in group process, the participant will gain a familiarity with the scope of theological reflection as it relates to a person's experience and its application in ministry.

In addition to the required materials, the participant will examine portions of documents of Vatican II: *Lumen Gentium*, *Apostolicam Actuositatem*, and *Gaudium et Spes*. (See Appendix)

Supervised Practicum

The Practicum is the learning experience component of the Ministry Formation Program of the Diocese of St. Augustine. It takes place in a parish or diocesan setting. Participants choose a ministry focus, which will enable them to acquire and refine skills in a practical setting with the guidance of a trained supervisor. The Practicum integrates the participant's knowledge and skills with actual ministerial situations. In addition to the required materials, the participant will examine the document of Vatican Council II: *Apostolicam Actuositatem*. (See Appendix)

Skills Workshops

Skills Workshops assist in development of knowledge and skills in areas related to the interpersonal aspects of ministry. These workshops are based on competency standards as presented in *Common Formation Goals for Ministry* (Rev. Joseph T. Merkt, S.T.D., Editor, Director of Ministry Studies, Russell Institute of Religion and Ministry, Spalding University, Louisville, KY; © 2000), and the following document:

National Certification Standards for Lay Ecclesial Ministers

Serving as

Director of Worship
Parish Life Coordinator
Pastoral Associate
Director of Music Ministries
Parish Catechetical Leader
Youth Ministry Leader, incl. *Pastoral Juvenil Hispana*
Diocesan Youth Ministry Leader, incl. *Pastoral Juvenil Hispana*

Created by

The Alliance for the Certification of Lay Ecclesial Ministers

Federation of Diocesan Liturgical Commissions
National Association for Lay Ministry
National Association for Pastoral Musicians
National Conference of Catechetical Leadership
National Federation for Catholic Youth Ministry

Approved by

**The United States Conference of Catholic Bishops
Commission on Certification and Accreditation**

November, 2015

The following are Skills Workshops:

- ◆ Spirituality, Prayer & Prayer Leadership
- ◆ Liturgical Skills
- ◆ Communications Skills for Ministry
- ◆ Servant Leadership
- ◆ Human Development
- ◆ Intercultural Competence
- ◆ Canon Law
- ◆ Academic Skills for Scripture Study
- ◆ Practical Skills for Parish Ministry
- ◆ Ecclesiology
- ◆ Evangelization and Catechesis
- ◆ Recent Church Documents by Pope Francis

Spiritual Formation

Statement of Purpose

Christian spiritual formation is an ongoing process of discovering and deepening participation in the mystery of Christ's life, death, and resurrection within the context of everyday life. It is a way of living in the transforming presence of the Spirit through faith and service to God's plan for the salvation of all creation.

The Spiritual Formation Component of the Ministry Formation Program provides participants with ongoing and diverse opportunities for integrating the personal and pastoral dimensions of their ministerial formation into a unique spirituality appropriate to their ministry in the Church, lifestyle, and culture.

The Spiritual Formation Component of the program primarily aims to inspire, empower, and challenge participants in a responsible process of ongoing ministerial discernment, growth in holiness, and deepening commitment to pastoral ministry.

Goals for Participants

Provide personal and communal experiences of classic and contemporary Christian spiritual disciplines. Engage in critical reflection on personal spiritual experiences and traditional understandings of Christian prayer and spiritual growth.

Assist with recognizing and evaluating the appropriateness of various communal and ministerial spiritualities. Explore and appreciate the influence of diverse personal, social, cultural, and religious contexts on personal and ministerial spiritualities.

Develop a pattern of spiritual practices and pastoral leadership appropriate and consistent with one's current or future roles, responsibilities, and lifestyle commitments.

Retreat/Formation

A retreat director is brought in to provide the annual retreat held each spring at Marywood Retreat Center. The retreat brings together participants, faculty, and graduates of the program and provides a sense of community and sharing of experiences and knowledge. In keeping with a family focus, spouses are welcome to attend the retreat.

The annual retreat is a requirement of the program. If a participant cannot attend the MFP retreat, then he or she is required to attend a retreat at his or her expense. The alternative retreat should be relevant to one's ministry and requires approval of the Program Director. The deadline for attending the alternative retreat is **July 15**.

Emmaus Companions

An Emmaus Companion is a person who walks with the MFP participant in his or her journey of spiritual growth and development throughout the program. The goal of the Emmaus Companion is to assist the individual in integrating his or her spirituality into the academic and formation components to be prepared for ministry.

Graduates or others approved by the program serve as Emmaus Companions. Journeying with an Emmaus Companion is a requirement of the three years in the Ministry Formation Program. (Appendix)

Expectations:

The participant is expected to:

1. Make a commitment to participate in the Emmaus Companion program for three years.
2. Meet with their Emmaus Companion monthly (one hour) excluding summer months for a total of nine (9) times per academic year and **return EC Covenant by the prescribed due date**. (See Emmaus Companion Covenant — Appendix)
3. Demonstrate openness to the guidance of the Holy Spirit.
4. Be willing to pray with their Emmaus Companion.

Academic Formation, Years I & II

Requirements:

There are five meeting dates for academic sessions each semester, in addition to skills workshops and seminars. Each academic course is twenty-five (25) hours. Skills workshops/seminars are five (5) hours each semester.

All courses, workshops, and seminars incorporate the foundational competencies found in the following:

Common Formation Goals for Ministry

April, 2000; edited by Rev. Joseph T. Merkt, M.A.T., S.T.D., Spalding University

National Standards for Lay Ecclesial Ministers, 2015.

Each instructor will determine the level of course completion by the participant. Progression through the academic phase of the Program is based upon a minimum of a “Low Pass” on the Verification of Course Completion for each course. A rating of “Incomplete” or “Fail” for a course could be cause for dismissal from the Program.

Verification of Course Completion:

The instructor will complete a form at the close of each course indicating:

High Pass Pass Low Pass Incomplete Fail

The form and information contained therein belong to and are the property of the Ministry Formation Program. (See Appendix)

During Year III of the program, the participants, with the prior approval of the program director and pastor or diocesan supervisor, develop and implement a ministry practicum within the sponsoring parish or diocesan ministry.

Resource Library:

The Bishop John J. Snyder Resource Library is available to participants during class hours, by borrowing a key, or by appointment. Diocesan (www.dosafl.com), MFP (www.dosaformation.com), Florida Catholic Conference (www.flacathconf.org), United States Conference of Catholic Bishops (www.usccb.org) and Vatican (www.vatican.va) web sites are available as additional resources. Course reading bibliographies are supplied in this handbook's appendix.

Assignments:

Course assignments may include written research, review questions, and spiritual development type work. Time required between class sessions for study/research is a minimum of eight to ten hours per week. Due dates for assignments are provided well in advance by the course instructor. An instructor is not required to accept work that is tardy.

A Comprehensive Course Reflection Paper or other written assignments are required for each course. A copy will be retained in the participant's file. What follows are some guidelines to make writing this paper clearer.

Course Reflection Paper Guidelines:

Introduced at the first class session.

The *Course Reflection Paper* consists of research and reflection. The following suggestions may help the participant become more consciously aware of thinking in terms of theological reflection and using it in course work:

1. Begin each paper with a description of a Formative Event (pastoral event), i.e., a personal or ministerial experience.
2. Each paper is a reflection on a Formative Event in light of the course content. Instructor may suggest topics.
3. All papers conclude with a Pastoral Action (response) section integrating the experience and the content into a specific plan of action addressing relevant pastoral needs described in the event.
4. Instructors may give further direction for their particular course.

Academic Formation, Years I & II - continued

- ◆ If applicable, the paper should include references to the documents of *Vatican Council II* and/or the *Catechism of the Catholic Church (CCC)*.
- ◆ It should be 3-5 typewritten pages in length, but instructors are at liberty to change this length.
- ◆ It should be formatted according to the samples outlined in the Writing Workshop at Orientation, which are also available at <http://www.dosaformation.org>.
- ◆ In the upper left corner of the first page should be the following:
 1. Participant's name
 2. Course instructor's name
 3. Name of the course (e.g., Traditions, Catholic Beliefs, etc.)
 4. Date
- ◆ In the upper right corner of each page should be the participant's last name and page number. The title should be centered underneath the above information with the first paragraph starting below it.
- ◆ Include a bibliography/reference page. **Plagiarism is cause for either course failure or program dismissal.**

With the permission of the instructor, a participant may be granted an extension of no more than **two weeks** beyond the last class to complete the required assignment. The student will be given an incomplete for the course. If the required assignment is not completed and turned in to the teacher by the agreed-upon deadline the incomplete grade will become a failure, which is cause for repeating the course.

Course Reflection Paper Citation Guidelines:

Participants are provided with a writing skills presentation at Orientation. Guidelines for formatting papers can be referred to online: <https://www.bishopkenny.org/academics/bkwritinglab>

Annual Discernment

Participants meet yearly with their sponsoring Pastor or Diocesan Director to review their ongoing experience within ministry and as a participant of the Ministry Formation Program. (Appendix) The participant booklet and the CFI are useful in this conversation. The completed document is due **June 15th for Years I & II and by June 1st for Year III.**

Yearly Course of Study*

Year I

Old Testament
New Testament
Catholic Tradition

Year II

Catholic Beliefs
Catholic Moral Theology
Sacraments/Liturgy

Year III

Theological Reflection Workshop
Ministry Practicum
Diocesan Ministry Presentations
Theological Reflection

Skills Workshops

Cycle A:

Communication Skills
Spirituality, Personal Prayer, & Leading Prayer
Liturgical Skills

Cycle B:

Servant Leadership
Canon Law
Intercultural Competence

Cycle C:

Practical Skills for Parish Ministry
Human Development
Ecclesiology
Evangelization and Catechesis
Recent Church Documents by
Pope Francis

Skills Workshops in Cycles A and B are to be completed within Years I and II.

*Each semester will include skills workshops and seminars.

THEOLOGICAL REFLECTION Policies:

The Theological Reflection course introduces the essential principles and practice of pastoral theological reflection through an interactive process of description, analysis, and interpretation of ministerial experiences. It provides an opportunity for conscious reflection on experiences in dialogue with experience, tradition and cultural perspectives to formulate appropriate insights and adequate pastoral responses.

The following quotation is from *Theological Reflection: Connecting Faith and Life* by Joye Gros, O.P., D.Min., Loyola Press, © 2002:

"Theological reflection is a tool or means that helps us reflect in ways that allow faith to touch our lives and our faith . . . [It] is believing that our everyday living is an important agenda for our faith and that our faith has a voice in our everyday life. It's an activity of integration. It's an activity of reciprocity.

The purpose of the theological reflection group is faith sharing, connecting life with faith . . . Theological reflection provides the framework for us to look deeply into what could otherwise be missed or dismissed as just an ordinary experience . . . Once we begin to see deeply, we begin to see depth more frequently . . . The more you see, the more you'll see. The glimpses of the sacred become more frequent because we have learned to see differently."

The Theological Reflection orientation will include the *Human Development* skills workshop.

Group Process:

Each participant is required to submit a written ministry experience and present this case at the group reflection gathering for discussion. At a separate gathering, the participant will be the group facilitator, according to the program procedure. (Appendix)

Preparation

Presenter

By **fourteen (14) days** prior to the date of the presentation: E-mail the written Ministry Experience (ME) to the Program Coordinator and group coordinator. They will analyze the ME and, if needed, make adjustments and notations.

By **seven (7) days** later: Noted ME returned to presenter. Presenter sends revised copies to group members and Group Coordinators.

Facilitator

Reads the ME for group discussion, prepares questions or challenging statements arising from this reading, which will encourage dialogue among the group members, bearing in mind the three "poles" of Experience, Tradition, and Culture. Where do we see the connection? Where is there conflict, "clash"? What are the challenges?

Ministry Experience (ME) – Must be a current or recent event or situation (within the past year or so) where the presenter was involved in it as a pastoral experience or ministry, as part of a parish or diocese. Example: Attending to a family at the time of the funeral, as a member of a parish funeral committee or bereavement team is acceptable; dealing with the similar situation within one's own family is not acceptable for presentation.

The written presentation must include a description of the basic context (with background as needed), setting, persons involved, actual event, and description or summary of the dialogue. Give the facts; accuracy is important. Include behaviors and observations. Feelings or emotions may be described where important.

Incomplete:

It is the responsibility of all participants to complete the theological reflection requirements within the specified period. Failure to do so will result in an incomplete and the participant will be asked to complete Theological Reflection the following year.

Attendance / Missed Class

Attendance:

Because of the nature of the theological reflection experience, making up a class session is not possible. There is a concession to **one (1)** excused absence due to extraordinary circumstances.

If a participant is excused from a session that he or she is to present or facilitate, it is his or her responsibility to exchange presentation dates with another participant. The MFP Coordinator is to be notified of this modification in the schedule as soon as possible.

The participant is obligated to fulfill his or her responsibility to the other participants by completing the following:

- ◆ Review *Theological Reflection: Group Process* (participant)
- ◆ Read the presenter's ministry experience and prepare as if you were attending the TR session
- ◆ Send the following to the Group Coordinator, and MFP Director within (10) ten days prior to the class session:
 1. Clarification questions.
 2. Reflections about the ministry experience (ME) following the outline.
 3. Response to your insights from Tradition, culture and your personal experiences.
- ◆ The facilitator will summarize the participant's response in the ME reflection.

Theological Reflection Final Self-Assessment

Participants complete this Self-Assessment following the last TR class (Appendix A-18).

YEAR III, MINISTRY PROFESSIONALS:

Participants are introduced to the wider mission of the Church through presentations by and dialogue with diocesan ministry professionals. These seminars take place each month during the class sessions. The offices of Youth, Family Life, Christian Formation, Tribunal, Catholic Charities, Chancery, and Stewardship provide these presentations.

YEAR III, SUPERVISED PRACTICUM:

The Supervised Practicum is a learning experience component of the Ministry Formation Program of the Diocese of St. Augustine. The Practicum takes place in a parish, diocesan, or Catholic school setting. Participants choose a ministry focus, which will enable them to acquire and refine skills in a practical setting with the guidance of a supervisor approved by the Program Coordinator. The practicum assists the participant in his or her continued integration of theoretical and practical knowledge. The various aspects of surfacing needs, designing a project to address some of these needs, and evaluating the implementation enables the various knowledge and skills to be demonstrated.

PRACTICUM TIMELINE: June - May (See Appendix)

The practicum is not measured in traditional terms of success or failure. It is important that:

1. The project responds to a genuine ministerial need.
2. The participant experiences personal and ministerial growth.
3. The participant learns a generic process of planning and "doing."
4. The participant evaluates the project's outcome and identifies corrective actions, if any, that might lead to more effective results for the people that are being served.

It is the responsibility of all participants to complete the practicum requirements within the specified period. Failure to do so will result in an incomplete and the participant will be asked to complete the Practicum the following year.

The Supervised Practicum and the Theological Reflection Course run concurrently. With direction from the Practicum workshop and guidance of a supervisor, the Practicum project is self-directed.

PRACTICUM PROJECT

Must include the following by the due dates listed on each form:

1. Initiate communication —
Complete the *Preliminary Discernment* Sheet (Appendix) and submit it to the Ministry Formation Office for approval of project and Supervisor. A practicum supervisor will be assigned. After approval, supervisors are invited to the Practicum Workshop. The participant and supervisor together identify a project that relates to a genuine parish or diocesan ministerial need and receive approval from the Program Director.
2. Seek advice, if needed, on any aspect of the project —
Solicit advice from pastor, diocesan staff member, mentor, or a resource person in the area of project involvement.
3. Development of the Plan “Learning Agreement” (Appendix) —
 - A. Identify Overall Goals
What do you hope to accomplish by means of this project?
 - B. Define Objective
Objectives are concrete, specific statements about how you will achieve your goal. Who will do what, when, how? Objectives must be attainable and measurable or at least recognized when they are achieved. (Objective usually begins with the word “to,” e.g.— to develop, to start, to communicate.)
 - C. Develop Action Steps
How will you accomplish the project? What specific steps will be taken for each objective? Action steps contain detailed specifications about reaching an objective by its appointed dates. Include what is to be done, who is to do it, and when it is to be complete.
 - D. Identify and Allocate Resources
What personnel, facilities, materials, time, and money do you need to accomplish each objective? Find out what resources are available in the parish, community or diocesan offices, etc. If resources are not available, you may need to modify objectives and action steps.
 - E. Determine an Evaluation Procedure
The project objectives are the major criteria against which the project is evaluated.
4. Implement the Plan —
Complete the action steps for each plan objective using resources available to you. Evaluate progress using the Mid-Way Evaluation (Appendix) and the Project Plan Assessment. (Appendix)
5. Evaluate Project Results —
Using the evaluation procedure determined above, evaluate the actions and outcomes (objectives) derived from the implementation of the project. Complete the Supervisor Final Evaluation (Appendix) and the Participant Annual Discernment & Final Evaluation. (Appendix)

Reflection Paper Guidelines

Facing the task of writing a *Reflection Paper* during your Supervised Practicum sparks questions like “What should I say?” or “Why do we have to do this?”

You will meet a variety of people in your project, experience a myriad of situations, and have countless insights and reactions. Taking time to clarify questions, evaluate reactions, and reflect on this experience is essential in the process. The discipline of writing reflective papers is enriching. It will establish patterns of reflection, integration, and consultation that will continue to be a part of your future ministry.

I. PROCEDURE:

A final *Reflection Paper* is to be submitted by participants upon completion of the Practicum Project.

II. FORMAT:

A. Papers are typed (computer) or legibly handwritten, understandable, and readable using 8 ½” by 11” paper. Emphasis is on participant’s reflections, not on literary excellence. Style and use of English should be clear and concise.

B. Papers should generally be one to three pages.

III. CONTENT:

A. The content of the *Reflection Paper* is as varied as the experiences. The report usually focuses on a project plan using events, encounters, struggles, celebrations, or issues that arise out the Practicum Project experience. Data is drawn from issues, leadership of the participant, or observation of others.

B. Papers should be personal as they deal with the participant’s ministry. **Write in the first person.**

C. Participants engage in the Practicum project as a person of faith within the tradition of the Roman Catholic Church. Bring that tradition (biblical, theological, historical) to the experience. Participants should write out their faith belief remembering it is constantly being challenged, refined, and reformed.

Write reflectively using the Practicum project to integrate practice of ministry and theology. Participants should be willing to bring their theology to their experience and their experience to their theology. The following reflective questions may be a helpful guide toward achieving this goal.

IV. QUESTIONS FOR PERSONAL REFLECTION:

A. Record instructive and remarkable events. What was your reaction to them? Who was involved? What did the event tell you about your project — its effectiveness in seeking change (e.g.– social justice, catechetical, etc.)?

B. What has the experience taught you about yourself — areas of talents, areas of maturity, areas of fear, your level of frustration, your creativity or lack thereof? Have you met the challenge or not? Why or why not?

C. Have you seen the values and symbols of the Gospel and of Catholic tradition come alive while developing your Practicum project? Describe. Did positive and/or negative attitudes that your Practicum is concerned with make you personally more aware of social attitudes? In other words, has your experience sensitized you?

D. How does society’s measure of ministry fit in with the sacramental and personal care components of the Church’s mission in the world?

Program Policies and Procedures

Participant's Expectations and Responsibilities

Expectations:

- ◆ Attentive office staff.
- ◆ Well prepared lessons.
- ◆ Competent instructors and presenters.
- ◆ Current textbooks in concurrence with Church teaching.
- ◆ Timely feedback.
- ◆ Safe and clean instructional environment.
- ◆ Physical access to all program facilities.
- ◆ Non-discrimination (Racial, Gender, Physical Ability).
- ◆ Upon satisfactory completion of all program requirements, to receive a Certificate of Completion.

Responsibilities:

- ◆ Attend both days of orientation.
- ◆ Read and commit to the participant's handbook.
- ◆ Sign and submit participant's covenant annually **by the required date**.
- ◆ Attend annual program retreat.
- ◆ Pay all fees (tuition and books).
- ◆ Attend all class sessions and workshops, participating in an appropriate manner.
- ◆ Return required course and workshop evaluations by the requested date.
- ◆ Maintain confidentiality regarding any personal information that is shared in class sessions and workshops.
- ◆ Complete all assignments as required by the teacher.
- ◆ Assist in maintaining a quality program by participating in course evaluations.
- ◆ Meet with Emmaus Companion (EC) monthly (one hour) excluding summer months for a total of nine (9) times per year — **Return EC Covenant by prescribed due dates**.
- ◆ Meet with Pastor, Diocesan Director, or Catholic School President/Principal at the end of each year for ongoing discernment.
- ◆ Follow established code of conduct expected of lay ecclesial ministers. Keep Safe Environment status up to date.

Class Participation

Class attendance presumes participation in classes appropriate to the type of class, and consistent with decorum, mutual respect and good order. Seminar type classes will, for example, normally include more free exchange and discussion than will classes conducted in lecture format. When a breach of decorum, lack of respect or disruptive behavior occurs, the instructor will document the incident in writing and provide this report to the Program Director. Such reports should be made in a timely manner, no more than one week after the incident in question. The participant will be given a copy of the report by the Program Director and invited to provide a brief written response. If the participant chooses not to comment, this will also be noted. **Two written reports will result in the participant being placed on probation.**

Attendance / Missed Class - Years I and II

It is expected that participants will be present and on time for the entirety of class sessions, the annual retreat, and skills workshops. The interaction with peers and faculty, the course materials, plus the faith sharing opportunities are integral to the formational aspects of the program. **If a participant should miss more than one class session or arrive late/leave early on more than three occasions, he/she will be required to repeat the entire course.** Exceptions, though rare, will be addressed on an individual basis with the Program Director. Participant absences will be reported to the pastor or employment supervisor of anyone whose tuition is paid in full or in part by a parish or other diocesan entity.

Should a participant anticipate the need to miss a class or workshop due to an emergency situation involving immediate family, or should a participant unexpectedly miss a class or workshop due to illness or emergency in their immediate family without time for prior permission from the Program Director, he/she should contact the Program Director as soon as possible regarding requirements for making up the class or workshop.

If the participant does not attend an alternate class, the instructor may assign make-up work. The make-up work should be given to the class instructor **before** the end of the course. Failure to turn in make-up work within the assigned time frame will result in a "Fail" for the course. With the permission of the instructor, a participant may be granted an extension of no more than two weeks beyond the last class to complete the final paper. The student will be given an incomplete for the course. If the required assignment is not completed and turned in to the teacher by the agreed-upon deadline the incomplete grade will become a failure, which is cause for repeating the course.

Satisfactory Completion of the Program

Satisfactory completion is achieved when the participant has:

- ◆ Successfully fulfilled course requirements, attended all skills workshops and all three annual retreats.
- ◆ Demonstrated active participation in Year III TR sessions.
- ◆ Completed their pre-approved supervised practicum.
- ◆ Fulfilled their Emmaus Companion Covenant.
- ◆ Paid all tuition and textbook fees.

There is diocesan acknowledgment of those satisfactorily completing the Ministry Formation Program. The Bishop confers to each person a Certificate of Completion during a prayer service at the Cathedral Basilica in Saint Augustine. A commissioning ceremony should take place where the participant ministers, at the discretion of the pastor or supervisor.

Visitors/Guests

Visitors and guests to class sessions and skills workshops are exceptions. They must have prior approval of the Program Director. This will be addressed on an individual basis.

There is no provision for minors during class sessions and workshops. Participants may not have minor children accompany them.

Distribution of Unsolicited Materials

Participants and faculty must receive permission from the Program Director for distribution of any materials, flyers, or announcements in print or by email to program participants. A copy must be sent to the office in advance before permission to distribute will be granted.

Smoking, Alcohol, Weapons, Illegal Substances

Smoking is permitted only in designated areas. Participants may not bring alcohol, weapons, and illegal substances to either MFP campus.

Harassment

It is the goal of the Ministry Formation Program to provide an educational and spiritual atmosphere free of tensions involving matters which do not relate to the Program. In particular, an atmosphere of tension created by unwelcome remarks or actions dealing with such issues as religion or sex do not belong in any church-related environment. No form of harassment will be tolerated.

Class Cancellations

Should a class session be canceled, participants will be notified by the Program Coordinator as soon as possible and a reschedule date will be provided.

Probation – Years II & III

A participant whose academic performance is deficient or who violates policies and requirements established to foster the human, academic, spiritual, and pastoral ends of the program may be placed on probation by the Program Director. Probation status is a warning that continued deficient academic performance or continued conduct not conducive to human, academic, spiritual, or pastoral formation will result in dismissal from the program.

A participant will be clearly warned of circumstances for which he or she is being placed on probation. In the case of probation for academic reasons he or she will be offered assistance to improve deficient academic performance. A participant will remain on probation for deficient academic performance until his or her academic performance meets program requirements, or until he or she is dismissed. A participant placed on probation for reasons of conduct or non-compliance with program policies and procedures will generally remain on probation for the duration of the course in which the infraction occurred and for the course immediately following.

A participant who is placed on probation for reasons of unacceptable conduct or violation of program policies and procedures will be advised that repetition of **any** unacceptable conduct will result in dismissal.

Administrative Leave of Absence [LOA]

If a Ministry Formation Program participant fails to make significant progress in the program, the Program Director, in consultation with the participant's Pastor, may place the participant on an administrative leave of absence (LOA). This program-initiated LOA must be in force for a minimum of six months and will clearly state the length of the LOA and the conditions to be met by the end of the LOA. If the participant has not met the conditions by the end of the program-initiated LOA, the participant will be dismissed from the program.

Dismissal

A participant may be dismissed from the program for the following reasons:

- ◆ Expresses beliefs not in accord with the Magisterium, or inconsistent with the policies of the diocesan Bishop.
- ◆ Refusal to follow program requirements.
- ◆ A single ***serious*** breach of the code of ethics.
- ◆ A single ***serious*** breach of decorum, good order, or the mutual respect expected of those preparing for pastoral ministry within this program.
- ◆ Failure to meet acceptable standards after having been on probation for the specified time period.
- ◆ An act of misconduct or non-compliance with program policies and procedures while in a probationary status.
- ◆ Non-payment of tuition and/or fees.
- ◆ Plagiarism in papers and/or assignments.
- ◆ Falsifying information provided to the program.

Decisions to dismiss a participant from the Ministry Formation Program are made by the Executive Committee of the Ministry Formation Advisory Board in conversation with the Director and any faculty members involved. This process both ensures fairness to the participant and maintains the integrity of the program.

Appeal of dismissal may be made to the full membership of the Ministry Formation Advisory Board. Appeals should be made in writing and presented to the Program Director for dissemination to the board.

Grievance Policy and Procedures other than for Dismissal

The Ministry Formation Program supports a policy of two-way communication. The process listed will help resolve participant-related grievances. Participants have the right to present any matter in which there is a perception of misinterpretation or unfair application of a policy or standard.

Step I: Informal Discussion

If a participant has a complaint, problem, or is dissatisfied, the participant should first discuss the problem **promptly, within one (1) week**, directly with the individual who is perceived as causing the difficulty. Most problems can be resolved at this level.

Step II: Written Complaint

If the complaint, problem, or dissatisfaction cannot be resolved as indicated in Step I, the participant should notify the Program Coordinator in writing **within five (5) working days** from the completion of Step I. The Program Coordinator will respond to the participant in writing within five (5) working days.

Step III: Resolution Committee

If the participant is still not satisfied with the resolution provided in Step II, or if the complaint concerns the Program Coordinator, or an action of the Program Coordinator, the participant must submit his or her issue in writing to the Program Director or, if appropriate, to the Executive Committee of the Advisory Board for review. The participant's written submission must state specifically the complaint, problem, or grievance, the efforts made to resolve the issue, and the specific remedy or redress which the participant seeks.

A resolution committee will be convened. It will consist of one member of the MFP Advisory Board selected by the Program Director, one MFP graduate selected by the Program Coordinator from the area in which the participant resides, and one current faculty member or MFP Advisory Board member selected by the participant.

The Resolution Committee will meet promptly to consider the issue(s) raised by the participant. The Resolution Committee shall consider all relevant evidence bearing on the issue(s) raised by the aggrieved participant, and is not bound by formal civil or canonical rules of evidence.

Program Policies and Procedures - continued

The deliberations of the resolution committee are confidential, but the committee will render a written decision within five (5) work days from their meeting, which must, at a minimum, make specific findings of fact and address the specific remedy or redress sought by the participant; the decision may include any other recommendations for resolution of the issue(s) which the committee deems appropriate.

The decision of the Resolution Committee will be presented to the Director, Office of Christian Formation. The Director may approve the decision as rendered, or may modify the decision in such a way that it is more favorable to the participant. The decision of the Resolution Committee may not be modified in such a way that it has a more severe impact on a participant.

A participant who is dissatisfied with the final decision in his or her case may appeal the final decision of the Director, Office of Christian Formation, to the diocesan Office of Dispute Resolution (ODR) in the tribunal. Appeals to the ODR will be limited to issues of **procedure** only.

Program Evaluations

At the end of each Course and Skills Workshop, participants are required to evaluate the program and faculty through course evaluations. Course evaluations are a means to continually fine-tune and improve upon Course and Skills Workshops content and presentation.

Program evaluations are given serious consideration by the MFP staff and provide invaluable assistance to our faculty. Evaluations consist of two parts:

1. The rating of various objective criteria concerning the course and faculty member.
2. Providing more subjective written comments, critiques, or suggestions for course modifications.

Confidentiality

All participant materials, including application forms, interviews, annual discernment, any other required forms, and any other matters deemed relevant, are filed in the participant's confidential record. All matters contained in the participant's file become and remain the property of the MFP, which shall have sole and exclusive control and ownership thereof. Access to the participant's confidential record is restricted to the Bishop, the MFP staff, the participant's endorsing pastor, and other diocesan officials who have a bona fide need to know this information in the course of their official duties.

Student-Initiated Leave of Absence (LOA)

If a Ministry Formation Program participant should find themselves unable to continue in the program for reasons such as family responsibilities, changes in employment, major life events, and other life circumstances, the participant may request a Leave of Absence from the program. This request should be submitted in writing to the Ministry Formation office no later than July 1 for the upcoming academic year. To be eligible for an LOA, all student responsibilities must be taken care of including: tuition, coursework, evaluations, and discernments. If the request is not received by July 1, the student will still be responsible for the full tuition amount for the year, regardless of whether their leave is granted or not. Once approved by the Director, the participant will be placed on a LOA for one year. The participant may return to the program for the next academic year provided they notify the office by July 1st as to their intent to return. Should the participant decide to extend their LOA, then he/she should submit a request for a continuance of the LOA to the office, also by July 1.

Withdrawals

Participants withdrawing from the program are asked to write a "letter of departure" for the program file clearly stating the reasons for withdrawal. The letter may facilitate the return of a participant at a later date. Any outstanding tuition and book fees should be paid in full upon departure from the program.

Financial Policies

Program Costs

The cost for the program includes tuition, books, and the annual retreat. Depending on arrangements between participants and pastors or supervisors of a diocesan ministry, this cost or part of it may be borne by the parish or diocesan ministry. All tuition and book fees are the responsibility of the participant regardless of sponsorship by parish or diocesan ministry. Participants are asked to pay for their retreat overnight accommodations.

Fees

A \$250 non-refundable matriculation fee is due upon acceptance/advancement in the program, no later than August 1.

Three payment plans are available for the remaining tuition:

1. Plan A - Payment in full due **August 1**.
2. Plan B - Semi-Annual payments due **August 1 and November 15**.
3. Plan C - Payments six times per year due **by the 15th of each month from August through January**.

Late fees will be assessed the day following the payment due date as follows unless prior arrangements are made with the MFP Office:

- 1 month late = \$25
- 2 months late = \$50

Checks should be made payable to: Diocese of St. Augustine (DOSA). Payments may be made by credit or debit card as well. Contact the MFP Office for the credit/debit card form to complete.

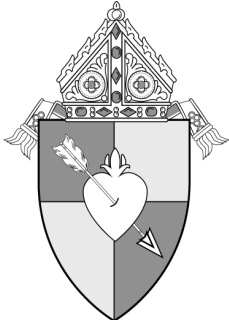
Textbooks

Textbooks and reference books approved for use in the Ministry Formation Program are purchased through the program office and are payable upon receipt. Book costs are subject to change each year. Book fees for each course must be paid in full prior to the end of the specific course for which the books are purchased.

Registration

Registration for the courses is automatic once admitted into the Ministry Formation Program (MFP), provided all tuition/book fees are paid before the beginning of each course and previous courses have been satisfactorily completed.

All tuition fees must be paid in full by January 15th of each academic year. All book fees must be paid in full prior to the end of each course. Students will not be permitted to begin the next course unless all fees are up to date. Year III students may not be permitted to graduate until all fees are paid in full.



DIocese OF ST. AUGUSTINE

MINISTRY FORMATION PROGRAM

Participant COVENANT

I (print) _____ certify that I have received, read, and agree to comply with the expectations outlined in the participant's handbook.

Furthermore:

- I give permission to the instructor/facilitator to offer confidential observations related to my theological studies and my suitability for ministry. I waive my right of access to these observations.
- My participation and completion of the Ministry Formation Program does not constitute a contract for or promise of employment with the Diocese of St. Augustine and its parishes, schools, agencies or ministries.
- Participation in the Ministry Formation Program does not guarantee acceptance into present or future diocesan programs.
- Completion of the program does not mean I am automatically certified for a specialized ministry as a lay ecclesial minister.
- The diocese reserves the right to amend guidelines and/or regulations in the participant's handbook.
- The diocese reserves the right to add, eliminate, or change components of the Ministry Formation Program.
- I understand that I may be dismissed from the program for falsifying information provided to the program, including, but not limited to, plagiarism and forged signatures.
- I understand that I may be dismissed from the program for failing to complete and comply with the participant expectations and responsibilities as outlined in the participant handbook.
- I have read the Policy and Procedural Guidelines Relating to Protection of Children and Vulnerable Adults. (Appendix)
- I have read the Standards of Ethical Conduct for Lay Employees and Volunteers in the Diocese of St. Augustine.
- I have read the Diocesan Harassment Policy and Complaint Procedure.

All Diocesan Policies may be found under Diocesan Policies at www.dosafl.com

Participant's Signature

Date

Please return **by the first fall class meeting.**

Diocesan Policies

Standards of Ethical Conduct in the Diocese of St. Augustine For Lay Employees and Volunteers

Introduction

The term “church worker” includes clergy, religious, lay ministers and employees, and volunteers in diocesan or parish ministries or programs.

Applicability. The following ethical standards apply to church workers in the Diocese of St. Augustine.

These ethical standards are not intended to inhibit any church workers in carrying out their ministry or jobs, or to limit their accessibility to the faithful. Accordingly, these standards are to be interpreted broadly, and with the understanding that they will require adaptation to various and changing circumstances. These ethical standards presuppose the existence of other laws, policies and procedures, both civil and canonical. Actions already condemned by the law or moral teachings of the Church, or by civil law are rarely repeated in these ethical standards except when deemed necessary to emphasize their significance or seriousness.

The primary purpose of these ethical standards is to serve as a guide for more effective ministry and job performance for those to whom they are applicable. Ultimately, these ethical standards are intended to assist us all in the living out of our diocesan mission statement as we, “strive to know, love and serve God in our world through the grace of Jesus Christ, the love of the Father and the guidance of the Holy Spirit.”

Standards of Conduct Regarding Counseling Activities (Applies to those involved in counseling activities of any kind)

When clergy, religious, spiritual directors and church workers are involved in counseling activities, they are in a professional relationship with the persons they counsel – as such, they should always be aware that they have considerable personal power because of their ministerial role. Accordingly, they should be particularly aware of the need for healthy physical, emotional, sexual, intellectual and spiritual boundaries. The pastoral and spiritual well-being of those counseled should always be the focus of the relationship.

Any church workers engaged in counseling on behalf of a parish or diocesan ministry, and spiritual directors should be mindful of their level of training and competence and should so advise those who seek their counsel. They should make appropriate referrals to other professionals when this would be in the best interest of the person seeking counseling.

Counseling by all except spiritual directors should be short-term in nature. If additional counseling appears to be needed after about three counseling sessions, the person counseled should normally be referred to an appropriately qualified professional. “For lack of guidance a people falls; security lies in many counselors.” (Proverbs 11:14)

However, this ethical standard is not meant to preclude longer periods of counseling within the context of specific programs with established goals and objectives such as, for example, marriage preparation or Project Rachel post-abortion counseling.

Any church workers engaged in counseling on behalf of a parish or diocesan ministry, and spiritual directors should give careful consideration to the possible consequences of entering into a counseling relationship with a person with whom there is a pre-existing business, professional or social relationship. Pre-existing relationships can blur the appropriate boundaries necessary for a counselor-counselee relationship, and can impair the judgment of the counselor or spiritual director. Where this situation is unavoidable, counselors and spiritual director should even more diligently establish and maintain appropriate boundaries.

Counseling and spiritual direction sessions should never be audio taped or videotaped.

Any church workers engaged in counseling on behalf of a parish or diocesan ministry and spiritual directors should studiously avoid any inappropriate sexual innuendo in the content of counseling or direction. This is especially so when the subject matter of the counseling or spiritual direction involves some aspect of human sexuality.

Any church workers engaged in counseling on behalf of a parish or diocesan ministry, and spiritual directors assume complete responsibility for establishing and maintaining clear and appropriate boundaries in all counseling-related relationships. If a person being counseled, by word or actions, indicates an unwillingness or inability to abide by appropriate boundaries, it is the responsibility of the counselor or spiritual director to immediately terminate counseling and, if warranted, refer the person being counseled to another professional.

Physical contact beyond a handshake between a church worker engaged in counseling on behalf of a parish or diocesan ministry, or spiritual director and one being counseled can be misconstrued and should be avoided unless the counselor or spiritual director is certain that the contact is appropriate under the circumstances.

Counseling and spiritual direction sessions should always be conducted at appropriate places and times.

- ◆ Whenever possible, counseling sessions should be held during regular business hours established by the parish or ministry, and in an office setting. Further, offices in which counseling takes place should be designed to include a window in the door or wall, made of glass or similar material, through which human forms are distinctly visible. Where no such counseling setting is currently available steps should be taken at the earliest possible time to modify existing counseling facilities.
- ◆ Sessions should never be conducted in the private living quarters of either the priest, deacon, religious, or church worker engaged in counseling on behalf of a parish or diocesan ministry, or spiritual director, or the person being counseled.
- ◆ Sessions should not be conducted at places or times which could cause confusion or generate ambiguity about the nature of the relationship either in the mind of the church worker engaged in counseling on behalf of a parish or diocesan ministry, spiritual director, the person being counseled, or the church community.

Any church workers engaged in counseling on behalf of a parish or diocesan ministry, or spiritual directors should be careful to observe the ethical standards of any professional associations to which they may be required to belong, to the extent that those ethical standards do not contravene divine law or the moral teachings of the Church.

Standards of Conduct in Financial Matters and Regarding Church Property

Church workers should be good stewards of any church property or goods over which they exercise supervision. They should treat such property with the care, concern and respect with which they would treat their own private property.

Church workers should avoid commingling their own private funds with church funds, and they should never expend church funds for private or non-church purposes. There should always be a direct and articulable church-related purpose for the expenditure of church funds.

Church workers should never appropriate church property or resources to their own private or non-church uses, or allow others to do so. Occasionally, however, it may be appropriate to allow the use of church property or resources for a civic or social event. This should only be done with the specific approval of the pastor or church official responsible for the property or resources.

Sexual Exploitation/Child Pornography

A violation of Florida Statutes: 827.01, 847.0135, 847.0137, or 847.0138, related to online sexual exploitation of a minor and child pornography is unethical and immoral and shall be treated as an act of child abuse under the "Diocese of St. Augustine Policy and Procedural Guidelines Relating to Protection of Children and Vulnerable Adults."

Standards of Conduct in Dealing with Minors and Vulnerable Adults

Church workers have a moral and ethical obligation to use good judgement in dealing with minors and vulnerable adults. Good judgment in this context means that church workers will avoid any actions which violate personal integrity or abuse the trust bestowed upon them as a result of their positions. It means that the physical and emotional safety and security of minors and vulnerable adults will always be given paramount consideration in church programs and ministries. It means that church workers will always strive to avoid even the appearance of impropriety in such matters. "Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world." (James 1:27)

Definition of a vulnerable adult: A vulnerable adult is a person 18 years or older whose ability to engage in the normal activities of daily living, or to care for him/herself is impaired because of mental, emotional, physical or developmental causes, or from the infirmities of old age. (Florida Statutes, Sec. 415.102)

Church workers should avoid physical contact with minors and vulnerable adults beyond what is required by the circumstances. When circumstances do call for physical contact that contact should never go beyond hugs, handshakes or hand-holding.

Any physical contact with minors or vulnerable adults should only occur in circumstances that are in plain view of others, for example, in the same room, from a distance, or by way of window or glass opening.

The emotional comfort of the minor or vulnerable adult, rather than the church worker's habits or modes of expression, should always be the primary consideration when engaging in any physical contact.

Church workers should be conscious of their vulnerability when working alone with minors or vulnerable adults. Accordingly, a team approach to ministries and programs involving these persons is always preferable to the extent possible.

The use of any alcohol or tobacco products by church workers while actively engaged in youth ministry or activity with minors or vulnerable adults is unethical conduct in this diocese.

It is always unethical and usually illegal for church workers to provide, or to knowingly tolerate the provision of, alcohol or tobacco products to minors or vulnerable adults.

Overnight accommodations in rectories or convents should never be provided for minors or vulnerable adults who are unaccompanied by parents or legal guardians, or who are not closely related by blood or marriage to the priest or religious occupants of the rectory or convent.

Church workers should never go on diocesan or parish sponsored outings or overnight trips with un-chaperoned minors or vulnerable adults other than their own children, or those who are closely related to them. Additionally, it is inappropriate for an adult to share a bed with a minor or vulnerable adult during any church-sponsored travel or outings.

It is unethical, immoral and potentially illegal for a church worker to show sexually explicit materials of any kind or type, under any circumstances, to minors or vulnerable adults.

It is unethical, immoral and potentially illegal for church workers to discuss sexual experiences, engage in sexual innuendo, or tell sexually oriented jokes with or to minors or vulnerable adults.

It is unethical and immoral for church workers to use sexually explicit language or "curse" words in the presence or hearing of minors or vulnerable adults.

This ethical standard is not meant to prohibit any diocesan or parish authorized educational programs which include discussions of sexuality in the context of catechetical instruction or education in Christian morality.

Standards of Conduct in the Maintenance of a Proper Work Place and Ministry Environment

Church workers should ensure that a professional work environment exists in the church community – an environment that is free from physical or psychological intimidation or harassment. Harassment denigrates another's personal dignity, can violate one's privacy, and detracts from the mission of the parish or diocesan agency.

A hostile work and ministry environment can arise from a broad range of physical or verbal behaviors, including, but not limited to:

- ◆ physical or emotional abuse,
- ◆ racial insults or innuendo,
- ◆ derogatory ethnic slurs or comments,
- ◆ the telling of sexually oriented jokes,
- ◆ unwelcome sexual advances or touching, or
- ◆ the display of lewd or offensive materials.

Such a hostile work environment can arise from a single serious incident, or from a pattern of behavior which has the effect of creating a hostile or intimidating environment. The conduct described above is unethical and unacceptable for any church worker.

Sexual harassment is particularly offensive and unacceptable in a work or ministry environment.

Sexual harassment is defined as unwelcome sexual advances, unwelcome requests for sexual favors, or any other unwelcome physical or verbal conduct of a sexual nature. It includes making unwelcome statements (written or oral) of a sexual nature to a person, or in a person's presence.

Sexual harassment occurs when the victim of such conduct feels offended, humiliated or intimidated, **and** a reasonable person having access to all relevant information would also regard the conduct as sexual harassment. Sexual harassment is unethical, immoral and potentially illegal misconduct.

It should be noted that there is a specific diocesan policy dealing with sexual harassment in the workplace, and the reporting procedures for victims of such treatment. That policy, entitled, "Sexual Harassment Policy and Complaint Procedure of the Diocese of St. Augustine," is found in Chapter 11, *Chancery Policy Book*.

Standards of Conduct Regarding Parish and Diocesan Records and Information

Appropriate confidentiality should be maintained in creating, storing, accessing and disposing of parish and diocesan records.

Sacramental records should generally be regarded as confidential and should only be made available to the persons referenced therein, or to other church workers with an official need to know.

When compiling and publishing parochial or diocesan statistical information from sacramental records, great care should be taken to preserve the anonymity and privacy of individuals.

Information regarding adoption and legitimacy contained in sacramental records should always remain confidential. The procedures for registering the baptism of adopted children, or issuing baptismal certificates for them, promulgated by the National Conference of Catholic Bishops (now the United States Conference of Catholic Bishops) on October 20, 2000 should be carefully observed. These may be obtained from the chancellor's office.

Only those church workers specifically authorized to access sacramental records should handle requests for access to them or for certificates.

Mailing lists of registered parishioners should never be sold or given to other agencies.

Parish, school and diocesan financial records, including records of donations and contributions, are to be treated as confidential, except as required for diocesan reporting and accountability purposes, and except as access is required by governmental agencies.

Records of individual contributions to a parish, the diocese, or to a ministry of the parish or diocese should be regarded as confidential and should be maintained in strict confidence unless disclosure is required by law, or unless disclosure of such information is requested or authorized by the donor.

Conflicts of Interest

Conflicts of interest can have a significant negative impact upon the effectiveness of the ministry and the church worker. Church workers should avoid situations that might lead to a conflict of interest. Additionally, even the appearance of a conflict of interest can call into question the integrity of the church worker.

Church workers should disclose all relevant factors that potentially could create a conflict of interest.

Church workers should inform all parties when a real or potential conflict of interest arises. Resolution of conflict of interest situations should protect the person receiving ministerial services.

Church workers should not take advantage of anyone to whom they are providing services in order to further their personal or business interests, or the interests of close members of their families.

When pastoral counseling or spiritual direction are provided to two or more people who have a relationship with each other, the church worker should:

- ◆ clarify with all parties the nature of each relationship;
- ◆ consider any possible conflicts of interest;
- ◆ take appropriate action to eliminate the conflict;
- ◆ obtain from all parties written consent to continue counseling or spiritual direction.

Conflicts of interest may also arise when a church worker's independent judgment is impaired by prior dealings, by becoming personally involved in a given circumstance, or by becoming an advocate for one person against another. In such situations the church worker should advise the persons concerned that he or she can no longer provide services or counseling. Referral to another church worker or spiritual director is normally appropriate in such cases.

Reporting Ethical or Professional Misconduct

Church workers have a duty to report illegal, unethical or unprofessional conduct.

Church workers should maintain the highest ethical and professional standards. When there is good reason to believe that illegal or unethical actions have occurred or are occurring, the appropriate diocesan officials and/or civil authorities should be promptly notified.

When uncertainty exists about whether a situation or course of conduct violates these Standards of Ethical Conduct, church workers should consult with the chancery office, others knowledgeable about ethical issues, or their peers. In this consultation great care should be taken to protect the identity and reputation of persons, as Canon 220 guarantees every person the natural right to privacy and to a good reputation.

When it appears that a church worker has, in fact, violated these Standards of Ethical Conduct, this should be reported to a supervisor, a next higher authority, or directly to the chancery. The reporting of unethical conduct or illegal activity as indicated above should be done confidentially. In no event should such reports be divulged except to the appropriate civil or diocesan authorities.

[Revised April, 2017]



DIOCESE OF
St Augustine

ACKNOWLEDGMENT

(This signed acknowledgment is to be given to your supervisor [or Program Director] for inclusion in your personnel file.)

I have read the foregoing Diocese of St. Augustine Standards of Ethical Conduct. I understand that if I have any questions about these ethical standards I may ask the [Program Director], or seek assistance from the diocesan Human Resource Office, or from the Chancellor's Office.

Sign Name

Print Name

Date



DIOCESE OF ST. AUGUSTINE

HARASSMENT POLICY AND COMPLAINT PROCEDURE

Policy:

It is the policy of the Diocese of St. Augustine to provide a work environment free of harassment, intimidation and hostility. Harassment, which is prohibited under this policy, includes harassment on the basis of sex, race, color, national origin, religion, age and disability. Sexual harassment will not be tolerated at any diocesan entity. Maintaining an environment free of harassment is every employee's responsibility.

Sexual Harassment:

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when submission or rejection of this conduct explicitly or implicitly affects an individual's employment, unreasonably interferes with an individual's work performance or creates an intimidating, hostile or offensive work environment.

Sexual harassment can occur in a variety of circumstances:

- ◆ The victim as well as the harasser may be a woman or a man;
- ◆ The harasser can be the victim's supervisor, a supervisor in another area, a co-worker or a non-employee;
- ◆ The victim does not have to be the person harassed but could be anyone affected by the offensive conduct;
- ◆ Examples of sexual harassment include the display of sexually suggestive objects or pictures; sexual innuendo; language or jokes of a sexual nature; suggestive comments; offensive gestures or whistling; touching; unwanted flirtations, advances or propositions; or, sexually degrading words to describe an individual.

Reporting Procedures:

If you believe you are being harassed or subjected to behavior that you find offensive, you should directly inform the harasser that the conduct is unwelcome and must stop. If the harassment and / or offensive conditions persist, or if you are uncomfortable confronting the harasser, discuss the situation with your immediate supervisor, your manager, the Director of Human Resources, the Chancellor, the Vicar General, or the Judicial Vicar of the Diocese of St. Augustine.

Every complaint of harassment will be investigated and appropriate action taken. A report will be forwarded to the Director of Human Resources and the Chancellor of the Diocese. These steps might include fact-finding and interviews with involved individuals, and may result in disciplinary action against the harasser up to and including termination.

Procedures To Be Followed By Supervisor / Manager:

If you receive an allegation of harassment, gather the facts from the complainant and notify your immediate supervisor / manager the same day. You must also immediately notify the Director of Human Resources, the Chancellor, the Vicar General or the Judicial Vicar of any complaints of harassment for appropriate review and action.

If you become aware of any activities within your work environment that raise harassment issues, immediately contact your supervisor / manager, or the Director of Human Resources, the Chancellor, the Vicar General, or the Judicial Vicar for assistance. Always document your efforts in this regard.

If at any time you become aware that a complaint has been filed with the Equal Employment Opportunity Commission (EEOC), notify the Director of Human Resources or the Chancellor immediately.

Employee's Responsibility:

If you become aware within your work environment of activities that raise harassment issues, you should immediately contact your supervisor / manager for assistance. It is important that all employees support and contribute to a positive and productive work environment, free of any form of harassment.

Distribution of Policy:

This policy should be distributed to and read by all priests, deacons, religious and employees, whether part-time or full-time. Each person should sign an acknowledgement, in the form of the attached Diocese of St. Augustine Receipt for Harassment Policy and Complaint Procedure, acknowledging receipt and review of the harassment policy. The form should be maintained in the employee's personnel file.



DIOCESE OF ST. AUGUSTINE

RECEIPT FOR HARASSMENT POLICY AND COMPLAINT PROCEDURE

I have received a copy of the Diocese of St. Augustine Harassment Policy and Complaint Procedure. I have read it and have been given an opportunity to ask any questions I may have concerning this policy and procedure.

Name: _____

Signature: _____

Date: _____

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Policy Procedural Guidelines Relating to Protection of Children and Vulnerable Adults

I. INTRODUCTION

The Bishop of the Diocese of St. Augustine is committed to the well being of those who are served by the Church. The People of God have a right to be able to trust those who minister to them in God's name. The violation of this trust through any sexual abuse by Church Personnel is a source of great pain, for those involved and for the entire Church community.

The Bishop of the Diocese of St. Augustine will make every reasonable effort to prevent sexual abuse, and to respond promptly to all allegations of abuse where there is a reasonable belief that abuse has occurred. The Diocese of St. Augustine also will comply with all obligations of civil and canon law. The Diocese of St. Augustine will promote healing where it is needed, provide education, training and guidance when it is appropriate, and endeavor to prevent any sexual abuse of minors with firm justice and mercy towards all. No person, including clergy, who has been determined to have engaged in sexual abuse of a minor, will be allowed to remain in active ministry. Such actions violate Christian principles and are outside the scope of duties and employment of all Church Personnel. The diocese will not tolerate such behavior. This policy applies to all diocesan agencies, and all parishes and parish activities within the diocese.

Care will always be taken to protect the rights all parties involved, particularly those of the person claiming to have been sexually abused and the person against whom the charge has been made. When the accusation has been proved to unfounded, every step possible will be taken to restore the good name of the person falsely accused.

II. DEFINITIONS

For the purpose of this policy:

- A. **ALLEGATION:** A statement or accusation of sexual abuse.
- B. **CHILD OR MINOR:** A person less than eighteen (18) years of age.
- C. **CLERGY:** Shall mean all priests and deacons who have faculties of this diocese.
- D. **VULNERABLE ADULT:** Such persons as so defined in Chapter 415, Florida Statutes. A copy of the statutory definitions is attached.
- E. **DCF:** The Florida Department of Children and Families.
- F. **CHURCH PERSONNEL:** For purposes of this policy only, Church Personnel shall include any person who is employed by, or engaged in ministry, or providing service, either directly or indirectly, for the Diocese, an agency controlled by the Diocese, or a parish. Church Personnel shall include, but not be limited to, priests, deacons, religious employees, and any volunteer involved in any diocesan or parish activity. "Personnel" as defined herein, has reference only to the applicability of this policy, and is not indicative of any agency or employment relationship between a diocese and the party whose compliance with this policy is sought.
- G. **SEXUAL ABUSE:** Sexual abuse means any act constituting sexual abuse as defined in Chapter 39 and Chapter 415, Florida statutes, whether perpetuated against a child or vulnerable adult as defined herein. A copy of the applicable provisions of the statutes is attached to the end of this policy.
- H. **DIOCESAN CONTACT PERSON:** Person named by the Bishop of the Diocese of St. Augustine who can be contacted through the Office of the Bishop of the Diocese of St. Augustine.
- I. **PROMOTER OF JUSTICE:** The prosecuting attorney in Church courts
- J. **SEXUAL EXPLOITATION/CHILD PORNOGRAPHY:** A violation of Florida Statutes: 827.01, 847.0135, 847.0137, or 847.0138, related to online sexual exploitation of a minor and child pornography shall be treated as an act of child abuse under the "Diocese of St. Augustine Policy and Procedural Guidelines Relating to Protection of Children and Vulnerable Adults."

III. DISCLOSURE & REPORTING

A. Summary and Purpose

This policy is intended to establish requirements and procedures in an effort to prevent sexual abuse by Church Personnel and the resulting harm to the victims and the Church community, and to provide guidance on how to respond to allegations of sexual abuse. All Church Personnel must comply with applicable laws regarding incidents of actual or suspected sexual abuse of minors or vulnerable adults and with these procedural guidelines.

B. Distribution of Policy

A copy of this policy shall be distributed to all diocesan agencies and parishes.

C. Obligation to Report Abuse

- 1) All Church Personnel who know, or have reasonable cause to suspect, that a child or vulnerable adult has been a victim of sexual abuse, shall immediately make any report required by law directly to the Department of Children and Families (DCF). Any mandatory report may be made by calling the toll free statewide abuse or neglect registry at 1-800-96ABUSE, or by calling the local DCF office responsible for receiving such reports. Any verbal report to DCF, which is required by law to be confirmed in writing, shall be confirmed in writing to the local DCF office within forty-eight (48) hours of making the verbal report. The statutory clergy confidentiality privilege, as provided in Section 39.204, F.S., and as described in Section 90.505, F.S., shall apply to all reporting required under this paragraph.
- 2) All allegations of sexual abuse by church Personnel or on church premises shall be reported promptly to the Diocesan Contact Person or the Chancellor's Office. Procedures for making a complaint will be readily available in printed form.
- 3) Any report made to DCF should contain, when possible, the names and addresses of the child or vulnerable adult and the child or vulnerable adult's parent, guardian, or other adult having custody and control of the child or vulnerable adult, the child or vulnerable adult's age, the nature and possible extent of the child or vulnerable adult's injuries, and any other information that the person reporting believes may be helpful with respect to the investigation of the alleged abuse, and the identity of the alleged perpetrator.
- 4) If the complaint is not received from or does not involve the parent or guardian of the child or vulnerable adult, arrangements should be made to notify immediately the parent or guardian. Notice should not be given to the parent or guardian if he or she is the person against whom the complaint is made. Appropriate pastoral concern and support shall also be shown to all parties involved, including the family. All information relating to a child or vulnerable adult incident, in which a complaint is made against Church Personnel, shall be assembled and retained in a written form in a confidential manner.
- 5) The Diocese of St. Augustine will cooperate with public authorities about reporting in cases when the person alleged to have been abused is no longer a minor. In every instance, the diocese will advise and support a person's right to make a report to public authorities.
- 6) In cases of child sexual abuse, the Diocese of St. Augustine will not enter into confidentiality agreements except for grave or substantial reasons brought forward by the victim or survivor and noted in the text of the agreement.

IV. PASTORAL RESPONSE & REVIEW BOARD

A. Pastoral Commitment

When an allegation of sexual abuse of a minor by any Clergy is received, a preliminary investigation in harmony with canon law will be initiated and conducted promptly and objectively. The accused will be encouraged to retain the assistance of civil and canonical counsel and will be promptly notified of the preliminary findings of the investigation. If a credible allegation of sexual abuse of a minor by Clergy is made, the alleged offender will be temporarily relieved of any ecclesiastical ministry or function, pending an investigation in harmony with canon law, which will promptly commence. The diocese will exercise care not to interfere with any investigation by law enforcement. When there is sufficient evidence that sexual abuse of a minor has occurred, the Congregation of the Doctrine of the Faith shall be notified.

B. Assistance Coordinator

The Diocese of St. Augustine will designate a competent assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused by Clergy when they were minors or vulnerable adults. The assistance coordinator also will serve as the Diocesan Contact person in cases of sexual abuse, unless a different contact person is appointed.

C. Review Board

1. Membership

To assist the Bishop in his work, the Diocese of St. Augustine will have a Review Board that will function as a confidential consultative body established by the Bishop, which will be composed of at least five persons of outstanding integrity and good judgment. The majority of the Review Board members will be laypersons who are not in the employ of the diocese; but at least one member should be a priest who is an experienced and respected pastor of the diocese. At least one member should have particular expertise in the treatment of the sexual abuse of minors or vulnerable adults. The members will be appointed for a term of five years, which can be renewed. It is desirable that the Promoter of Justice and the Diocesan Attorney participate in the meetings of the Review Board.

2. Functions

The functions of this Review Board include:

- a. Advising the diocesan bishop: 1) in his assessment of allegations of sexual abuse of minors and vulnerable adults and 2) in his determination of suitability for ministry.
- b. Reviewing diocesan policies for dealing with sexual abuse of minors and vulnerable adults, offering advise on all aspects of these cases, whether retrospectively or prospectively.
- c. In order to respond effectively to allegations of sexual abuse against Church Personnel, the bishop may appoint individuals to investigate the allegations, which individuals may be members of the Review Board. The results of any investigation must be provided to the Review Board.

3. Procedures

- a. The Review Board or its designee shall report to the bishop regarding the allegation(s). At the bishop's request, the Review Board or its designee and the diocesan attorney shall meet with the bishop to respond to any questions he may have, or provide additional information desired by him. All information received by the Review Board shall be considered confidential and shall not be revealed by any member of the Review Board, except to the diocesan attorney, other members of the Review Board, and the bishop, unless compelled by law.

- b. If the allegation of sexual abuse of a minor is made against a bishop, the response process outlined herein shall be fully utilized with the following modification: where the Policy and Procedural Guidelines refer to the diocesan bishop, his role and function under these guidelines shall be assumed by the Metropolitan Archbishop or, should there be no Metropolitan Archbishop, by the senior suffragan bishop of the province. If an allegation is made against the Metropolitan Archbishop, then the role and function of the diocesan bishop under these guidelines shall be assumed by the senior suffragan bishop of the province. The Apostolic Nuncio shall also be notified of the allegation. In cases of financial demands for settlements involving allegations of any sexual misconduct with a minor by a bishop, the Metropolitan Archbishop will be informed. The senior suffragan bishop will be informed when such a demand had been made regarding the Metropolitan.

B. Removing Clergy from Ministry

Nothing in this section shall be construed to preclude the bishop from temporarily or permanently removing Clergy from ministry upon receipt of an allegation, either pending the Review Board's completion of its proceedings, or after, even if the accused is adjudicated not guilty or if criminal charges are not brought.

C. Communication Policy

The Diocese will develop a communications policy that reflects a commitment to transparency and openness. Within the confines of respect for the privacy and the reputation of the individuals involved, the Diocese will deal as openly as possible with members of the community. This is especially so with regard to assisting and supporting parish communities directly affected by ministerial misconduct involving minors.

D. Safe Environment Programs

The Diocese will establish "safe environment" programs. The Diocese will cooperate with parents, civil authorities, educators, and community organizations to provide education and training for children, youth, parents, ministers, educators and others about ways to make and maintain a safe environment for children. The Diocese will make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust with regards to sexual abuse.

V. ABUSE BY CLERGY

A. Clinical Evaluation

If the credible allegation of sexual abuse of a minor or vulnerable adult involves Clergy, the diocesan bishop will ask him to undergo appropriate medical and psychological evaluation and intervention. The alleged offender may be requested to seek, and may be urged voluntarily to comply with, an appropriate medical and psychological evaluation at a facility mutually acceptable to the diocese and to the accused.

B. Response to Admitted or Established Abuse

When sexual abuse by Clergy is admitted or is established after appropriate investigation in accord with canon law, the following will pertain:

1. Diocesan policy will provide that for even a single act of sexual abuse of a minor – past, present, or future – the offending priest or deacon will be permanently removed from ministry. At all times, the diocesan bishop has the executive power of governance, through an administrative act, to remove an offending cleric from office, to remove or restrict his

faculties, and to limit his exercise of priestly ministry. Because sexual abuse of a minor is a crime in all jurisdictions in the United States, for the sake of the common good and observing the provisions of canon law, the diocesan bishop shall exercise this power of governance to ensure that any priest who has committed even an act of sexual abuse of a minor as described above shall not continue in active ministry.

2. In every case, the processes provided for in canon law must be observed, and its various provisions be considered (cf. Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State, 1995; Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligations of Holy Orders and the loss of the clerical state, or a request by his diocesan bishop for dismissal from the clerical state, even without the consent of the priest or deacon. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese will supply canonical counsel to a priest.
3. If the penalty of dismissal from the clerical state has not been applied, the offender ought to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly or to administer the sacraments. He will be instructed not to wear clerical garb, or to present himself as a priest.
4. The priest or deacon may at any time request a dispensation from the obligations of the clerical state. In exceptional cases, the bishop may request of the Holy Father the dismissal of the priest or deacon from the clerical state *ex officio*, even without the consent of the priest or deacon.

C. Transfer Requirements

No priest or deacon who has committed an act of sexual abuse of a minor may be transferred for ministerial assignment to another diocese or religious province. Before a priest or deacon can be transferred for residence to another diocese or religious province, the Bishop shall forward in a confidential manner to the local bishop and religious ordinary of the proposed place of residence any and all information concerning any act of sexual abuse of a minor and any other information indicating that he has been or may be a danger to children or young people. This shall apply even if the priest or deacon will reside in the local community of an institute of consecrated life or society of apostolic life.

Approved by the Bishop of the Diocese of St. Augustine on 1 September, 2016

Felipe J. Estevez
BISHOP OF THE DIOCESE OF ST. AUGUSTINE

Citations from Florida Statutes

From Section 415.102:

- (24) "Sexual abuse" means act of a sexual nature committed in the presence of a vulnerable adult without that person's informed consent. "Sexual abuse" includes, but is not limited to, the acts defined in s.794.011(l)(h), fondling, exposure of a vulnerable adult's sexual organs, or the use of a vulnerable adult to solicit for or engage in prostitution or sexual performance. "Sexual abuse" does not include any act intended for a valid medical purpose or any act that may reasonably be construed to be normal care-giving action or appropriate display of affection.
- (26) "Vulnerable adult" means a person 18 years of age or older whose ability to perform the normal activities of daily living or to provide for his or her own care or protection is impaired due to a mental, emotional, physical, or developmental disability or disfunctioning, or brain damage, or the infirmities of aging.

From Section 39.01 (63):

(63)“Sexual abuse of a child” means one or more of the following acts:

- (a) Any penetration, however slight, of the vagina or anal opening of one person by the penis of another person, whether or not there is the emission of semen.
- (b) Any sexual contact between the genitals or anal opening of one person and the mouth or tongue of another person.
- (c) Any intrusion by one person into the genitals or intimate parts, including the use of any object for this purpose, except that this does not include any act intended for a valid medical purpose.
- (d) The intentional touching of the genitals or intimate parts, including the breasts, genital area, groin, inner thighs, and buttocks, or the clothing covering them, of either the child or the perpetrator, except that this does not include:
 - Any act which may reasonably be construed to be a normal caregiver responsibility, any interaction with, or affection for a child; or
 - Any act intended for a valid medical purpose.
- (e) The intentional masturbation of the perpetrator's genitals in the presence of a child.
- (f) The intentional exposure of the perpetrator's genitals in the presence of a child, or any other sexual act intentionally perpetrated in the presence of a child, if such exposure or sexual act is for the purpose of sexual arousal or gratification, aggression, degradation, or other similar purpose.
- (g) The sexual exploitation of a child, which includes allowing, encouraging, or forcing a child to:
 - 1. Solicit for or engage in prostitution; or
 - 2. Engage in a sexual performance, as defined by chapter 827.

39.201 Mandatory reports of child abuse, abandonment, or neglect; mandatory reports of death; central abuse hotline—

- (1) Any person, including, but not limited to, any:
 - (a) Physician, osteopathic physician, medical examiner, chiropractic physician, nurse, or hospital personnel engaged in the admission, examination, care, or treatment of persons;
 - (b) Health or mental health professional other than one listed in paragraph (a);
 - (c) Practitioner who relies solely on spiritual means for healing;
 - (d) School teacher or other school official or personnel;
 - (e) Social worker, day care center worker, or other professional child care, foster care, residential, or institutional worker;
 - (f) Law enforcement officer; or
 - (g) Judge, who knows, or has reasonable cause to suspect, that a child is abused, abandoned, or neglected by a parent, legal custodian, caregiver, or other person responsible for the child's welfare shall report such knowledge or suspicion to the department in the manner prescribed in subsection (2).

Section 39.204:

39.204 Abrogation of privileged communications in cases involving child abuse, abandonment, or neglect.--The privileged quality of communication between husband and wife and between any professional person and his or her patient or client, and any other privileged communication except that between attorney and client or the privilege provided in s. 90.505, as such communication relates both to the competency of the witness and to the exclusion of confidential communications, shall not apply to any communication involving the perpetrator or alleged perpetrator in any situation involving known or suspected child abuse, abandonment, or neglect and shall not constitute grounds for failure to report as required by s. 39.201 regardless of the source of the information requiring the report, failure to cooperate with the department in its activities pursuant to this chapter, or failure to give evidence in any judicial proceeding relating to child abuse, abandonment, or neglect.

90.505 Privilege with respect to communications to clergy.—

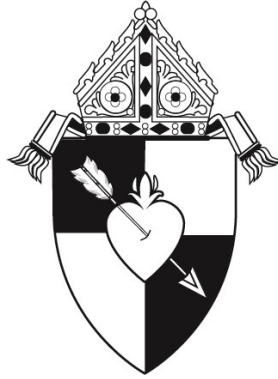
(1) For the purposes of this section:

- (a) A "member of the clergy" is a priest, rabbi, practitioner of Christian Science, or minister of any religious organization or denomination usually referred to as a church, or an individual reasonably believed so to be by the person consulting him or her.
- (b) A communication between a member of the clergy and a person is "confidential" if made privately for the purpose of seeking spiritual counsel and advice from the member of the clergy in the usual course of his or her practice or discipline and not intended for further disclosure except to other persons present in furtherance of the communication.

(2) A person has a privilege to refuse to disclose, and to prevent another from disclosing, a confidential communication by the person to a member of the clergy in his or her capacity as spiritual adviser.

(3) The privilege may be claimed by:

- (a) The person.
- (b) The guardian or conservator of a person.
- (c) The personal representative of a deceased person.
- (d) The member of the clergy, on behalf of the person. The member of the clergy's authority to do so is presumed in the absence of evidence to the contrary.



Diocese of St. Augustine Communications Policy

For the Charter for the Protection of Children and Vulnerable Adults

The Diocese of St. Augustine is committed to a policy of “transparency and openness” in accordance with Article 7 of The Charter for the Protection of Children and Young People. The diocese deals opening with members of the community while respecting the privacy and reputation of the individuals involved in allegations of sexual abuse of minors and vulnerable adults.

The diocese will not enter into confidentiality agreements concerning alleged sexual abuse of minors and vulnerable adults except in cases where the victim-survivor request confidentiality for grave and substantial reasons.

The Director of Communications is responsible for contacting the news media when a credible allegation has been made against clergy, religious, seminarians and other church personnel. Notices of credible allegations are also published in parish bulletins and posted to the diocesan website.

The policies of the Safe Environment Program are available on the diocesan website. They are also available by contacting the Safe Environment Office by contacting Donna Wilhelm at (904) 262-3200, ext. 104 or email dwilhelm@dosaf.com.

The Office of Communications will assist in the distribution of notices to defend and restore the reputation of persons cleared of false allegations.

To learn more about the Safe Environment Program of the Diocese of St. Augustine, visit dosaf.com

Contact:

Kathleen Bagg
Director of Communications
11625 Old St. Augustine Road Jacksonville, FL 32258
(904) 262-1705/direct office line
Email: kbagg@dosaf.com

Guidelines and Guiding Principles for Leading Prayer

Summary Statement on Liturgical and Personal Prayer (National Directory for Catechesis/NDC)

“God tirelessly calls each person to that mysterious encounter known as prayer.” (CCC #2567)
Liturgical prayer is the participation of the People of God in Christ’s work. “Every liturgical celebration, because it is an action of Christ the priest and of his Body, which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree. (SC #7)

“In the liturgy, all Christian prayer finds its source and goal.” (CCC #1073) In the Church, we have both liturgical and personal prayer. Liturgical prayer is the public prayer of the Church. It is both the work of Christ and the work of the People of God. Personal prayer is an important aspect of each person’s individual relationship with God and it finds its expression in devotionals such as the Holy Rosary, Stations of the Cross, novenas, etc.

Catechesis for prayer emphasizes the major purposes of prayer - adoration, thanksgiving, petition and contrition - but also includes various prayer forms: communal prayer, traditional prayer, spontaneous prayer, gesture, song, meditation and contemplation.

Elements of Liturgical Prayer

Mgsr. Kevin Irwin, School of Theology and Religious Studies at The Catholic University of America, delineates six elements that are integral to all liturgical prayer and sacramental celebrations:

1) A corporate work done in faith...welcoming, inclusive, engaging

The gathered community is the most important element in liturgical prayer. The faith of the community is the heart of liturgical prayer. The faith of the gathered community is shared, expressed and proclaimed in the name of Jesus when the faithful pray as one. The *Constitution on the Sacred Liturgy* (CSL#14) directs us that, “all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy.” Liturgy demands the response of the community. The environment is also important to the celebration. The whole assembly should be engaged in the singing, standing, blessing, listening, petitioning... Care should be given that the ministerial roles are shared by those present. (not a one person show) Also, one’s personal tastes should not override the corporate work.

2) With the Word as the central focus ...reminder of the covenant, boldly proclaimed

From the beginning, the Scriptures, especially the Psalms, have inspired, consoled, strengthened and offered a foretaste of the fullness of time revealed in Christ. In CSL#7, we hear “Christ is present in His word, since it is he himself who speaks when the holy scriptures are read in the Church.” Therefore, the Word must be proclaimed precisely and with reverence so that all may clearly hear and respond fully. The Word proclaimed well nourishes the faithful and continually calls the faithful to a deeper relationship with Jesus Christ. Use resources, such as Biblical Concordances, Dictionaries of the Bible, or the Ordo to find appropriate Scripture passages. Scripture readings should be read from the bible or lectionary and not solely prayers from the Internet. Use inclusive language, being careful not to alienate anyone (ecumenism, inclusivity, pluralism). The readings of the day are preferred. The cycle of readings set forth by the Church contain the woven cloth of all of salvation history.

3) Participation in paschal mystery ... language is praise and gratitude

Liturgical Prayer celebrates the meaning of Christ's passion, death, resurrection and ascension and their impact on our lives. Liturgical prayer unites the past and the future with the present as the faithful gratefully profess their faith in the saving power of God.

4) Patterned ...basic structure, active, body, imagination, emotions, symbolic language

There is a basic structure in the ritual of liturgical prayer. This pattern allows the assembly to be comfortable and engage in the prayer. A simple format like the Liturgy of the Hours (Divine Office) - call to worship, hymn, psalm(s), reading, canticle, intercessory prayer, Our Father, blessing and dismissal -- offers a stable resource for general use. A simple Liturgy of the Word service also is familiar to the faithful because of its place in the Sunday Mass.

5) Set in liturgical time... conscious of the liturgical cycle

Be aware when planning liturgical prayer of the current liturgical season and/or feast day being celebrated. A quick check of the Ordo or a visit to the USCCB website (the daily readings) could be of assistance to you on this. The environment can be enhanced by using the color of the season. Attention should be given to the responses used during particular seasons of the Church Year. There is a need for music within communal prayer. Not everything should be sung, but certain elements such as Psalms, canticles, and hymns find their natural expression in song. Care should be given that these can be done well with the group of the faithful. If you are reprinting music, please be aware of copyright procedures and crediting resources.

6) Trinitarian at heart... centered on the Father, Son and Holy Spirit

The basis for liturgical prayer is the presence and the power of the Trinity. All of our prayer is addressed to God the Father, through the Son, by the power of the Holy Spirit. We begin and end liturgical prayer by invoking the Trinity. While the new collects in the Roman Missal are rather wordy, they are a good starting point for beginning liturgical prayer.

The Liturgy of the Hours

Since the earliest days of the Church, we have been instructed to 'pray constantly.' (1 Th 5:17) The Liturgy of the Hours, or the Divine Office is the daily public prayer of the Church. The Liturgy of the Hours probably drew its inspiration from David's words, "Seven times a day I praise you." (Psalm 119:164). This Jewish practice of marking the hours of the day with prayer was practiced as well by the early Christians. We find evidence of the Apostles praying at the third, sixth, ninth hours as well as at midnight in the Acts of the Apostles (Acts 10:3, 9, 16:25). By the end of the fifth century, the Liturgy of the Hours had been formulated into seven offices. Later, an eighth office or hour was added. This extra hour was dropped by Pope Paul VI when he promulgated a new Roman Breviary shortly after Vatican II. At this time, "major" and "minor" hours were also denoted.

- 1) Matins (during the night), now called Office of Readings *
- 2) Lauds (or dawn prayer) *
- 3) Terce (or mid-morning prayer)
- 4) Sext (or mid-day prayer)
- 5) None (or mid-afternoon prayer)
- 6) Vespers (or evening prayer) *
- 7) Compline (or night prayer)

* major hour

The Leader of Liturgical Prayer

1. Is familiar with the structure of the prayer and has planned as well as prepared for the prayer
2. Welcomes those assembled
3. Directs the action of the ritual and keeps it flowing without rushing
4. Speaks clearly and reverently with engaging enthusiasm
5. Uses hand gestures, eye contact, and body posture, or other ways of effective communication
6. Uses a minimum of directions
7. Meets the eyes of the assembled
8. Is not afraid of corporate silence...allows time for silent reflection, response at appropriate times
9. Knows own limits, including proclaiming and singing abilities
10. Has an air of prayerful presence in leading others

SAMPLE FORMAT FOR MORNING OR EVENING (VESPERS) PRAYER:

1. Invitation to pray (Psalm 70)
Leader: God come to my assistance,

All: Lord make haste to help me

Doxology
2. Song: _____
3. Psalms
A) Psalm # _____; recited _____ OR sung _____ (Psalm Prayer — source: _____)
B) Psalm # _____; recited _____ OR sung _____
4. Reading: _____
5. Canticle (of Zachariah, a.m., or Mary, p.m.)
Recited _____ OR sung _____
6. Intercessions — source _____
7. Lord's Prayer (Leader: "Gathering our prayers and praise into one, let us pray as Christ has taught us.
Our Father...")
8. Concluding Prayer — source: _____
9. Blessing (Leader: "May almighty God bless us, Father, Son, and Holy Spirit.")
10. (Sign of Peace)
11. Closing Song: _____

SAMPLE FORMAT FOR THE LITURGY OF THE WORD (WITHOUT COMMUNION RITE):

1. INTRODUCTORY RITE

- A. Entrance Song
- B. The Sign of the Cross and Greeting
- C. Opening Prayer *“Let us pray.”*

2. LITURGY OF THE WORD:

- A. First Reading:
Silence
- B. Responsorial Psalm:
Sung _____ OR Recited _____
Silence
- C. Second Reading:
Silence
- D. Gospel Acclamation:
Sung _____ OR Recited _____
Silence
- E. Gospel:
- F. Response to the Readings:
Silence
- G. General Intercessions
- H. Lord’s Prayer

3. CONCLUDING RITE:

- A. Brief Announcements
- B. Closing Prayer/Blessing
- C. Dismissal

Assessing the Prayer

Was attention paid to:

- Liturgical Year
- The primacy of the Word of God
- Trinitarian Prayer
- Language of praise and thanksgiving
- Inclusion
- Ritual pattern

Was the prayer service suited to the people present?

Was the prayer service well balanced using ritual gestures, silence, symbols, music, art, etc.?

Was the location appropriate for the needs of this prayer experience?

Was the assembly engaged?

Excerpts from:

Flannery, Austin, O.P. editor. *The Basic Sixteen Documents of Vatican II: Constitution on the Sacred Liturgy* Northport, N.Y. Costello Publishing (1996)

Irwin, Kevin W. *Liturgy, Prayer and Spirituality*. New York: Paulist Press 1984

National Conference of Catholic Bishops. *National Directory for Catechesis*. Washington, D.C.: USCCB, 2005

**MINISTRY FORMATION PROGRAM ANNUAL RETREAT
EVALUATION**

Circle each category which agrees most with your conclusion, using this rating.

.....
SA - Strongly Agree A - Agree D- Disagree SD -Strongly Disagree

1. The annual retreat is an important aspect of the Ministry Formation Program. This year's retreat has been helpful in my spiritual development. **SA A D SD**

Please explain: _____

2. In what ways did this retreat provide you with personal and/or communal experiences of Christian spiritual growth? **SA A D SD**

Please explain: _____

3. How did this retreat engage you in critical reflection on your spiritual life and/or understanding of spiritual growth? **SA A D SD**

Please explain: _____

4. The style of the retreat (having a variety of experiences . . . input, small groups, large groups, quiet time) was helpful. **SA A D SD**

Please explain: _____

5. The Retreat Presenter (speaker) met my expectations. **SA A D SD**

Please explain: _____

6. Please Rate: **E**-Excellent **VG**-Very Good **G**-Good **P**-Poor

- a. Hospitality _____
- b. Meals _____
- c. Snacks _____
- d. Check-in procedure _____
- e. Facilities _____

7. In your life as a minister, what would be helpful to you in next year's retreat? Please be specific.

8. Other comments:

Thank you for your feedback.

Signature

Year Graduating

Title: Emmaus Companions / Participants

Length: September through June each year
Nine monthly meetings / one hour each

The **Emmaus Companion** component of the Ministry Formation Program provides the participant with ongoing support, reflection and feedback on his/her spiritual journey through the Ministry Formation Program. It is not meant to be personal problem solving or guidance. Rather, it is a means of continued growth and discernment in the ongoing spiritual journey of the participant. Specifically, the Emmaus Companion provides a safe environment in which the participant can recognize how course material can be integrated into life experience and spirituality.

Competencies:

Knowledge:

- Understanding of the importance of maintaining a support system (210.15)
- Recognition and acknowledgement of personal feelings and emotions (310.15)

Demonstrated Skills:

- Ability to integrate personal boundaries relating to family, recreation, ministry; ability to contribute to and utilize a support system
- Ability to develop positive support systems among family, friends and peers

Knowledge:

- Understanding of the necessity for ongoing spiritual formation, a personal prayer life and an awareness of God's redeeming activity in one's experiences, ministry and life-style

Demonstrated Skills:

- Ability to sustain regular personal prayer and ongoing spiritual formation
- Ability to reveal an integrated spirituality based on prayer, reflection and liturgical participation

Knowledge:

- Understanding the value of receiving spiritual direction

Demonstrated Skill:

- Ability to maintain a commitment to spiritual direction

Knowledge:

- Appreciation of God's redeeming activity in one's experiences, ministry, and lifestyle
- Recognition of how God is active in one's life

Demonstrated Skills:

- Ability to reflect theologically on one's faith experience
- Ability to articulate the activity of God in one's life
- Ability to trust one's experience of God; to articulate this experience to others; to reflect theologically on this experience

Knowledge:

- Understanding of and sensitivity to one's ongoing relationship with God as the source of our ministry

Demonstrated Skills:

- Ability to articulate one's relationship with God and one's vocational call
- Ability to articulate the dynamics of ongoing conversion as it is currently experienced

Expectations:

The participant is expected to

1. Make a commitment to participate in the Emmaus Companion program for three years.
2. Meet regularly, monthly for at least one hour, with the Emmaus Companion, insuring that the Emmaus Companion Covenant form is signed each month and turned in each quarter.
3. Demonstrate an openness to the guidance of the Holy Spirit.
4. Be willing to pray with Emmaus Companion.

Evaluation:

Participant on time submission of Emmaus Companion Covenant forms

Participant responses to Self-Reflection Form

MINISTRY FORMATION PROGRAM - EMMAUS COMPANION COVENANT

Participant Name (print): _____ Class of: _____

EC Name (print): _____

Fall

- September _____
 EC signature _____ Date _____

- October _____
 EC Signature _____ Date _____

- November _____
 EC Signature _____ Date _____

Return for credit to Ministry Formation Office no later than December 15th.

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MINISTRY FORMATION PROGRAM - EMMAUS COMPANION COVENANT

Participant Name (print): _____ Class of: _____

EC Name (print): _____

Winter

- December _____
 EC Signature _____ Date _____

- January _____
 EC Signature _____ Date _____

- February _____
 EC Signature _____ Date _____

Return for credit to Ministry Formation Office no later than March 15th.

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MINISTRY FORMATION PROGRAM - EMMAUS COMPANION COVENANT

Participant Name (print): _____ Class of: _____

EC Name (print): _____

Spring

- March _____
 EC Signature _____ Date _____

- April _____
 EC Signature _____ Date _____

- May _____
 EC Signature _____ Date _____

Return for credit to Ministry Formation Office no later than June 15th (June 1st for Year III).

Ministry Formation Grading Scale Defined

- High Pass** Work is of exceptional quality; the instructor was provided with more than what was asked for in the course syllabus.
- Pass** Work is successfully completed and reflects good quality and good knowledge of the subject area.
- Low Pass** Work is completed for the course, but there is room for improvement in the subject area.
- Incomplete** Work is not complete; one or more assignments or expectations are not met in a timely manner.
- Fail** Work is unacceptable in showing competence in the subject area.

The *Verification of Course Completion* form on the following page is a sample of what each instructor completes for each participant at the end of the course. Participants are given a copy of the top portion to inform them of their grade. The bottom portion is kept as part of their confidential file. The participant does not have access to the instructor's comments regarding their grade for the course.



Diocese of St. Augustine
 Ministry Formation Program
 Verification of Course Completion

Participant's Name: _____ Semester: _____

Course Title _____ Instructor: _____

___ High Pass ___ Pass ___ Low Pass ___ Incomplete ___ Fail

From the Director/Faculty in the areas of written work, class participation, preparedness, attendance, etc

Areas of progress:

Areas of needed development:

Progress in Spiritual Formation: See Participant Handbook pgs. 2-3; 7-9; 10-12

Progress in Academic Formation: See Participant Handbook pgs. 2-3; 7-9; 10-12

Progress in Personal/Pastoral Formation: Successful and effective Ecclesial Ministers strive to develop essential qualities. Please check those that you have observed in this participant.

- | | | |
|--|---|--|
| <input type="checkbox"/> organized | <input type="checkbox"/> mature, emotional balance | <input type="checkbox"/> virtues of Christian discipleship |
| <input type="checkbox"/> prayerful | <input type="checkbox"/> relates to the diversity of Church | <input type="checkbox"/> enthusiasm for the faith |
| <input type="checkbox"/> prepared | <input type="checkbox"/> manages change | <input type="checkbox"/> understands larger Church |
| <input type="checkbox"/> collaborative | <input type="checkbox"/> sense of self-awareness | <input type="checkbox"/> enables and empowers others |

a) Some positive impressions/expressions that I had with this person are:

b) Some challenges or concerns I have about this person are:

c) I could see myself ministering collaboratively with this person. ___yes ___no

___ I recommend this person for continuation in the Ministry Formation Program.

___ I recommend this person for continuation with additional work in the following area(s):

___ I recommend that this person be asked to withdraw.

Instructor Signature

Date

**Ministry Formation Program
Course Evaluation**

All evaluations are held in confidence (please see handbook statement on confidentiality, p. 20). Collective evaluation results are submitted to the Diocesan Director of Christian Formation. Your comments/suggestions are taken seriously and are important to the program.

Course: _____ Instructor:

Date: _____

Ratings are (NA) Non-Applicable, (SA) Strongly Agree, (A) Agree, (D) Disagree, (SD) Strongly Disagree

Course Evaluation

1. Overall, this course met my academic expectations.

NA SA A D SD

Please use the space below for additional comments regarding the course. Include the value of supplemental materials (text, handouts, videos) and class discussions.

Instructor Evaluation

2. Overall, the Instructor's performance met my expectations.

NA SA A D SD

Please use the space below for additional comments regarding the instructor. Include information about instructor's organization of course, clarity of presentation, and rapport with participants, etc.

3. The style of teaching and the variety of methods used were suitable to my needs as an adult learner.

NA SA A D SD

Explain:

Miscellaneous Evaluation

4. This course has influenced my spiritual and ministerial growth personally and/or communally.

NA SA A D SD

Explain:

5. The meetings with my Emmaus Companion have assisted me in my spiritual and ministerial growth.

NA SA A D SD

Explain:

6. The facilities were conducive to learning.

NA SA A D SD

Explain:

7. The Program Director was available and helpful.

NA SA A D SD

Explain:

8. Comments, observations

Signature (optional):

Class of _____

Academic Year _____

Name _____ Home Phone _____

Address _____ Work Phone _____

City _____ Zip _____

E-mail Address _____

Name of Pastor/Supervisor _____

Parish/Diocesan Agency _____

Current Ministry _____ Length of time in this ministry _____

Describe your work in this ministry: _____

1. How has your ministry over the past year challenged you to become more aware of how various social, cultural, and religious contexts influence your spiritual life and service to others?

2. In what ways have your life and ministry over the past year affected your spiritual life and pastoral leadership? _____

3. How has your involvement in the Ministry Formation Program enhanced your participation in your specific ministry? Please be explicit. _____

4. The Decree on the Apostolate of Lay People, Vatican Council II, as well as the Post-Councilar Documents *Called and Gifted* and/or *Called and Gifted for the Third Millennium*, from the United States Catholic Conference (received at Orientation), gives some qualities expected to be present in anyone who ministers. **On a scale of 1 to 5, with 5 being the highest**, please rate yourself in each area with specific examples:

A.	Call to Holiness	1	2	3	4	5
<hr/>						
<hr/>						
<hr/>						
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B.	Call to Community	1	2	3	4	5
<hr/>						
<hr/>						
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C.	Call to Mission and Ministry	1	2	3	4	5
<hr/>						
<hr/>						
<hr/>						
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D.	Call to Christian Maturity	1	2	3	4	5
<hr/>						
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5. How have the meetings with your Emmaus Companion helped you discover and develop an appropriate spirituality for your ministry and community? _____

6. In what ways have the meetings with your Emmaus Companion assisted you to develop a pattern of spiritual practices and leadership consistent with your current ministerial roles, responsibilities, and commitments? _____

7. Pastor/Supervisor Comments:

Participant Signature

Date

Pastor Signature

Date

Reviewed by Program Director

Director's Signature

Date

Revised June 2009

Ministry Formation Program Skills Workshop Evaluation

All evaluations are held in confidence (please see handbook statement on confidentiality, p. 20). Collective evaluation results are submitted to the Diocesan Director of Christian Formation. Your comments/suggestions are taken seriously and are important to the program.

Workshop: _____ Instructor: _____

Date: _____

Ratings are (NA) Non-Applicable, (SA) Strongly Agree, (A) Agree, (D) Disagree, and (SD) Strongly Disagree

Workshop Evaluation

1. Overall, this workshop met my academic expectations.

NA SA A D SD

Please use the space below for additional comments regarding the workshop. Include the value of supplemental materials (text, handouts, and/or videos) and class discussions.

2. The workshop material/topic is conducive to my ministry or my role as a lay ecclesial minister.

NA SA A D SD

Explain:

Instructor Evaluation

3. Overall, the Instructor's performance met my expectations.

NA SA A D SD

Please use the space below for additional comments regarding the instructor. Include information about instructor's organization of workshop, clarity of presentation, and rapport with participants, etc.

4. The style of teaching and the variety of methods used were suited to my needs as an adult learner.

NA SA A D SD

Explain:

Miscellaneous Evaluation

5. This workshop has influenced my spiritual and ministerial growth personally and/or communally.

NA SA A D SD

Explain:

6. The facilities were conducive to learning.

NA SA A D SD

Explain:

7. The Program Director was available and helpful.

NA SA A D SD

Explain:

8. Comments, observations:

Signature (optional): _____

Skills Workshop Liturgical Skills Self-Evaluation

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will be come part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

1. Ability to give witness to an integrated spirituality formed by prayer and communal worship

1	2	3	4	5
lowest				highest

Comments: _____

2. Ability to explain basic liturgical principles in regards to planning a liturgy.

1	2	3	4	5
lowest				highest

Comments: _____

3. Ability to know and appreciate the feel and flavor of each liturgical season.

1	2	3	4	5
lowest				highest

Comments: _____

4. Ability to identify credible liturgical books and documents.

1	2	3	4	5
lowest				highest

Comments: _____

5. Ability to articulate and understand the role of the assembly in liturgy.

1	2	3	4	5
lowest				highest

Comments: _____

Continued on back

Skills Workshop
Communication Skills for Ministry Self-Assessment

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will become part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

1. Knowledge:

A. Understanding of good communication skills needed to work effectively with parishioners, boards, committees, diocesan personnel, and professional colleagues.

1 2 3 4 5

Significant Learning: _____

Skills:

B. Ability to utilize (choose and use) communication skills in one's ministry.

1 2 3 4 5

Significant Learning: _____

C. Ability to assist others in acquiring the skills needed for parish leadership.

1 2 3 4 5

Significant Learning: _____

2. Knowledge:

A. Understanding the importance and use of listening skills.

1 2 3 4 5

Significant Learning: _____

Skills:

B. Ability to be an active listener; to attend to both verbal and non-verbal communication; to be empathic and provide feedback; to withhold and make judgments appropriately.

1 2 3 4 5

Significant Learning: _____

3. Knowledge:

A. Understanding of the process of conflict management and confrontation.

1 2 3 4 5

Significant Learning: _____

Skills:

B. Ability to discern the issues involved in a conflict and to become a positive member of its resolution; to give others behavior-focused feedback.

1 2 3 4 5

Significant Learning: _____

4. Knowledge:

A. Understanding the language and concepts associated with active listening, paraphrasing, and feedback.

1 2 3 4 5

Significant Learning: _____

Skills:

B. Ability to attend, reflectively listen, and set up a conflict mediation.

1 2 3 4 5

Significant Learning: _____

5. How will this Skills Workshop help you to develop a spirituality appropriate to your ministerial roles, responsibilities, or commitments?

Print Name (required): _____ Date: _____

Skills Workshop Servant Leadership Self-Assessment

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will become part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

1. Understanding of how to work collaboratively with individuals, groups, and agencies within and outside the parish structure.

(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

2. Understanding of the role and skills of leadership.

(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

3. Ability to establish mutuality within a group by promoting cooperation, collaboration, team building, and personal parish ownership.

(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

4. Familiarity with parish structures.

(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

5. Ability to minister effectively and collaboratively within parish systems.

(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

6. Familiarity with skills of conflict management.
(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

7. Understanding the dynamics of the role of leadership.
(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

8. Ability to mediate or manage conflict.
(lowest) 1 2 3 4 5 (highest)

Rationale, Evidence: _____

9. How will this Skills Workshop help you to develop a spirituality appropriate to your ministerial roles, responsibilities, or commitments?

Print Name (Required): _____ Date: _____

Skills Workshop Human Development Self-Assessment

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will become part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

1. Understanding of one's faith development and how it relates to life.

1 2 3 4 5

Comments: _____

2. Ability to articulate and share one's faith.

1 2 3 4 5

Comments: _____

3. Ability to design opportunities for faith development appropriate to people at different levels of growth.

1 2 3 4 5

Comments: _____

4. Appreciation for the dynamics of human growth and development.

1 2 3 4 5

Comments: _____

5. Ability to create a hospitable environment where people are valued for who they are and who they might become.

1 2 3 4 5

Comments: _____

6. Ability to conduct honest self-assessment and to assist others to do the same.

1 2 3 4 5

Comments: _____

7. Understanding of the dynamics of parish growth and conversion.

1 2 3 4 5
Comments: _____

8. Ability to identify and articulate parish dynamics.

1 2 3 4 5
Comments: _____

9. Understanding of family systems theory and group development principles.

1 2 3 4 5
Comments: _____

10. Ability to integrate family systems theories and group development processes into catechist formation sessions, parent meetings, and program planning.

1 2 3 4 5
Comments: _____

11. Understanding of the theories of the developmental stages of a person, including physiological, emotional, cognitive, moral, and faith growth for adults, adolescents, and children.

1 2 3 4 5
Comments: _____

12. Ability to apply the theories of development growth to various learning situations and in a variety of settings for adults, adolescents, and children.

1 2 3 4 5
Comments: _____

13. Ability to develop and extend program opportunities to include groups and/or individuals.

1 2 3 4 5
Comments: _____

14. What one image captured your eye? Why?

15. What one idea struck you? Why?

16. What relevance from the day's presentations do you see for your ministry?

17. How will this Skills Workshop help you to develop a spirituality appropriate to your ministerial roles, responsibilities, or commitments?

Print Name (Required): _____

Date: _____

Skills Workshop Intercultural Competence Self-Assessment

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will become part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

- 1 Understanding of the traditions and faith expressions of the different cultural groups within the parish community.

1 2 3 4 5

Comments: _____

2. Ability to infuse multicultural dimensions into programming.

1 2 3 4 5

Comments: _____

3. Ability to identify the needs of particular ethnic cultures within the parish community and to identify resources and opportunities.

1 2 3 4 5

Comments: _____

4. Ability to effectively use different cultural communication patterns when appropriate in the local setting.

1 2 3 4 5

Comments: _____

5. Understanding of the diversity of culture, gender, race, spiritualities, ecclesiologies, generations, etc., which comprise a parish.

1 2 3 4 5

Comments: _____

6. Ability to integrate diversities sensitive to individual, group, and community needs.

1 2 3 4 5

Comments: _____

7. Ability to recruit from all diverse groups active and visible in participation/leadership in parish life.

1 2 3 4 5

Comments: _____

8. Understanding of psychosocial dynamics and how cultural and ethnic differences affect ministerial practice.

1 2 3 4 5

Comments: _____

9. Ability to recognize and work to dispel prejudices and cliques within one's own life and that of the community.

1 2 3 4 5

Comments: _____

10. Ability to network with others to work to change unjust structures in society or Church.

1 2 3 4 5

Comments: _____

11. Familiarity with the methods needed for parish ministry in a multicultural Church and society.

1 2 3 4 5

Comments: _____

12. Ability to foster sensitivity to the need to incorporate multicultural dimensions in all parish activities.

1 2 3 4 5

Comments: _____

13. Ability to identify and resource the needs of particular groups and individuals.

1 2 3 4 5

Comments: _____

14. Understanding of cultural communication patterns and their importance.

1 2 3 4 5

Comments: _____

15. Ability to use different cultural communication patterns effectively and appropriately.

1 2 3 4 5

Comments: _____

16. Familiarity with the discriminatory nature of certain verbal and written patterns.

1 2 3 4 5

Comments: _____

17. Ability to identify and address discriminatory patterns based on race, gender, etc.

1 2 3 4 5

Comments: _____

18. Appreciation of diversities within a parish system.

1 2 3 4 5

Comments: _____

19. Ability to integrate diversities appropriate to the parish setting in all areas of parish life.

1 2 3 4 5

Comments: _____

20. Appreciation for the cultural, demographic, societal, and racial context in which the parish exists.

1 2 3 4 5

Comments: _____

21. Ability to relate sensitively to the diversity present in the parish community.

1 2 3 4 5

Comments: _____

22. What one image captured your eye? Why?

23. What one idea struck you? Why?

24. What relevance from the day's presentations do you see for your ministry?

25. How will this Skills Workshop help you to develop a spirituality appropriate to your ministerial roles, responsibilities, or commitments?

Print Name (Required): _____ Date: _____

Skills Workshop
Canon Law / Legal Issues Self-Evaluation

To evaluate the effectiveness of the material presented today, **please rate your competencies** in the following knowledge and skills areas that were addressed in this workshop. You are evaluating yourself, not the workshop style or instructor. This self-evaluation will become part of your confidential file to track your progress through the program.

Use the scale of 1 to 5 (lowest to highest).

If you choose, please elaborate in the accompanying comment sections. Be aware that you have only been introduced to these areas in this workshop. Your competency may be in the early stages of awareness.

Please rate the extent to which this workshop has contributed to your:

- | | | | | | | |
|----|--|---|---|---|---|---|
| 1. | Understanding of theology of Vatican II that is expressed with the Code of 1983. | 1 | 2 | 3 | 4 | 5 |
| 2. | Understanding of the offices of the Church and each of their functions. | 1 | 2 | 3 | 4 | 5 |
| 3. | Understanding of the structure of the Church and the various roles/responsibilities/positions. | 1 | 2 | 3 | 4 | 5 |
| 4. | Understanding of the canonical resources available within the Diocese of St. Augustine and how to access them. | 1 | 2 | 3 | 4 | 5 |
| 5. | Understanding of the ways in which Church law affects parish sacramental life. | 1 | 2 | 3 | 4 | 5 |
| 6. | Understanding of the ways in which Church law affects various pastoral ministers and pastoral ministry. | 1 | 2 | 3 | 4 | 5 |
| 7. | Understanding of civic and Church implications of legal issues pertinent to diocesan policy and practice; ability to take responsible action to ensure the protection of the parish. | 1 | 2 | 3 | 4 | 5 |
| 8. | Understanding of the liabilities pertinent to ministry, such as confidentiality, insurance issues, etc.; ability to engage in an employment agreement and the ability to respect and maintain confidentiality. | 1 | 2 | 3 | 4 | 5 |
| 9. | Knowledge of diocesan policies and procedures; ability to participate in diocesan programs and to promote diocesan policies and procedures. | 1 | 2 | 3 | 4 | 5 |

10. Understanding of the ways in which federal and state constitutional law, administrative law, common and contract law impact parish policies, programs, and ministry; ability to read and consult legal sources in reviewing parish policies, programs, (e.g. - the integration of the Americans with Disabilities Act).
- 1 2 3 4 5
11. Understanding of the many types of safety and service issues that legally bind all parish personnel in their service to each other or to the public; ability to assure that all those who work at the parish or come to the parish are assured of their safety.
- 1 2 3 4 5
12. Understanding of the nature of tort liability in such areas as negligence, corporal punishment, search and seizure, defamation, child abuse, sexual abuse, etc.; ability to ensure the safety and the civil rights of all who come to the parish in a way that keeps the parish staff and the Church from being legally vulnerable.
- 1 2 3 4 5
13. Knowledge of the due process system within the Diocese of St. Augustine; ability to resolve conflict fairly and to assure that due process is integrated into all dimensions of parish life.
- 1 2 3 4 5
14. Understanding of the need for job descriptions for various ministries within a parish and resources within the Diocese of St. Augustine in this area.
- 1 2 3 4 5
15. Familiarity with the basic principles of ethical relationships; ability to discern appropriate boundaries in pastoral relationships and to maintain them skillfully with each and every parishioner.
- 1 2 3 4 5
16. Familiarity with the types and limits of confidentiality appropriate for varying pastoral care situations; ability to respond prudently to the confidentiality issues required in parish ministry.
- 1 2 3 4 5
17. Knowledge of the resources within the Diocese of St. Augustine to assist with the appropriate areas from civil law pertaining to rights of employees, relating hiring, evaluation, and dismissal of the employees, and abuse issues. These include assistance with job descriptions and employment agreements relating to compensation, benefits, flexible scheduling, vacation, sick leave, personal leave, and carrying out of job responsibilities, termination, and due process.
- 1 2 3 4 5
18. Knowledge of the resources within the Diocese of St. Augustine to assist with the development of policies and programs that reflect the appropriate implementations of legal responsibilities relating to the screening and supervision of volunteers, negligence, corporal punishment, fire laws and procedures, health procedures, permission slips, search and seizure, defamation, child abuse, sexual abuse, and other related issues.
- 1 2 3 4 5

19. What further assistance do you need so as to best deepen and implement the information from today's presentations?

20. How will these Skill Workshops help you to develop a spirituality appropriate to your ministerial roles, responsibilities, or commitments? Please use the back of this page if necessary.

Print Name (Required): _____ Date: _____

GROUP PROCESS

Time

- 15 minutes Prayer
- 10 minutes Questions for clarification of the written Ministry Experience (M.E.), for details of the situation.
- 3-5 minutes Silence to formulate questions, comments based on the three “poles” of Experience, Tradition, Culture
- 40 minutes Discussion
- 1) Attending:
 - paying attention
 - understand information, explore assumptions and prejudices
 - What is real? What skills, insights?
 - 2) Asserting:
 - deepen, expand the religious insights
 - new truth?
 - influence of tradition?
 - connection or clash with culture
 - shift, suspend
 - see—not blinded by any pole or other’s view
 - true dialogue
 - 3) Decision making:
 - Goal(s): what do we do?
 - What does this mean?
 - What difference does this make?
 - choose action, set direction, gain clarity
 - integrate: faith, theology, life
 - 4) Summarize
- 10 minutes: Group members reflect to presenter and response by presenter
- End of first session time: 15 minute break; reconvene with just one minute of quiet
- End of second session: brief (up to 5 minutes) closing prayer

**THEOLOGICAL REFLECTION
FINAL SELF-ASSESSMENT**

1. What new insights and ideas about theology or ministry have emerged from the overall theological reflection experience/sessions? Explain.

A) **Facilitator:** _____

B) **Presenter:** _____

2. Theological reflection aims to help you discover the connection between faith and your daily activities. How has this TR process helped you see the connections between your experiences and God's presence in your life?

3. Describe how the Theological Reflection enabled you to explore the influence of diverse personal, social, human, and ecclesial experiences on developing a ministerial spirituality.

4. In what way(s) did the Theological Reflection sessions help you reflect more critically on your spiritual life and practices?

5. Theological reflection begins with an event from your life and ministry to help you make decisions about how you will live and minister to others. Comment on your ability to reflect theologically upon your experience of ministry/service with others?

6. How has this experience influenced your spiritual and ministerial growth?

Ratings : Non-Applicable (NA), Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD)

7.	1. Objectives were clear	NA	SA	A	D	SD
	2. Group Coordinator was available for consultation	NA	SA	A	D	SD
	3. Group Coordinator made helpful and clear comments	NA	SA	A	D	SD
	4. TR Coordinator summarized and emphasized major points	NA	SA	A	D	SD

8. What do you feel are the Theological Reflection session's strengths and weaknesses?

Strengths: _____

Weaknesses: _____

9. How has the Program Coordinator and Program Director provided ongoing contact between you as the participant and the Ministry Formation Program?

10. How have the meetings with your Emmaus Companion helped you discover and develop an appropriate spirituality for your ministry and community?

11. In what way(s) have the meetings with your Emmaus Companion helped you to develop a pattern of spiritual practices and leadership consistent with your current ministerial role(s), responsibilities, and commitments?

12. Comments: Pastor or Director of Diocesan Agency/Ministry

I have reviewed with the participant the experience of Year III - Theological Reflection.

Participant

Date

Pastor or Director of Diocesan Agency/Ministry

Date

Review by Program Director:	
_____ Director	_____ Date

THE PRACTICUM PROJECT FIVE STEP PLAN

Include the following:

1. Initiate Communication

Complete the *Preliminary Discernment form* and submit it for approval of your Practicum Project. After review of the *Preliminary Discernment* indicating your Practicum choice, a supervisor that has experience in your chosen Practicum project field will be asked to help guide and be available to you for consultation during the Practicum experience. Your project should relate to a genuine parish or diocesan ministerial need.

2. Seek advice, if needed, on any aspect of your project

Ask advice from your pastor, diocesan staff member, mentor, or a resource person in the area of your project involvement.

3. Development of the Plan

A. Identify Overall Goals

What do you hope to accomplish by means of this project?

B. Define Your Objectives

Objectives are concrete specific statements about how you will achieve your goal. Who will do what, when, and at what cost, if any? Objectives must be attainable and measurable or at least recognized when they are achieved (objectives usually begin with the word “to” – e.g. – to develop, to start, to communicate).

C. Develop Your Objectives

How will you accomplish the project? What specific steps will be taken for each objective? Action steps contain detailed specifications about reaching an objective by its appointed dates. Include what is to be done, who is to do it, and when it is to be completed.

D. Identify and Allocate Resources

What personnel, facilities, materials, time and financial budget do you need to accomplish each objective? Find out what resources are available in your parish community or diocesan offices, etc. If resources are not available, you may need to modify your objectives and action steps.

E. Determine an Evaluation Procedure

The project objectives are the major criteria against which the project is evaluated.

4. Implement the Plan

Complete the action steps for each plan objective using resources available to you. Evaluate progress using the *Mid-Way Evaluation* and *Project Plan Assessment*.

5. Evaluate Project Results

Using your evaluation procedures determined above, evaluate the actions and outcomes (objectives) derived from the implementation of the project. The Participant completes the *Annual Discernment & Final Self-Evaluation* and the Supervisor completes the *Final Report*.

**SUPERVISED PRACTICUM
PRELIMINARY DISCERNMENT**

Name (print): _____

The Practicum is the learning (hands on) experience component of the Ministry Formation Program. It takes place in a parish or diocesan setting. Participants choose a ministry focus which will enable them to acquire and refine skills in a practical setting with the guidance of a trained supervisor. The Practicum integrates the participant's knowledge and skills with actual ministerial situations. In addition, that participant will examine the document of Vatican Council II: *Apostolicam Actuositatem (Decree on the Apostolate of Lay People)*.

Please reread this document.

This worksheet will help you get started while determining the kind of supervised practicum that will be best for you. Please spend some time in prayerful reflection on each question. **You will be notified of the program's acceptance of your project and supervisor. The initial contact with your supervisor will come from the Program Coordinator.**

1. What do you perceive to be your most significant gifts for a ministry?

a. _____

b. _____

c. _____

2. What particular ministry/ministries do you think uses these gifts most fully? (i.e. - designing a bereavement ministry, pastoral care of the sick, AIDS ministry, music ministry, Baptismal preparation for parents, young adults, adult education programs etc). Brief description. **Read any appropriate Church documents for your area(s).**

3. Considering your gifts, what are your ideas concerning a particular supervised ministry experience that would help you develop the skills you have mentioned?

a. _____

b. _____

c. _____

4. Have you discussed your ideas with your pastor or diocesan director?

Circle one: Yes No*

****Set up an appointment and meet before submitting this form.***

Please explain: _____

Participant Signature: _____

Date: _____

Pastor/ Diocesan Director: _____

Date: _____

SUPERVISED PRACTICUM PROJECT AGREEMENT

Participant : _____
Print Name
Signature
Date

Practicum Supervisor: _____
Print Name
Signature
Date

Practicum Supervisor's Email: _____

Ministry Site (if other than parish): _____

Project Plan
 Accepted by: _____
Pastor/Diocesan Director (Print)
Signature
Date

The Ministry Formation Program requires supervisory conferences a minimum of three times. As the project develops, the participant and supervisor may choose to meet more often. Record **proposed** meeting dates.

Initial Meeting Date: _____

Mid-Way Meeting and Report Date: _____

Final Meeting and Evaluation Date: _____

Make an appointment to meet with your supervisor. Keeping with the Practicum time line, return reports to the MFP office by:

Practicum Workshop	April (final Year II class session)
Meet with Pastor by	June 1
Preliminary Discernment	June 15
Practicum Supervisor Assigned	June 30
Project Agreement (this page)	July 15
Development of the Plan	July 1-31
Mid-Way Reports (participant & supervisor)	Nov. 15
Supervisor Final Report (supervisor)	April 15
Project Plan Assessment (participant & supervisor)	April 15
Supervised Practicum Reflection Paper	April 30
Supervised Practicum Annual Discernment & Self-Evaluation	April 30

SUPERVISED PRACTICUM

DEVELOPMENT OF THE PLAN

("Learning Agreement")

It is important to review the Practicum Project "Five Step Plan" when completing this form.

Name: _____ Class of 20 _____

I. Identify overall and personal goals: _____

II. Define your objectives: _____

III. Develop your objectives (actions steps): _____

IV. Identify and allocate resources: _____

V. Determine an evaluation procedure: _____

VI. What do you hope to accomplish by means of this project? _____

Participant's Signature: _____ Date: _____

SUPERVISED PRACTICUM

PARTICIPANT'S MID-WAY REPORT

Participant's Name: _____ Date: _____

Supervised Ministry: _____

Supervisor: _____

1. Describe the positive progress you are making toward your objectives:

2. How would you describe your relationship with your supervisor and his/her ability to work with you?

3. What difficulties are you having in accomplishing your objectives?

4. How have your efforts to meet your Practicum objective(s) affected your personal and spiritual life?

Participant's Signature: _____

SUPERVISED PRACTICUM

SUPERVISOR MID-WAY REPORT

Participant's Name: _____

1. Describe the positive progress the participant is making toward his/her objectives:

2. How would you describe your relationship with the participant and his or her ability to work with you?

3. What difficulties is the participant having in accomplishing his or her objectives

4. How has the participant's practicum affected his or her understanding of prayer and the spiritual life?

5. How has the Practicum challenged or helped the participant develop a spirituality appropriate to his or her ministerial role, responsibility, and lifestyle commitments?

Supervisor's Signature: _____ Date: _____

SUPERVISED PRACTICUM

PARTICIPANT PROJECT PLAN ASSESSMENT

Participant's Name: _____

Supervisor's Name: _____

I. What was the overall experience of developing the plan?

Positive Experiences: _____

Disappointments: _____

II. Comments on the project plan, (i.e., your goals and objectives; what you hoped to provide, achieve, receive, etc.).

Participant's Signature: _____ Date: _____

SUPERVISED PRACTICUM

PRACTICUM SUPERVISOR PROJECT PLAN ASSESSMENT

Participant's Name _____

Supervisor's Name _____

I. What was the overall experience of helping the participant develop the plan?

Positive Experiences: _____

Disappointments _____

II. Please comment on the project plan (i.e. - participant's goals and objectives; what you hoped to provide, achieve, receive, etc.).

Supervisor's Signature _____ Date _____

SUPERVISED PRACTICUM

SUPERVISOR FINAL REPORT

Participant's Name: _____

1. What specific skills or learning do you think the participant developed as a result of this ministry Practicum?

2. What would you identify as the participant's particular strengths for ministry as evidenced by this Practicum?

3. Where do you see the need for future growth and development on the part of the participant?

4. How would you describe your own experience with the participant during the time of this Practicum?

5. How has the participant's Practicum affected his or her understanding of prayer and the spiritual life?

Continued on other side.

6. How has the Practicum challenged or helped the participant develop a spirituality appropriate to his or her ministerial role, responsibilities and lifestyle commitments?

7. Other comments or observations:

Supervisor's Signature: _____ Date: _____

**YEAR III - SUPERVISED PRACTICUM
ANNUAL DISCERNMENT & SELF-EVALUATION**

Name (print): _____

I. What did you learn about yourself as a person preparing for a (Practicum) ministry?

II. To what extent have you achieved your learning objectives?

III. In what ways were you not able to achieve what you had hoped to achieve in your ministry during your practicum experience?

IV. What did you learn from and about the people you served during this parish ministry/practicum?

Continued on other side

V. What strengths are you able to affirm in yourself as the result of your parish ministry or diocesan experience? Be specific.

VI. Discuss your supervisory relationship, including satisfaction and difficulties.

VII. How did your Practicum and supervisory relationship challenge and/or assist you with developing an appropriate personal and ministerial spirituality?

VIII. How was the program coordinator helpful/not helpful during your Year III experience?

IX. What spiritual practices were most appropriate and helpful for supporting your leadership role during this practicum year?

X. How did the Practicum challenge your understanding of the relationship between ministry and spirituality?

XI. Additional comments:

XII. **Comments:** Pastor or Diocesan Director of Diocesan Agency/Ministry

I have met with the participant and reviewed with them their Year III Practicum segment of the Ministry Formation Program.

Participant Signature

Date

Pastor or Director of Diocesan Agency/Ministry

Date

Return by: April 30

Reviewed by Program Director:	
_____ Director's Signature	_____ Date

Course Competencies

Course Title:	Diocesan Staff Presentations
Length:	September through May, Varies
Level:	N/A
Prerequisites:	Successful completion of Courses I - VI

Description:

Participants are introduced to the wider mission of the Church through presentations by and dialogue with ministry professionals from the diocesan offices. These individuals bring a blend of perspectives from their own educational backgrounds and experiences of pastoral work or parish life. Diocesan Directors of the following offices give presentations: Stewardship, Christian Formation, Liturgy, Catholic Charities, Family Life, Chancery, and Youth/Young Adult.

Core competencies (National Certification Standards for Lay Ecclesial Ministers)

A lay ecclesial minister shall:

5.4 Work effectively with parish and (arch) diocesan personnel, systems and structures.

GRADUATE SURVEY

NAME (print): _____ DATE: _____

MFP Graduation Year: _____

What ministries were you involved with prior to participation in the MFP?

Have these ministries continued or changed? Please be specific.

Prior to your participation in the MFP, had you received any formational training for your position? Please be specific.

Are you currently working in ministry? Yes No

If "Yes," what is your position? _____

Describe your ministry: _____

How are you utilizing the Practicum? Please be specific. _____

Are you a paid employee of your parish or the diocese? Yes No

Was being a graduate of MFP a factor in acquiring this position? N/A Yes No

Did your parish/diocesan agency assist with the cost of the Program? Yes No

PART ONE: THE ACADEMIC PROGRAM

Ratings are: E = Excellent, VG = Very Good, S = Satisfactory, U = Unsatisfactory

- | | | | | | |
|----|---|---|----|---|---|
| 1. | The overall quality of the academic courses | E | VG | S | U |
| 2. | The content of the academic courses | E | VG | S | U |
| 3. | The pastoral application of the academic courses | E | VG | S | U |
| 4. | The instructional methods used in the academic courses | E | VG | S | U |
| 5. | The qualification of the instructors in the academic courses | E | VG | S | U |
| 6. | The quality of instruction in the academic courses | E | VG | S | U |
| 7. | The quality of the supplementary materials used in the academic courses | E | VG | S | U |
| 8. | The suitability of the site (classroom, environment, etc) | E | VG | S | U |

9.	The scheduling (dates and times) of classes	E	VG	S	U
10.	The helpfulness of each of the academic courses:				
	-Old Testament	E	VG	S	U
	-New Testament	E	VG	S	U
	-Catholic Traditions	E	VG	S	U
	-Catholic Beliefs	E	VG	S	U
	-Catholic Morality	E	VG	S	U
	-Sacraments/Liturgy	E	VG	S	U
11.	The quality of the Theological Reflection	E	VG	S	U
12.	The quality of the (self-directed) Supervised Practicum	E	VG	S	U
13.	What are the strengths of the academic program?				

14. Please give recommendations about the academic program.

PART TWO: SPIRITUAL FORMATION

Ratings are: E = Excellent, VG = Very Good, S = Satisfactory, U = Unsatisfactory

How well did the Ministry Formation Program assist your development in each of these areas?

1. Ability to articulate your faith experience and share it with others

E VG S U

2. Ability to enable others to reflect on their faith journey based on one's life choice, faith commitment, and spiritual traditions in the Church

E VG S U

3. Ability to demonstrate a spirituality that integrates dimensions and forms of personal and communal prayer and a mission to the world and society

E VG S U

4. A demonstrated commitment to ongoing personal development

E VG S U

Please comment on the strengths of the formation aspects of the Program.

5. What are the strengths of the formation aspects of the Program?

6. Do you have any recommendations about the formation aspects of the program?

PART THREE: PASTORAL FORMATION

Ratings are: E = Excellent, VG = Very Good, S = Satisfactory, U = Unsatisfactory

How well did the Ministry Formation Program assist you in these areas of development?

1. Communication: E VG S U

Listening skills, discernment, self-expression, collaboration, conflict resolution

2. Human Development: E VG S U

Understanding the dynamics of spiritual, moral, and human growth in one's own life and helping others in understanding these in their lives

3. Multi-Cultural Sensitivity/Justice/Service/Option for Poor: E VG S U

Facility in identifying issues of peace and justice in one's own life and ministry. Facility in ministering in/to/on behalf of groups involving diverse ethnic, religious, cultural, and theological perspectives

4. Lay Leadership and Formation: E VG S U

Facility in applying principles, processes, and methods of leadership development; helping those with/among whom one ministers in developing these abilities

5. Leadership/Strategy: E VG S U

Ability to minister effectively in a parish setting by utilizing leadership skills to positively influence parish programs and structures

6. Professional Support Resourcing: E VG S U

Ability to draw on formational, educational, and ministerial resources to support programs or those to/with whom one ministers

7. Personal Management/Leadership Skills: E VG S U

Ability to implement ministry leadership in ways which are spiritual, practical, collegial, empowering, and supportive of other ministers and ministries in a parish or beyond

8. Advocacy Skills: E VG S U

Facility at applying principles and methods of advocacy with/on behalf of those to whom one ministers and on behalf of the marginalized, poor, and oppressed

9. Ministerial Responsibilities/ Ethical Standards: E VG S U

Familiarity with one's ministry responsibilities, one's own ethical values, and with appropriate professional ethical standards

10. Vatican II Revisions of Church Law as Pastoral Help and Guide E VG S U

Ability to direct one's own ministry and guide parish life in a pastoral, authentic, and reverential way that respects each individual's canonical rights and duties; implementing diocesan and Church law and policy regarding parish life, sacramental celebration, and due process

11. Please comment on the strengths of the pastoral formation the Program provided.

12. How did the experience with your Emmaus Companion assist your integration of the various aspects of the Program? Please be specific.

13. Please give any other observations about any aspect of the Ministry Formation Program that you feel will assist in the ongoing development of the program.

THANK YOU FOR YOUR HELP!
DUE WITHIN TWO WEEKS OF RECEIPT

Revised July, 2009

Course Competencies

Course Title:	Old Testament (Hebrew Scriptures)
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites:	Acceptance in the Ministry Formation Program

Description:

This course explores the Old Testament (Hebrew Scriptures) as the written foundation of the Judaeo-Christian faith experience. It analyzes the Old Testament as a literary expression of faith and history. The Bible is essential to the life of the Church. The scriptures together with sacred tradition are "the supreme rule of faith." The course reveals the rich background of the old covenant that in fact prepared the way for Jesus Christ.

The course will focus on key concepts of the Old Testament utilizing the Scripture itself and the Church's statement on Scripture, its study, and understanding in the Vatican II document, *Dogmatic Constitution on Divine Revelation*. In addition, the portion of the Vatican II Document, *Declaration on the Relationship of the Church to Non-Christian Religions*, which pertains to the Church's kinship with Judaism, will be discussed.

Texts:

Boadt, Lawrence. Revised and updated by Richard Clifford and Daniel Harrington. *Reading the Old Testament: An Introduction*. Mahwah, NJ: Paulist Press, 2012.

Flannery, Austin, O.P. General Editor. *Vatican Council II: Constitutions, Decrees and Declarations*. Northport, New York: Costello Publishing Co., 2012.

Senior, Donald and John J. Collins, Editors *Catholic Study Bible, Revised Second Edition*. New York: Oxford University Press, 2012.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers—2011):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using biblical resources, shall:

- 2.5 Honor the call to ministry that is rooted in one's baptism by developing ministerial goals that flow from one's spirituality and reflect an integration of Gospel values.
- 3.1 *Scripture and revelation.* Know and integrate into ministerial practice a theology of revelation as embodied in Scriptures, tradition, and creation.
- 3.2 *Dogmatic theology.* Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, Christian anthropology, and ecclesiology.
- 4.4 Employ the use of modern means of communication technology to proclaim the Gospel.

Former Standards:

Explaining how the Scriptures were divinely inspired and were shaped by the ideas, laws, concepts, and texts of the people of God within their cultural context.

Identifying major themes and concepts in Scripture and tradition in light of church teaching, diverse cultural interpretation, and contemporary critical exegesis and hermeneutics.

Identifying the contents of major biblical texts and concepts and their relationships to one another and human experience.

OLD TESTAMENT COURSE

BIBLIOGRAPHY

- Anderson, Bernard W. *Understanding the Old Testament*. Englewood Cliffs, NJ: Prentice-Hall Inc., 1984.
- Berrigan, Daniel. *Isaiah, Spirit of Courage, Gift of Tears*. Philadelphia, PA: Fortress Press, 1996.
- Branick, Vincent P. *Understanding the Prophets and Their Books*, New York, Paulist Press, 2012
- Brown, Raymond E., S.S., Fitzmeyer, A., and S.J., Murphy, Roland E., O.Carm., editors. *The New Jerome Biblical Commentary*. Lanham, MD: Sheed and Ward, 2002.
- Brueggemann, Walter. *The Prophetic Imagination*. Philadelphia, PA: Fortress Press, 1985.
- Brueggemann, Walter. *Theology of the Old Testament*. Philadelphia, PA: Fortress Press, 1995.
- Brueggemann, Walter. *Texts Under Negotiation: The Bible and Postmortem Imagination*. Augsburg Fortress, 1993.
- Charlesworth, James H. *The Old Testament Pseudepigrapha*. Doubleday, 1983.
- Collegeville, *New Collegeville Bible Commentary*, Liturgical Press. Various dates from 2010 – 2015.
- Coogan, Michael David, *The Old Testament: A Very Short Introduction*. Oxford University Press, 2008.
- Crenshaw, James L. *Wisdom Literature*. Oxford University Press, 2004.
- Ester, Philip F. *Ancient Israel: The Old Testament in its Social Context*. Fortress, 2006.
- Gowen, Donald. *Eschatology in the Old Testament*. Fortress, 1986.
- Harrington, Daniel J. *Interpreting the Old Testament: A Practical Guide*. Collegeville, MN: Liturgical Press, 1991.
- Heschel, Abraham. *The Prophets*, Vols. I and II. New York: Harper Torchbooks, 1962.
- McKenzie, John. *Dictionary of the Bible*. New York: Simon and Schuster Touchstone Books, 1995.
- Newsome, James D. *The Hebrew Prophets*. John Knox Press, 1984.

O'Connor, Kathleen M. *Lamentations and the Tears of the World*. Orbis Books, 2002.

Pritchard, James B. *The Ancient Near East: An Anthology of Texts and Pictures*. Princeton, 2011.

Rad, Gerhard von. *Old Testament Theology*. Harper, 1962.

United States Conference of Catholic Bishops. *Catechism of the Catholic Church, second edition*. Article 1 (I-II), Article 3 (I-V), Article 2 (I-II). Washington, DC: United States Conference of Catholic Bishops, 2003.

Websites:

Bible Odyssey, Society of Biblical Literature: <http://www.bibleodyssey.org/>

Fr. Felix Just-Catholic Resources: <http://catholic-resources.org/>

Pius XII, Pope. "Divino Afflante Spiritu." *Vatican Website*. http://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_30091943_divino-afflante-spiritu.html

The Pontifical Biblical Commission. "The Jewish People and their Sacred Scriptures in the Christian Bible." *Vatican Website*. http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html#PREFACE

The Bible Gateway: <https://www.biblegateway.com/>

Course Competencies

Course Title:	New Testament (Christian Scriptures)
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites:	Successful completion of Old Testament

Description:

The New Testament course explores the person of Jesus within the context of a Judeo-Christian background. It offers sound information, as clearly and directly as possible, on the factors which helped to shape the books of the New Testament. The participant will gain a better understanding of the relationship between historical events and their religious interpretation in the development of the religious and ethical beliefs of the Christian community.

The political and religious world of Jesus; the daily life of His people; His birth and early life; His preaching, His messages; His death and resurrection and its central significance for the Church's understanding of Jesus through history will be explored. Portraits of Christ presented in each one of the Gospels as well as the activities and writings of Paul will be discussed. In addition to the required text, the participant will examine the Vatican II Document, *Dogmatic Constitution on Divine Revelation*.

Texts:

Flannery, Austin, O.P. General Editor. *Vatican Council II: Constitutions, Decrees and Declarations*. Northport, New York: Costello Publishing Co., 2012.

Perkins, Pheme. *Reading the New Testament: An Introduction*. Mahweh, NJ: Paulist Press, 2012.

Senior, Donald and Collins, John J. Editors *Catholic Study Bible, Revised Second Edition*. New York: Oxford University Press. 2012.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers 2011):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using biblical sources shall:

- 2.5 Honor the call to ministry that is rooted in one's baptism by developing ministerial goals that flow from one's spirituality and reflect an integration of Gospel values.
- 3.1 *Scripture and revelation.* Know and integrate into ministerial practice a theology of revelation as embodied in Scripture, tradition, and creation.
- 3.2 *Dogmatic theology.* Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, Christian anthropology, and ecclesiology.
- 4.4 Employ the use of modern means of communication technology to proclaim the Gospel.

Former Standards:

Explaining how the Scriptures were divinely inspired and were shaped by the ideas, laws, concepts, and texts of the people of God within their cultural context.

Identifying major themes and concepts in Scripture and tradition in light of church teaching, diverse cultural interpretation, and contemporary critical exegesis and hermeneutics.

Identifying the contents of major biblical texts and concepts and their relationships to one another and human experience.

**NEW TESTAMENT COURSE
BIBLIOGRAPHY**

- Aland, Kurt. *Synopsis of the Four Gospels*. United States Bible Society, 1985.
- Branick, William P. *Understanding the New Testament and Its Message: An Introduction*. Mahwah, NJ: Paulist Press, 1998.
- Brown, Raymond E. *The Community of the Beloved Disciple*. Paulist, 1978.
- Brown, Raymond E., S.S., Fitzmeyer, A., S.J., and Murphy, Roland E., O.Carm., eds. *The Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice-Hall Inc., 1968.
- Brown, Raymond E. *An Introduction to the New Testament*. New York: Doubleday, 1997.
- Brown, Raymond. *Responses to 101 Questions on the Bible*. Mahwah: Paulist Press, 1990.
- Campbell, Douglas. *Framing Paul: An Epistolary Biography*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2014.
- Catechism of the Catholic Church*. United States Catholic Conference. Libreria Editrice Vaticana, 1997.
- Durken, Daniel, editor. *The Collegeville Bible Commentary*. Collegeville, MN: The Liturgical Press, 1992.
- Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings, third edition*. New York: Oxford University Press, 2003.
- Fitzmyer, Joseph. *A Christological Catechism*. Mahwah, NJ: Paulist, 1993.
- Fitzmyer, Joseph, S.J. *Paul and His Theology: A Brief Sketch*. NY: Prentice Hall, 1996.
- Fredrikson, Paula. "Did Jesus Oppose the Purity Laws?" *Bible Review* 11.3 (1995): 18-25.
<http://www.bu.edu/religion/files/pdf/Did-Jesus-Oppose-the-Purity-Laws.pdf>.
- Fredriksen, Paula. *From Jesus to Christ: The Origins of the New Testament Images of Jesus*. New Haven, CT: Yale University Press, 2000.
- Fredriksen, Paula. *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*. New York: Vintage Books, 2000.
- Grady, John. *Pillars of Paul's Gospel*. Mahwah, NJ: Paulist Press, 1992.
- Green, Joel B., ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids, MI: Eerdmans, 1995.
- Harrington, Daniel J. *Jesus: A Historical Portrait*. St. Anthony Messenger Press, 2007.
- Harrington, Daniel J. *Interpreting the New Testament: A Practical Guide, Revised Edition*. Collegeville, MN: Liturgical Press, 1990.
- Johnson, Luke Timothy. *Reading the New Testament Series* (various individual authors) New York, NY: Crossroads, 1997.

- Johnson, Luke Timothy. *The Writings of the New Testament: An Interpretation*. Revised edition. Minneapolis, MN: Fortress Press, 1999.
- Malina, Bruce. *The New Testament World: Insights from Cultural Anthropology*. Louisville, KY: Westminster John Knox Press, 2001.
- Malina, Bruce. *The Social World of Jesus and the Gospels*. Routledge, 1996.
- O'Day, Gail R. *The Word Disclosed*. Chalice Press, 2002.
- Ralph, Margaret. *And God Said What? An Introduction to the Biblical Literary Forms for Bible Lovers, revised*. New York, NY: Paulist Press, 2003.
- Ralph, Margaret. *A Walk Through the New Testament*. Mahwah, NJ: Paulist Press, 2009.
- Roetzel, Calvin. *The Letters of Paul: Conversations in Context*. Westminster John Knox, 2009.
- Sanders, E.P. *The Historical Figure of Jesus*. Allen Lane - Penguin Press, 1993.
- Sanders, E.P. *Judaism: Practice and Belief, 63 BCE-66 CE*. Philadelphia: SCM Press, 1992.
- Sanders, E.P. "Judaism and the Grand 'Christian' Abstraction: Love, Mercy, and Grace." *Interpretation* 39.4 (1985): 357-372
- Senior, Donald. *An Invitation to the Gospels*. Mahwah, NJ: Paulist Press, 2002.
- Stendahl, Krister. *Paul Among Jews and Gentiles*. Minneapolis, MN: Fortress Press, 1996.
- Throckmorton, Burton H. *Gospel Parallels: A Comparison of the Synoptic Gospels*, Fifth Edition. Nashville, TN: Thomas Nelson, 1992.
- Witherup, Ronald D. S.S. *Scripture: Dei Verbum (Rediscovering Vatican II Series)*, Mahwah, NJ: Paulist Press, 2006.
- Wright, N.T. *Paul in Fresh Perspective*. Fortress, 2009.

DVDs & Websites

- Bible Gateway. <http://www.biblegateway.com/>.
- Bible Odyssey. Society of Biblical Literature. <http://www.bibleodyssey.org/>.
- Fr. Felix Just. Catholic Resources. <http://catholic-resources.org/>.
- From Jesus to Christ. <http://www.pbs.org/wgbh/pages/frontline/shows/religion/>.
- The New Testament Gateway. <http://www.ntgateway.com/>
- Paul: A Polite Bribe. <http://apolitebribe.com/>.
- The Pontifical Biblical Commission. "The Jewish People and their Sacred Scriptures in the Christian Bible. Vatican Website. http://www.vatican.va/roman_curia/congregations/cfaith/pcb_documents/rc_con_cfaith_doc_20020212_popolo-ebraico_en.html#PREFACE

Course Competencies

Course Title:	Catholic Traditions
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites	Successful completion of Old Testament and New Testament courses

Description:

The Catholic Traditions course introduces and expands the participant's knowledge of the rich religious history and traditions of the Catholic Church, with particular emphasis on the early Church writers. This increased knowledge and experience sharing should foster in each participant a deeper appreciation of his/her role in the Church. This in turn will prepare the participant to deal with the present and to help shape the future.

In addition to the required texts, the participant will examine portions of the Vatican II documents: *Pastoral Constitution on the Church in the Modern World*, *Dogmatic Constitution on the Church*, *Declaration on Non-Christian Religions*, *Decree on Eastern Catholic Churches*, *Decree on the Church's Missionary Activity*, *Decree on Ecumenism*, and *Declaration on Religious Freedom*.

Texts:

Aquilina, Mike. *The Fathers of the Church, Third Edition*. Huntington, Indiana: Our Sunday Visitor Publishing Division, 2013.

Hughes, Kevin L. *Church History: Faith Handed On*. Chicago, Illinois: Loyola Press, 2001.

Core Competencies (National Certification Standards For Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using historical and ecclesial sources shall:

- 2.7 Accept and articulate one's ministerial vocation as coming from God and confirmed by the ecclesial community.

- 2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity, and acknowledge the gifts afforded the human community from the various world religions.
- 2.9 Model the spirit of Jesus in one's life and identify with and promote the universal Church and its global mission so that all prayer and ministerial activity flow from that mission.
- 3.3 *Church History*. Know and integrate into ministerial practice a foundational understanding of the major events in the history of the Church, with special attention to the Second Vatican Council, and the perspective those events provide on the life of the Church today.
- 3.9 *Ecumenism and interreligious dialogue*. Know and integrate into ministerial practice a respect for other Christian communities and other religious traditions.

Former Standards:

Demonstrating an ecclesiology of domestic church, parish, (arch) diocesan/eparchial church and universal church.

Describing the nature and structure of the Catholic Church, including its apostolic origins, church as communion and sacrament, magisterium, authority, and mission.

Explaining the role of Mary and the communion of saints in prayer and church tradition.

CATHOLIC TRADITIONS

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Church History

- Aquilina, Mike and Christopher Bailey. *Mothers of the Church*. Huntington, IN: Our Sunday Visitor, 2012.
- Aquilina, Mike. *The Way of the Fathers: Praying with the Early Christians*. Huntington, IN: Our Sunday Visitor, 2000.
- Benedict XVI. *The Fathers*. Huntington, IN: Our Sunday Visitor, Inc., 2008.
- Bokenkotter, Thomas. *A Concise History of the Catholic Church*. New York: Doubleday Image Books, 2004.
- Brown, Peter. *The Rise of Western Christendom: Triumph and Diversity 200-1000 (Making of Europe), second edition*. Hoboken, NJ: Wiley-Blackwell, 2003.
- Carmody, Denise L. and John T. *Roman Catholicism*. New York, NY: Macmillan, 1990.
- Chadwick, Henry. *The Early Church, revised edition*. New York, NY: Penguin Putnam Inc., 1993.
- Comby, Jean. *How to Read Church History, Vols. I & II*. New York, NY: The Crossroads Publishing Co., 1992.
- Congar, Yves, O.P. and Avery Dulles (forward). *The Meaning of Tradition*. Ft. Collins, CO: Ignatius Press, 2004.
- Cunningham, Lawrence S. and Keith J. Egan. *Christian Spirituality: Themes from the Tradition*. New York, NY: Paulist Press, 1996.
- Dwyer, John C. *Church History: Twenty Centuries of Catholic Christianity*. New York/Mahwah, NY: Paulist Press, 1998.
- Duffy, Eamon. *Saints and Sinners: A History of the Popes*. Yale University Press, 1999.
- Dulles, Avery, S.J. *Models of the Church, Expanded Edition*. Garden City, NY: Image Books, 1991.
- Dwyer, John. *Church History: Twenty Centuries of Catholic Christianity*. New York NY, Paulist Press, 1985.
- Ellsberg, Robert. *All Saints*. New York, NY: The Crossroads Publishing Co., 1998.
- Hamman, Adalbert. *How to Read the Church Fathers*. New York: Paulist Press, 1993.
- McGonigle, Thomas D. and Quigley, James F. *History of the Christian Tradition, I & II*. New York NY: Paulist Press, 1996.
- Penrose, Mary, OSB. *Roots, Deep and Strong: Great Men and Women in the Church*. New York: Paulist Press, 1995.
- Prusak, Bernard P. *The Church Unfinished*. New York/Mahwah, NY: Paulist Press, 2004.
- Ratzinger, Josef. *Called to Communion*. Fort Collins, CO: Ignatius Press, 1996.
- Vidmar, John, OP. *The Catholic Church through the Ages*. Mahwah, NJ: Paulist Press, 2005.

AMERICAN CATHOLICISM

- Bunson, Matthew and Margaret Bunson. *Encyclopedia of U.S. Catholic History*. Huntington, IN: Our Sunday Visitor, 2013.
- Dolan, Jay. *In Search of an American Catholicism: A History of Religion and Culture in Tension*. New York, NY: Oxford University Press, 2002.
- Hennessey, James. *American Catholics: A History of the Roman Catholic Community in the United States*. New York, NY: Oxford University Press 1981.
- Himes, Michael. *The Catholic Church in the 21st Century*. Liguori, MO: Liguori, 2004.
- Martin, Marty E. *A Short History of American Catholicism*. Allen, TX: Thomas More Publishing, 1995.
- Morris, Charles R. *American Catholic*. New York: Vintage Books, 1997.
- O'Toole, James M. *The Faithful; A History of Catholics in America*. Cambridge, MA: Belknap Press of Harvard University Press, 2008.

Vatican II

- Doyle, Dennis. *The Church Emerging from Vatican II*. New York: Paulist Press, 1995.
- Huebsch, Bill. *Vatican II in Plain English/The Council*. Allen, TX: Thomas More Publications, 1997.
- Flannery, Rev. Austin, OP. *Vatican II Council Constitutions, Decrees Declarations*. Northport, NY: Costello Publishing Co. Inc., 1996.
- O'Malley, John W. *What Happened at Vatican II?* Cambridge, MA: Belknap Press of Harvard University Press, 2008.
- O'Malley, John W. et al. *Vatican II: Did Anything Happen?* New York: The Continuum International Publishing Co., 2007.
- Pennington, Basil. *Vatican II: We've Only Just Begun*. New York, NY: The Crossroad Publishing Co., 1994.
- Prendergast, Michael R. and M. D. Ridge. *Voices from the Council*. Portland, OR: Pastoral Press, 2004.
- Rynne, Xavier. *Vatican Council II*. Ossining, NY: Orbis Press, 1999.

Websites:

- Christian Classics Ethereal Library*. <https://www.ccel.org/>
- Early Christian Writings. <http://www.earlychristianwritings.com>.
- EWTN Library. *Church History and Patristics*. <http://www.ewtn.com/library/indexes/PATRISTC.htm>.
- Fordham University. *Internet Medieval Sourcebook*.
<http://www.fordham.edu/halsall/pgc.asp?page=sbook.html>.
- New Advent. *The Fathers of the Church*. <http://www.newadvent.org/fathers/>

Course Competencies

Course Title:	Catholic Beliefs
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites:	Successful completion of Year One courses

Description:

The Catholic Beliefs course offers a comprehensive overview of the basic beliefs of the Catholic Church. It draws its emphasis chiefly, but not solely, from the *Catechism of the Catholic Church*, which presents the essential teachings of the Catholic faith in an authoritative, systematic, and comprehensive manner. The course will review the major content of the first part of the *Catechism of the Catholic Church*, "The Profession of Faith."

The course may also serve as a foundation for other courses in the Ministry Formation Program. It provides a common vocabulary for articulating the essentials of Catholic teachings. With pastoral sensitivity it attempts to provide a framework from which students may reflect on their own faith experiences and articulate their beliefs with others. In addition to the required text, the participant will examine portions of the document of Vatican II, *Dogmatic Constitution on the Church*.

Texts:

Flannery, Rev. Austin O.P. *Vatican II Council Constitutions, Decrees, Declarations*. Northport, NY. Costello Publishing Co., Inc. 2012.

Marthaler, Berard, *The Creed, revised*. Mystic, CT.: Twenty-Third Publications, 2007.

Catechism of the Catholic Church. 2nd ed. Washington DC: Libreria Editrice Vaticana—United States Catholic Conference, 2000.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using doctrinal and ecclesial sources, shall:

- 3.5 *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching for the transformation of Church and society.

- 4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.

Former Standards:

Identifying the historical development and meanings of the creedal statements associated with the three persons of the Trinity.

Describing the meanings and message of the paschal mystery.

Integrating basic principles of Christian anthropology – an understanding of human existence, nature, grace, sin, and redemption – into ministerial practice.

Describing the activity of the Spirit in the Church and world.

Explaining the role of Mary and the communion of saints in prayer and church tradition.

Implement the principles and processes of evangelization and faith formation as outlined in the *General Directory for Catechesis*, and other national and universal church documents.

CATHOLIC BELIEFS COURSE

BIBLIOGRAPHY

Barron, Robert. *Catholicism: A Journey to the Heart of the Faith*. New York, NY: Crown Publishing, 2011.

Bezançon, Jean-Noël, Philippe Ferlay, and Jean-Marie Onfray. *How to Understand the Creed*. New York, NY: The Crossroads Publishing Company, 1995.

Flannery, Rev. Austin, OP. *Vatican II Council Constitutions, Decrees Declarations*. Northport, NY: Costello Publishing Co., Inc., 1996.

Francis. *The Light of Faith, Lumen Fidei*. San Francisco, CA: Ignatius Press, 2013.

Johnson, Timothy Luke. *The Creed: What Christians Believe and Why it Matters*. New York, NY: Random House, 2007.

Marthaler, Berard. *The Creed*. Mystic, CT: Twenty-Third Publications, 1993.

Marthaler, Berard. *Introducing the Catechism of the Catholic Church*. New York: Paulist Press, 1994.

McBride, Alfred. *Essentials of the Faith*. Huntington, IN: Our Sunday Visitor Inc., 1994.

Rahner, Karl. *The Trinity*. New York, NY: Herder and Herder, 1970.

Schaeffler, Janet. *The Creed: A Catechist's Guide: Understanding and Sharing What We Believe*. New London, CT: Twenty-Third Publications, 2014.

Walsh, Michael, ed. *Commentary on the Catechism of the Catholic Church*. Collegeville, MN: The Liturgical Press, 1994.

United States Catholic Conference. *Catechism of the Catholic Church, second edition*. Washington, DC: United States Catholic Conference, 2000.

United States Catholic Catechism for Adults. 2006. Washington, DC: USCCB Publishing 2006. Print.

Course Competencies

Course Title:	Catholic Morality
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites:	Successful completion of Year One courses and Catholic Beliefs course

Description:

The Catholic Morality Course provides a fundamental overview of the basic principles of moral theology. Concepts of law, justice, sin, and forgiveness, and conscience are studied with a view to understanding the Church's teachings within the field of morality and their practical and pastoral implications. The course will discuss the relationships of faith to Catholic morality and of religious convictions to moral thinking. It will include a perspective on how Catholics integrate into an informed faith the aspects of rational morality, such as natural law, positive law, moral action, moral norms, and methods of making a decision.

Texts:

O'Neil, Kevin, C.Ss.R. and Peter Black, C.Ss.R. *The Essential Moral Handbook: A Guide to Catholic Living*. Rev. ed. Liguori, MO: Liguori Publications, 2006.

Other Materials:

Articles:

Burtchaell, James T., C.S.C. "Abortion: Why it can't be left to personal choice," *Catholic Update* CU1084. 1984. Print.

Engelhardt, Lisa. "Facing Medical-Moral Questions." *Catholic Update* CU1085. 1985. Print.

Keenan, James F. "On Giving Moral Advice." *America* 174.7 March 1996: 12-16. Print.

"Living the New Catechism, Sin and Moral Sense." *America* May 1995. Print.

Lohkamp, Nicholas, O.F.M. "Your Conscience and Church Teaching." *Catholic Update* CU1282. 1982. Print.

O'Malley, William J. "A Sane Sense of Sin." *America* 172.12 April 1995: 10-14. Print.

O'Malley, William J. "The Moral Practice of Jesus." *America* 170.14 April 1994: 8-11. Print.

"Option for the Poor: Preference or Platitude?" *America* April 1995. Print.

Overberg, Kenneth R. "Birth Control and the Conscientious Catholic." *Catholic Update* CU1083. 1983. Print.

"Psychology and the Church's Teaching on Homosexuality." *America* Nov. 1997. Print.

Sparks, Richard, C.S.P. "Human Sexuality: Wonderful Gift, Awesome Responsibility." *Catholic Update* CU892. 1992. Print.

Wintz, Jack, O.F.M. "Economic Justice for All." *Catholic Update* CU1087. 1987. Print.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using biblical, historical, doctrinal, and ecclesial sources, shall:

- 1.1 Appreciate and affirm the dignity of the human person and the positive values of diverse cultures, races, and socioeconomic groups within their respective self-understandings.
- 1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal personas and relationships.
- 3.5 *Moral theology and Catholic social teaching.* Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching for the transformation of Church and society.
- 3.6 *Pastoral theology.* Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in a given context.
- 4.1 Exercise sound practices of compassionate pastoral care.

CATHOLIC MORALITY COURSE
BIBLIOGRAPHY

- Connors, Russell B. and Thomas P. Walters. *Christian Morality: In the Breath of God*. Chicago, IL: Loyola Press, 2001.
- Gula, Richard M. *Reason Informed by Faith - Foundations of Catholic Morality*. New York, NY: Paulist Press, 1998.
- McGuire, Daniel C. *A New View of Sin: Our Growing Awareness of Social Evil*, Catholic Update CU0881. Cincinnati, OH: St. Anthony Messenger Press, 1981.
- United States Conference of Catholic Bishops, *Brothers and Sisters to Us*. U.S. Catholic Bishops Pastoral Letter on Racism. Washington, DC: United States Catholic Conference 1979.
- United States Conference of Catholic Bishops. *The Harvest of Justice Is Sown in Peace*. Washington, DC: United States Catholic Conference, 1993.
- United States Conference of Catholic Bishops. *Faithful for Life - A Moral Reflection*. Washington, DC: United States Conference of Catholic Bishops, 1995.
- United States Conference of Catholic Bishops, Secretariat of Laity, Marriage, Family Life, and Youth. *Always our Children: a Pastoral Message to Parents of Homosexual Children*. Washington, DC: United States Catholic Conference, 1997.
- United States Conference of Catholic Bishops. *Everyday Christianity: To Hunger and Thirst for Justice, A Pastoral Reflection on Lay Discipleship for Justice in a New Millennium*. Washington, DC: United States Conference of Catholic Bishops, 1999.
- United States Conference of Catholic Bishops. Committee on Marriage and Family Life. *Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions*. Washington, DC: United States Conference of Catholic Bishops, 2003.
- United States Conference of Catholic Bishops. *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. Washington, DC: United States Conference of Catholic Bishops, 2001.
- United States Conference of Catholic Bishops. *A Place at the Table: A Catholic Recommitment to Overcome Poverty and to Respect the Dignity of All God's Children*. Washington, DC: United States Catholic Conference, 2002.
- United States Conference of Catholic Bishops. *A Culture of Life and the Penalty of Death*. Washington, DC: United States Catholic Conference, 2005.

Course Competencies

Course Title:	Liturgy and Sacraments
Length:	Five Sessions / Twenty-five Hours
Level:	College
Prerequisites:	Successful completion of Year One courses, Catholic Beliefs, and Catholic Morality courses

Description:

The Liturgy and Sacraments course focuses on the Catholic belief that God's presence comes to His people through visible realities, especially the sacraments. The real and visible sign of God's love for the world is the primordial sacrament, Jesus Christ. In turn, the Church is Christ's sacrament, a "visible, Christ-willed sign that mediates grace through the seven ritual sacraments." The course presents Christian worship and sanctification in terms of the development and meaning of the sacraments.

Several definitions of the term sacrament and summary statements of what the Church teaches about sacraments in general will be discussed. The Church documents that deal with sacraments, such as the *Constitution on the Sacred Liturgy*, will be presented. In addition, the course will provide an introduction to the history and purpose of liturgy.

Texts and Articles:

- Mongelluzo, James A. *Understanding the Liturgy: A Guide to How Catholics Worship*. Twenty-Third Publications: New London, CT. 2010.
- Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (4 December, 1963), in *Vatican Council II: The Conciliar and Post-Conciliar Documents*. Edited by Austin Flannery, OP. Collegeville, MN: Liturgical Press, 1996.
- Catechism of the Catholic Church*, Second Edition. Libreria Editrice Vaticana: Vatican City, 1997
- Martos, Joseph. *Doors to the Sacred. A Historical Introduction to Sacraments in the Catholic Church, Revised and Updated*. Vatican II Golden Anniversary ed. St. Louis, MO: Liguori Publications, 2014.
- Searle, Mark. *Liturgy Made Simple*. Collegeville, MN: The Liturgical Press, 1981. 11-31. Print.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using biblical, historical, doctrinal, and ecclesial sources, shall:

- 2.2 Live a life of private and communal prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
- 2.3 Bear witness to the profound significance of Eucharist in one's own life, in the life of one's parish, and in the life of the whole Catholic community.
- 2.4 Demonstrate sensitivity to the spirituality of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.
- 3.4 *Liturgical and sacramental theology.* Know and integrate into ministerial practice theologies of liturgy, worship, and sacraments.
- 3.7 *Spirituality.* Know and integrate the history and theology of Catholic spirituality into prayer and ministerial practice.
- 4.2 Foster a pastoral ministry that empowers people to inculturate the Gospel in their own culture and to foster unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.

Former Standards:

Know and integrate into ministerial practice a theology of liturgy/worship by:

Explaining basic liturgical principles, the liturgical year, liturgical ministries, the devotional and sacramental life of the church, and components of liturgical celebrations.

Utilizing pastoral and liturgical skills to design and, when appropriate, lead community prayer.

Know and integrate into ministerial practice a theology of sacraments by:

Identifying major sacramental concepts, including Jesus as the primordial sacrament, the sacramental nature of the church, and the development and meaning of the seven sacraments.

Explaining the meaning of the sacraments as celebrations of the paschal mystery and of grace.

LITURGY AND SACRAMENTS COURSE

Bibliography

Sacraments

- Beguerie, Phillippe and Duchesneau, Claude. *How to Understand the Sacraments*. New York, NY: The Crossroad Publishing Company, 1991.
- Cooke, Bernard. *Sacraments and Sacramentality*. Mystic, CT: Twenty-third Publications, 1999.
- Flannery, Rev. Austin, OP. *Vatican Council II Constitutions, Decrees, Declarations*. Northport, NY: Costello Publishing Co., Inc., 1996.
- Johnson, Maxwell E., ed. *Living Water, Sealing Spirit*. Collegeville, MN: Liturgical Press, 1995.
- Martos, Joseph. *The Sacraments: An Interdisciplinary and Interactive Study*. Collegeville, MN: Liturgical Press, 2009.
- Mick, Lawrence. *Understanding the Sacraments Today*. Revised edition Collegeville, MN: Liturgical Press, 2006.
- O'Connor, James T. *The Hidden Manna: A Theology of the Eucharist, second edition*. Ft. Collins, CO: Ignatius Press, 2005.
- Richstatter, Thomas. OFM, STD. *The Mass: A Guided Tour*. Cincinnati, OH: St. Anthony Messenger Press, 2009.
- Schillebeeckx, Edward. *Christ the Sacrament of the Encounter with God*. New York, NY: Sheed and Ward, 1987.
- United State Conference of Catholic Bishops and ICEL. *Rite of Christian Initiation of Adults*. Chicago, IL: Liturgical Training Publications, 1988.

Liturgy

- Fleming, Austin. *Preparing for Liturgy: A Theology and Spirituality*. Washington, DC: Pastoral Press, 1985.
- Foley, Edward, et.al. *A Commentary on the General Instruction on the Roman Missal*. Collegeville, MN: Pueblo Publishing Comp. (a division of The Liturgical Press), 2007.
- Foley, Edward. *From Age to Age: How Christians Have Celebrated the Eucharist, revised*. Collegeville, MN: The Liturgical Press, 2009.
- Madden, Lawrence. *The Mystery of Faith: A Study of the Structural Elements of the Order of Mass, second edition*. Washington, DC: Federation of Diocesan Liturgical Commissions, 2003.
- Mitchell, Nathan. *Cult and Controversy: The Worship of the Eucharist Outside of Mass*. New York, NY: Pueblo Publishing Company, 1982.

Smolarski, Dennis. *Sacred Mysteries: Sacramental Principles and Liturgical Practice*. New York, NY: Paulist Press, 1995.

Smolarski, Dennis. *The General Instruction of the Roman Missal: A Commentary*. Collegeville, MN: The Liturgical Press, 2003.

Turner, Paul. *Celebrating Initiation: A Guide for Priests*. Franklin Park, IL: World Library Publications (a division of J.S. Paluch Co.), 2007.

Turner, Paul. *Let Us Pray: A Guide to the Rubrics of Sunday Mass*. Collegeville, MN: Pueblo Publishing Comp. (a division of The Liturgical Press), 2006.

Church Documents

Eucharistic Documents for the New Millennium: Ecclesia de Eucharistia and Redemptionis Sacramentum. Chicago, IL: Liturgy Training Publications, 2004.

Irwin, Msgr. Kevin W. (Introduction) and David Lysik, (Editor) *The Liturgy Documents* Volume 1 (4th edition) 2007 and Volume 2 1999. Chicago, IL: Liturgy Training Publications.

Pope Benedict XVI. *Dies Domini: Apostolic Letter of Pope John Paul II on Keeping the Lord's Day (Sunday) Holy*. May 31, 1998, Vatican Web Site.
https://w2.vatican.va/content/john-paul-ii/en/apost_letters/1998/documents/hf_jp-ii_apl_05071998_dies-domini.html.

The Roman Missal. Translated by The International Commission on English in the Liturgy. 3rd typical ed. Washington D.C.: United States Catholic Conference of Bishops, 2011.

United States Conference of Catholic Bishops. *Sing to the Lord: Music in Divine Worship*. Washington, DC: United States Conference of Catholic Bishops, 2007.

Websites

University of Notre Dame. Notre Dame Center for Liturgy. <https://mcgrath.nd.edu/about/centers-initiatives-and-programs/notre-dame-center-for-liturgy/>.

St. Louis University, the Center of Liturgy. <https://liturgy.slu.edu/>.

United States Conference of Catholic Bishops, Committee on Divine Worship.
<http://www.usccb.org/liturgy/>.

Course Competencies

Course Title:	Theological Reflection
Length:	September through May, Varies
Level:	College
Prerequisites:	Successful completion of Courses I - VI

Description:

This course introduces the essential principles and practice of pastoral theological reflection through an interactive process of description, analysis, and interpretation of ministerial experiences. It will provide an opportunity for conscious reflection on experiences in dialogue with personal, ecclesial and ministerial perspectives to formulate appropriate insights and adequate pastoral responses.

It is the belief of the Ministry Formation Program that the elements of experience and the Christian tradition must be brought together in earnest dynamic dialogue with all available resources. Faith development occurs in the dynamics of a vital and stimulating environment in which the participant is encouraged to offer his/her own experiences in conversation with others on that same journey.

A half day workshop serves as an introduction to the practice of theological reflection. An overview of the steps that are utilized in the process is presented. Through a practice case study involving data collection, presentation, and peer analysis, the participant will gain a familiarity with the scope of theological reflection as it relates to a person's experience and its application in ministry.

Text:

Gros, Joye, O.P. *Theological Reflection: Connecting Faith and Life*. Chicago, IL: Loyola Press, 2001.

Materials:

Ministry Formation Program,
"Case Study Session - Process Outline."
"Preparing a Ministry Event."
"Preparing a Case Study."
"How to Study a Case."
"Ministry Event Paper."
"Predictable Issues in Student Reports."

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.2 Identify personal gifts and limitations through self-reflection, collaboration with others, peer feedback, supervisory assessments process, and/or spiritual companionship.
- 2.7 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community.
- 2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity, and acknowledge the gifts afforded the human community from the various world religions.
- 2.9 Model the spirit of Jesus in one’s life and identify with and promote the universal Church and its global mission so that all prayer and ministerial activity flow from that mission.
- 2.10 Develop a spirituality sensitive to diverse cultural expressions based on conversion, communion, mission, and solidarity.
- 3.6 *Pastoral theology*. Know and integrate into ministerial practice a theology of pastoral ministry as well as guiding principles for the practice of ministry in a given context.
- 4.1 Exercise sound practices of compassionate pastoral care.
- 4.2 Foster a pastoral ministry that empowers people to inculturate the Gospel in their own culture and to foster unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.

Former Standards:

Demonstrating the skill of theological reflection.

Theological Reflection Course

BIBLIOGRAPHY

- de Bary, Edward O. *Theological Reflection: The Creation of Spiritual Power in the Information Age*. Collegeville, MN: Liturgical Press, 2003.
- Kinest, Robert L. *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville, MN: Liturgical Press, 1996.
- Kinest, Robert L. *Making Faith-Sense: Theological Reflection in Everyday Life*. Collegeville, MN: Liturgical Press, 1999.
- Kinest, Robert L. *What Are They Saying About Theological Reflection?* Mahweh, NJ: Paulist Press, 2002.
- McAlpin, Kathleen. *Ministry That Transforms: A Contemplative Process of Theological Reflection*. Collegeville, MN: Liturgical Press, 2009.
- O'Connell Killan, Patricia and John de Beer. *The Art of Theological Reflection*. New York, NY: The Crossroad Publishing Company, 1994.
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2008.
- Whitehead, James D. and Evelyn Eaton Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry, revised*. New York: Sheed and Ward, 1995.

Course Competencies

Course Title:	Supervised Practicum
Length:	Within the Third Year Program
Level:	College
Prerequisites:	Successful completion of Courses I – VI and all Skills Workshops

Description:

The Practicum is the hands on learning experience component of the Ministry Formation Program of the Diocese of St. Augustine. It takes place in a parish, diocesan or education setting. Participants choose a ministry focus that will enable them to acquire and refine skills in a practical setting with the guidance of a trained supervisor. The Practicum integrates the participant's knowledge and skills with actual ministerial situations. In addition to the required materials, the participant will examine the document of Vatican Council II: *Decree on the Apostolate of the Laity*.

Materials:

Ministry Formation,

- “Development of the Plan”
- “Supervised Practicum Project Plan”
- “Participant's Mid-Way Evaluation”
- “Participant's Final Report”
- “Supervisor's Mid-Way Report”
- “Supervisor's Final Report”

Core Competencies (National Certification Standards For Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.5 Maintain a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.
- 1.6 Manifest “*psychological health*, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers” (*Co-Workers*, p. 36)

- 1.7 Understand the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, supervision of others, and decision making.
- 3.10 *Social sciences and humanities*. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.
- 4.3 Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.
- 4.4 Employ the use of modern means of communication technology to proclaim the Gospel.
- 4.5 Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.
- 4.6 Exercise effective supervision of employees (part-time or full-time) and volunteers.
- 4.7 Continually seek opportunities to improve skills.
- 4.8 Develop and nurture the prayer life of the community in which one serves.

Former Standards:

Work effectively with parish and (arch) diocesan personnel, systems and structures.

Skills Workshop Competencies

Skills Workshop Title: Prayer and Spirituality

Length: One Day / Five Hours

Level: College

Prerequisites: Year I or II Participant

The Prayer and Spirituality Workshop presents a foundational vision of the essential truths, dynamics and patterns of the spiritual life, personal prayer and prayer leadership within the context of scripture and tradition. It describes the basic principles of Christian spiritual formation, the fundamental qualities of authentic personal prayer, and the guiding values for preparing and leading communal prayer.

Text:

Wright, Wendy M. *The Essential Spirituality Handbook*. Liguori, MO: Liguori Publications, 2009.

Core Competencies (National Certification Standards For Lay Ecclesial Ministers):

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall:

- 2.2 Live a life of private and communal prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
- 2.3 Bear witness to the profound significance of Eucharist in one’s own life, in the life of one’s parish and in the life of the whole Catholic Community.
- 2.4 Demonstrate sensitivity to the spirituality of the sacred arts, i.e. art, music, and architecture, and the value of their expression in liturgical and communal prayer.
- 2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel Values.
- 2.10 Develop a spirituality sensitive to diverse cultural expressions based on conversion, communion, mission, and solidarity.
- 3.7 *Spirituality*. Know and integrate the history and theology of Catholic spirituality into prayer and ministerial practice.
- 4.8 Develop and nurture the prayer life of the community in which one serves.

Prayer and Spirituality Skills Workshop Bibliography

- Baur, Francis, O.S.F. *Life in Abundance: A Contemporary Spirituality*. NY: Paulist Press, 1983.
- Clarke, Corita, R.D.C. *A Spirituality for Active Ministry*. Kansas City, MO: Sheed and Ward, 1991.
- Cunningham, Lawrence S. & Keith J. Egan. *Christian Spirituality: Themes from the Tradition*. New York, NY: Paulist Press, 1996.
- Doohan, Leonard. *The Lay-Centered Church: Theology and Spirituality*. Minneapolis, MN: Winston Press, 1984.
- Griffith, Colleen M., and Thomas H. Groome. *Catholic Spiritual Practices: A Treasury of Old and New*. Brewster, MA: Paraclete Press (2012).
- Finn, Virginia Sullivan. *Pilgrims in This World: A Lay Spirituality*. New York, NY: Paulist Press, 1990.
- Leckey, Dolores R. *Practical Spirituality for Lay People*. Kansas City, MO: Sheed and Ward, 1987.
- Maloney, George. *The Mystery of Christ within You*. New York: Alba House, 1998.
- McDermott, Thomas. *Filled with the Fullness of God: An Introduction to Catholic Spirituality*. London: Bloomsbury (2013).
- Nouwen, Henri. *Reaching Out: The Three Movements of the Spiritual Life*. Garden City, NY: Doubleday, 1975.
- Rolheiser, Ronald. *The Holy Longing: The Search for a Christian Spirituality*. New York: Image (2014).
- Sheldrake, Philip, S.J. *Images of Holiness: Explorations in Contemporary Spirituality*. Notre Dame, IN: Ave Maria Press, 1988.
- Traynor, Scott. *The Parish as a School of Prayer: Foundations for the New Evangelization*. Omaha, NE: The Institute for Priestly Formation, 2013.
- Wilkie, Au and Noreen Cannon. *Urgings of the Heart: A Spirituality of Integration*. Mahwah, NJ: Paulist Press, 1998.
- Wright, Wendy M. *The Essential Spirituality Handbook*. Liguori, MO: Liguori Publications, 2009.

Skills Workshop Syllabus

Skills Workshop Title: Liturgical Skills

Length: One Day / Five Hours

Level: College

Prerequisites: Years I or II Participant

Description:

This workshop gives the participants an opportunity to learn the rudimentary principles of liturgical preparation. A variety of the Church's documents will be used to provide participants with a basic foundation of these principles. Participants will then demonstrate what they have learned by preparing a liturgy. The participants will also be asked to evaluate their liturgical plan using tools and suggestions provided.

Textbooks:

Aldi-Wanner, Kim. *Preparing the Assembly to Celebrate*. Collegeville, MN: The Liturgical Press, 1997

Gasslein, Bernadette. *Preparing and Evaluating Liturgy*. Collegeville, MN: The Liturgical Press, 1997

Reid, Heather. *Preparing Music for Celebration*. Ottawa, Ontario, Canada: St. Paul University, United States: Collegeville, MN: The Liturgical Press, 1996

United States Catholic Conference of Bishops. *Sing to the Lord: Music in Divine Worship*. Pastoral Liturgy Series #4 Washington, D.C.: USCCB, 2008

Core Competencies (National Certification Standards for Lay Ecclesial Ministers, 2011):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

Former Standards:

Give witness to an integrated spirituality formed by Scripture, theological reflection, prayer and communal worship. (GDC, #240)

Know and integrate into ministerial practice a theology of liturgy/worship by:

Explaining basic liturgical principles, the liturgical year, liturgical ministries, the devotional and sacramental life of the church, and components of liturgical celebrations.

Utilizing pastoral and liturgical skills to design and, when appropriate, lead community prayer.

Goals:

- To increase the participants' awareness of the need for liturgical formation.
- To familiarize the participants with the role of the assembly in liturgy.
- To provide a foundation for the development of skills in preparing liturgy
- To introduce the participants to basic principles of liturgical preparation.
- To foster an increased appreciation for liturgy done well.
- To provide criteria for the selection of music for liturgy.
- To present criteria for the evaluation of liturgy.

Objectives:

The participants will be able to:

- identify credible liturgical books and resources
- articulate key principles of liturgical preparation
- identify areas of liturgical formation needs in their locations
- select appropriate music for liturgy
- plan, execute and evaluate a liturgy

Workshop Content and Organization:

- I. The History, Ministry and Role of the Assembly
- II. Formation of the Assembly
- III. Overview of the Nature of Liturgy
- IV. Full, Active, Conscious Participation
- V. Basic Principles of Liturgical Preparation

- VI. The Importance of Music to Liturgy
- VII. Criteria for Choosing Music for Liturgy
- VIII. Practical Applications for Liturgical Planning
- IX. Plan a Liturgical Celebration
- X. The Evaluation of Liturgy

Evaluation:

- Active participation in the workshop
- Presentation of a planned liturgy
- Participant responses to Self-Evaluation Form

Liturgical Skills Workshop Bibliography

Annual Publications:

At Home with the Word. Annual Publication from Archdiocese of Chicago: Liturgy Training Publications. www.ltp.org

Lector Workbook. Annual publication in Spanish and English from Archdiocese of Chicago: Liturgy Training Publications. www.ltp.org

Living the Word Not Only on Sunday. Annual Publication from World Library Publications. www.wlp.jspaluch.com

Sourcebook for Sundays and Seasons. Archdiocese of Chicago: Liturgy Training Publications. www.ltp.org

Zimmerman, Joyce Ann, et al. *Living Liturgy: Spirituality, Celebration and Catechesis for Sundays and Solemnities* (Year A., B or C) Collegeville: The Liturgical Press Annual Publication. www.litpress.org

Books:

Fleming, Austin. *Preparing for Liturgy: A Theology and Spirituality*. Chicago, IL: Liturgy Training Publications, 1989.

Huck, Gabe. *Liturgy with Style and Grace*. Chicago, IL: Liturgy Training Publications, 1984.

Mick, Lawrence. *Worshipping Well: A Mass Guide for Planners and Participants*. Collegeville, MN: The Liturgical Press, 1997.

Searle, Mark. *Liturgy Made Simple*. Collegeville, MN: The Liturgical Press, 1981

Thiron, Rita. *Preparing Parish Liturgies*. Collegeville, MN: The Liturgical Press, 2004.

United States Catholic Conference of Bishops. *Book of Blessings: Study Edition*. Collegeville, MN: The Liturgical Press, 1990.

United States Catholic Conference of Bishops. *Sing to the Lord: Music in Divine Worship*. Washington, D.C.: USCCB, 2008.

Magazines:

Liturgical Ministry <https://litpress.org/>

Pastoral Liturgy www.ltp.org

Today's Liturgy www.ocp.org

Websites:

Creighton University Online Ministries, daily reflections, online retreats, stations of the cross.
Free downloads at <https://onlineministries.creighton.edu/CollaborativeMinistry/online.html>

Father Paul Turner's website and articles on liturgy and prayer: <http://www.paulturner.org>.

Liturgy of the Hours: <http://divineoffice.org>.

Liturgy of the Hours: <http://www.ebreviary.com>, <https://www.ibreviary.org/en/>

Notre Dame University website with documents, practical spirituality ideas:
<https://mcgrath.nd.edu/about/centers-initiatives-and-programs/notre-dame-center-for-liturgy/>

St. Louis University Liturgy Resources includes daily and Sunday readings with reflections:
<https://liturgy.slu.edu/>

United States Catholic Conference of Bishops Daily Readings, documents on worship in the United States: www.usccb.org.

Skills Workshop Competencies

Skills Workshop Title: Communication Skills for Ministry

Length: One Day / Five Hours

Level: College

Prerequisites: Year I or II Participant

Description:

The Communication Workshop will introduce participants to the concepts and skills needed for one-on-one communication, public speaking, and conflict resolution in ministerial settings. The participants are provided with the opportunity to demonstrate those skills with peers and receive feedback.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.6 Manifest “*psychological health*, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers” (*Co-Workers*, p. 36).
- 1.7 Understand the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, supervision of others, and decision making.
- 4.5 Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.
- 4.6 Exercise effective supervision of employees (part-time or full-time) and volunteers.
- 4.7 Continually seek opportunities to improve skills.

Communication Skills Workshop Bibliography

Esposito, Janet E. *In the Spotlight: Overcome Your Fear of Public Speaking and Performing*. Strong Books, 2000.

Lawyer, John W. and Katz, Neil H. *Communication Skills For Ministry, second edition*. Dubuque, IA: Kendall/Hunt, IA: 1985

Goleman, Daniel. *Emotional Intelligence*. Bantam Books, NY, 1995.

Goleman, Daniel. *Working with Emotional Intelligence*. Bantam Books, NY, 1998.

Savage, John M. *Listening and Caring Skills in Ministry: A Guide for Groups and Leaders*. Nashville, TN: Abington Press, 1996.

Websites:

Rensselaer Polytechnic Institute (RPI). 2009. *Center for Communication Practices*.
<http://www.ccp.rpi.edu/?s=presentations&searchbutton=Go%21> (resource on giving presentations).

Vocational Information Center (Communication Skills). 1999, *Communication Skills*.
<http://www.khake.com/page66.html>. (resource on public speaking and communication).

Skills Workshop Competencies

Skills Workshop Title:	Servant Leadership
Length:	One Day / Five Hours
Level:	College
Prerequisites:	Year I or II Participant

Description:

The Servant Leadership Workshop gives participants an opportunity to understand the meaning of collaborative leadership and to discover their own leadership styles, as a way of developing the ability to work with a variety of other ministers effectively, as well as to manage situations involving conflict. Participants will utilize the Myers-Briggs personality inventory and relate its findings to their ministry with others.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister, using historical, doctrinal, and ecclesial sources, shall:

- 1.1 Appreciate and affirm the dignity of the human person and the positive values of diverse cultures, races, and socioeconomic groups within their respective self-understandings.
- 1.2 Identify personal gifts and limitations through self-reflection, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionship.
- 1.5 Maintain a healthy lifestyle and a responsible balance among the legitimate claims of family, community, personal relationships, and ministry.
- 2.7 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community.
- 2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity, and acknowledge the gifts afforded the human community from the various world religions.
- 2.9 Model the spirit of Jesus in one’s life and identify with and promote the universal Church and its global mission so that all prayer and ministerial activity flow from that mission.

2.10 Develop a spirituality sensitive to diverse cultural expressions based on conversion, communion, mission, and solidarity.

Former Standards:

Understanding a theology of pastoral ministry that supports collaboration among bishops, presbyters, deacons, lay ecclesial ministers, and all the people of God.

Servant Leadership Skills Workshop

Bibliography

Champlin, Joseph. *The Visionary Leader*. New York: Crossroad, 1993.

Ebener, Dan R. *Servant Leadership Models for your Parish*. New York/Mahwah, NJ: Paulist Press, 2010.

Hiesberger, Jean Marie. *Fostering Leadership Skills in Ministry: A Parish Handbook*. Liguori, MO: Liguori Publications, 2003.

Mc Cormack, Richard A. "Authority and Leadership: the Moral Challenge." *America*, July 20, 1996.

Sofield, Loughlin and Carol Juliano. *Collaborative Ministry: Skills and Guidelines*. Notre Dame, IN: Ave Maria Press, 1987.

Sofield, Loughlin and Carol Juliano. *Collaboration: Uniting our Gifts Ministry*. Guidelines. Notre Dame, IN: Ave Maria Press, 2000.

Sofield, Loughlan and Donald Kuhn. *The Collaborative Leader*. Notre Dame, IN: Ave Maria Press, 1995.

Websites:

Emerging Models of Parish Leadership. 2009. <https://cdn.ymaws.com/www.nalm.org/resource/resmgr/documents/emergingmodels/projectreports/emerging-models-and-best-pra.pdf>

National Association for Lay Ministry. 2012. <http://www.nalm.org>.

Skills Workshop Competencies

Skills Workshop Title: Human Development

Length: Half Day / 3 Hours

Level: College

Prerequisites: Year III Participant

Description:

The Human Development workshop enables the participant to gain an understanding of the dynamics of spiritual, moral, and human growth in one's family and in one's own life, as well as in the lives and family circumstances of those being ministered to in the parish or school setting.

Core Competencies (National Certification Standards For Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.6 Manifest "*psychological health*, marked by integrity, appropriate interpersonal boundaries, and the ability to honor and safeguard the trust that people place in them as Church ministers" (*Co-Workers*, p. 36).
- 1.7 Understand the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power regarding, for example, sexuality, confidentiality, supervision of others, and decision making.
- 3.10 *Social Sciences and humanities*. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities.

Former Standards:

Implement the principles and processes of pastoral care by:

Recognizing the signs of need for professional help in an individual and offering resources for assistance.

Knowing the signs of physical, sexual and psychological abuse and adhering to civil and ecclesial procedures for reporting abuse.

Nurturing communities of wellness and responding to persons-at-risk in collaboration with other pastoral ministers through programs of prevention and pastoral care.

Developing ways to respond to community crises in collaboration with other pastoral ministers and community resources.

Integrate a family perspective and greater understanding of the diversity of family structures in ministry.

Human Development Skills Workshop Bibliography

Becvar, Raphael J. and Dorothy Stroh. *Systems Theory & Family Therapy*. Benham: University Press of America, 1982.

Crain, William. *Theories of Development: Concepts and Practices*. 5th ed. New Saddle River, NJ: Prentice Hall, 2005.

Erickson, Erik H. *Childhood & Society*. New York. W.W. Norton & Co. Inc., 1950.

Feldmeier, Peter. *The Developing Christian: Spiritual Growth through the Life Cycle*. New York: Paulist Press, 2007.

Finley, Mitch. "Seeing Family Life as Holy, Warts and All". *Catholic Update*. Cincinnati, OH: St. Anthony Messenger Press, 1992.

Fowler, James W. *Stages of Faith*. San Francisco: Harper & Row, 1981.

Kegan, Robert. *The Evolving Self*. Cambridge, MA: Harvard University Press, 1982.

Loder, James E. *The Logic of the Spirit: Human Development in Theological Perspective*. San Francisco: Jossey-Bass, 1998.

Moran, Gabriel, and Maria Harris. "Development" In *Reshaping Religious Education: Conversations on Contemporary Practice*. Louisville, KY: Westminster John Knox, 1998.

Paludi, Michelle A. *Human Development in Multicultural Contexts*. New Saddle River, NJ: Prentice Hall, 2001.

"Seven Stages of Family Growth." *Catholic Update*. Cincinnati, OH: St. Anthony Messenger Press 1983.

Sweeney, Richard J. "How God Invites Us to Grow: Stages of Faith Development." *Catholic Update*. Cincinnati, OH: St. Anthony Messenger Press 1997.

Whitehead, Evelyn Eaton & James D. *Christian Life Patterns*. Garden City: Doubleday & Co., Inc. 1982.

Skills Workshop Competencies

Skills Workshop Title: Intercultural Competence

Sub Title: Appreciation and Celebration of Cultural Diversity

Length: One Day / Five Hours

Level: College

Prerequisite: Years I & II

Handouts:

United States Catholic Conference, Secretariat of Cultural Diversity in the Church *Embracing the Multicultural Face of God*. Washington, DC: United States Catholic Conference, 2009.

Williams, Clarence. "Beyond Multiculturalism: Engaging Pluricultural Ministry." *Church Magazine*. New York, NY: National Pastoral Life Center, Summer 2008.

Description:

The Multiculturalism Workshop will engage the participants in an appreciation of their own culture as a basis for understanding other cultures. A sensitivity and openness to those of all cultures and circumstances is a major goal of this workshop. Several learning approaches will offer reasons for celebrating and promoting our Catholic tradition.

Core Competencies (National Certification Standards For Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.1 Appreciate and affirm the dignity of the human person and the positive values of diverse cultures, races, and socioeconomic groups within their respective self-understandings.
- 3.11 *Cultural and language studies*. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills.
- 4.2 Foster a pastoral ministry that empowers people to inculturate the Gospel in their own culture and to foster unity in diversity in the Catholic Church by utilizing human, spiritual, theological, and pastoral approaches proper to each culture.

Former Standards:

Foster multicultural faith experiences.

Collaborate with the community leaders of the various cultural groups present in the parish or diocese to develop culturally appropriate responses to particular pastoral needs.

Intercultural Competence Skills Workshop

Bibliography

- Braxton, Most Rev. Edward K. "There Are No Minority Americans," *America*, June 3-10, 2000.
- Cenkner, William. *The Multicultural Church: A New Landscape in U.S. Theologies*. Mahwah, NJ: Paulist Press, 1996.
- Deck, Allen F., Yolanda Torango, and Timothy Matovina. *Perspectivas: Hispanic Ministry*. Kansas City: Sheed and Ward, 1995.
- Elizondo, Virgilio. *Guadalupe, Mother of the New Creation*. Maryknoll, NY: Orbis Books, 1997.
- Elizondo, Virgilio, Jamie T. Phelps, O.P. and Peter C. Phan. "Many Faces in God's House." *Catholic Update*. Cincinnati, OH: St. Anthony's Messenger Press, 2000.
- Hall, Susan, SNDdeN, and Carleen Reck, SSND. *Who Are My Sisters and Brothers?* Washington, DC: USCCB, 1996.
- "How (and How Not) to Address Racism in the Church: A Pastoral Letter from the U.S. Bishops Won't Solve Racism. Becoming an Intercultural Church Might." *U.S. Catholic*, vol. 82, no. 5, 2017 pp. 18-22.
- McGinnis, Kathleen. *Celebrating Racial Diversity*. St. Louis, MO: Institute for Peace and Justice, 1994.
- Peña, Rosa Monique, O.P. *Breaking Barriers of Prejudice*, an NCCL Update. Washington, DC: National Conference of Catechetical Leadership, 1993.
- Shorter, Aylward. *Toward a Theology of Inculturation*. Maryknoll, NY: Orbis Books, 1997.
- United States Catholic Conference. *Building Intercultural Competence for Ministers*. Washington, D.C.: United States Catholic Conference, 2012.
- United States Catholic Conference, *Who Are My Sisters and Brothers?: Reflections for Understanding and Welcoming Immigrants and Refugees*. Washington, DC: United States Catholic Conference, 1996.

United States Conference of Catholic Bishops, Committee on Migration, *Welcoming the Stranger Among Us: Unity in Diversity*, Washington, DC: United States Catholic Conference, 2000.

United States Conference of Catholic Bishops. *Open Wide Your Hearts: An Enduring Call to Love—A Pastoral Letter against Racism*. United States Conference of Catholic Bishops, Washington, DC: 2018.

Website:

United States Conference of Catholic Bishops. Secretariat of Cultural Diversity in the Church. <http://www.usccb.org/issues-and-action/cultural-diversity/>.

Skills Workshops Competencies

Skills Workshop Title: Canon Law and Legal Issues

Length: One Day / Five Hours

Level: College

Prerequisites: Year I or II Participant

Description:

The Canon Law and Legal Issues Workshop presents an overview of the purpose, function and history of Canon Law, as well as the main points of the Code of Canon Law (1983). Special emphasis is given to the applications of both canon and civil laws to workers in the Diocese of St. Augustine. Discussion will include the content of the diocesan *Policy and Procedural Guidelines for the Protection of Children and Vulnerable Adults* as well as the brochure, *Sexual Misconduct: Preventing, Responding, Reporting*, produced by the Diocese of St. Augustine.

Text:

Canon Law Society of America. *Code of Canon Law*: Latin-English translation
Washington, D.C. 2012.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall also:

- 1.4 Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal persons and relationships.
- 3.8 *Canon Law*. Know and integrate into ministerial practice a foundational understanding of canon law.
- 4.5 Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.

Former Standards:

Conduct self in a manner consistent with a professional code of ethics and the provisions of civil and church law.

Canon Law/ Legal Issues Skills Workshop

Bibliography

Beal, John P., Coriden, James A. and Green, Thomas J., eds. *New Commentary on the Code of Canon Law*, Mahwah, NJ: Paulist Press, 2000.

Beal, John P., Coriden, James A. and Green, Thomas J., eds. *New Commentary on the Code of Canon Law - Study Edition*, Mahwah, NJ: Paulist Press, 2002.

Coiriden, James. *An Introduction to Canon Law, Revised Edition*. Mahwah, NJ: Paulist Press, 2004.

Code of Canon Law: Latin - English Edition, translation prepared by the Canon Law Society of America (CLSA). Washington, DC: 1997.

Diocese of St. Augustine. *Policy and Procedural Guidelines Relating to Protection of Children and Vulnerable Adults*.

<https://protect.dosafl.com/wp-content/uploads/sites/27/2019/08/05-Policy-and-Procedural-Guidelines-Relating-to-Protection-of-Children-and-Vulnerable-Adults-1.pdf>

Diocese of St. Augustine. *Sexual Misconduct: Preventing, Responding, Reporting* (brochure).

McKenna, Kevin E., *A Concise Guide to Canon Law: A Practical Handbook For Pastoral Ministers*. Notre Dame, IN: Ave Maria Press, Inc., 2000.

Pfnausch, Edward G., ed. *Code, Community, Ministry: Selected Studies for the Parish Minister Introducing the Code of Canon Law. Second Revised Edition*. Washington, D.C.: The Canon Law Society of America, 1992.

Rinere, Elissa, ed., *New Law and Life: 60 Practical Questions and Answers on the New Code of Canon Law*. Washington, D.C.: The Canon Law Society of America, 1985.

Shaughnessy, Mary Angela S.C.N., J.D. *Ministry and the Law: What You Need To Know*, Mahwah, NJ: Paulist Press, 1998.

Vere, Pete, Michael Trueman, and Patrick Madrid. *Surprised By Canon Law: 150 Questions Laypeople Ask About Canon Law*. Ann Arbor MI: Servant Publications, 2005.

Vere, Pete, and Michael Trueman. *Surprised By Canon Law: More Questions Catholics Ask about Canon Law*. Servant Publications, 2007.

Website:

Code of Canon Law Nov. 4, 2003. Vatican Website. http://www.vatican.va/archive/ENG1104/_INDEX.HTM.

Skills Workshops Competencies

Skills Workshop Title: Practical Skills for Parish Ministry
Length: Several sessions at the end of class meetings / Five Hours
Level: College
Prerequisites: Year III Participant

Description:

A series of one-hour sessions covering practical topics related to working in a parish. Topics may vary depending on input from pastors and participants. Resources will include appropriate diocesan policy statements.

Suggested topics:

- Parish Communication
- Insurance and Risk Management
- Decorum
- Legal Issues in Catechesis
- Parish Record Keeping
- Maintaining Work/Life Balance

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall:

- 1.5 Maintain a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.
- 4.4 Employ the use of modern means of communication technology to proclaim the Gospel.
- 4.5 Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.
- 4.6 Exercise effective supervision of employees (part-time or full- time) and volunteers.
- 4.7 Continually seek opportunities to improve skills.

Practical Skills for Parish Ministry Skills Workshop

Bibliography

- DeLong, Stacy. *The Value of Volunteers: A Practical Guide for Leaders in Youth Ministry and Others who Work with Volunteers*. U.S.A.: KAN Distributing, 2011.
- Francis. Apostolic Exhortation *Evangelii Gaudium (The Joy of the Gospel)*. Washington, DC: United States Conference of Catholic Bishops, 2013.
- Francis. Post-Synodal Apostolic Exhortation *Amoris Laetitia (The Joy of Love)*. Washington, DC: United Conference of Catholic Bishops, 2016.
- Ganim, Carole, ed. *Shaping Catholic Parishes: Pastoral Leaders in the 21st Century*. Chicago; Loyola Press, 2008
- Hiesberger, Jean Marie. *Fostering Leadership Skills in Ministry: A Parish Handbook*. Liguori, MO: Liguori Publications, 2003.
- Holmes, Paul A. *A Pastor's Toolbox: Management Skills for Parish Leadership*. Collegeville, MN: Liturgical Press, 2014.
- Huebsch, Bill. *The Art of Accompaniment: Four Essential Conversations on Becoming the Kind of Parish the Church Needs Today*. New London, CT: Twenty-Third Publications, 2017.
- Peri, Paul F. *Catholic Parish Administration: A Handbook*. New York: Paulist Press, 2012.
- Wilkes, Paul, and Marty Minchin. *Best Practices from America's Best Churches*. New York: Paulist Press, 2003.

Skills Workshop Competencies

Skills Workshop Title: Academic Skills for Studying Scripture

Length: Half Day/3 Hours

Level: College

Prerequisites: Orientation Day 1

Description:

The *Introduction to Academic Skills for Studying Scripture* workshop is designed for those beginning the Ministry Formation Program. It assumes that no previous academic study has occurred. The workshop will focus on the background of Scripture, interpretation tools that exist, Church documents in regards to Scripture, and tools for the study of Scripture including footnotes, commentaries, concordances and cross references.

Core Competency:

A lay ecclesial minister shall:

2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and in the world in light of the Scriptures.

Former Standards:

Explain how the Scriptures were divinely inspired and were shaped by ideas, laws, concepts, and texts of the people of God within their cultural context.

Identify, through contemporary critical exegesis and hermeneutics, major themes and concepts in Scripture. (standard rewritten for clarity)

Academic Skills for Studying Scripture Outline of Concepts:

Development of written Scripture from Oral Tradition

Physical aspects of the written Scriptures

History of the development of the Canon of Scripture

Catholic approach to Scripture:

Literary form

Culture and beliefs of the time

Process of Revelation

History of Catholic Biblical Interpretation:

2 Tim 3:15-16

First 1500 years...Augustine, Early Church Fathers

Council of Trent

Providentissimus Deus

Divino Afflante Spiritu

Dei Verbum: General outline

Tools for Study:

Footnotes, Commentaries, Concordances, Cross references

Interpretation Tools:

Textual criticism, Source criticism, Literary criticism, Historical criticism, Redaction criticism

Academic Skills for Studying Scripture Workshop

Bibliography

- Bergant, Dianne and Robert J. Karris, Eds, *Collegeville Bible Commentary* . Collegeville, MN: Liturgical Press, 2004
- Binz, Stephen J. *Introduction to the Bible: A Catholic Guide to Studying Scripture*. Collegeville, MN: The Liturgical Press, 2007.
- Braybrooke, Marcus and James Harper, Eds, *The Collegeville Atlas of the Bible*. Collegeville, MN: Liturgical Press, 1998.
- Brown, Raymond E. *Introduction to the New Testament*. New York: Doubleday, 1997.
- Brown, Raymond, et al, Eds. *New Jerome Biblical Commentary* . Inglewood Cliffs, NJ: Prentice Hall, 1990.
- Flannery, Austin, OP, Ed. Vatican Council II. *The Conciliar and Postconciliar Documents*. Edited by, Liturgical Press, 2014.
- Kohlenberger, John R. III, Ed. *The Concise Concordance to the NRSV* . New York: Oxford University Press, 1993.
- Miller, John W. *How the Bible Came to Be: Exploring the Narrative and Message*. New York: Paulist Press, 2004
- Montague, George T. *Understanding the Bible: A Basic Introduction to Biblical Interpretation*. Revised and Expanded Edition. New York: Paulist Press, 2007.
- Nutting-Ralph, Margaret. *Scripture: Nourished by the Word* . Chicago: Loyola Press, 2002.
- Oxford Press. *The Catholic Comparative New Testament*. New York, New York: Oxford Press, 1991
- Paprocki, Joseph. *God's Library: Introducing Catholics to the Bible*. Chicago, IL: Loyola Press, 1999.
- Senior, Donald, et al, Ed. *The Catholic Study Bible. 3rd Edition*. New York, New York: Oxford Press, 2017.
- Witherup, Ronald D. *The Bible Companion: A Handbook for Beginners*. New York, New York: Crossroad Publishing, 1998.

Skills Workshop Competencies

Skills Workshop Title:	Orientation
Length:	One or Two Days
Level:	College
Prerequisites:	Acceptance in the Ministry Formation Program

Description:

Orientation is designed to introduce the participants to the latest church teaching on the laity's call to holiness and ministry. The details and expectations of the Ministry Formation Program of the Diocese of St. Augustine are presented. In addition, an introduction to Catholic Scripture Study is offered to prepare for more advanced study in the first two courses of the program, Old Testament and New Testament. The Catholic Faith Inventory, published by Paulist Press is administered and used as a tool for discussion of the participants with their Emmaus companions.

Texts:

United States Conference of Catholic Bishops. *Called and Gifted in the Third Millennium*. Washington, DC: United States Conference of Catholic Bishops, 1995.

United States Conference of Catholic Bishops. *Co-workers in the Vineyard of the Lord*. Washington, DC: United States Conference of Catholic Bishops, 2005.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.6 Demonstrate an ability to discern the "signs of the times" and address current realities in the Church and the world in light of the Gospel.

A lay ecclesial minister shall:

- 1.1 Reflect commitment to the Gospel through regular prayer, ongoing study and theological reflection, action on behalf of justice, and fulfillment of ministerial responsibilities.
- 2.3 Accept and articulate one's ministerial vocation as coming from God and confirmed by the ecclesial community.

A lay ecclesial minister, using biblical sources shall:

3.1 Know and integrate into ministerial practice a theology of revelation as embodied in Scripture, tradition and creation by:

3.1.4 Identifying the contents of major biblical texts and concepts and their relationships to one another and human experience.

Orientation Session

Bibliography

Lay Ecclesial Ministry:

Fox, Zeni and Regina Bechtle, S.S. eds. *Called and Chosen: Toward a Spirituality for Lay Leaders*. New York, NY: Roman and Littlefield Publishers, Inc., 2005.

Ganim, Carole, ed. *Shaping Catholic Parishes: Pastoral Leaders in the 21st Century*. Chicago IL: Loyola Press, 2008.

United States Catholic Conference of Bishops. *Lay Ecclesial Ministry: The State of the Questions*. Washington, DC: United States Catholic Conference of Bishops, 1999.

United States Catholic Conference of Bishops. *National Directory for Catechesis*, Washington, DC; United States Catholic Conference of Bishops, 2005.

Websites:

United States Catholic Conference of Catholic Bishops. Lay Ecclesial Ministry. Secretariat of Laity, Marriage, Family Life & Youth. <http://www.usccb.org/about/laity-marriage-family-life-and-youth/lay-ecclesial-ministry/index.cfm>.

Pope John Paul II. *Apostolicam Actuositatem (Decree on the Apostolate of the Laity)*. Vatican Web Site. 18 November 1965. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html.

Pope John Paul II. *Christifideles Laici*. 30 December 1988. Vatican Web Site. http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici_en.html

Scripture:

Bergant, Diane, C.S.A. *The Collegeville Biblical Commentary*. Collegeville, MN: Liturgical Press, various dates and volumes.

Brown, Raymond Brown, Joseph Fitzmyer, and Roland Murphy. *The New Jerome Biblical Commentary*. Englewood Cliffs, NJ: Prentice-Hall: 1990.

Christian Prayer: The Liturgy of the Hours. Totowa, NJ: Catholic Book Publishing Company, 1999.

Gaillardetz, Richard R. *By What Authority: A Primer on Scripture, the Magisterium and the Sense of the Faithful*. Collegeville, MN: Liturgical Press, 2003.

Leo XIII. Encyclical Letter, *Providentissimus Deus*. Rome, 18, November 1893.

New American Bible. Washington, DC: Confraternity of Christian Doctrine, 1996.

Pius XII. Encyclical Letter, *Divino Afflante Spiritu*. Rome, 30, September 1943.

Pontifical Biblical Commission. *The Interpretation of the Bible in the Church*. Washington, DC: United States Conference of Catholic Bishops, 1994.

Ralph, Margaret Nutting, *And God Said What? An Introduction to Biblical Literary Forms*. Mahwah, NJ: Paulist Press, 2003.

Witherup, Ronald D. S.S., *Rediscovering Vatican II: Scripture, Dei Verbum*, Mahwah, NJ: Paulist Press, 2006.

Spiritual Formation Competencies

Title:	Emmaus Companion / Participant
Length:	September through May each year nine monthly meetings / one hour each
Level:	N/A
Prerequisites:	Participant in Ministry Formation Program

Description:

The Emmaus Companion component of the Ministry Formation Program provides the participants with ongoing support, reflection and feedback on their spiritual journey through the Ministry Formation Program. It is not meant to be personal problem solving or counseling. Rather, it is a way of facilitating the continued growth and discernment of the participants in their ongoing spiritual journey. Specifically, the Emmaus Companion component provides a safe environment in which the participants can recognize how course material can be integrated into their life experience and personal spirituality.

Core Competencies (National Certification Standards for Lay Ecclesial Ministers):

A lay ecclesial minister shall:

- 1.1 Discern and respond to the call of the Holy Spirit to live as a disciple of Jesus Christ.

RECOMMENDED WEBSITES

GENERAL:

Diocese of Saint Augustine	www.dosafl.com
Ministry Formation Program	https://www.dosaformation.com/
Protecting God's Children Registration	www.virtusonline.org
Florida Catholic Conference	www.flaccb.org/
United States Conference of Catholic Bishops	www.usccb.org
The Vatican - Official Web Site	www.vatican.va

CATHOLIC REFERENCE:

Catholic Encyclopedia	www.newadvent.org
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CATHOLIC MEDIA:

America Magazine	www.americamagazine.org
Franciscan Media	www.franciscanmedia.org/
Our Sunday Visitor	www.osv.com
Catholic News Service	www.catholicnews.com

LITURGY AND PRAYER:

Paul Turner	www.paulturner.org
Creighton University	www.onlineministries.creighton.edu/ CollaborativeMinistry/online.html
Sacred Space	www.sacredspace.ie/
St. Louis University Liturgy page	https://liturgy.slu.edu/
University of Dayton Marian Library	https://udayton.edu/marianlibrary/
University of Notre Dame Liturgy page	https://mcgrath.nd.edu/about/centers-initiatives-and- programs/notre-dame-center-for-liturgy/
Divine Office	www.divineoffice.org
eBreviary Liturgy of the Hours	www.ebreviary.com

ORGANIZATIONS:

Federation of Diocesan Liturgical Commissions	www.fdlc.org
Institute for Peace and Justice	www.ipj-ppj.org
National Association for Lay Ministry	www.nalm.org
National Conference for Catechetical Leadership	www.nccl.org
National Catholic Educators Association	www.ncea.org
National Association of Catholic Family Ministers	www.nacflm.org
National Catholic Partnership on Disability	www.ncpd.org
National Federation for Catholic Youth Ministry	www.nfcym.org