



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
1.1	<p>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.</p>	<p>1.1.1 Articulate the meaning of the Dignity of the Human Person as the foundation of the Catholic Church’s social teaching.</p> <p>1.1.2 Articulate one’s own beliefs and challenges regarding the value of the human person within all of humanity’s diversity, e.g., culture, race, gender, age, and human impairments or diminishments</p> <p>1.1.3 Articulate one’s own need for human dignity.</p>	<p>1.1.1.1 Demonstrate belief in the Dignity of the Human Person through one’s approach to and interaction with another person.</p> <p>1.1.2.1 Demonstrate awareness of one’s beliefs and challenges when serving within a diverse population, especially the aging.</p> <p>1.1.3.1 Articulate experiences in which one’s own dignity is honored and when it is not honored.</p>	<p><u>Specific Content and Methodology TBD.</u></p> <p>The program content should begin with a thorough understanding of what is meant by the Dignity of the Human Person, both in Catholic Social Teaching and within the law.</p> <p>Second, the content should include what it means to journey with, be a caretaker for, provide pastoral support in an environment where the Dignity of the Human Person is paramount.</p> <p>Next, critically, the content should include the loss of identity when one is ill, however the illness is manifested. All of the losses which occur leading up to and including the illness attack one’s identity. This is the number one and most fundamental loss, regardless of age. All of the losses in life are predicated to the loss of identity.</p> <p>Then, the cultural (including race and socioeconomic) implications of frailty and aging. (Many of the oldest in the nation today are first generation with, understandably, strong cultural need.)</p> <p>Cultural biases and prejudices occur beyond being an older adult. They occur toward individuals with disabilities. Generally speaking, anyone considered “different” is a potential recipient of prejudice.</p> <p>Last, provide an overview of the foundations, spiritual and emotional, of pastoral ministry.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
1.2	Identify personal gifts and limitations through self-reflection, collaboration with others, peer feedback, supervisory assessment processes, and/or spiritual companionship.	<p>1.2.1 Articulate a self-knowledge of gifts, limitations, and prejudices.</p> <p>1.2.2 Articulate, specifically, the sources of self-knowledge, e.g., family, friends, peers, Church affiliations and ministries, those who challenge you, and formal assessments.</p> <p>1.2.3 Demonstrate a desire for God's further revelations of His gifts to you, especially where they serve His ministry to the vulnerable.</p>	<p>1.2.1.1 Identify one's own gifts needed for pastoral ministry and the limitations and prejudices which inhibit the fullness of this ministry.</p> <p>1.2.2.1 Identify the sources of sustaining self-knowledge, and articulate how one continues to engage them, especially as they enable pastoral ministry.</p> <p>1.2.3.1 Articulate the ways in which one seeks discernment of God's mystery in you.</p>	<p><u>Specific Content and Methodology TBD.</u></p> <p>Identification of one's personal gifts and limitations are frequently best identified through what others have observed about us – the good and the not-so-good. Our humanity, especially among women, tends to be unduly harsh in identifying our attributes. Content would do well to begin from "list what others have said about you – friends, family," and so forth. (Using "would say" tends to bring out the very negative!) In the "have said" category, nothing wrong with negative comments, as we learn from those too, especially where there is a pattern, and not things said out of sheer orneriness.</p> <p>Because much of this ministry will occur with older adults, it will be important to explore, in particular, attitudes surrounding aging and frailty, identifying one's own insecurities in ministering to this group. Explore, too, the pastoral caregivers' fears surrounding their own aging and loss of function.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
1.3	Engage in programs or practices of continuing ministerial formation and lifelong personal growth.	<p>1.3.1 Demonstrate one’s commitment to exploring programs and practices which foster continuing ministerial development and personal growth.</p> <p>1.3.2 Articulate your desires for ministerial development and their specific dependencies, e.g., training, companioning, supervisory feedback and others.</p>	<p>1.3.1.1 Identify areas of personal ministry practice in need of development.</p> <p>1.3.1.2 Identify available programs which encourage and enable effective ministerial formation, practices and continuing personal growth.</p> <p>1.3.1.3 Explore organizations and other resources which provide programs for ministerial development and personal pastoral growth.</p> <p>1.3.2.1 Demonstrate the ways in which one continues self-reflection in order to explore and recognize one’s gifts, limitations and prejudices for continuing formation.</p>	<p><u>Specific Content and Methodology TBD.</u></p> <p>Specifying content here is difficult, because content that advances the practice is important, and equally important should be “re-fresh” courses for the basics.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
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.	1.4.1 Articulate a Catholic understanding of sin as it subverts a healthy relationship with God. 1.4.2 Articulate an understanding of evil and its personal and societal consequences. 1.4.3 Articulate an understanding of human brokenness of self and others. 1.4.4 Articulate the healing attributes of forgiveness and reconciliation.	1.4.1.1 Demonstrate the effects of sin specific to relationships with God and others. 1.4.2.1 Demonstrate the effects of evil, as a single act and as an ongoing condition. 1.4.3.1 Articulate experiences of brokenness in oneself or others and the impact. 1.4.4.1 Articulate instances of healing in oneself or others and the impact where forgiveness or reconciliation have occurred.	<p><u>Specific Content and Methodology TBD</u></p> <p>Content should explore sin at length. The “Job mentality” can be prevalent among the sick and impaired. Distinction between sin and evil should be explored: Moral evil and Ontic (Natural) evil. In the current climate and with particular awareness of the aging, abuse, in its many forms, would be included.</p> <p>These should also be compared and contrasted in environments where sickness or decline is present.</p> <p>And what forgiveness and reconciliation look like and the impact.</p> <p>(Catechism of the Catholic Church is a basic resource.)</p>
1.5	Maintain a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships, and ministry.	1.5.1 Articulate the elements of a healthy lifestyle which demonstrates balance and attentiveness to the entirety of one’s life.	1.5.1.1 Identify the elements of one’s own lifestyle, including its balances and imbalances. 1.5.1.2 Articulate how and when ministry can impact one’s life, both positively and negatively.	<p><u>Specific Content and Methodology TBD</u></p> <p>Employ one of the many tools available for lifestyle balance, which should include one’s professional life. “Community” might have many meanings, depending on the formation program, e.g., church, professional, neighborhood . . .</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
1.6	<p>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).</p>	<p>1.6.1 Articulate an understanding of personal and ministerial boundaries, especially in residential environments.</p> <p>1.6.2 Articulate an understanding of boundaries specific to human diversity, e.g., culture, gender, race and aging.</p> <p>1.6.3 Articulate an understanding of accountability and responsibility as a representative of the Church or parish.</p> <p>1.6.4 Articulate an understanding of a “minister of the Church” from the perspective of the individual receiving the ministry.</p>	<p>1.6.1.1 Demonstrate boundaries which encourage trust in the residential setting, including the opening and closing of an encounter.</p> <p>1.6.1.2 Demonstrate ability to establish and deepen a pastoral relationship with sensitivity and openness which respects boundaries.</p> <p>1.6.2.1 Demonstrate a relationship of healthy boundaries within a residential setting where diversity is present.</p> <p>1.6.3.1 Develop awareness of the breadth of relationships in residential settings and their applied respect for boundaries.</p> <p>1.6.3.2 Demonstrate one’s own accountability and responsibility for appropriate boundaries as a representative of the Church or parish.</p> <p>1.6.4.1 Demonstrate one’s own understanding of what it means to be a “minister of the Church” to others, especially those in a residential setting.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>Content should include what it means to be a “minister of the Church,” indeed, a representative of the Church to those separated by illness or frailty from its physical community.</p> <p>Safe Environment Training should be included. Some dioceses which promote this training include children only. Whatever training is given, it must include Safe Environments for older adults. The issues for each environment are not identical.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Human	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
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.	<p>1.7.1 Articulate the power inherent in the Roman Catholic clergy as it applies to pastoral care.</p> <p>1.7.2 Compare and contrast the power and scope of authority of the Church's clerical leadership to that of the Lay Ecclesial Ministers, specific to pastoral care.</p> <p>1.7.3 Articulate one's limits in speaking for the Church or parish.</p> <p>1.7.4 Empower decision-making in those served, while demonstrating reticence and appropriateness in any requested counsel for decisions to be made.</p> <p>1.7.5 Advocate for those in one's care, as needed</p>	<p>1.7.1.1 Demonstrate an understanding of the power of ordination and the opportunity for Roman Catholic clergy in providing pastoral care.</p> <p>1.7.2.1 Demonstrate an understanding of one's own authority in the provision of pastoral care in the name of the Church.</p> <p>1.7.3.1 Demonstrate the strengths and pitfalls in speaking on behalf of the church in matters of pastoral care.</p> <p>1.7.4.1 Demonstrate ways to encourage and support decision-making for those served.</p> <p>1.7.5.1 Demonstrate opportunities and practices for advocating for others.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>Opportunities to discuss the uses and abuses of power, that which preserves the dignity of the human person and that which destroys. Particularly in today's Church climate.</p> <p>Also, important to explore and discuss the perils of assuming a power that does not exist for the Lay Ecclesial Minister.</p> <p>Consider also the demonstration of power for those with brain loss. Its use can obliterate trust for this group.</p>
1.8	Foster effective professional relationship(s) for the sake of the ministry	<p>1.8.1 Articulate one's potential professional relationships as a Lay Ecclesial Minister.</p> <p>1.8.2 Articulate ways to bring about collaborative relationships for the purpose of enabling pastoral care for those being served.</p>	<p>1.8.1.1 Demonstrate a professional relationship which has the potential to be impactful for pastoral care.</p> <p>1.8.2.1 Demonstrate a collaborative relationship among staff which has furthered the pastoral care of a person being served.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>"Professional" here refers both to the professionalism of the minister and the professional relationships among staff in the residential environment.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Spiritual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
2.1	Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.	<p>2.1.1 Articulate an understanding of the elements of spirituality informed by the teachings and life of Jesus Christ, the sacramental and communal life of the Church, lived experience and reflection.</p> <p>2.1.2 Articulate the benefits of an integrated spirituality for providing pastoral care.</p>	<p>2.1.1.1 Articulate one’s own spirituality, its formation, and its influence in the provision of pastoral care, especially in service to the aging.</p> <p>2.1.1.2 Demonstrate how one fosters his/her developing spirituality.</p> <p>2.1.2.1 Demonstrate approaches to discovering the robustness of the spirituality of those to whom one provides pastoral care and for oneself.</p> <p>2.1.2.1 Demonstrate an understanding of the generational differences in the development of a spirituality, and the impact of those differences on the provision of pastoral care.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>Opportunity for theological reflections of encounters is robust here!</p> <p>Very important to include generational differences in spirituality, especially when ministering to an older adult.</p>
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.	<p>2.2.1 Articulate the benefits of both private and communal prayer.</p> <p>2.2.2 Articulate what is meant by “Catholic spiritual tradition.”</p>	<p>2.2.1.1 Demonstrate ways in which one’s prayer life reflects Catholic spiritual tradition and enables one’s pastoral ministry.</p> <p>2.2.1.2 Demonstrate ways in which to support and enable the prayer life of the sick, the frail, the older adult or one with diminished mental capacities.</p> <p>2.2.2.1 Demonstrate how one or more spiritual traditions within Roman Catholicism have deepened one’s spirituality.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>Many of the lay ministers will be coming from dioceses where “spiritual traditions” are not apparent in the parishes. Including some of the ordered spiritual traditions in the training might be helpful. We can assume that the concept of “spirituality” might need to be explained as it might be under-developed in parish settings.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Spiritual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
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.	2.3.1 Articulate the centrality of Eucharist in the Roman Catholic tradition. 2.3.2 Articulate what it means to participate in the Body of Christ.	2.3.1.1 Demonstrate the centrality of Eucharist in one's own life. 2.3.2.1 Articulate the Scriptural context for including those absent from the community in the sacrament.	<u>Specific Content and Methodology TBD</u>  An older generation will have grown up with a more law-oriented practice with less understanding of the richness of the Eucharist. The differences should be part of the courses.
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.	2.4.1 Articulate an understanding of the ways in which art and environment can encourage prayer and a spiritual life. 2.4.2 Articulate an awareness of the differing generational needs for the use of art or music to enable a liturgical or prayerful environment in a residential setting.	2.4.1.1 Demonstrate ways in which the arts can be used to enable a prayerful setting in a residential environment. 2.4.2.1 Demonstrate alternative ways to satisfy generational differences to encourage and enable prayerful or liturgical settings, especially for an older adult.	<u>Specific Content and Methodology TBD</u>  Art and music, in all its forms, can be very powerful for older adults with dementia or other forms of brain loss. Indeed, encouraging an older adult with dementia to draw/paint concepts such as "hope" or "love" can be powerful. Moreover, exhibiting a painting and asking them to interpret it can also be a powerful prayerful experience. Their interpretation may be quite different than ours, but powerful, nonetheless.



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Spiritual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
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.	<p>2.5.1 Articulate ministerial goals, rooted in our Baptismal priesthood and predicated on an integrated spirituality inclusive of the teachings of Jesus Christ.</p> <p>2.5.2 Articulate a ministerial goal, flowing from one's spirituality, specific to individuals in whom brain loss is manifested, especially for, though not exclusive to, an aging population.</p>	<p>2.5.1.1 Articulate the meaning of one's call to priesthood through Baptism.</p> <p>2.5.1.2 Demonstrate an understanding of ministerial goals predicated on one's own spirituality.</p> <p>2.5.1.3 Demonstrate an understanding of ministerial goals for an aging population.</p> <p>2.5.2.1 Demonstrate a ministerial goal specific to individuals with brain loss.</p> <p>2.5.2.2 Demonstrate a ministerial goal intended to engage the spirituality of an older adult.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>When speaking of ministerial goals, especially as they relate to an older population, the pastoral care giver must become cognizant of who is being served, i.e., the intended individual or the family of the individual.</p>
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.	<p>2.6.1 Articulate an understanding of "signs of the times" in the light of the Gospel.</p> <p>2.6.2 Articulate contemporary "signs of the times" and their impact on a discerning Church.</p>	<p>2.6.1.1 Demonstrate how one's understanding of contemporary "signs of the times," apparent in our culture, are influenced by one's spirituality and informs one's ministry.</p> <p>2.6.2.1 Articulate cultural prejudices toward frail and older populations which are themselves "signs" for a discerning Church and its members.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>Signs of the Times, i.e., Matthew 16:1-3. First used in a theological sense during Vat II.</p> <p>Topics might include: assisted suicide; "Compassion and Choices;" utilitarian culture; children born with complex anomalies requiring lifelong care; transplant prioritization; "brain dead" . . .</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Spiritual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
2.7	Accept and articulate one's ministerial vocation as coming from God and confirmed by the ecclesial community.	2.7.1 Articulate what is meant by "ministerial vocation." 2.7.2 Articulate what it means to receive a gift (charism) from God.	2.7.1.1 Demonstrate one's ability to accept and integrate a ministerial vocation among the other vocations of one's life. 2.7.2.1 Demonstrate the pastoral teaching moment inherent in a recognized gift from God.	<u>Specific Content and Methodology TBD</u>  Vocation: what it is and what it means. God's gifts and God's grace for the receiver and God, the giver, as the gift.
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.	2.8.1 Articulate ways in which the community, surrounding and supporting the individual receiving pastoral care, can participate in that care without regard to their faith tradition or having none at all. 2.8.2 Articulate the advantages of ecumenical support from a community of caring.	2.8.1.1 Demonstrate prayers or practices useful in an ecumenical setting designed to participate in the pastoral care of an individual. 2.8.1.2 Advocate for the Catholic for specific practices which acknowledge and support their faith and pastoral needs. 2.8.2.1 Demonstrate the central importance of a community of caring – in all its forms – as completing the ministry of Jesus Christ.	<u>Specific Content and Methodology TBD</u>  Catholic families are rarely all Roman Catholic today. Importance of establishing a climate where all – believers and non-believers – can participate and be valued. This should include caretakers, friends of the person being served, clinical presence . . .  What it means to advocate for the voiceless.



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Spiritual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound, and Older Adults	Diocesan Competencies to Sick, Homebound and Older Adult Program Content, Methodology
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.	2.9.1 Articulate what it means to be a Mission-Driven Church. 2.9.2 Articulate a model of Jesus Christ in communion with the frail and suffering.	2.9.1.1 Demonstrate how one's spirituality and resulting pastoral care flow from the Mission of the Catholic Church. 2.9.2.1 Demonstrate a pastoral care that embodies the spirit of Jesus Christ in service to the poor and vulnerable.	<u>Specific Content and Methodology TBD</u>  Resources: <ul style="list-style-type: none"> <li>• <i>Lumen Gentium</i></li> <li>• Catechism of the Catholic Church</li> <li>• Annual Message from the Pope for World Day of the Sick</li> <li>• <u>On the Christian Meaning of Human Suffering</u>, <i>Salvific Doloris</i>, Pope John Paul II, with contemporary commentary by Myles Sheehan, SJ, MD (trained in geriatrics; specialization in palliative care)</li> </ul>
2.10	Develop [a] spirituality sensitive to diverse cultural expressions based on conversion, communion, mission, and solidarity.	2.10.1 Articulate how an integrated spirituality developed in 2.1 above embraces diverse cultural needs, especially as those relate to communion and solidarity with the vulnerable.	2.10.1.1 Demonstrate a pastoral care sensitive to the common needs for communion and solidarity inherent across cultures, especially in caring for vulnerable populations.	<u>Specific Content and Methodology TBD</u>  For the aging, being in communion becomes paramount as they outlive their community of support. This is categorically true across cultures.



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Intellectual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
3.1	Scripture and revelation. Know and integrate into ministerial practice a theology of revelation as embodied in Scripture, tradition, and creation.	3.1.1 Articulate a familiarity with the books of the Bible, especially the New Testament. 3.1.2 Articulate an understanding of what is revealed through Scripture.	3.1.1.1 Demonstrate an understanding of Sacred text that informs one's pastoral care ministry. 3.1.2.1 Demonstrate the applicability of the revelation of Scripture in the practice of pastoral care, especially as it relates to the vulnerable and aging.	<u>Specific Content and Methodology TBD</u>  "Mystery" and "Mercy" would be good topics to include.
3.2	Dogmatic theology. Know and integrate into ministerial practice Trinitarian theology, Christology, pneumatology, missiology, Christian anthropology, and ecclesiology.	3.2.1 Articulate an understanding of the Nicene Creed	3.2.1.1 Demonstrate, through the practice of pastoral care, the foundational elements to our living and dying contained within the Nicene Creed.	<u>Specific Content and Methodology TBD</u>  A decomposition of the Nicene Creed, along with its history, could be a starting point, not forgetting its ecumenical nature.
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.	3.3.1 Articulate a basic understanding of the importance of the Second Vatican Council and its place in the history of the Church, particularly the contemporary Church. 3.3.2 Articulate a basic understanding of Papal encyclicals, including the most recent.	3.3.1.1 Demonstrate an awareness of the Second Vatican Council and its importance to the contemporary Church in ministry. 3.3.1.2 Demonstrate an awareness of <i>Lumen Gentium</i> , especially in its stated role of the Laity and the Call to Holiness. 3.3.2.1 Demonstrate an awareness of a Papal Encyclical and how it informs one's ministry.	<u>Specific Content and Methodology TBD</u>  Overview of the Second Vatican Council, especially <i>Lumen Gentium</i> . Introduction to Papal Encyclicals, the Vatican website for current letters and homilies from the Pope. <i>Gaudium et Spes</i>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Intellectual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
3.4	Liturgical and sacramental theology. Know and integrate into ministerial practice theologies of liturgy, worship, and sacraments.	3.4.1 Articulate a basic understanding of sacraments, their source and efficacy. 3.4.2 Articulate a theology that embraces the understanding of Eucharist as the Real Presence of Jesus Christ. 3.4.3 Articulate a liturgy appropriate at the bedside or in a residential setting.	3.4.1.1 Demonstrate the meaning and impact of the sacraments received in one's own life. 3.4.2.1 Articulate the efficacy of the Real Presence in the pastoral encounter. 3.4.2.2 Demonstrate the willingness to live into the mystery of the Eucharist. 3.4.3.1 Demonstrate a liturgy useful for the vulnerable, especially those with brain loss.	<u>Specific Content and Methodology TBD</u>  Sacramental theology, especially the Eucharist.  Practices for sacraments to the sick, especially to the aging and those with brain loss.
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.	3.5.1 Articulate an understanding of what is meant by "Catholic moral theology." 3.5.2 Articulate the Scriptural sources for Moral Theology and the contemporary guardians of its content in the Catholic Church. 3.5.3 Articulate a basic understanding of the objectives of the Ethical and Religious Directives for Catholic Health Care Services (ERD), a product of the U.S. Conference of Catholic Bishops.	3.5.1.1 Demonstrate ways in which the content of Catholic Moral Theology is a lived theology, applicable in pastoral care. 3.5.2.1 Demonstrate how the Scriptural mandates for our way of being in the world informs pastoral care, especially for the vulnerable. 3.5.3.1 Articulate the core areas of interest for the ERDs as outlined in the Sixth Edition.	<u>Specific Content and Methodology TBD</u>  Overview of Moral Theology and all that is included within it.  Overview of the Magisterium in the modern Church.  Catechism of the Catholic Church.  The Ethical and Religious Directives, available in both English and Spanish: <a href="http://www.usccb.org/about/doctrine/ethical-and-religious-directives/">http://www.usccb.org/about/doctrine/ethical-and-religious-directives/</a>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Intellectual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
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.	3.6.1 Articulate a pastoral theology that is based on a Scriptural context and informs a practical ministry of care for the vulnerable.	3.6.1.1 Demonstrate ways that the practice of pastoral care to the vulnerable illustrates the meaning of pastoral care as intended by Jesus Christ.	<u>Specific Content and Methodology TBD</u>  The meaning of “care of the soul.”
3.7	Spirituality. Know and integrate the history and theology of Catholic spirituality into prayer and ministerial practice.  (See also Section 2, <i>Spirituality</i> , above.)	3.7.1 Articulate a Spirituality imbedded in Catholic history and tradition and practiced today.  3.7.2 Articulate a prayer practice, imbedded in Catholic tradition, and actively practiced today.	3.7.1.1 Demonstrate a spirituality familiar to oneself from Catholic historical models.  3.7.2.1 Demonstrate a prayer practice or methodology that one could use and/or teach for an individual with increasing frailty or diminishing mental capabilities.	<u>Specific Content and Methodology TBD</u>  Include an overview of the variety of Spiritualities and prayer practices that flow from the Patristic era, Monasticism and the Middle Ages.  Caution: Volunteers coming from a diocesan setting may have limited background in the schools of spirituality and alternative prayer practices.
3.8	Canon law. Know and integrate into ministerial practice a foundational understanding of canon law.	3.8.1 Articulate the role of Canon Law in the Catholic Church.	3.8.1.1 Articulate the role of a Canon lawyer in the diocese.	<u>Specific Content and Methodology TBD</u>  Overview of Canon Law and the role of a Canon lawyer in the diocese.
3.9	Ecumenism and interreligious dialogue. Know and integrate into ministerial practice a respect for other Christian communities and other religious traditions.	3.9.1 Articulate an understanding of what is meant by “ecumenism” and an understanding of the importance of interreligious dialogue.	3.9.1.1 Demonstrate ecumenical pastoral practices that incorporate and honor faith traditions of the support structure for the person being served.	<u>Specific Content and Methodology TBD</u>  Content should emphasize how we are alike in our need for pastoral care, human dignity...



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Intellectual	Pastoral Care Competencies (include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
3.10	Social sciences and humanities. Know and integrate into ministerial practice a foundational understanding of the social sciences and humanities	3.10.1 Articulate insights to aging and vulnerable populations available in contemporary research and literature found in the social science and in the humanities (Philosophy, Sociology, Psychology, Communication.)	3.10.1.1 Demonstrate an awareness of the evolving understanding of vulnerable persons, especially the aging, as revealed through research and the potential application of that awareness.	<p><u>Specific Content and Methodology TBD</u></p> <p>What is important here is understanding the content of the work the social sciences and humanities are doing to discover new insights into the influences on aging and vulnerability in a modern society. This content should be introduced into the instructional content of this competency.</p> <p>This is a good place to provide adequate background on aging and ageism, using the outstanding published resources on these topics.</p>
3.11	Culture and language studies. Know and integrate into ministerial practice knowledge of intercultural communication and linguistic/cultural skills.	3.11.1 Articulate an understanding of the importance of honoring the culture of the individual being served and the necessity of employing resources beyond oneself, when needed, in order to preserve the individual's cultural integrity.	3.11.1.1 Demonstrate a pastoral support attentive to the cultural needs of the person being served.	<p><u>Specific Content and Methodology TBD</u></p> <p>The USCCB has some good material on Intercultural Competencies:  <a href="http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/">http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/</a></p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Pastoral	Pastoral Care Competencies (to include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
4.1	Exercise sound practices of compassionate pastoral care.	<p>4.1.1 Articulate practices of pastoral care which flow from one's spirituality and training.</p> <p>4.1.2 Articulate what it means to "live into the silence" of the mystery occurring within the pastoral encounter, both pastorally and theologically.</p>	<p>4.1.1.1 Demonstrate practices of pastoral care which flow from one's spirituality and training and which one would want to receive at a time of complete vulnerability.</p> <p>4.1.2.1 Demonstrate a time when silence enabled a pastoral encounter.</p>	<p><u>Specific Content and Methodology TBD</u></p> <p>The pastoral training that might be found in a first unit, Level 1, CPE program, e.g., listening, empathic presence, mirroring, suffering, grief &amp; loss . . .</p> <p>Use contemporary texts and articles</p> <p>Aging: the diminishing self . . . in body, mind but need not be in spirit. The implications for pastoral care.</p> <p>Profound loss in body and mind and connectedness.</p> <p>Identity – who is this person, not the what of their lives (teacher, soccer coach . . .) nor how they are clinically, but who the person is. What, even as brain loss becomes profound, are the passion/pursuits that are the "who" of the person?</p> <p>Compassion or empathy – though different, each a framework for effective pastoral care.</p> <p>The benefits (and risks) of touch; the importance of touch for the frail, vulnerable and diminishing brain.</p> <p>Safe Environment Training.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Pastoral	Pastoral Care Competencies (to include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
4.2	Foster a pastoral ministry that empowers people to enculturate 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.	4.2.1 Articulate a pastoral ministry that embraces and applies the Gospel of Jesus Christ across cultures.	4.2.1.1 Demonstrate an encounter when one has been able to eliminate a cultural boundary through a common belief in the message of Jesus Christ.	<p><u>Specific Content and Methodology TBD</u></p> <p>The USCCB has good material on Intercultural Competencies: <a href="http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/">http://www.usccb.org/issues-and-action/cultural-diversity/intercultural-competencies/</a></p> <p>The use of cultural surrogates in the pastoral encounter.</p>
4.3	Implement the principles and processes of evangelization and faith formation as outlined in national and universal Church documents.	4.3.1 Articulate pastoral practices which support and encourage the faith of the one being served.	4.3.1.1 Demonstrate pastoral practices which support and enable faith, especially for those separated by frailty from their parish and faith community.	<p><u>Specific Content and Methodology TBD</u></p> <p>Approaches and tools for enabling one's faith in the midst of diminishing body and mind.</p>
4.4	Employ the use of modern means of communication technology to proclaim the Gospel.	4.4.1 Articulate methods and technologies of communication appropriate for the frail.	4.4.1.1 Demonstrate a pastoral encounter in which technologies have been an enabler to proclaim the Gospel.	<p><u>Specific Content and Methodology TBD</u></p> <p>Technology as a very effective tool in communication to those with a variety of forms of brain loss.</p>
4.5	Work effectively with others through utilizing leadership skills of collaboration, visioning, planning, communication, decision making, delegation, and conflict management.	4.5.1 Articulate methods or approaches which foster communication in an environment of conflicting goals and purposes.	4.5.1.1 Demonstrate a successful encounter which began with conflicts, i.e., in decision-making ownership, goals, willingness to collaborate or other inhibitors.	<p><u>Specific Content and Methodology TBD</u></p> <p>Basic rules for engaging a group with disparate needs while honoring, respectfully, the dignity of all in the encounter.</p> <p>Choosing things on which we can agree, e.g., the Gospel of Jesus Christ.</p>



## Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults

	Pastoral	Pastoral Care Competencies (to include but are not limited to the following)	Diocesan Competencies for the Sick, Homebound and Older Adults	Diocesan Competencies for the Sick, Homebound and Older Adults Program Content, Methodology
4.6	Exercise effective supervision of employees (part-time or full- time) and volunteers.	4.6.1 Articulate strategies for self-supervision., i.e., care of the self. 4.6.2 Articulate opportunities for modeling and mentoring other.	4.6.1.1 Demonstrate successful strategies for self-care. 4.6.2.1 Demonstrate modeling the gifts of pastoral care to the support community of the frail and aging.	<u>Specific Content and Methodology TBD</u>  Self-care strategies. Benefits and methods of modeling to communities of support.
4.7	Continually seek opportunities to improve skills.	4.7.1 Articulate ways through which pastoral skills can be enhanced.	4.7.1.1 Demonstrate the strategies one might use to enhance one's pastoral care skills, especially to the aging and other frail individuals.	<u>Specific Content and Methodology TBD</u>  Develop resource lists for lay ministers for ongoing use. Recognizing that many lay ministers will reside in communities with limited resources, be creative in offering methods for ongoing growth.
4.8	Develop and nurture the prayer life of the community in which one serves.	4.8.1 Articulate practices for enabling the spiritual life of small groups, especially when serving older adults.	4.8.1.1 Demonstrate an approach to communal prayer, especially in serving older adults.	<u>Specific Content and Methodology TBD</u>  Growing the spiritual life. Journaling.