SUMMARY:

A Template for Programs of Formation for Pastoral Care Ministers in Diverse Settings through Partnership of Arch/diocesan Offices, Academic Programs and National Associations
I. Mission

II. Introduction
   a. Problem
   b. Leadership for Process
   c. Proposed Solution
   d. For Whom

III. Program Purposes

IV. Program Framework

V. Program Content
   Goals, Formation Elements, Methods
   a. Human
      i. Goal
      ii. Elements
      iii. Methods
   b. Spiritual
      i. Goal
      ii. Elements
      iii. Methods
   c. Intellectual
      i. Goal
      ii. Elements
      iii. Methods
   d. Pastoral
      i. Goal
      ii. Elements
      iii. Methods
VI. Pathways of Formation
   a. Foundational
   b. Discernment
   c. Leadership

VII. Admission and Completion Requirements
   a. Foundational
   b. Discernment
   c. Leadership

VIII. Program Calendar and Schedule of Formation Sessions

IX. Faculty/Instructor Qualifications

X. Evaluation Process

XI. Assessments

XII. Resources

XIII. Appendices

Appendix 1: List of Partners in Pastoral Planning
Appendix 2: Some Suggested Key Questions for Each Pathway
Appendix 3: Sample Sessions for Foundational for Pastoral Care for the Sick, Elderly, and Homebound Through Arch/Diocesan Offices
Appendix 4: Sample Sessions for Catholic Prison Ministries
Appendix 5: Sample Sessions for Foundational for Catholic Prison Ministry
Appendix 6: Sample Sessions for Foundational for Senior Care
Appendix 7: Sample Sessions for a Diocesan Program for Institutional Ministry
Appendix 8: The National Core and Specialized Competencies
PARTNERS IN PASTORAL CARE MINISTRY

Program of Formation for Pastoral Care Ministers in Diverse Settings through Partnership of Archdiocesan Offices, Academic Programs, and National Associations

I. MISSION

This Partners in Pastoral Care Ministry program was formed to develop a national, integrated, and Catholic approach to identifying, preparing, and supporting men and women who can offer pastoral care ministry in the many settings it is now needed.

II. INTRODUCTION

Problem: As part of continuing the healing mission of Jesus, the Catholic Church provides pastoral care services. Those Catholics in need of pastoral care services require pastoral care ministry providers with diverse competencies, including but not limited to board certified chaplains, priests, permanent deacons, pastoral care volunteers, and parish nurses.

While many Catholic dioceses/organizations have initiated formation/training programs in pastoral care, there has not been a nationally consistent set of standards/competencies, nor approaches for training to ensure that the highest quality of pastoral care is being provided.

Leadership for the process: The National Association of Catholic Chaplains (NACC), founded by the US Catholic Bishops in 1965, marked its 50th Jubilee Year in 2015. The NACC provides training, certification and support to chaplains, clinical pastoral educators, and all who continue the healing ministry in the name of the Church, to ensure that the highest quality pastoral care is provided to the aging, ill, and dying.

The NACC with the help from a Raskob Foundation grant led a collaborative planning process with representatives from key partners representing the varied settings for pastoral care was developed to identify:

- Those with the most critical pastoral needs and the settings where they are found.
- The type of needs and types of pastoral care needed.
- The specific pathway competencies needed to meet those needs.
- The diverse ministries (board certified, pastoral associates, volunteers, parish nurses) needed with these competencies.
- The standards/training/formation required to obtain those competencies.
- The core elements for professional and volunteer pastoral care formation and their respective accountability.
- An agreed upon organization approach to provide training in response.

Twenty years ago, its membership of 3600 included more than 50% religious women (many whose congregations led Catholic Healthcare organizations and still do), 25% priests, 18% lay men and women, and the rest deacons and religious brothers. Today, its 2300 members are more than 50% lay men and women, 25% religious women, 18% priests, and the
PARTNERS IN PASTORAL CARE MINISTRY

remainder deacons and religious brothers. With two-thirds of its members being board certified chaplains or CPE supervisors, NACC members minister mainly in healthcare settings, with the remainder working in parishes, correctional institutions, and other settings. NACC collaborates with a wide variety of professional chaplaincy associations, Catholic Health Association’s (CHA) Pastoral Care Advisory Committee, as well as Catholic graduate programs and other Catholic ministry associations. With the support of NACC’s USCCB Episcopal Liaison and its Episcopal Advisory Council, the CHA, and other key Catholic ministry associations, the NACC agreed to lead this collaborative strategic planning project.

The Proposed Solution: A network of Partners in Pastoral Care was formed to develop common and specialized standards and competencies that could then be used to design and implement programs of formation for those who are responsible for preparing ministers who provide pastoral care in its many settings. Those involved in developing this approach represented such varied settings as homes, hospitals, prisons, veterans’ administration, migrant camps, diverse cultural ministries, and more. What has become clear is that whether one volunteers occasionally, on a regular basis, or as a professional, greater effort is needed to provide consistent, comprehensive, and holistic training in both core competencies and specialized competencies.

- **Core competencies** because many who minister in pastoral care serve in more than one setting.
- **Specialized competencies** because the better one understands the persons and context served, the more effective they will be meeting the needs of those served.

For whom: This program has been developed to help those who prepare pastoral care ministers to be sure that they take advantage of the best practices surfaced by the NACC and its partners and modeled on the standards and competencies recognized and approved by the U.S. Catholic Conference of Bishops for other ministries in the Church.

**Note: The Code of Canon Law requires** that those who assist in the ministry of the Church receive both 1) proper formation and 2) adequate remuneration including health benefits:

1. Lay persons who permanently or temporarily devote themselves to special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly and to carry out this function conscientiously, zealously, and diligently. (Code of Canon Law, Latin-English Edition, 231 #1, p. 68)

2. Without prejudice to the prescript of can. 230 #1 and with the prescripts of civil law having been observed, lay persons have the right to decent remuneration appropriate to their condition so that they are able to provide decently for their own needs, and those of their family. They also have a right for their social provision, social security, and health benefits to be duly provided. (Code of Canon Law, Latin-English Edition, 231 #2, p. 68-69)
PARTNERS IN PASTORAL CARE MINISTRY

III. PROGRAM PURPOSES
- To address the growing need.
- To provide an integrated Catholic approach to identifying, preparing, and supporting the men and women needed to provide pastoral care in multiple settings. This program is based on Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministers USCCB, (2005) which promulgates the four pillars or dimensions of formation, viz., 1) human 2) spiritual 3) intellectual and 4) pastoral required for all who are preparing to minister in the Catholic Church.

IV. PROGRAM FRAMEWORK

The four dimensions of formation in Co-Workers also provides an organizational framework for this pastoral care preparation program along with guidance on what goals, elements, and methods would best serve candidates. The Core and Specialized competencies are organized using the same dimensions to be sure that preparation is comprehensive and holistic in preparing candidates to serve in the name of the Church.

Each module or session should include:

a. Clear reference to the standards and competencies that have been developed by the Partners in Pastoral Care to be addressed. This can help both those providing the formation and the candidates to more clearly understand how what is being done prepares them for the ministry.

b. A list of appropriate pathway resources for standards and competencies covered that are easily accessed by all candidates either on-line or in print.

Each pathway should be comprised of:

c. Clearly defined number of hours required to complete: including presentation time, opportunities for appropriate exposure to the specific pathway of ministry being pursued whether by shadowing, mentoring, or actual orientation to the particular facility.

d. A community of support in the parish or diocese to sustain them and continue to care for them with spiritual and practical group guidance. This may also possibly be done through membership in a national organization that provides regional conference calls and ongoing formation opportunities. Mentoring is ideal, but one on one mentoring needs a pool of possible candidates who have completed training themselves and may not be available when the program starts. This type of community provides an opportunity for ongoing growth and support in the ministry. This may also help candidates be aware of other pathways to which they can aspire.
V. PROGRAM CONTENT/CURRICULUM

THE GOALS, FORMATION ELEMENTS AND METHODS:

In this section the primary goal, formation elements, and appropriate methods are listed for each of the four dimensions:

### Human

**Human Formation Goal:** Human formation aims at developing the human qualities and character of the lay ecclesial minister for the purpose of personal growth and ministerial service.

**Human Formation Elements:** (Based on: USCCB (2005) *Co-Workers in the Vineyard of the Lord*, pp.36-37)

- A basic understanding of self and others
- Psychological health
- A mature sexuality
- Physical health
- Knowledge of one’s personal gifts and special charisms
- Recognition of traits and abilities one lacks
- Understanding of family systems and dynamics
- Ability to learn from both praise and criticism
- Appreciation and valuing of racial, ethnic, and cultural diversity
- A genuine respect and concern for others
- Virtues of Christian discipleship

**Human Formation Methods:**

**Appropriate Adult Methodology**

- Participation in small faith community
- Triad sharing
- Affirmation and critique
- Periodic feedback
- Counseling
- Fostering of self-reflection and self-awareness
Spiritual Formation Goal: (Based on: USCCB (2005) *Co-Workers in the Vineyard of the Lord*, pp. 38-42.) Spiritual formation aims at striving for holiness, openness for on-going conversion, daily growth in the love of God and neighbor, and the practices of prayer and spirituality that foster these dispositions and attitudes. It aims at promoting and strengthening the fundamental conversion that places God, and not oneself, at the center of one’s life and seeing openness to this ongoing conversion as a prerequisite for fruitful spiritual formation.

Spiritual Formation Elements:

- A living union with Christ
- Spiritual formation built on the word of God
- Spiritual formation based on the Liturgy, especially the sacraments
- An incarnational spirituality of presence and a paschal spirituality of loving service
- An awareness of sin
- A spirituality for suffering
- A Marian spirituality
- Love for the Church
- Devotion to the Eucharist
- An ecumenical spirit

Spiritual Formation Methods:

- Daily prayer and spiritual practices
- Spiritual direction
- Faith sharing and theological reflection
- The practice of justice and charity
- Studying the lives of the saints
Intellectual Formation Goal: (Based on: USCCB. (2005) *Co-Workers in the Vineyard of the Lord.* pp. 42-46.) Intellectual formation aims at developing an understanding and appreciation of the Catholic faith which is rooted in God’s revelation and embodied in the living tradition of the Church. It includes a study of the sacred sciences but also requires other disciplines relevant to effective ministry.

Intellectual Formation Elements:

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

Intellectual Formation Methods:

Opportunities which maximize participation and draw on participant’s experience:

- Small groups
- Lectures
- Discussions
- Independent research guide
- Learning projects
- Theological reflection on field experience
- Use of technology (teleconferencing, distance learning)
Pastoral Formation Goal: (Based on: Co-Workers in the Vineyard of the Lord, pp.47-49).
Pastoral formation aims at cultivating the knowledge, attitudes, and skills that directly pertain to effective functioning in ministry settings and pastoral administration that supports direct ministry.

Pastoral Formation Elements:

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

Pastoral formation methods:

- Traditional classroom or seminar formats
- Practical experience in real situations
- Mentored reflection no experience
- Opportunities to practice skills with feedback
- Demonstrations, projects and practice
- Role playing
VI. PATHWAYS OF FORMATION – Holistic, developmental, and spiral

Figure One: The Intersecting of the Four Pillars of Formation for the Holistic Formation of Pastoral Care Ministers

Pathways of Formation for Growth

Pathways of Formation for Pastoral Care Ministers are addressed here:

- **Foundational** for every person who seeks to become involved in pastoral care
- **Discernment** for the person who seeks to determine his/her gifts for service in specific pastoral care settings, such as prison, senior care, home or health care, etc.
- **Leadership** for a person who seeks to be responsible for assuring that all elements of pastoral care are addressed for a particular setting, such as a pastoral care coordinator for a region or arch/diocese, a board-certified hospital or prison chaplain.

These pathways provide ways for those candidates to engage in more responsibility and leadership based upon their time, talents, and commitment to continuing formation.

Growth in the Four Formational Dimensions

The four areas of growth are related to one another – in a similar manner as the six tasks of catechesis or six areas of a Catholic life lived (knowledge of faith, liturgical education, moral formation, prayer, education for living in Christian community, education for evangelization and apostolic life) – separated for understanding but inter-related in lived experience.

In this vision one keeps deepening the understanding of self, those served, partners in the community represented, the resources for the work and skills needed. With that comes increased growth in pathways of experience, awareness of the breadth of and responsibility for the ministry.
PARTNERS IN PASTORAL CARE MINISTRY

The pathway being created is designed to allow for growth in all four dimensions, or understanding and growth so that one can sustain the ministry and live the mission. The process needs to offer each candidate whatever he or she needs for successful discernment of the best way to offer time and talent to the ministry chosen or to the most appropriate ministry based on the gifts discerned and the environment where they can make the most impact for good. This point about greatest impact is guided by the Ignatian principle of magis. Those who have the greater awareness and gifts share in the greater responsibility.

Figure 2: The Three Pathways of Formation for Pastoral Care Ministers
PARTNERS IN PASTORAL CARE MINISTRY

a. FOUNDATIONAL

Scope of Practice: Someone who completes the Foundational Pathway understands the basics of pastoral care ministry, especially empathetic listening, pastoral care presence, knowing how to assess and be exposed to the diversity of pastoral care settings.

Preparation Focus: Candidates focus on growth in all four dimensions of formation ministry enough to be able to discern the call to pastoral care:

Human

- Understand oneself
- Understand those whom and with whom one will serve
- Understand the cultural and religious diversity of those served

Spiritual

- Reflection on the work and its relationship to one’s own call to holiness
- Reflection on the call in the scriptures and the motivation for one’s inclination for this ministry
- Understand the resources that the Church offers the minister and those ministered to on road to holiness

Intellectual

- Reflection on the spiritual and corporal works of mercy
- Reflection on what it means to serve “in the name of the Church”
- Understanding of basic Catholic Social Teaching as the grounding for this work
- Identify and understand the basic doctrines of the Catholic faith and a Catholic interpretation of the Scriptures as the main source of Christian spirituality

Pastoral

- Awareness of the particular needs and skills necessary to serve in one’s chosen setting
- Understanding of the culture of the setting (home, senior care center, prison, health care facility) one has chosen and how it impacts one’s approach to the ministry
PARTNERS IN PASTORAL CARE MINISTRY

b. DISCERNMENT

**Scope of Practice:** Someone who completes the discernment pathway understands more deeply the meaning of the healing ministry and its practices in the Catholic Church, namely the needs for pastoral care in the specific setting in which one is discerning to serve. Such as: being prepared to visit, accompany, bring Holy Communion, and pray with those in the pastoral setting they will assist to serve.

**Preparation Focus:** One should focus on further growth in spirituality to motivate and sustain the ministry, as well as the specialized knowledge and skills for the area of ministry (home care, senior care, prison ministry, health care setting) where he or she will be devoting one’s ministry.

**Human**
- Greater understanding of what particular gifts and strengths one brings
- Awareness of the gifts those served and the gifts of those with whom one is partnering in the pastoral care setting
- Greater understanding of the diversity of language and culture

**Spiritual**
- Greater focus on what is in the Church’s treasure of spiritual resources that will support that service I am called to do
- Ability to assess further the spiritual needs of those served in the setting and how one can accompany them

**Intellectual**
- Articulate basic theological and moral teachings of the Church and their basis in Scripture
- Determine what aspects of faith needed to know to best serve particular needs in this setting, such as leading prayer, scripture study, or adult catechesis

**Pastoral**
- Develop the skills needed for the ministry discerned. For example, one may learn how to assist in bible study, RCIA, Extraordinary Eucharistic ministry, etc.
- Recognition and acknowledgment of the gifts of those being serve so that those served also appreciate the consequence of their baptismal call to serve the needs of others
PARTNERS IN PASTORAL CARE MINISTRY

c. LEADERSHIP

Scope of Practice: The Leadership Pathway will prepare one not only to serve but to lead others in service. This comprehensive preparation allows one to serve as a faith companion, a group leader or a coordinator of services in their specialized pastoral care setting. An example would be the ability to identify specific spiritual care and sacramental needs, such as Sacraments of Initiation, Healing or Vocation. The equivalent of a Leadership pathway candidate who has completed the program for a hospital setting could be a Board-Certified Chaplain, if one has attained all the qualifications and competencies required for board certification.

Preparation Focus: The leadership candidate will be able to apply most of the content learned in specific ministerial settings. In addition, the candidate will gain a deepening spirituality to motivate and sustain themselves. The candidate gains the knowledge and skills to prepare and organize others in the ministry specialization in which s/he is involved.

Human

- Focuses on comprehensive growth using the developed competencies as a guide

Spiritual

- Deepens the commitment to pastoral care as a way to live one’s baptismal call
- Aids others, especially those served, in the discerning their baptismal call
- Grows in their practice of liturgical and personal prayer to nurture and sustain oneself in ministry

Intellectual

- Understands all six dimensions of a Catholic life lived (knowledge of faith, liturgical education, moral formation, prayer, education for living in Christian community, education for evangelization and apostolic life)
- Prepares, assists, and mentors others for ministry.

Pastoral

- Assumes greater responsibility for all aspects of the ministry in the pastoral care setting.
- Leads others in assuring that the needs of those served are met as comprehensively as possible in any given setting: such as hospital, prison, veterans, eldercare, care of migrants, etc.
- Exemplifies partnership with others responsible for the persons’ care
- Assures that the partners are served as well.

Growth in life-long learning and improvement in pastoral care ministry is always a goal.
PARTNERS IN PASTORAL CARE MINISTRY

VII: ADMISSION AND COMPLETION REQUIREMENTS

FOUNDATIONAL

TOTAL HOURS = 30 Hours

For each session it is essential to clarify what topic, standard, methods, and resources are appropriate.

These sessions or modules can be done in multiple ways:

- A total of 24 hours of formation modules:
  - For example: six (6) live Formation Sessions of four (4) hours each, or four (4) sessions, six (6) hours each, or a similar combination of live, online or webinar sessions for a total of 24 hours

- A total of 6 hours of experience including a combination of orientation to the setting where they will serve, guided reflections, and mentoring

DISCERNMENT

TOTAL HOURS = between 60-75 hours

For each session it is essential to clarify what topic, standard, methods, and resources are appropriate.

These sessions or modules can be done using a combination of training methods including live session, on-line webinars, pre-recorded videos, etc.

LEADERSHIP

TOTAL HOURS = between 100-120 hours

For each session it is essential to clarify what topic, standard, methods, and resources are appropriate.

These sessions or modules can be done using a combination of training methods including live session, on-line webinars, pre-recorded videos, etc.
PARTNERS IN PASTORAL CARE MINISTRY

VIII. PROGRAM CALENDAR AND SCHEDULE OF FORMATION SESSIONS

Dates, Times, Location

IX. FACULTY/INSTRUCTOR QUALIFICATIONS

Faculty or instructors should also reflect a team that includes subject experts, but also representatives of this specific ministry, including family members, mentors, etc. The Partners in Pastoral Care team can be a resource for those who are putting together these teams.

X. EVALUATION PROCESSES

Completion of core and specialized modules, formation sessions and experiences as evidenced in submitted portfolio.

XI. ASSESSMENTS

Review of Portfolio entries.

XII. RESOURCES

You will be able to access resources on these pathways and dimension of formation (human, intellectual, spiritual, and pastoral) at www.nacc.org.

XVII: APPENDICES

Appendix 1: List of Partners in Pastoral Planning
Appendix 2: Some Suggested Key Questions for Each Pathway
Appendix 3: Sample Sessions for Foundational for Pastoral Care for the Sick, Elderly, and Homebound Through Arch/Diocesan Offices
Appendix 4: Sample Introduction to Catholic Prison Ministries
Appendix 5: Sample Sessions for Foundational for Catholic Prison Ministry
Appendix 6: Sample Sessions for Foundational for Senior Care
Appendix 7: Sample Sessions for a Diocesan Program for Institutional Ministry
Appendix 8: The National Core and Specialized Competencies
PARTNERS IN PASTORAL CARE MINISTRY

Appendix 1: Original Partners in Pastoral Care Planning (10/2016)

Representatives of diverse health care/correctional/diocesan pastoral care training programs:

1. Sr. M. Peter Lillian Di Maria, Director, Avila Institute of Gerontology, Inc., Germantown, NY srpeter@avilainstitute.org
2. Denice Foose, NACC BCC, both a healthcare setting of CHI St. Luke’s and a diocesan program of Archdiocese of Galveston-Houston dsfoose@comcast.net
3. Deacon Edgardo Farias, Director of Detention Ministry, Archdiocese of Miami efarias@theadom.org
4. Lisa Burkhart, PhD, RN, MPH, Faith Community Nursing, Associate Professor, Niehoff School of Nursing, Loyola University Chicago, eburkha@luc.edu
5. Louise Anne Pinette de Siller, NACC BCC, both healthcare setting and the Congar Institute for Ministry Development, San Antonio, TX lapisi@att.net
6. Deacon Charlie Stump, NACC member, Director of Pastoral Services, Diocese of Dallas cstump@cathdal.org
7. Hyun Underwood, NACC BCC, both healthcare settings and PFE Supervisor of Permanent Deacon Formation, St. Stephen Diocesan Center, Kaneohe, HI hunderwood@rcchawaii.org
8. Sr. Dominga Zapata, S.H., M.R.E., Faculty, Instituto de Liderazgo Pastoral, University of St. Mary of the Lake, Mundelein mingaz37@att.net
9. Edward J. Hunter, BCC, Vice President of Mission Services, Presence Mercy, Aurora, IL Edward.Hunter@presencehealth.org
10. Sr. Sharon Kerrigan, RSM, PhD, Regional Mission Officer for Presence Health, Presence Life Connections, Mokena, Illinois skerrigan@mercywmw.org
11. John H. Schultz, Dir. HealthCare Chaplaincy, ArchCare New York, johnhlschultz@gmail.com; jschultz@archcare.org;
12. Glenda R. Spearman, MDiv, BCC, Senior Staff Chaplain, Ann & Robert H. Lurie Children’s Hospital of Chicago, Chicago, IL, gsppearnan@luriechildrens.org
13. Mary Ann McDermott, Faith Community Nursing, Professor Emerita, Niehoff School of Nursing, Loyola University Chicago mmmcderm@luc.edu

Representatives of National Catholic Ministry Associations and Ecclesial Leadership:

14. Richard Deshaies, S.J., American Association of Catholic Correctional Chaplains (ACCCA) radeshaiesj@gmail.com; rdeshaies@jesuits.org
15. Deacon Tom Dubois, National Association of Deacon Directors (NADD) exec@nadd.org
16. Marc Delmonico, Assistant Director, USCCB Subcommittee on Certification for Ecclesial Ministry and Service mdelmonico@usccb.org
17. Harry J. Dudley, DMin, former Assistant Director, USCCB Subcommittee on Certification for Ecclesial Ministry and Service ddredudley@gmail.com
PARTNERS IN PASTORAL CARE MINISTRY

18. Elisabeth Román, President, National Catholic Council for Hispanic Ministry (NCCHM) eromanpr@yahoo.com
19. Brian Smith, Sr. Director, Mission Integration and Leadership Formation, Catholic Health Association, and Co-chair of CHA’s Pastoral Care Advisory Committee bsmith@chausa.org
20. Carol Walters, President, National Association of Lay Ministry, and oversees the Alliance for Certification of Lay Ecclesial Ministry (ACLEM) cwalters@archchicago.org
21. Jean Marie Weber, Ph.D., Association of Graduate Programs in Ministry (AGPIM), and Cardinal Stritch University jmweber@stritch.edu
22. Vanessa White, MTS, DMin, Assistant Professor of Spirituality and Ministry, Director of Master of Arts in Pastoral Ministry and the Master of Arts in Specialized Ministries, Catholic Theological Union (CTU) vwhite@ctu.edu
23. Fr. Andrew Sioleti, Chair of Certification Commission, National Conference of Veterans Affairs Catholic Chaplains (NCVACC) andrew.sioleti@va.gov
24. Fr. Mark Pranaitis, C.M., Ph.D., Special Assistant to the President, Catholic Charities USA mpranaitis@catholiccharitiesusa.org

NACC leadership:
25. James P. Letourneau BCC, Chair, NACC letournj@trinity-health.org
26. Dr. Mary T. O’Neill, BCC-E Former Chair, NACC marytoneill121@gmail.com
27. Mary Lou O’Gorman BCC, Former Chair, NACC mlouog@gmail.com

Planning Support:
NACC Staff: David Lichter DMin, Executive Director, NACC dlichter@nacc.org
NACC Staff: Ramune Franitza, Administrative Support, NACC rftranitza@nacc.org
**Appendix 2: Some Suggested Key Questions for Each Pathway**

The following chart reflects the key questions and focus that should be addressed at each pathway of a program. The competencies referenced would be appropriate for any pastoral care ministry but the Primary Resources used as an example are from Messengers of Hope a Formation Pathway Prison Ministry resource. Each pathway should focus on appropriate resources, standards, and methods for the particular pastoral care ministry.

Program should use an appropriate Primary Resource for each ministry

<table>
<thead>
<tr>
<th>Topic</th>
<th>Related Competencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Why am I doing this?</strong></td>
<td></td>
</tr>
<tr>
<td>Focus: Motivation for Pastoral Care Ministry</td>
<td></td>
</tr>
<tr>
<td>- My own story?</td>
<td>1.1.1</td>
</tr>
<tr>
<td>+ One’s own attraction to this ministry</td>
<td>1.1.2</td>
</tr>
<tr>
<td>+ Facing personal biases</td>
<td>1.1.3</td>
</tr>
<tr>
<td>+ Awareness of own hurts, being wronged</td>
<td>1.2.1.1</td>
</tr>
<tr>
<td>- My own faith journey?</td>
<td>1.2.3.1</td>
</tr>
<tr>
<td>- Call to what pastoral care ministry?</td>
<td></td>
</tr>
<tr>
<td>2. <strong>Where am I and who is there?</strong></td>
<td></td>
</tr>
<tr>
<td>Focus: The Culture I am called to serve in.</td>
<td>4.2.1.1.</td>
</tr>
<tr>
<td>What cultures?</td>
<td></td>
</tr>
<tr>
<td>Hospital, homecare, eldercare, diocesan staff supporting these ministries, etc.</td>
<td></td>
</tr>
<tr>
<td>3. <strong>How do I represent the pastoral care ministry of the Church?</strong></td>
<td></td>
</tr>
<tr>
<td>Focus: Pastoral identity, presence, and empathic listening</td>
<td></td>
</tr>
<tr>
<td>- Being a minister of the Church</td>
<td>1.6.4.1</td>
</tr>
<tr>
<td></td>
<td>2.9.1.1</td>
</tr>
<tr>
<td></td>
<td>2.9.2.1</td>
</tr>
<tr>
<td></td>
<td>3.11.1.1</td>
</tr>
<tr>
<td></td>
<td>4.1.1.1</td>
</tr>
<tr>
<td></td>
<td>4.1.2.1</td>
</tr>
<tr>
<td>4. <strong>What am I doing there?</strong></td>
<td></td>
</tr>
<tr>
<td>Focus: Pastoral Presence</td>
<td>1.6.1.2</td>
</tr>
<tr>
<td><strong>Part One: Visitation and Accompaniment</strong></td>
<td>3.10.1.1</td>
</tr>
<tr>
<td>- Listening empathically to their needs</td>
<td>3.11.1.1</td>
</tr>
<tr>
<td>+ Facing losses</td>
<td>4.1.1.1</td>
</tr>
<tr>
<td>+ Death and Grief</td>
<td>4.1.2.1</td>
</tr>
<tr>
<td>+ Transitions</td>
<td></td>
</tr>
<tr>
<td>+ Spirituality of those serve</td>
<td></td>
</tr>
</tbody>
</table>
### 5. What am I doing there?

**Focus: In the Name of the Church**

2.2.1.2

2.2.2.1

2.3.1.1

**Part Two: Religious Agent**

- Worship and sacraments  
  2.4.1.1
- Bible Studies  
  2.4.2.1
- Sharing sacramentals (rosary, etc.)  
  2.8.1.2
- Sharing their faith/sharing our faith  
  2.8.2.1
- Evangelizing

### 6. How do I navigate the system?

- What I should expect  
  3.5.1.1
- Do’s and don’ts
  - End of Life  
    3.5.2.1
  - Ethical Directives  
    3.5.3.1
  - HIPPA  
    4.2.1.1
  - Etc.  
    4.3.1.1
- Role of staff/ relating to staff who also may need pastoral care and are partners in care.
PARTNERS IN PASTORAL CARE MINISTRY

Appendix 3: Sample Sessions for Foundational for Pastoral Care for the Sick, Elderly, and Homebound Through Arch/Diocesan Offices:

**Applied:** Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults (DPC)

**Session One: Discernment Of The Call**

**Focus:** Motivation for Pastoral Care

**Question:** Why am I doing this?

**Session One: Intellectual Formation (2) Hours**

**Title:** Now hear the Word of the Lord…

**Topic:** Healing Stories in the Old and New Testament (Scripture)

**Reflection Paper:**

1. **Part 1:** Which of these Old Testament stories are most familiar to you? What story means the most to you? Why?
2. **Part 2:** Which of these New Testament stories are most familiar to you? What story means the most to you? Why?

**DPC 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.

**DPC 3.6.1** - Articulate a pastoral theology that is based on a Scriptural context and informs a practical ministry of care for the vulnerable.

**Session One: Human Formation (2) Hours**

**Topic:** Discernment of Gifts and Strengths in response to sickness and health related issues

**Triad Sharing:** What is your experience with sickness and elder issues? What has been one of your positive responses?

**DPC 1.1.2.1** - Demonstrate awareness of one’s beliefs and challenges when serving within a diverse population, especially the aging.

**Topic:** Recognition of Limitations - traits and abilities one lacks,

**Triad Sharing:** When have you not responded appropriately in dealing with sickness and health related issues?

**DPC 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.

**Session One: Spiritual Formation (1) Hour**

**Guided Reflection, role playing, and Mentoring**

**Topic:** Introduction to Lectio Divina (*Sacred reading... a way to meditate on scripture*)

**Exercise:** Use selected OT or NT passages from the Healing stories
PARTNERS IN PASTORAL CARE MINISTRY

+ Part 1 - the Passage, reflect on it, select a word to share, why is this passage important to you, to the sick person?
+ Part 2 - do these Old Testament and New Testament stories help you answer the question: Why am I doing this?

DPC 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,

DPC 3.6.1 - Articulate a pastoral theology that is based on a Scriptural context and informs a practical ministry of care for the vulnerable.

Resources

http://www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf
C1406A Celebrating God’s Word: How Catholics Read the Bible
C0407A Choosing and Using a Bible: What Catholics Should Know
C8911A Finding Your Way Through the Old Testament
C8305A How the Gospels Were Written
C9010A The Lectionary: Heart of the Bible
C1707A We Are Today’s Apostles: An Invitation to Small Faith Communities

https://www.smp.org/product/9131/Scriptural-Meditations/

Word on Fire Ministries (US) https://store.wordonfire.org/
Episode 2 - Happy Are We: The Teachings of Jesus

https://www.youtube.com/watch?v=JhdFjw6hpFY
C4: Ignite Your Catholic Faith - Is the Bible True?

https://carenotes.com/
http://www.osv.com
http://www.RCBenziger.com

Session Two: Discernment of the Call (continued)

Focus: The culture I am called to serve in.

Question: Where am I and who is there? What cultures?

Session Two: Intellectual Formation (2) Hours

Title: “Is Any Among You Sick?” (The Letter of James 5:13)

Topic: Pastoral Care in the History of the Church (Theology)
**PARTNERS IN PASTORAL CARE MINISTRY**

**Reflection Paper:** How has the Church responded to the Pastoral needs of the Church throughout the centuries? Identify two Saints that were key in this development. What has been the role of religious orders in the pastoral care of the sick and dying?

**DPC 2.2.1.1** - Demonstrate ways in which one’s prayer life reflects Catholic spiritual tradition and enables one’s pastoral ministry.

**Session Two: Spiritual Formation (2) Hours**

**Topic:** A spirituality for suffering and a paschal spirituality of loving service (Intro. to Theological Reflection)

What does it mean to suffer with someone, e.g., to share in their physical or mental limitations for a specific period or permanently? How do you express solidarity and compassion for sick person? How does this reflect the culture of pastoral ministry in which I am called to serve?

**DPC 2.5.1.1** - Articulate the meaning of one’s call to priesthood through Baptism

**Session Two: Guided Reflection, role playing, and Mentoring: One (1) Hour: (Methods)**

**Exercise:** Design, share, and pray a short prayer based on the paschal mystery. How could this be used when visiting a sick person? What is the culture of pastoral ministry in this setting?

**Resources**

- [www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf](http://www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf)
- C1206A Jesus’ ‘Mighty Deeds’ of Healing in Mark’s Gospel
- C8711A The Communion of Saints: ‘People Who Need People’
- C8711S La Comunión de los Santos: ‘Personas que necesitan a otras’
- C1607A Mother Teresa of Calcutta: Saintly Model of Persistence in Faithfulness, Prayer, and Love
- C1604A Praying With Icons: Contemplating the Icon of Our Mother of Perpetual Help

Word on Fire Ministries (US) [https://store.wordonfire.org/](https://store.wordonfire.org/)
- Episode 6 - A Body Both Suffering And Glorious: The Mystical Union Of Christ And The Church
- Episode 8 - A Vast Company Of Witnesses: The Communion Of Saints

[https://www.youtube.com/results?search_query=c4+ignite+your+faith](https://www.youtube.com/results?search_query=c4+ignite+your+faith)
- C4: Ignite Your Catholic Faith - What's Up with Catholics and Saints?

[https://carenotes.com/](https://carenotes.com/)
[http://www.osv.com](http://www.osv.com)
[http://www.RCLBenziger.com](http://www.RCLBenziger.com)
Session Three: Discernment of the Call (continued)

Session Three: Intellectual Formation (2) Hours

Focus: Pastoral identity, presence, and empathetic listening.

Question: How do I represent the pastoral care ministry of the Church?

Title: “By His Wounds You Have Been Healed…” (1 Peter 2:21–25)

Topic: The Paschal Mystery - a basis for a Theology of Suffering and Death (Theology)

Reflection Paper: What is the Paschal Mystery? How can human suffering find meaning in this Mystery? What are examples of this type of Redemptive Suffering…

DPC 3.4.2 - Articulate a theology that embraces the understanding of Eucharist as the Real Presence of Jesus Christ.

DPC 2.9.2 - Articulate a model of Jesus Christ in communion with the frail and suffering

Session Three: Pastoral Formation (2) Hours

Topic: Pastoral Care Ministry skills. (Methods)

What are necessary pastoral skills in a pastoral care minister that assist in the healing process of a sick person? How do I represent the pastoral care ministry of the Church? What does it mean to be present and listen with empathy? (Discussion and Group Charting Work)

DPC 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.

DPC 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.

Session Three: Guided Reflection, role playing, and Mentoring: One (1) Hour:

Exercise: Role-Play a pastoral Care visit to a sick person in the hospital…in a home …in an elder care facility. Critique its effectiveness…

Resources

www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf

C1203A The Paschal Mystery: God’s Wonderful Plan
C1007A Catholics and Health Care: They Go Together
C1309A The Healing Work of Vatican II
C8802A The Way of the Cross: A Lenten Devotion for Our Times

SESSION FOUR: Discernment of the Call *(continued)*

**Focus:** Part one: Visitation and Accompaniment

**Question:** What am I doing there?

---

**Session 4: Intellectual Formation (2) Hours**

**Title:** “The Raising of One’s Mind and Heart to God…” (CCC, 2559)

**Topic:** Introduction to Prayer and Spirituality (Theology)

What is prayer? How would you describe your own spirituality, your prayer life? What are individual differences in prayer especially for the sick and elderly?

**DPC 3.7.1.1** - Demonstrate a spirituality familiar to one from Catholic historical models.

**DPC 3.7.2** - Articulate a prayer practice, imbedded in Catholic tradition, and actively practiced today.

**DPC 3.9.1.1** - Demonstrate ecumenical pastoral practices that incorporate and honor faith traditions of the support structure for the person being served.

**Session 4: Human Formation (2) Hours**

**Topic:** The Home Church for the Sick – The Domestic Church (Theology)

What does a prayerful presence look like in the home of someone who is sick or in an elderly facility setting? Draw or sketch these characteristics! Demonstrate or Role play this, for example, a sick person in their home and/or an elder in a care facility.

**DPC 3.7.1.1** - Demonstrate a spirituality familiar to one from Catholic historical models.

**DPC 3.7.2** - Articulate a prayer practice, imbedded in Catholic tradition, and actively practiced today

**DPC 1.6.3.2** - Demonstrate one’s own accountability and responsibility for appropriate boundaries as a representative of the Church or parish.
Session 4: Guided Reflection, role playing, and Mentoring: One (1) Hour:

Exercise: Praying with the sick and or elderly

Visit the home of a sick person or a care Facility for an elder along with your mentor. Describe your experience and how you responded. What did you learn? What went well, what would you change?

DPC 2.4.2.1 - Demonstrate alternative ways to satisfy generational differences to encourage and enable prayerful or liturgical settings, especially for an older adult.

DPC 4.8.1 - Articulate practices for enabling the spiritual life of small groups, especially when serving older adults.

Resources

http://www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf
- C9202A An Invitation to Prayer: A Guide for Deepening Our Prayer Life
- C8608A Ten Reasons for Going to Mass
- C1109A A Walk Through the Mass: Why We Do What We Do
- C1312A Liturgy of the Hours: Sharing Your Day With God
- C9612A Our Father: The Prayer Jesus Taught Us
- C8103A Pathways of Prayer
- C1002A Praydreaming: Key to Discernment
- C0212A The Incarnation: Why God Wanted to Become Human

https://www.smp.org/category/Prayer-Spirituality/?parish_or_school=parish

Word on Fire Ministries (US) https://store.wordonfire.org/

- Episode 8 - A Vast Company Of Witnesses: The Communion Of Saints
- Episode 9 - The Life of His Love: Prayer and the Life of the Spirit

https://www.youtube.com/watch?v=mpfcBsqlXGE

- C4: Ignite Your Catholic Faith - How Am I Supposed to Pray?

https://carenotes.com/

http://www.osv.com

http://www.RCLBenziger.com

Session Five: Discernment of the Call (continued)

Focus: Part two: Religious Agent

Question: What am I doing there?
PARTNERS IN PASTORAL CARE MINISTRY

Session 5: Intellectual Formation (2) Hours

Title: Let them pray and anoint with oil in the name of the Lord…
(Based on the Letter of James, 4: 15)

Topic: Liturgy and Sacraments (Theology)

Vatican Council II describes Reconciliation and Anointing of the Sick as the Sacraments of healing. Why is this an important understanding and distinction from the other sacraments that are identified as the Sacraments of Initiation and the Sacraments of service?

DPC 3.4.1 - Articulate a basic understanding of sacraments, their source and efficacy.
DPC 3.4.3 - Articulate a liturgy appropriate at the bedside or in a residential setting.

Session 5: Spiritual Formation (2) Hours

Topic: The Sacramental Care of the Sick (Theology) (Living the Liturgical Year)

Describe the role of your parish in the care of the sick regarding the reception of the Sacraments. Who is responsible for the outreach? Are the sick and elderly receiving Holy Communion each week if desired? Are the Sacraments of Reconciliation and Anointing available? What processes are in place for this to occur?

DPC 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.
DPC 2.8.2 - Articulate the advantages of ecumenical support from a community of caring.
DPC 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.

Section 5: Guided Reflection, role playing, and Mentoring: One (1) Hour:

Exercise: Discuss and share…research this at your parish level and submit in writing. What action steps might you need to take? How does this exercise answer the question: What am I doing there?

Resources

www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf

C9308A Sacraments: It All Starts With Jesus
C8304A The Seven Sacraments: Symbols of God’s Care
C9508A What Are Sacraments?
C9601A Anointing the Sick: A Parish Sacrament
C8304S Los Siete Sacramentos: Símbolos de la Gracia de Dios
C1206A Jesus’ ‘Mighty Deeds’ of Healing in Mark’s Gospel
C8702A Why Must I Suffer?
C0008A How to Celebrate the Sacrament of Reconciliation Today
C1503A Learning to Forgive: Steps to Reconciliation
C1602A Reconciliation: Coming Home to God
C0906A Sacrament of Reconciliation: Celebrating the Mercy of God
SESSION SIX: Discernment of the Call (continued)

Focus: The system(s) I represent and the systems I encounter

Question: How do I navigate the system?

Session 6: Intellectual Formation (2) Hours (Theology)

Title: “Do not Hold Me” (John 20:17)

Topic: Bereavement and Grief Ministries

DPC 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.

Session 6: Pastoral Formation (2) Hours

Topic: Specific Pastoral Care Ministry Areas - Family Dynamics; Spirituality of resilience

How do you deal with grieving families, at the time of death, in planning the funeral, in following up after the death and burial? What Bereavement and Grief Ministries are available? What systems are in place regarding these areas? What resources are available and recommended for referral by the Arch/diocese, the parish etc.?

DPC 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.

DPC 4.8.1.1 - Demonstrate an approach to communal prayer, especially in serving older adults.

DPC 2.2.1 - Articulate the benefits of both private and communal prayer.

DPC 2.4.1 - Articulate an understanding of the ways in which art and environment can encourage prayer and a spiritual life.
Session 6: Guided Reflection, Role playing, and Mentoring: One (1) Hour:
Exercise: Classroom presentations and demonstrations…

Resources
http://www.liguori.org/media/wysiwyg/Catholic_Update_Order_Form.pdf
  C1501A Journey Through Grief: Finding Strength in Faith
  C1407A End-of-Life Moral Issues
  C1504A Responding to Tragedy With Hope and Love
  C9710A Cremation: New Options for Catholics
  C9305A The ‘Last Things’: Death, Judgment, Heaven, and Hell

Word on Fire Ministries (US) https://store.wordonfire.org/
  Episode 10 - World Without End: The Last Things

http://www.wisconsincatholic.org/NATHOOD%202013%20Booklet%20Form.pdf
  Now and at the Hour of our Death, A Pastoral Letter from the Roman Catholic Bishops of Wisconsin on End of Life Decisions, 2013.

https://www.youtube.com/watch?v=Zu3Kk7YPqAoC4: Ignite Your Catholic Faith - What Happens When We Die?

https://carenotes.com/
https://www.osv.com/default.aspx
Appendix 4: Sample Introduction to Catholic Prison Ministries

Developing Outline for Introductory Pathway Training
For Partners in Pastoral Care Project
Catholic Prison Ministries Coalition: Formation Committee

An introduction to prison ministry with an emphasis on the unique theological, psychosocial, and ministerial needs of the incarcerated. This 6-hour program will focus on the practical tools needed for successful prison ministry in order to form the next generation of professional prison chaplains.

As a result of this program, participants will:

1. Be introduced to prison ministry with an emphasis on the unique theological, psychosocial and ministerial needs of the incarcerated.
2. Learn practical tools needed for successful prison ministry.
3. Consider joining and inviting others to join the next generation of professional prison chaplains.

These sessions are based upon the three main approaches to this ministry recommended by Chaplain Dale S. Recinella in his book, When We Visit Jesus in Ministry:

- The first two hours focus on the importance of rooting the ministry in Prayer (Faith Formation).
- The second two hours focus on Listening (Pastoral Care Formation).
- The last two hours focus on how the ministry is to be done with Love (Skill/Knowledge Formation)

Outline of 6-hour training: Hours 1 & 2: Faith Formation

Session One  Pray - Spiritual Formation I: What goes into the initial discernment for this ministry? This addresses what does one consider when thinking about pastoral care in jail and prison ministry and one’s own spirituality as grounding for this ministry?

Our relationship with Christ and Prison Ministry
1. Discernment- why am I doing this? Our Call to prison ministry
2. Personal Prayer
3. Grounded in the sacraments
4. History of Prisons
5. Understanding Jail and Prison Culture

The basic question: Who am I and how am I here in Jail and Prison Ministry?
- Pastoral Identity- rooted in prayer and My relationship with Christ
PARTNERS IN PASTORAL CARE MINISTRY

Related Competencies:

Human

- **Self-Care - Human 1.5** Maintain a healthy lifestyle and a reasonable balance among the legitimate claims of family, community, personal relationships and ministry.

Spiritual

- **Personal Prayer - Spiritual 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.
- **Sacraments - Spiritual 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. Am I practicing my faith/receiving the sacraments regularly?
- **Discernment - Spiritual 2.6** Demonstrate an ability to discern the signs of the times and address current realities in the Church and world in the light of the Gospel.
- **Relationship with Christ - Spiritual 2.9** Model the spirit of Jesus in one’s life and identify with and promote the universal Church and its mission.

Intellectual

- **Scripture - Intellectual 3.1 Know** and integrate into ministerial practice a theology of revelation as embodied in scripture, tradition and creation.

Go-to Resources

Essential:

   i. See also webinar: Dismas Ministry and Sharing Resources, August 22, 2018, Tyler Curtis, Director and Ron Zeilinger, Founder of Dismas Ministry at [https://catholicprisonministries.org/webinars/](https://catholicprisonministries.org/webinars/)
2. See webinar: Basics of Empathic Listening for Pastoral Care Ministry - A review of empathy’s importance as a fundamental dynamic in human interaction and pastoral care ministry in particular at [https://catholicprisonministries.org/webinars/](https://catholicprisonministries.org/webinars/)

Mentioned and also helpful for more insight:

Session Two  Pray - Spiritual Formation II: What is one’s motives for this ministry? This explores the roots of this ministry in the Catholic tradition, and the relational nature of this ministry.

Representing the Church in Ministry
1. The Church as the Body of Christ
2. The Relational nature of Catholic Prison Ministry
3. Scripture and Tradition
4. Eucharist and Reconciliation
5. Practical info – go to resources – Dimas, Websites, etc (where to go for helpful faith-based information for your ministry)

The basic questions: Why am I doing this? Whose Call? What does it mean to be minister representing the Church?

Related Competencies:

Spiritual
- Church - The Body of Christ - **Spiritual 2.1** Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship and active participation in parish life.
- Eucharist and Reconciliation **Spiritual 2.3** Bear witness to the profound significance of the Eucharist in one’s own life, in the life of one’s parish and in the whole Catholic community
- Scripture and Tradition - **Spiritual 2.4** Demonstrate sensitivity to the spirituality of the sacred arts, i.e. music, and the value of their expression in liturgical and communal prayer
- Our call to ministry - **Spiritual 2.7** Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community (from Church/spirit, not just ourselves

Intellectual
- **Intellectual 3.3** Know and integrate into ministerial practice a foundational understanding of the major events in the history of the church.
- Liturgical and Sacramental Theology - **Intellectual 3.4** Know and integrate into ministerial practice theologies of liturgy, worship and sacraments

Go-to-Resources

*Essential:*
PARTNERS IN PASTORAL CARE MINISTRY

Mentioned and also helpful for further insight:


4. Reflect on: Exodus 33:12-17


6. Reflect on: Mark 7


9. Justice in the World, *World Synod of Bishops, 1971*, “Action on behalf of justice and participation in the transformation of the world, fully appear to us as a constitutive dimension of the preaching of the Gospel or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.”

For full document go to: [https://www1.villanova.edu/content/dam/villanova/mission/JusticeIntheWorld1971.pdf](https://www1.villanova.edu/content/dam/villanova/mission/JusticeIntheWorld1971.pdf)

10. *Society of Jesus, GC 32. Decree 4* – This was a mission statement for the Jesuits: “the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another.”

PARTNERS IN PASTORAL CARE MINISTRY


   https://www.amazon.com/Catholicism-Christ-Common-Destiny-Man/dp/0898702038/ref=sr_1_3?keywords=delubac&qid=1558111475&s=books&sr=1-3-spell

   https://www.amazon.com/Paul-Faithfulness-God-Christian-Question-ebook/dp/B00GP5FO1Y/ref=sr_1_fkmrnull_1?crid=1GJ30Z2W2K0PA&keywords=paul+and+the+faithfulness+of+god+n.t.+wright&qid=1558111556&s=books&s_prefix=paul+and+the%2Cstripbooks%2C137&sr=1-1-fkmrnull

Hours 3 & 4: Pastoral Care Formation

Session Three Listen - Pastoral Care Formation I: How is one pastorally present to and accompany the incarcerated? This addresses the realities of sin/human brokenness, forgiveness/reconciliation/mercy, grief/bereavement, empathic listening, awareness of one’s own biases/resistances.

Ministry of Compassion
1. Ministry of presence
2. Empathic Listening
3. Mercy – reality of sin and human brokenness – Amoris Laetitia
4. Grief and Bereavement
5. Self-Care

Hour 3: Listen: Pastoral Care

The basic question: How am I present pastorally?

Related Competencies:

Human:
- **Reality of Sin and Human Brokenness - Human 1.4** Recognize both the reality of sin with its personal and social consequences and the power of forgiveness and reconciliation to heal people and relationships
  - Awareness of personal biases, hurts, woundedness

Intellectual
- **Pastoral Theology - Intellectual 3.6** Know and integrate into ministerial practice a theology of ministry as well as guiding principles for the practice of ministry in a given context
- **Forgiveness/ reconciliation/ mercy**
PARTNERS IN PASTORAL CARE MINISTRY

Pastoral

- **Compassion** - *Pastoral 4.1* Exercise sound practices of compassionate pastoral care
  - *Grief and Bereavement*
- **Ministry of Listening** – empathic listening *Pastoral 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

Go-to Resources

**Essential**

2. For a detailed training on Empathic Listening Skills for Pastoral Care Ministry, I refer you to a recent Webinar of the CPMC on that Topic that was presented by Drs. Ted Smith and Katherine Getek-Solis. You can find a link to this webinar at [https://catholicprisonministries.org/webinars/](https://catholicprisonministries.org/webinars/)

Mentioned and also helpful for further insight:


**Session Four**  Listen - Pastoral Care Formation II: How is one representative of the Church’s Social Teaching? These grounds one’s ministry in the Church’s teaching on human dignity, social and restorative justice, evangelization, recognizing racism, empowering people, collaborative ministry.

**Restorative Justice**

1. Catholic Social Teaching – The Dignity of the Human person
2. Moral Theology
3. Evangelization as Catholic Christians
4. Recognizing racism
5. Empowering/collaborative ministry
6. Restorative Justice
PARTNERS IN PASTORAL CARE MINISTRY

Hour 4: Pastoral Care Formation 2

Related Competencies:

Human
- The Dignity of the Human Person - Human 1.1 Appreciate and affirm the dignity of the human person and the positive values of diverse cultures, ethnicities, etc.

Spiritual
- Recognizing Racism - Spiritual 2.10 Develop spirituality sensitive to diverse cultural expressions based on conversion, communion, mission and solidarity

Intellectual
- Church Teaching - Intellectual 3.2 Know and integrate into ministerial practice Trinitarian Theology, Christology, pneumatology, missiology & Christian anthropology
- Moral Theology and Catholic Social Teaching - Intellectual 3.5 Know and integrate into ministerial practice a theology of the moral life, including Catholic social teaching

Go-to Resources

Essential:
   https://litpress.org/Products/6416/Harm-Healing-and-Human-Dignity?eType=EmailBlastContent&cId=2a27aa56-30fa-4bad-88fb-9876eb5c5732

Hours 5 & 6: Skill/Knowledge Formation

Pastoral Skills
1. Boundaries
2. Power dynamics
3. Situational Awareness
4. Substance Abuse
5. What works – worship and sacraments in jail and prison/ Bible Studies/ Sacramentals/ Praying with prisoners – 1:1, cellfronts, etc.
   - Bible Studies
   - Sacramentals
   - Evangelization
   - Praying with Prisoners – 1:1, groups, Cell fronts
   - Situational Awareness- jails and prisons- recap

Hour 5: Love: Skill/ Knowledge Formation 1
PARTNERS IN PASTORAL CARE MINISTRY

Session Five Love – Skill/Knowledge Formation I: What do I need to be aware of and prepared for to serve in these settings? This addresses the importance of knowing/keeping boundaries, understanding prisoners’ characteristics/motivations, understanding issues related to substance abuse, safety, having a situational awareness of types/levels of jails and prisons.

Competencies:

Human
- **Appropriate Resources - Human 1.3** Engage in programs or practices of continuing ministerial formation and lifelong personal growth
  - On-going formation and personal growth
- **Boundaries Basic Pastoral Skills - Human 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
- **Power dynamics - Human 1.7** Understand the power inherent in positions of pastoral leadership and be diligent in the responsible exercise of such power

Pastoral
- **Worship & Sacraments - Pastoral 4.8:** ritual, sacraments in prison, prayer styles. Appropriate use of scripture, apologetics
  - Understand prisoners’ characteristics and motivations (see Chapters 7 & 8 Recinella)
  - Understand issues related to Substance abuse, safety, types/levels of jails/prisons

Go-to Resources

**Essential**
1. See archived - Webinar, *Recognizing Trauma in the Prisoner*, November 27, 2018, Maria Morrison, M.S.W., Senior Social Worker at the Equal Justice Initiative, and Fr. Dustin Feddon, Ph.D., Chaplain, Diocese of Tallahassee – Pensacola at [https://catholicprisonministries.org/webinars/](https://catholicprisonministries.org/webinars/)

**Hour 6: Pastoral Skills**
1. Working with others
2. Working with prison Staff
3. Working with families of the incarcerated
4. Pastoral care do’s and don’ts
5. Ethics
PARTNERS IN PASTORAL CARE MINISTRY

Hour 6: Love: *Skill/ Knowledge Formation 2*

**Session Six** Love – Skill/Knowledge Formation II: How do I navigate and work within the system? This final session explores a variety of pastoral do’s and don’ts in diverse relationships with others, from relating to those of other faiths to developing the faith community, from working with prison staff to relating to families of incarcerated and working with ex-prisoners

*The basic questions: How do I navigate the system? How do I negotiate the various relationships necessary to be effective?*

**Related Competencies:**

Human

• Self-Care

Spiritual

• Ecumenism - *Spiritual 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

Pastoral

• Developing the faith community - *Pastoral 4.8* Develop and nurture the prayer life of the community in the jail or prison

**Go to resources**

**Essential:**


2. Go to [http://desertwaters.com/](http://desertwaters.com/) The mission of this non-profit organization in Colorado is to promote occupational, personal and family well being of the corrections workforce through the provision of evidence-informed resources, solutions and support.
PARTNERS IN PASTORAL CARE MINISTRY

Appendix 5: Sample Sessions for Foundational for Catholic Prison Ministry

Developing Outline for Foundation Pathway Training
Catholic Prison Ministry Coalition
Formation Committee

Target Participants: Catholics who, prompted by the Holy Spirit, feel called to minister with the incarcerated but have little to no concrete experience providing pastoral care within the justice system.

Objective: Participants will possess basic competencies for prison ministry and will be prepared to begin work with the incarcerated or deepen existing commitments. This includes:

1. Firm rooting in spiritual call to serve Christ, the risen prisoner, and the practical reflective tools necessary to sustain strength in this call (Spiritual formation)
2. Basic understanding of criminal justice, prison culture, predominant mental health issues, and Church teachings regarding care for the incarcerated (Intellectual formation)
3. Foundation in simple pastoral principles that guide effective ministers, such as empathic listening, spiritual accompaniment, sacramental/para-liturgical facilitation, and evangelization (Pastoral formation)
4. Familiarity with the realities of the institution into which the participant is entering (facility rules/regulations, proper interaction with COs/administration) and the self-awareness that ministry requires (boundaries with inmates, behavior, and attitude) (Human formation)

Method: The participant (or, ideally, participants) will progress through a series of modules that provide information on the basic competencies outlined above and encourage greater personal reflection, and eventually participation. As a formation committee, we can discern amending the number of modules to provide greater emphasis or clarity, or to accommodate a more effective structure. I have chosen to use the four “areas of formation” -- spiritual, intellectual, pastoral, and human -- outlined by the USCCB as a basic structure for designing these modules. I have also been careful to incorporate most of the elements of the committee’s existing document on Foundation Pathway training on the first pass. The wealth of excellent and available material makes it simple to expand existing modules or add new modules if necessary. Each module will include the following:

1. Opening Prayer
2. Questions to activate prior experience or knowledge
3. A brief video (10-15 minutes), to be produced at San Quentin State Prison
4. Initial reactions to the video
5. Brief readings selected from existing resources
6. Time for reflection on the video/readings and responding to specific prompts given
7. (If in a group) Sharing the fruit of personal reflection
8. Suggested assignments/opportunities for deeper engagement before next module
9. Closing Prayer

Of course, the situations in which participants engage this training will vary greatly. I am not attached to this methodology and any suggestions for making it either more or less intensive are welcome.
Module I: Lost and Found

Criminal Justice Ministry Competencies related to this module:

| 1.1.2 Demonstrate openness to differing views, perspectives, faith traditions, and opinions
| 1.1.3 Understand and embrace the inviolable human dignity and hope
| 1.1.4 Face own biases related to culture of offenders
| 1.1.5 Cultivate genuine humility vs. “better than thou”
| 1.2.5 Face personal biases related to wrongdoing, personal weakness, taking responsibility
| 1.2.9 Value the empathetic, prayerful presence of another
| 1.3.3 Open to feedback and ongoing learning
| 1.6.2 Demonstrate the ability to attend to others' feelings, needs, and concerns
| 2.1.3 Articulate an understanding of Catholic pastoral care teaching related to incarcerated
| 2.5.2 Biblical call to serve
| 2.5.4 Own call to ministry as an ecclesial reality
| 2.9.1 Have a self-awareness of the ministerial situations to which I am called and knowing those in which I am challenged.

1. Opening Prayer:

2. Question:
   What is drawing me to this ministry? Can I describe it in detail?

3. Video:
   Potential participants: Fr. George Williams SJ, volunteers at SQSP, inmates at SQSP

4. Potential interview questions for staff/volunteers:
   - What first drew you to minister in a prison? Could you tell the story?
   - What keeps you coming back week after week?
   - How have you experienced God in your ministry?
   - What would you say to someone who is considering this ministry?

Potential interview questions for inmates:
   - What is it like for you to practice the Christian faith in prison?
   - How do you understand your own call to service and ministry?
   - How have you been impacted by the chaplain/volunteers? Stories?

5. Reactions to Video:
   What moved or surprised you in the video?

6. Readings:
   b. “Christmas Through the Looking Glass,” When We Visit Jesus in Prison, Recinella, pp. 17-19
   c. Matthew 25:31-46
PARTNERS IN PASTORAL CARE MINISTRY

7. **Reflection Questions:** Consider praying with each question and writing a response.
   a. As you consider a call to prison ministry, what fears and insecurities surface in you?
   b. Do you carry any burdensome biases (either favorable or unfavorable) toward our justice system?
   c. On page 5 of *Messengers of Hope*, our evangelical goal is given: “to restore dignity and hope to the incarcerated.” What does that look like to you?
   d. What do you think Jesus meant when he said, “I was… in prison and you visited me” (Mt 25:36)?
   e. Consider how an incarcerated man or woman and a Catholic volunteer might mutually encourage one another’s faith. (cf. Rom 1:12)

8. **Group sharing on reflection (if possible)**

9. **Going forward** -- between now and the next session:
   **Think:** Read “Preface” to *Prison Ministry* by Lennie Spitale.
   **QUESTIONS**
   **Pray:** Spend 30-45 minutes contemplating Luke 15:11-32, the Parable of the Two Sons.
   Imagine the scene before you. What stands out?
   With whom do you identify?
   How could this prayer impact the way you approach prison ministry?
   **Act:** Seek out someone you know who is or has been involved in the criminal justice system. Perhaps this is a Deacon at your parish, or a volunteer you met on a retreat, or even a friend that has experienced incarceration and is open to talking about it. Ask them to simply share their experience with you. Pay close attention to how the Spirit is present in your conversation.

10. **Closing Prayer**

---

Module II: By His Wounds We Were Healed

<table>
<thead>
<tr>
<th>Criminal Justice Ministry Competencies related to this module:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1.5 Cultivate genuine humility vs. “better than thou”</td>
</tr>
<tr>
<td>1.2.5 Face personal biases related to wrongdoing, personal weakness, taking responsibility</td>
</tr>
<tr>
<td>1.2.10 Seek assistance in understanding/accepting the criminal justice process, and the making of personal choices around the process and having those choices respected.</td>
</tr>
<tr>
<td>1.3.3 Open to feedback and ongoing learning</td>
</tr>
<tr>
<td>2.1.3 Articulate an understanding of Catholic pastoral care teaching related to incarcerated</td>
</tr>
<tr>
<td>2.5.1 Demonstrate the ability to know and understand the fluidity of ministerial situations and the opportunity to integrate Gospel values into changing settings. 2.5.2 Biblical call to serve</td>
</tr>
<tr>
<td>2.5.2 Biblical call to serve</td>
</tr>
<tr>
<td>2.5.3 One’s own pastoral identify</td>
</tr>
<tr>
<td>2.5.4 Own call to ministry as an ecclesial reality</td>
</tr>
<tr>
<td>2.5.5 Pastoral care as a healing ministry in the name of the Church</td>
</tr>
</tbody>
</table>
PARTNERS IN PASTORAL CARE MINISTRY

2.5.6 Authorization/Commission

3.11.5 Particular attention to the cultural diversity experienced in most inmate settings

4.2.2 Understand the unique relational dynamics of the cultures encountered in inmates.

1. Opening Prayer:

2. Questions:
   What is the first thing that comes to mind when I hear the following words?
   - Criminal
   - Prisoner
   - Justice
   - Mercy

3. Video:
   Potential participants: Fr. Bill O'Neill, Fr. George Murphy, Lane Center RJ advocates, inmates
   Potential interview questions:
   - Could you briefly describe the structure of the American criminal justice system?
   - Could you describe the culture within the prison?
   - What kind of issues do prisoners face?
   - What is it like being inside the prison? (if applicable)
   - How can a Christian respond to this system and culture?
   - How do you understand the Church’s role in engaging with the justice system?

4. Reactions to Video:
   What moved or surprised you in the video?

5. Readings:
   a. Messengers of Hope, pp. 5-8
   b. Excerpts, “Responsibility, Rehabilitation, and Restoration” USCCB

6. Reflection Questions: Consider praying with each question and writing a response.
   a. The excerpt from Messengers of Hope evokes St. Francis of Assisi’s maxim to “preach the gospel and, if necessary use words.” How is your life a preaching of the Gospel?
   b. What emotions do you experience when you consider our justice system?
   c. If someone asked you what justice looks like in the Kingdom of Heaven, what would you say?
   d. Consider Church teaching on human dignity and a “culture of life.” How does prison ministry participate in this mission?

7. Group sharing on reflection (if possible)

8. Going forward - between now and the next session:

   QUESTIONS
   - What lines do you find yourself repeating?
   - What is happening in your imagination?
What could this passage, often heard during Holy Week, say about our call as prison ministers?

**Act:** Make the first step. Reach out to someone directly involved in prison ministry. If you don’t know who to ask, contact your diocese. Ask the chaplain or volunteer to give you the information you will need to enter the facility. Follow the appropriate steps to receive clearance in a timely manner. As you prepare to begin ministry with the imprisoned, consider seeking out the Sacrament of Reconciliation. When ministering to the vulnerable, our self-knowledge and familiarity with our own vulnerability can be a source of great strength. (cf. 2 Cor 12:10)

9. **Closing Prayer**

---

**Module III: With Me in Paradise**

**Criminal Justice Ministry Competencies related to this module:**

| 1.1.1 Show awareness of one's own personal values, goals, prejudices, and biases. |
| 1.1.4 Face own biases related to culture of offenders |
| 1.1.5 Cultivate genuine humility vs. “better than thou” |
| 1.2.1 Articulate (demonstrate) a knowledge of self that is realistic, including one's gifts, limitations, and opportunities. |
| 1.2.9 Value the empathetic, prayerful presence of another |
| 1.2.10 Seek assistance in understanding/accepting the criminal justice process, and the making of personal choices around the process and having those choices respected. |
| 1.6.4 Understand the unique relationship building in prison setting |
| 2.3.2 Articulate the importance of sacramental and Eucharistic life for the setting of the incarcerated |
| 2.4.1 Have the knowledge of the importance of the environment and cultural setting for liturgical and communal prayer in pastoral care settings. |
| 2.4.3 View place of incarceration as sacred space, and conduct services accordingly |
| 2.5.1 Demonstrate the ability to know and understand the fluidity of ministerial situations and the opportunity to integrate Gospel values into changing settings. |
| 2.5.2 Biblical call to serve |
| 2.8.2 As an incarceration environment, must know limits and possibilities for celebrating Eucharist |
| 2.8.3 Respect for the diversity of faiths encountered |
| 2.9.1 Have a self-awareness of the ministerial situations to which I am called and knowing those in which I am challenged. |
| 2.10.2 Openness and deep respect for the diversity of faiths encountered |
| 3.1.8 Have competency with scripture for purposes of bible study groups. |
1. **Opening Prayer:**

2. **Questions:**
   Think back to a time when you felt deeply helped, supported, or encouraged by another Christian. What did that look like? How did he or she minister to you? What was so effective about it?

3. **Video:**
   Potential participants: Volunteers (Willis, Brian, SJs, etc.) and Fr. Williams
   **Interview Questions:**
   - When have the inmates surprised you? Can you tell a story?
   - What does it mean to be a minister in this place?
   - Describe your ministry practically -- the nuts and bolts.
   - What are its gifts and challenges?
   - What are the most important skills you bring to prison?
   - Can you say what it is like to be a good listener? Any stories?
   - What is it like for you to provide spiritual accompaniment?
   - Describe the qualities of a good Bible study.
   - What is worship like in prison?
   - What is it like to bring the Sacraments to prison?
   - How have the Gospels taught you to be with the incarcerated?

4. **Reactions to Video:**
   What moved or surprised you in this video?

5. **Readings:**
   a. *Messengers of Hope*, pp. 17-20
   b. Homily for the Jubilee for Prisoners, Sunday 6 November 2016, Pope Francis

6. **Reflection Questions:** consider praying with each question and writing a response.
   a. Take a moment and pray about the spiritual gifts God has given you. (cf. 1 Cor 12:1-11)
      - What stands out? How do you imagine the greatest use of your gifts?
   b. Pope Francis’s homily contains several potent lines. Choose 2 or 3 phrases and consider why they stood out to you.
   c. How will you react when a prisoner knows the Bible more thoroughly than you do or uses quotes to challenge you?
   d. How will you respond to a non-Catholic inmate who asks you for communion?
   e. MORE?

7. **Group sharing on reflection (if possible)**

8. **Going Forward** -- Between now and the next session:
   - **Think:** suggestions welcome for further reading on spiritual companionship with prisoners
   - **Pray:** Devote 30-45 minutes to Luke 23:33-43.
      - Imagine the scene. What stands out?
      - What emotions does this passage draw out of your heart?
      - What might this passage say about how we are to care for the imprisoned?
   - **Act:** If at all possible, shadow someone who already is engaged in ministry with the incarcerated.
Whether it is a Bible study, cell visits, or Mass, simply observe the ministry. Pay attention to how the Spirit moves you in this time. What fears come up? Vulnerabilities? What surprises you? Spend some time sharing with your guide after the ministry is over.

9. **Closing Prayer**

---

**Module IV: Feed My Sheep**

**Criminal Justice Ministry Competencies related to this module:**

<table>
<thead>
<tr>
<th>Competency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1.6 Culture of offenders themselves within prison system that work against human dignity</td>
</tr>
<tr>
<td>1.2.5 Face personal biases related wrongdoing, personal weakness, taking responsibility</td>
</tr>
<tr>
<td>1.2.8 Able to be tolerant of differences, more accepting of others as her/his desire to be accepted is heightened.</td>
</tr>
<tr>
<td>1.2.11 Process for exploring issues, such as personal journal work on own life/family history/</td>
</tr>
<tr>
<td>1.6.1 Demonstrate careful attention to emotional, physical and spiritual boundaries</td>
</tr>
<tr>
<td>1.6.2 Demonstrate the ability to attend to others’ feelings, needs, and concerns</td>
</tr>
<tr>
<td>1.6.3 Demonstrate an accountability and responsibility to the Church, the minister's employer, the minister's manager, and the profession of pastoral care ministry</td>
</tr>
<tr>
<td>2.2.1 Respond to issues in a manner manifests Catholic spirituality</td>
</tr>
<tr>
<td>2.5.2 Biblical call to serve</td>
</tr>
<tr>
<td>2.5.3 One's own pastoral identify</td>
</tr>
<tr>
<td>2.5.4 Own call to ministry as an ecclesial reality</td>
</tr>
</tbody>
</table>

1. **Opening Prayer:**

2. **Questions:**

3. **Video:**

   **Participants:** COs/Admin, Volunteers (Willis), Chaplains of other faiths

   **Questions for COs/Admin:**
   - Describe your day-to-day work.
   - What is it like working here?
   - What is the hardest thing about working here?
   - Describe the perfect volunteer.
   - What do you wish volunteers knew about your job?

   **Questions for volunteers:**
   - What was your experience getting clearance to enter the prison?
   - What was your experience walking into prison the first time?
   - What guidelines or rules have you found to be most fruitful in practice?
   - What is it like interacting with COs/admins?
   - How has your attitude changed as you’ve grown in your ministry?
   - What practical advice would you share with those preparing to volunteer?
4. **Reactions to Video:**
   What moved or surprised you in this video?

5. **Readings:**

6. **Reflection Questions:** Consider praying with each question and writing a response.
   a.

7. **(If possible) Group sharing on reflection**

8. **Going Forward** -- between now and the next session:
   **Think:** Read Recinella’s description of boundaries in *When We Visit*, pp. 82-89
   **QUESTIONS**
   **Pray:** Spend 30-45 minutes imagining Jesus’s restoration of Peter (Jn 21:15-19)
   - Recall Peter’s threefold denial of Jesus.
   - What does the repeated commandment to “feed my sheep” mean to you?
   - How could this passage help you in your ministry?
   **Act:** Having been prepared in this training, make a commitment to volunteer with an existing program or begin the process of building a ministry. As you prepare to enter the facility, take a moment to recall Jesus the night before he died -- imprisoned, meek, and humble. Consider the grace of your call to enter that mystery.

9. **Closing prayer**
Appendix 6: Fundamental Aspects of Geriatric Spiritual Care Education or Principle Elements of Geriatric Spiritual Care Education

Objectives:
- Identify key components of developing a geriatric spiritual care education program
- Discuss the principles of palliative care
- Identify end-of-life faith beliefs of culturally diverse elders

Session 1 (1 hour): An Overview of a Geriatric Spiritual Care Education Program - Sr. Peter
It’s a privilege to be called to the spiritual care of the elderly—to provide care for their bodies, their spirit, and their soul. Providing the appropriate education on geriatric spiritual care can enhance skills of pastoral caregivers, which enriches the lives of the elders they serve. Participants in this session will be introduced to several topics that should be addressed when planning a geriatric spiritual education program.

Session 2 (1 hour): Techniques for Communicating with the Memory Impaired - Sr. Peter
Since people with memory impairment often lose their ability to communicate verbally, pastoral caregivers must be well versed in the different techniques that can be employed to communicate successfully with this population. Sr. Peter Lillian will offer insights that will allow pastoral care professionals to help the memory impaired stay connected to their faith.

Session 3 (1 hour): Elder Abuse: The Silent Epidemic - Sr. Annelle
In Part 3 of the Ethical and Religious Directives for Catholic Health Care Services (ERDs), Directive #35 states, “Health care professionals should be educated to recognize the symptoms of abuse and violence and are obliged to report cases of abuse to the proper authorities in accordance with local statutes.” In this session, participants will learn how to recognize and appropriately respond to the different types of elder abuse.

Session 4 (1 hours): Palliative Care in Elder Care - Sr. Peter
Palliative care is distinct from other types of care provision. In this session, Sr. Peter Lillian will discuss various aspects of palliative care, including what differentiates palliative care from hospice care. She will identify the five domains of pain and the importance of the pastoral care perspective.

Session 5 (2.0 hours): Death and Dying in a Multi-Cultural City: The Beliefs, Prayers, and Rituals of World Religions - Sr. Annelle
In Part 2 of the ERDs, Directive #11 states, “Pastoral care personnel should work in close collaboration with local parishes and community clergy. Appropriate pastoral services and/or referrals should be available to all in keeping with their religious beliefs or affiliation.” Serving an increasingly diverse patient population requires a working knowledge of the beliefs of many cultures and religions. In this session, Dr. Annelle Fitzpatrick, CSJ, will provide an overview of the rituals, prayers, and beliefs about the Afterlife held by Jewish, Muslim, Hindu, and Sikh patients. She will offer concrete ideas for Pastoral Care personnel related to care of the non-Christian patient and suggest the religious artifacts that would be essential to responding to the spiritual needs of patients entrusted into our care during their final moments.
PARTNERS IN PASTORAL CARE MINISTRY

COMPETENCIES

ITP1: ITP2:
• Articulate an approach to spiritual care, rooted in one’s faith/spiritual tradition that is integrated with a theory of professional practice.
• Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of spiritual care.

ITP3: ITP4:
• Incorporate the spiritual and emotional dimensions of human development into one’s practice of care.
• Incorporate a working knowledge of different ethical theories appropriate to one’s professional context.

ITP4.1:
• Demonstrate an understanding of The Ethical and Religious Directives for Catholic Health Care Services.

PIC4:
• Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others

PPS1:
• Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect.

PPS2:
• Provide effective spiritual support that contributes to well-being of the care recipients, their families, and staff.

PPS3:
• Provide spiritual care that respects diversity and differences including, but not limited to culture, gender, sexual orientation, and spiritual/religious practices.

OL1:
• Promote the integration of spiritual care into the life and service of the institution in which one functions.

OL5:
• Foster a collaborative relationship with community clergy and faith group leaders.
Committed to effective sacramental and pastoral care ministry in hospitals and senior care facilities, a recently-implemented diocesan program is presented, with its emphasis on better coordination of sacramental ministry and the mobilization, training, and administration of Catholic laity for ministry.

Objectives:
- Explain design and implementation of diocesan operation for institutional ministry
- Present introductory educational program, equip laity for institutional pastoral care ministry
- Explain role and duties of the Lay Coordinator and Pastoral Visitors within the diocesan program

Session 1 (45 mins): “A Diocesan Program for Institutional Ministry”  
(Denice Foose or Ted Smith)  
Metropolitan Houston is geographically massive, with several large urban hospitals and many smaller suburban, regional hospitals. While the diocesan program addresses the needs of both types, workshop emphasizes the coordination of ministry between neighborhood parishes, hospitals and senior facilities.

Session 2 (45 mins): “Equipping Laity for Ministry: An Educational Program”  
(Ted Smith)  
Catholic laypersons, who feel called to caring ministry, want to be challenged to grow in skill and knowledge. This introductory program addresses this diocesan need with a clinically-based pedagogy and a Catholic-grounded curriculum designed to enhance skill, increase knowledge and solidify identity.

Session 3 (45 mins): “The Program Begins: Getting Started”  
(Ted Smith)  
The initial nine elements of the curriculum are presented, including foundational essays for Catholic pastoral care, spiritual screening, pastoral identity, HIPAA review, and related-ERDs. Written assignments also reviewed: Ministry Verbatim reports, Reflection Papers on Competency topics, and Personal Grief Narrative; and reading assignment: All Our Losses, All Our Griefs, Mitchell and Anderson.

Session 4 (45 mins): “Empathic Listening: Theory and Practice”  
(Ted Smith)  
The program’s emphasis on empathic listening is undergirded theoretically by Henri Nouwen and Herbert Anderson and is developed through analysis of effective and less effective responses in sample verbatims and an experiential “Tracking” exercise. Facilitation of the person’s narrative is discussed, including the judicious use of “helping responses” and disclosure of personal history.

Session 5 (45 mins): “More Pastoral Care Basics, Including Prayer and Scripture”  
(Ted Smith)
PARTNERS IN PASTORAL CARE MINISTRY

A review of the program’s curriculum is continued, including such topics as pastoral presence, distinctiveness of Pastoral Visitor role, and pastoral care “rules of thumb.” Attention is also given to nature and use of intercessory Prayer, both written and extemporaneous. Finally, the appropriate use of Scripture is discussed, along with selection of pastorally-sensitive biblical texts.

Session 6 (45 mins): “Sustaining the Ministry and Ministers”
(Denice Foose or Ted Smith)
A significant factor in sustaining and enhancing sacramental and pastoral care ministry in suburban, regional hospitals and senior care facilities has been the creation of the Lay Coordinator position and recruitment, training, and supporting of Pastoral Visitors. The Coordinator’s relationship with an assigned Priest, Pastoral Visitors parish leadership, and these health-care institutions and the diverse ways of sustaining the Pastoral Visitors are explained.
PARTNERS IN PASTORAL CARE MINISTRY

Appendix 8: The National Core and Specialized Competencies

See addendums:

1. Diocesan Pastoral Care Competencies for the Sick, the Homebound and Older Adults.2019 (DPC)
2. Criminal Justice Pastoral Care Competencies.2018 (CPM)
3. Permanent Deacon Pastoral Care Competencies.2018 (PDC)