

LAY PASTORAL MINISTRY INSTITUTE



PARTICIPANT HANDBOOK 2018-2019

God's People Doing God's Work



Diocese of St. Petersburg
St. Petersburg, FL

COURAGEOUSLY
Living the Gospel

DIOCESE OF ST. PETERSBURG

LAY PASTORAL MINISTRY INSTITUTE

LAY LEADERSHIP FORMATION PROGRAM

PARTICIPANT HANDBOOK

**Roman Catholic Diocese of St. Petersburg
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The Lay Pastoral Ministry Institute Program of the Roman Catholic Diocese of St. Petersburg has been granted accreditation until 2014 by the United States Conference of Catholic Bishops Commission on Certification and Accreditation.

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Contents

1	History of the Roman Catholic Diocese of St. Petersburg	1
2	History of the Lay Pastoral Ministry Institute	5
3	LPMI: THE VISION	7
4	Mission Statements	8
5	LPMI Goals and Objectives	9
6	LPMI Overview & Program Components	11
7	VALUES AND ATTITUDES OF A MINISTERIAL LEADER	16
8	QUALITIES OF A MINISTERIAL LEADER	17
9	SKILLS OF A MINISTERIAL LEADER	18
10	PROGRAM POLICIES AND PROCEDURES	19
10.1	Participants' Rights and Responsibilities.	19
10.2	Applicants.	19
10.3	Admission Criteria.	19
10.4	Application Procedure.	20
10.5	Acceptance.	20
10.6	Participant Status.	20
11	CODE OF ETHICS	21
11.1	Conduct pertaining to all:	21
11.2	Conduct pertaining specifically to the Program Director, Coordinators, Instructional Faculty, and Theological Reflection Group Facilitators:	21
11.3	Conduct pertaining specifically to participants:	21
11.4	Dress Code.	21
12	FORMATIONAL POLICIES AND PROCEDURES	22
12.1	Years of Formation Schedule.	22
12.2	Registration.	22
12.3	Attendance.	22
12.4	Workshop Verification Forms.	22
12.5	Class Cancellation.	22
12.6	Substance Use/Abuse.	22
12.7	Grade Requirement.	23
12.8	Withdrawal From Module.	23
12.9	Incompletes.	23
12.10	Transcripts.	23
12.11	Evaluation.	23

12.12	Dismissal.	23
12.13	Assignments, Examinations, and Grades.	24
12.14	Plagiarism.	24
12.15	Confidentiality.	24
12.16	Procedures for filing formal complaints:	25
12.17	Harassment Charges	25
13	FINANCIAL INFORMATION	26
14	MISCELLANEOUS INFORMATION	27
15	Guidelines	28
15.1	Guidelines for Oral Presentations:	28
15.2	Guidelines for Written Projects:	28
15.3	Guidelines for Preparing Common Prayer.	28
15.4	Guidelines for the Sponsor/Participant Sessions (Supervised Practicum).	29
15.5	Guidelines for Theological Reflection (TR)	30
15.5.1	Guideline Questions for Theological Reflection.	30
15.5.2	The Word in Theological Reflection	30
15.5.3	Make-Up Theological Reflection Paper	30
16	MODULE TOPICS	31
16.1	MODULE DESCRIPTIONS: YEARS OF FORMATION	33
17	APPENDIX A:	43
17.1	FACULTY	44
17.2	Years of Formation 1 and 2 2018-2019 Calendar (As of 08/09/18)	46
17.3	Year of Formation 3 2018-2019 Calendar (As of 08/09/18)	47

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DISCLAIMERS

The LPMI program director reserves the right to add, eliminate, change or amend the structure, policies, and requirements of the program at any time.

The program director will provide any revisions of the handbook to the participants, or notify them of changes. Participants are responsible to update their copy.

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LPMI PARTICIPANT HANDBOOK

1 History of the Roman Catholic Diocese of St. Petersburg

Early History. The Church's presence on the west coast of Florida stretches back nearly five hundred years to the arrival of the Spanish explorers and the missionaries who accompanied them. After Juan Ponce de Leon's initial discovery of Florida and Tampa Bay in 1513, explorers such as Panfilo de Narvaez and Hernando de Soto came here over the next several decades, bringing with them priests and religious in the hope of native conversions. A lack of cultural understanding and tolerance created hostilities between Native Americans and the Spanish who settled here. This hostility on both sides tended to interfere with Spanish missionary and expansionist plans. Spain finally gained a firm foothold on the Florida peninsula with the establishment of the St. Augustine colony in 1565. On September 8, 1565, the first Mass in Florida was celebrated in the parish church of St. Augustine, which was affiliated with the Diocese of Cuba. The establishment of this colony prompted another missionary effort to this area that was begun by the Jesuits in 1567, though it was abandoned five years later because of the poor living conditions and continued hostility. Spanish missionaries then turned their attention to the friendlier tribes of north Florida. However, on Holy Thursday in the year 1606, during his pastoral visit, Bishop Juan De Las Cabezas Altamirano, the Bishop of Cuba, ordained twenty young men from Cuba and Florida. That Easter Sunday, he confirmed three hundred fifty adults, and in the Mision del Nombre de Dias, 216 native Americans were confirmed.

St. Augustine is also the site of the oldest black Catholic community. In 1784, eight years after the signing of the Declaration of Independence, the Florida Territory had been restored to Spanish rule. At that time, many of the British emigrated and more Americans arrived. Some came with their slaves; others who were slaves fled to the Spanish colony from the United States to find freedom. All who were not Catholic were expected to convert to Catholicism. The black population was large in proportion to the total population. Further, it was Spanish in language, diverse in origin, and Catholic in religion.

The Tampa Bay area remained largely unpopulated until Florida became a territory of the United States in 1821. Shortly thereafter, the Ft. Brooke Military Garrison was established in what is today downtown Tampa. Tampa Catholics included soldiers at the forts, villagers, and some Native Americans. The Jacksons were a pioneer Catholic family. The first recorded baptism in 1859 was that of Mary Ellen Jackson, whose father, John, and brother, Thomas, each served two terms as mayor of the town. The founding of St. Louis Catholic Church in Tampa in 1860 provided a focal point for Catholics. After a serious outbreak of yellow fever in Tampa in 1888, which killed three of four priests there, Bishop Moore of the Diocese of St. Augustine in desperation turned to the Jesuits from New Orleans for help. Not only did the Jesuit Fathers take over St. Louis Church, but they were responsible for founding many of the early parishes and schools of the area. In 1905, a new Church was constructed in Romanesque style and the parish was renamed Sacred Heart. It is the oldest parish and church within the diocese.

The Benedictine monks and nuns who came to Pasco County later in the decade are another important religious community in the history of the diocese. After the establishment of the Catholic colony of San Antonio and the Parish of St. Anthony of Padua in the 1880's, these men and women founded and for many years staffed most of the parishes of Pasco, Hernando, and Citrus Counties. Other early pioneer religious include the Sisters of the Holy Name of Jesus and Mary, who founded our oldest Catholic school in 1881; the Sisters of St. Joseph, who came to educate

Black children; and the Redemptorists and Salesians, both of whom worked in the immigrant Latin community.

The growing population and economic boom following World War II brought major changes to this area, much of it under the tutelage of the sixth bishop of St. Augustine, Joseph P. Hurley. Archbishop Hurley was a man of great vision, tremendous plans, and the will to fulfill them. Archbishop Hurley presided over the largest institutional buildup in the history of the Florida Church. Not only did the Archbishop purchase property for future investment or development, he also established many new parishes and schools and recruited many priests from Ireland and the northern United States to staff them. More than 40% of the parishes within the Diocese of St. Petersburg today were founded during the Hurley years.

Because of the growth of the Church in Florida, plans for a new diocese along the west coast were developed as early as the mid nineteen fifties. Contrary to Archbishop Hurley's recommendations, Miami instead of the Tampa Bay area was chosen for the site of the new diocese created in south Florida in 1958. Barely five years later, plans were drawn up for two new dioceses in central Florida.

On June 17, 1968, the Catholic Diocese of St. Petersburg was formally established with Bishop Charles B. McLaughlin as its first and founding bishop. The newly created diocese stretched from Crystal River in the north to Fort Myers in the south, encompassing a total of eleven counties. The first task of the Bronx native and former auxiliary bishop of Raleigh, North Carolina, was to establish a new diocesan structure to unify priests, personnel, policy, and people from the two dioceses. He also faced the challenge of dealing with the rapidly increasing population within his diocese.

Recent History. Bishop McLaughlin inherited many fine priests from the Dioceses of St. Augustine and Miami and relied on their cooperation and assistance in the years to come. He fostered native vocations and was a strong supporter of the Florida seminaries. Bishop McLaughlin had the unenviable responsibility of meeting the pastoral demands of a flock strewn over two hundred miles from end to end. Bishop McLaughlin, who was a pilot, often flew from event to event to try to keep pace with this superhuman task, a characteristic that earned him the affectionate nickname "Hurricane Charlie."

Bishop McLaughlin also implemented the vision and reforms of the Second Vatican Council. He had a profound influence on the diocese he founded. Clergy and laity were saddened and shocked by his sudden death on December 14, 1978.

Monsignor W. Thomas Larkin, the Vicar General of the diocese and interim diocesan administrator, was appointed the Second Bishop of St. Petersburg on April 17, 1979. He was ordained to the episcopate on May 27 by his former classmate, Pope John Paul II. Bishop Larkin was formally installed as the diocese's second bishop on June 28. A period of tremendous growth occurred during Bishop Larkin's tenure. His ambitious pastoral plan resulted in the establishment of fifteen new parishes and three new schools.

In the summer of 1984, one of two new Florida dioceses was created out of the lower portion of the Diocese of St. Petersburg. After the establishment of the Diocese of Venice on October 25, 1984, the Diocese of St. Petersburg comprised Citrus, Hernando, Hillsborough, Pasco, and Pinellas Counties. These five counties still had a flourishing Catholic population.

Bishop Larkin expanded the outreach of the social ministries of the diocese, established a radio station (WBVM 90.5 FM), and further sought to keep pace with the population growth and economic expansion of the 1980's. Bishop Larkin announced his retirement for health reasons in November, 1988 but continued to be active within the diocese by making himself available to those who called on him as long as his health permitted. Bishop Larkin died at this residence in Clearwater, on November 4, 2005.

Bishop John Clement Favalora, a native of New Orleans and former Bishop of Alexandria, Louisiana, was installed and the third Bishop of St. Petersburg on May 16, 1989. As bishop he directed his time to administrative reorganization in order to effectively manage the diocesan demands brought on by the rapid growth of the 1980's. Initially, Bishop Favalora took a number of steps to consolidate the various administrative functions of the diocese through the reorganization of the Chancery and the consolidation of diocesan social outreach programs through Catholic Charities. He also established a second radio station (WLMS 88.3 FM) to reach the northern portions of the diocese.

Bishop Favalora made Catholic education his top priority within the diocese. He gave his leadership to the Catholic Education Foundation to ensure the continued existence of the Catholic schools within the diocese. He also took an active role in planning for the future construction of new Catholic schools. In November, Bishop Favalora was named the Third Archbishop of Miami and was installed on December 20, 1994, in Miami.

The see was vacant for nearly a year during which time Monsignor Brendan Muldoon administered the diocese. On December 5, 1995, Pope John Paul II appointed Monsignor Robert N. Lynch the fourth Bishop of St. Petersburg. A priest of the Archdiocese of Miami, former rector of the St. John Vianney College Seminary in Miami, and former General Secretary to the National Conference of Catholic Bishops, Bishop Lynch was already well known in the diocese. On January 26, 1996, Bishop Lynch was consecrated bishop in his own Cathedral, only the fourth time in Florida history and the first time in seventy-four years. Bishop Lynch's consecration brought the largest number of bishops to the diocese at one time. Among their number was Cardinal Joseph Bernardin, friend and mentor of the new bishop, who delivered the homily.

Bishop Lynch continued the reorganization and management of the diocese begun under Archbishop Favalora. Bishop Lynch commissioned the building of a new Pastoral Center, and on March 31, 2000, the newly erected Bishop W. Thomas Larkin Pastoral Center was formally dedicated. The purpose of this new edifice was "rededication to service in one space, one place," and it brought together under one roof ministries from several locations throughout the diocese. Like Bishop Favalora, Bishop Lynch made Catholic education in the Catholic schools as well as in the religious education programs of the parishes, a top priority in the diocese. He also took an active role in planning for the future construction of new Catholic high schools, along with improvements to the existing schools.

In 1998 he was able to see his dream of encouraging lay ministry leadership move toward reality with the initiation of the Lay Pastoral Ministry Institute, a program of formation which includes studies and formation in the areas of theology, spirituality and pastoral ministry for the education of laity who wish to grow in their faith and to develop as lay leaders in the Church of St. Petersburg.

In the summer of 1998, as preparation for the Jubilee Year 2000, Bishop Lynch began the program Renew 2000 in the diocese. At the heart of this program is the development of small Christian faith-sharing communities. This program, as well as other programs of spiritual renewal

already present in the diocese, was intended to create an active and informed Catholic laity in the diocese.

In further preparation for the great Jubilee Year, Bishop Lynch focused on the Jubilee concepts of forgiveness, freedom, and release from burden. To do this, he presided at communal celebrations of the sacrament of penance throughout the diocese. He also instituted a "debt-forgiveness" program by which he released parishes in need from the burden of millions of dollars of construction debt, its payment and its longevity.

In establishing the first Capital Campaign of the diocese, Bishop Lynch once again focused on his responsibilities to the people of the diocese. He put in effect a plan to increase the priests' retirement fund; started plans for the building of a Family Life/Spirituality Center for the spiritual growth of the people; established an endowment fund for Catholic Charities with special emphasis on support for senior citizens; and established two endowment funds for youth ministry: one for the youth ministers themselves, and the other for leadership development and scholarships for the youth under their care. Bishop Lynch also announced the establishment of a new diocesan high school. In May 2007, the first phase of the Family Life/Spirituality Center, now named Bethany Retreat Center, opened in Lutz.

After consultation with the priests of the diocese, in 2007 Bishop Lynch began a comprehensive three-year Eucharistic initiative with the goal of deepening the understanding and experience of the Eucharist in the life of all in the diocese. The Living Eucharist initiative formally began in 2007 with the promulgation of a Pastoral Letter by Bishop Lynch entitled "Living Eucharist: Gathered, Nourished, Sent". Another initiative during this time was aimed at the needs of the area's homeless population. "Pinellas Hope" was formed on 10 acres of diocesan land to provide food, shelter, safety and opportunities for many who were in need.

In 2012, Bishop Lynch initiated a major renovation of the Cathedral of St. Jude the Apostle. He also embarked on a second diocesan capital campaign that resulted in the construction of a new Catholic elementary school, Mother Teresa of Calcutta, in northwest Hillsborough County, a new building for St. Anthony of Padua in San Antonio, the oldest parochial school in the diocese, and provided for expansion of the state's major seminary in Boynton Beach. After nearly 21 years of service, Bishop Lynch submitted his retirement letter in May 2016 and it was accepted by Pope Francis six months later.

On November 28, 2016, Bishop Gregory L. Parkes was appointed the fifth Bishop of St. Petersburg and was formally installed on January 4, 2017 at the Cathedral of St. Jude the Apostle. After his ordination to the priesthood in June of 1999, he served the Diocese of Orlando in several assignments before being appointed as the Fifth Bishop of Pensacola-Tallahassee in 2012.

The history of the Roman Catholic Diocese of St. Petersburg, is dynamic and evolving. Blessed with the beauty of nature the People of God on the west coast of Florida are working to bring the Word of God into their lives and to share it with their neighbors. The call to evangelization is strong, and working side by side, clergy, religious and laity continue their journey of faith.

2 History of the Lay Pastoral Ministry Institute

Early History. Bishop Charles B. McLaughlin appointed an Ad Hoc Committee to explore the possibility of establishing a Department of Pastoral Affairs. On December 14, 1978, the first meeting of this committee was scheduled to be held at the Chancery of the Diocese. Unfortunately, that was the date on which Bishop McLaughlin met with his untimely death. Correspondence on this matter continued until finally, on April 16, 1983, a Pastoral Institute, the first of its kind in Florida, was begun by the Diocese of St. Petersburg. The Institute, a joint venture of the diocese and Barry University of Miami, was designed to develop and encourage leadership for lay ministries in the diocese. Coursework at both undergraduate and graduate levels were offered, with faculty from Barry as instructors.

On May 10, 1983, Barry University named Rev. Msgr. Harold Bumpus as director for the newly formed "Pastoral Institute." Subsequently, on August 25, 1983, Bishop W. Thomas Larkin appointed Msgr. Bumpus as director of another newly formed entity, the "School of Pastoral Studies." The purpose of the School was threefold: to disseminate information between educational and pastoral agencies of the diocese; to coordinate endeavors that involve more than one agency; to direct larger operations and endeavors that serve a broad spectrum of the diocese. The Pastoral Institute was to come under the auspices of the School of Pastoral Studies.

The decision, in 1984, to reinstate the use of permanent deacons within the Diocese necessitated the creation of a training and formation program for candidates for the permanent diaconate. This decision had major impact on the future of the Institute and School. Almost immediately, the Institute became identified as the school for deacons.

In 1985, Barry University declined the offer of graduate courses at the Institute. At this same time, the director of the Institute resigned. Saint Leo College became the sole provider of credit courses for the Institute, whose entire student body now consisted of deacon candidates. The Pastoral Institute continued in existence until the end of the 1986-87 academic year.

In the Spring of 1987, Bishop W. Thomas Larkin, speaking for the Pastoral Institute of the Diocese, announced the offering of a new program entitled "Exploring Church Ministries (ECM)" to be conducted in conjunction with St. Leo College. Dr. David Koval was named director. The program had been designed to provide the theological basis for developing and expanding church ministries in the Catholic tradition. It was offered to the laity and religious of the diocese who wished to explore and assess their potential for ministry in the Church. It was also identified as a program which would be a requirement for men who aspire to be permanent deacons. It offered a certificate of completion which would be used to evaluate applications for future ministries in the diocese, and to evaluate applications for permanent diaconate candidates. The program continued through the Spring of 1991.

Recent History. On April 15, 1997, Bishop Robert N. Lynch initiated the resumption of the Lay Pastoral Ministry Institute (LPMI) in which lay women and men would be prepared to serve in the various ministries of the Church. It was his wish that the Institute address specifically lay ministry, from which candidates for any future diaconate program would be selected. A steering committee was formed and met on June 13, 1997. Membership on this committee was inclusive of age, gender, ethnicity, and religious status. At that meeting, the decision was made to survey the parishes for the purpose of learning in detail the ministries currently being carried out and those being considered for the future. This survey would also involve the parishes in the LPMI project through broad consultation.

On January 12, 1998, the LPMI project was presented to the Presbyteral Council of the Diocese of St. Petersburg. The Council expressed general support for the project, and by formal vote accepted the LPMI committee's recommendation that the diocese offer an introductory year during 1998-99 for anyone in the diocese interested in pastoral ministry. This introductory year was to be conducted before beginning the formal program in 1999.

The introductory year, called the Year of Discernment, began October 12, 1998, and concluded March 25, 1999. Approximately 600 people were registered. The program consisted of three 8-hour units of discussion, two hours an evening for four evenings, conducted at six sites throughout the diocese. The first unit, entitled "Called and Gifted," focused on the role of the laity in the Church. The second, "Foundations of Theology," focused on introductory topics in theology. The third, "Catholic Common Ground" focused on the ideas formulated by Cardinal Joseph Bernardin on the Catholic Common Ground Initiative. The program at one of these sites was conducted in Spanish in order to accommodate the large Hispanic population of the diocese. In addition, a Day of Discernment was scheduled for February 27, 1999. At this day, Bishop Lynch addressed those present with his vision for the future of the LPMI. The reactions and evaluations of the program were overwhelmingly positive.

On January 4, 1999, Dr. Anne Marie Winters, the first full time director of the LPMI was hired. Work was now begun in earnest to form committees, to plan for the academic segment of the program, and to bring on board instructors, facilitators, and mentors. By October, 1999, the academic segment of the program had 105 participants in attendance at two sites in the diocese.

On September 18, 2000, Sister Kay Sheskaitis, IHM, the Executive Director of USCCB Commission on Certification and Accreditation, conducted a workshop for the Diocese in order to begin the process of accreditation for the LPMI program. By this time, 100 participants were in the second academic year, 60 were beginning the first academic year, and 50 were attending the Year of Discernment. A request was made to have the first site review take place the third week in October, 2002. During the 21st annual fall meeting of the Commission, November 6 – 8, 2003, the Board voted unanimously to grant initial accreditation to the LPMI program through 2007. In 2005, under the direction of Sister Marlene Weidenborner, OSF, who was hired as Director following Dr. Winters' retirement, the self-study process began again. Following another visit by the Accreditation Team of the USCCB/CCA in October, 2007, the LPMI program received reaffirmation of accreditation through 2014.

Since July 1, 2011 the LPMI has been under the direction of Dale Brown, Associate Director, and is aligned under the Department of Evangelization, Formation, Youth & Family Life. Since its inception, there have been 366 participants who have successfully completed the Lay Pastoral Ministry Institute program and have been commissioned by Bishops Lynch and Parkes for ministry in the Diocese of St. Petersburg. The program will continue into the future while adding emphasis on program and individual minister certification, the effective use of technology in teaching and in ministry, and continuing to provide spiritual, confident, well-formed lay ministers for the Diocese of St. Petersburg.

3 LPMI: THE VISION

A Theological Perspective

Jesus' call to discipleship is the foundation for Christian ministry. Many documents of the Second Vatican Council, as well as post-conciliar documents, underscore this concept. *Lumen Gentium*, #9, states that Jesus "called a race made up of Jews and Gentiles which would be one, not according to the flesh, but in the Spirit, and this race would be the new People of God," and *Dei Verbum*, #12, 37, promotes the leadership role of the laity in the life and mission of the Church. This call is rooted in the abundant love of the Father, made manifest in Jesus, the Christ, and unleashed upon the Church through the Paschal Mystery by the power of the Holy Spirit. Through the sacraments of initiation, the risen Jesus continues to call and form a community of disciples. Pope John Paul II, in his apostolic exhortation on the laity, *Christifideles Laici*, writes: "All the members of the People of God are laborers in the vineyard....Every one of us possessing charisms and ministries diverse yet complementary works in the one and the same vineyard of the Lord." The Bishop's in their 2005 publication *Co-Workers in the Vineyard of the Lord* once again emphasized the reality of lay ecclesial ministry.

A Ministerial Perspective

Ministry is a direct offshoot of communion ecclesiology. The Church is essentially a ministerial and servant church. Hence, ministry is the public activity of service to the Church and to the world performed by a baptized follower of Jesus Christ. *Lumen Gentium*, #30, stresses that it is not the function of the hierarchy alone to undertake this mission of service to the world. It is essentially a servant activity grounded in an inner awareness of one's baptismal call, with a special concern for the poor, as stated in *Lumen Gentium* #31 and 33. Further, this ministerial call challenges all the baptized to accept responsibility for serving in the Church in accord with one's state in life. It is the activity of a community whose ordained, vowed, and lay members see the fostering of greater participation in the work of the Church and the building up of the Kingdom as essential to their responsibility as leaders. Finally, *Apostolicam Actuositatem* #2, 3, 10, 11, and 29, affirms and supports this baptismal call to ministry of the laity; and affirms the desire that laity have to assume a leadership role in ministry. To this end, the document calls for the laity to receive appropriate education and formation.

A Formative Perspective

Ministry begins from a fundamental desire for individuals to work together because they are called by the Lord to be a company of disciples rather than isolated individuals. It grows through a mutual process of conversion and formation. It also requires a willingness to face and work through conflict because of the attraction and value of a common good, supported by an awareness of participating in the work of the Spirit in the Church. Ministry shows to the world the possibility of transformation, of community, and of unity within diversity. It is a direct offshoot of the universal call to holiness which is affirmed in *Lumen Gentium*, chapter 5 and reaffirmed throughout *Co-Workers in the Vineyard*. The Church has a responsibility to help members identify, affirm, support, develop and celebrate the gifts of each member. Together, the individual and the Church discern a person's gifts and limitations for ministry. The faith community, especially its leadership, provides appropriate formation of Catholic faith, in accordance with the teachings and tenets of the Roman Catholic Church, as determined by the Bishop of the Diocese of St. Petersburg. The purpose of formation is to provide opportunities for an individual to strengthen and develop human wholeness; personal and communal spirituality; the enfleshment of the theological and moral virtues; a positive sense of Church; communication skills; sound theological foundation and vision; social, political, and cultural awareness; and leadership abilities for those who will exercise a leadership role.

4 Mission Statements

Diocese of St. Petersburg

Mission and Vision

Our Mutually Shared Vision, which was announced on June 17, 2018, is the following:

“Courageously Living the Gospel”

Our sacred purpose (mission) is the following:

We, the Catholic Diocese of St Petersburg, are a joyful community of disciples proclaiming the Good News and inviting all people to encounter the love and mercy of Jesus Christ.

The Diocese of St. Petersburg includes all people in the counties of Pinellas, Hillsborough, Pasco, Hernando and Citrus. While many people identify as Catholic, it is also our “mission territory.”

Bishop W. Thomas Larkin Pastoral Center

Mission Statement Protocol

The Pastoral Center Staff serves the Bishop as a resource to pastors, parishes, and other institutions of the local Church. This is done by making the Diocesan Mission and Vision known and operational through the ministries and services offered.

Lay Pastoral Ministry Institute

Mission Statement

The mission of the Lay Pastoral Ministry Institute is to provide an integrated lay ecclesial ministry formation program that will prepare the laity to offer their unique gifts in service to the local church. Responding to the implications of their baptismal commitment they will be better equipped to serve as competent leaders in the parishes of this culturally diverse diocese, ever mindful of their primary commitment to family life. In accordance with the teachings and tenets of the Roman Catholic Church, they serve as agents of evangelization and transformation in the society in which they live, as members of the Body of Christ, here in the Diocese of St. Petersburg.

5 LPMI Goals and Objectives

The Lay Pastoral Ministry Institute (LPMI) of the Diocese of St. Petersburg is a program of lay leadership training designed for women and men involved in ministry, who demonstrate leadership qualities, show leadership potential, and seek to continue growth as ministerial leaders. The LPMI focuses on the four areas of formation as outlined in *Co-Workers in the Vineyard of the Lord*.

Goals and Objectives

- Goal 1** **Human:** To serve as a resource for preparing persons, in response to their baptismal call, for leadership and ministerial roles in the parish, the Diocese, the local community, and the world.
- Objective 1.1** to provide opportunities for participants to discern their gifts and the skills needed in particular ministries.
- Objective 1.3** to provide opportunities for self-evaluation and reflection.
- Objective 1.4** to develop an understanding and appreciation for cultural, ethnic and racial diversity.
-
- Goal 2** **Spiritual:** To serve as a resource for preparing persons, in response to their baptismal call, for leadership and ministerial roles in the parish, the Diocese, the local community, and the world.
- Objective 2.1** to provide systematic opportunities for the lay faithful to learn about their baptismal call to ministry.
- Objective 2.2** to provide participants with experiences which will foster holistic growth in their personal and spiritual lives.
- Objective 2.3** to enable participants to integrate personal/communal prayer as well as theological reflection into the faith experience of being a disciple.
-
- Goal 3** **Intellectual:** To provide opportunities for persons to acquire knowledge, develop skills, and strengthen commitment to a life of discipleship in order to be effective leaders in specific ministries.
- Objective 3.1** to provide participants with appropriate coursework which will enhance their understanding of scripture and theology.
- Objective 3.2** to develop in the participants a recognition that Christian Initiation gives all the faithful a shared but differentiated responsibility for the life and mission of the Church; that it calls all together to work on equal terms.
- Objective 3.3** to provide participants with the skills necessary to carry out ministry competently, collaboratively, pastorally and professionally.

Goal 4

Pastoral: To encourage collaboration among LPMI participants and their pastors in order to meet the ministerial needs in their families, the Church, the diocese, and in the world.

Objective 4.1 to provide avenues for participants and their pastors to dialogue on ways to meet most adequately the ministerial needs in the Diocese.

Objective 4.2 to enable clergy and participants to work toward a sense of common accountability in service to the local, ecclesial, and global community.

Objective 4.3 to provide opportunities for participants, in collaboration with their pastors, to identify current and future ministerial needs of families, the Diocese, and the community at large.

6 LPMI Overview & Program Components

The Lay Pastoral Ministry Institute (LPMI) of the Diocese of St. Petersburg is a program of lay leadership formation consisting of four years: an informal year of discernment, and three years of formational development. The Institute offers a certificate in foundational pastoral ministry leadership upon completion of these four years. The Year of Discernment, or a documented equivalent, is a requirement for acceptance into the three-year formational program.

YEAR OF DISCERNMENT. The Year of Discernment segment of the Institute was designed to accommodate all men and women of the diocese involved in or interested in ecclesial ministry. Ecclesial ministry is understood to be organized service for which official Church leaders select and delegate the individual whose ministry carries out the mission of the Church on a parish or diocesan level. The primary goal of the Year of Discernment is twofold: to assist diocesan leaders in identifying persons who are interested in and able to pursue the more intense three-year element of the Institute; and to assist participants in deciding whether or not they are called to ecclesial ministry. A secondary goal is to create in adults of the diocese an interest in and a desire for ongoing faith formation, leadership training, and religious education. In order to enter into this phase of the Institute, the individual must be at least 21 years of age and have obtained at least a high school equivalency.

The Year of Discernment provides participants with:

- an overview of the documents of the Second Vatican Council and post-conciliar documents which pertain to the role of the laity in the Church.
- a theological overview of Christ, His Church, and His ministry.
- an enriched sense of the place of the laity in the Church and its mission.
- a focus on Christian maturity, holiness, community, and formal ministry.
- a time for reflective discernment.
- an awareness of the gifts, needs, unity, and diversity of the local parish Church, the diocesan Church, and the Church in the United States.
- an awareness of the gifts, strengths, weaknesses, and personality style which the individual participant brings to his/her ministry.

The Year of Discernment has been designed to address these subjects by offering the registrants the opportunity to participate in eight day-long sessions on one Saturday of the month from September through April. The last session, a Day of Discernment, has been designed to focus on the faith journey of the individual. It provides time and space for discerning the call of the Spirit of God in the life of each participant.

In order for an individual to qualify for the more intense three-year segment of the Institute, he/she must:

- have completed the Year of Discernment, including the Day of Discernment;
- have submitted an application to the Institute;
- have a letter of recommendation from his/her pastor; three personal recommendations;
- have participated in a personal interview with the Director or his/her delegate and at least one other person on the Institute's interview committee;
- have the approval of the Director of the Institute.

FORMATIONAL SEGMENT. The formal, three-year formational segment of the LPMI is a much more intensive experience. It focuses on developing leadership skills on a theological, pastoral, and collaborative level for use in the various ministries in the parish, the neighborhood, the home, and throughout the Diocese. Upon successfully completing the program, participants will be commissioned by the Bishop of the Diocese of St. Petersburg for ministry in the Diocese.

Participants in the formal program are required to apply through their parishes. The Office of the LPMI will conduct a final screening of candidates. Attention will be given to leadership, service, and collaborative abilities. This program does not attempt specializations or certifications in ministry. It encourages the individual's pursuit of certification in specific fields through certification processes that are offered by national agencies.

Because of the LPMI's focus on pastoral ministry, participants may be invited to apply for the permanent diaconate formation program. However, participation in, or completion of the LPMI program, does not mean automatic acceptance into the permanent diaconate program.

This segment will follow the standards established by the United States Conference of Catholic Bishops Commission on Certification and Accreditation. It is built on the four aspects of formation as described by the USCCB in *Co-Workers in the Vineyard*.

Human

Human formation seeks to develop the lay ecclesial minister's human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service. (Co-Workers in the Vineyard, USCCB)

Participants are encouraged to continually discern their participation in ministry and the LPMI program. This is done by taking into account their personal physical and emotional needs as well as their family and professional concerns.

- Time for personal reflection is continually encouraged during the course year, and personal evaluation is a required component of the Apprenticeship and Practicum programs.
- Input is given by the Director, faculty and theological reflection facilitators as needed regarding the participants focus and abilities.
- Guidance is given by the Director on needed gifts and attitudes in regards to learning and ministry.

Spiritual

Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation. (Co-Workers in the Vineyard, USCCB)

Participants strengthen their life of discipleship by deepening their knowledge of self and their relationship with God and others in the following ways:

- Each year will begin with a day of orientation and prayer, and end with an over-night retreat.
- A variety of prayer experiences are provided throughout each year.
- The coursework itself allows the participant to learn and experience various forms of Christ-centered spirituality and prayer.

- Participants engage in theological reflection in small groups of normally no more than seven participants. These groups are led by a trained facilitator.
- Participants are encouraged to experience spiritual growth with the help of a personally chosen spiritual director.

Intellectual

Intellectual formation seeks to develop the lay ecclesial minister's understanding and appreciation of the Catholic faith, which is rooted in God's revelation and embodied in the living tradition of the Church. It consists chiefly of study of the sacred sciences but draws also upon a wide range of other disciplines: philosophy, literature and the arts, psychology, sociology, counseling, medical ethics, culture and language studies, business administration, leadership and organizational development, law, and so on. While the sacred sciences are the main focus here, we recognize the value of these other disciplines and encourage their study and use whenever relevant for effective ministry. (Co-Workers in the Vineyard, USCCB)

The three years of formation consist of modules of studies in the following areas: Christian Anthropology, Revelation, The Word of God, The Word of God Proclaimed, Lay Leadership Skills, Spiritual formation of the Lay Minister, Sacraments, Foundations of Liturgy, Life in Christ, and Issues in Contemporary Ministry. These years are structured in the following ways:

- Each year is comprised of four modules of study.
- In the final year, each module of study consists of a total of six two-hour sessions: four study sessions and two theological reflection sessions. Theological Reflection sessions are held during the third and sixth weeks of study.

Pastoral

Pastoral formation cultivates the knowledge, attitudes, and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry. (Co-Workers in the Vineyard, USCCB)

Pastors, diocesan directors, faculty, and theological reflection group facilitators have an active role in assisting participants in carrying out ministry competently and professionally.

- Upon completing the first formative year participants, with assistance from the Director, identify an area of ministry in which they have discerned the call to serve.
- During their second year, participants serve an unevaluated, informal apprenticeship in the chosen area of ministry. This will be done with the advice and under the direction of the Director and in collaboration with their pastor.
- Participants conclude their third year by participating in a formal, evaluated field study in the chosen area of ministry. This will be done with the advice and under the direction of the Director and in collaboration with their pastor and a sponsor.

Prospective candidates should be aware that, while the approval of the individual's pastor is a requirement for entering the program, there is no guarantee that the individual will be offered a position within the parish or the diocese upon successful completion of the program. It must also be noted that, since the Institute will focus on collaboration in ministry, the Diocese, the parish, and the individual will be expected to share equally in the tuition costs of the program.

THEOLOGICAL REFLECTION SESSIONS

The purpose of these theological reflection sessions is to enable the participants to reflect theologically on the materials under discussion as well as on nationally recognized core competency skills, to make any necessary clarifications, and to begin to apply what has been learned to their personal lives.

- Theological reflection sessions are held during the third and sixth week of each six-week module.
- The location and time of the theological reflection sessions are established to address the time and travel needs of the participants.
- Theological reflection sessions may be held only at locations that are diocesan property. These locations must be approved by the Director.
- Failure to attend all theological reflection sessions affects the final grade of the module. Two absences per year ordinarily result in having to repeat the year.
- Under no circumstances may a theological reflection group facilitator meet alone with a participant.

APPRENTICESHIP PROGRAM. Participants in the LPMI program are engaged in study to introduce them to, or to increase their competence in, a particular ministry in the Church. The purpose of the Apprenticeship Program of the LPMI is to provide each participant with an opportunity to study, through observation, conversation, and reflection, in a specific area. It enables the participant to develop a framework for ministry which can be applied to his/her engagement in a field study in a particular ministry of choice. The participant explores various program models and methodologies; reviews and assesses program materials; identifies and observes the skills appropriate to the ministry; and organizes and plans programs to be pursued and presented in a subsequent practicum. For this reason, the Apprenticeship program is a prerequisite for the participant's Practicum, which is scheduled for the third year of formation in the LPMI program.

- **Time Frame.** The Apprenticeship program is completed by the end of the summer of the second year of formation of the LPMI program. It lasts no longer than one semester of a formational year, and consists of at least six observation sessions in a parish (or organization) outside of their home parish. The total amount of time spent is at least twenty hours. During this time, participants focus on the manner in which the specific ministry is planned, developed, and conducted; as well as on the skills necessary and appropriate to the ministry.

SUPERVISED PRACTICUM IN MINISTRY. Theological and spiritual formation is balanced by practical on-site learning in a variety of ministerial settings. The Supervised Practicum in Ministry is a program in which participants in the LPMI learn the personal and theological skills of ministry by working with an experienced minister. The heart of the Practicum experience is theological reflection shared by the supervisor and the LPMI participant. Together, they put into practice the theology which has been studied throughout the program. The LPMI participants who are involved in the Practicum have three goals:

1. to learn the skills needed in particular ministries;
2. to develop a ministerial identity;
3. to bring their book knowledge into conversation with the lived experience of the Christian community.

In turn, the field placement provides theological content and insight. Rather than being the arena in which formal theology is applied, it becomes the arena in which formal theology and experiential theology come into dialogue.

WORKSHOPS. In order to be aware of current developments in areas of ministry, and in order to learn about and practice the skills and activities needed for competency in ministry, the participant attends at least nine workshops over the course of the three formative years. These workshops must be sponsored by the Diocese of St. Petersburg or an organization approved by the diocese, and must be in the areas of **liturgy, catechesis, evangelization, youth ministry, Catholic social justice, and Catholic family life.**

- Required workshops are: at least two (2) workshops in the area of liturgy; at least two (2) workshops in the area of Catholic social justice, one workshop in recognizing the indicators of abuse, Safe Environment, and one workshop in conflict management. Remaining workshops are chosen from the remaining areas.
- Each year, during the Day of Orientation, participants are supplied with **Workshop Verification Forms.** These forms are to be completed, signed by the participant and the workshop presenter, and returned the LPMI office. They will be kept in the participant's file.

In summary, the LPMI program, in order to achieve its goals, identifies candidates who demonstrate that they are able to develop the values, attitudes, qualities, and skills of a competent ministerial leader. Once these candidates are identified, the LPMI program is committed to providing opportunities for these participants to learn and practice the values, attitudes, qualities, and skills of a competent ministerial leader. These values, attitudes, qualities, and skills are listed on the following pages.

7 VALUES AND ATTITUDES OF A MINISTERIAL LEADER

A ministerial leader demonstrates an attitude of integrity by:

- Seeking the truth.
- Possessing self-confidence.
- Valuing confidentiality.
- Evaluating one's own actions and motives on a regular basis.
- Possessing a sense of humor.
- Exhibiting flexibility.
- Using common sense.
- Acting with authenticity.
- Being open to change.
- Exhibiting enthusiasm.
- Being loyal.
- Being generous.

A ministerial leader demonstrates an attitude of faith by:

- Enjoying a sense of wonder.
- Living Christ-centered spirituality.
- Making a commitment to faith and on-going conversion.
- Responding to life with hope, joy, and gratitude.
- Being a steward of resources and time.
- Forgiving self and others.
- Living with ambiguity.
- Persevering.
- Taking risks

A ministerial leader develops an attitude of respect for:

- The gifts/limitations and ideas of others.
- Various denominations and world religions.
- Cultures, ethnic groups, gender inclusivity.
- Families.
- A variety of theologies.
- The marginal.

A ministerial leader demonstrates an attitude of respect by:

- Maintaining a healthy lifestyle.
- Welcoming all persons.
- Speaking with personal convictions at appropriate times.
- Affirming others.
- Listening to others.
- Showing compassion.

A ministerial leader demonstrates a positive sense of Church by:

- Acknowledging the fullness of the Church's sacramental life.
- Affirming all areas of vocations.
- Participating in the prayer life of the community.
- Living a lifestyle approved by the Church.
- Being willing and available to serve people.

8 QUALITIES OF A MINISTERIAL LEADER

The following are qualities and competencies of a ministerial leader:

- A conviction that one is responding to a call to serve which originates in baptism.
- A competency in facilitating rather than hindering the discipleship of others.
- A spirituality centered on service to the people of God.
- A commitment to collaborative ministry.
- A person-centeredness that recognizes the giftedness of others.
- A knowledgeable, skillful, and realistic member of the Church.
- An openness to personal growth and challenge beyond one's comfort zone.

A spirituality centered on service to the People of God enables the ministerial leader to:

- Be committed to the gospel teachings of Jesus.
- Be committed to prayer, Christian service and the sacramental life of the Church.
- Know God is working through him/her.
- Be persons of the Spirit.
- Be spiritual optimists by believing in the Church and the goodness and giftedness of those who are served.

A commitment to collaborative ministry enables the ministerial leader to:

- Work with other ministers (men and women; ordained and non-ordained).
- Be a "team" person integrating gifts and talents with others.

A person-centeredness enables the ministerial leader to:

- Regard other persons with respect, trust, and love.
- Assist others in discerning and sharing their gifts.
- Be available and approachable.
- Foster community

Being a knowledgeable member of the Church enables the ministerial leader to:

- Be knowledgeable of his/her faith and ministry.
- Know and support the mission of the Church.
- Know current teachings of the Church.
- Be knowledgeable of contemporary issues.
- Understand multi-cultural experiences.

Being a skillful member of the Church enables the ministerial leader to:

- Be adept at his/her specific ministry.
- Be a model in ministry.
- Be a representative of the Church's teachings.
- Discuss his/her faith.
- Discern further learning needed.
 - Engage in critical thinking, and encourage critical thinking in others.
 - Engage in theological reflection on personal experiences and Church tradition.
 - Possess and practice good communication and conflict resolution skills.
- Enable others to come to faith.
- Be a life-long learner.
- Develop skills in active listening.
- Be an ecumenical person.
- Possess good organizational skills.

Being a realistic member of the Church enables the ministerial leader to:

- Live with ambiguity.
- Be realistic about Church organization.
- Be open and sensitive to others' thoughts and feelings.
- Be an "encourager" not a "mandator."
- Accept risk as part of the ministry.
- Have a global perspective.

9 SKILLS OF A MINISTERIAL LEADER

The following are some of the skills needed by a ministerial leader in order to function well as servant leader. Included in the list is the time frame for developing these skills throughout the LPMI program.

A ministerial leader is able to:

- recognize the indicators of abuse (child, partner, vulnerable adults, domestic) and receive written information regarding church and civil reporting allegations of abuse. (Days of Orientation, Safe Environment Program);
- understand the principles of ongoing faith development and spiritual growth, and the meaning and value of spiritual direction (throughout the entire four year program, especially year of discernment, module 4 and year of formation 1, module 3);
- understand and use the principles of designing and leading public prayer (throughout the entire four year program, especially in the year of formation 1, module 4; year 2, module 3 and 4);
- practice the skills for communicating one on one (mentoring sessions; year of formation 1, modules 1 and 2);
- practice the skills of public speaking (year of formation 1, modules 1 and 2; year 2 module 1; throughout the entire four year program);
- practice intercultural communication skills based on an awareness of personal cultural identity (year of formation 1, modules 1, 2, and 4; year 2, module 1; year 3, module 3);
- know and use the skills for planning and organizing projects and events (year of formation 1, modules 1, 2, and 3; the apprenticeship during year of formation 2; and the practicum during year of formation 3);
- know and use skills for facilitating meetings (year of formation 1, modules 1 and 2; the apprenticeship, year of formation 2, and the practicum, year of formation 3);
- know the skills for motivating involvement based on the call of baptism and the ecclesial elements of ministry (throughout the entire four year program);
- know and use the skills for inviting, supervising, evaluating, and offering support to volunteers (year of formation 1, modules 1 and 2; year 2, module 1; the apprenticeship, year of formation 2, the practicum, year of formation 3);
- know and practice the skills of conflict management (year of formation 1, modules 1 and 2; year 2, module 1; the apprenticeship, year of formation 2; the practicum, year of formation 3 and in specialized workshops).

10 PROGRAM POLICIES AND PROCEDURES

10.1 Participants' Rights and Responsibilities.

The LPMI provides an opportunity for the members of the Diocese of St. Petersburg to ready themselves personally, as disciples of Christ, by living the Gospel values and participating fully in the Mission of the Church. The rights of the participants are respected and protected from the time of application through the completion of the program. Prospective participants are informed that, while the approval of the individual's pastor is a requirement for entering the program, there is no guarantee that the individual will be offered a position within the parish or the diocese upon successful completion of the program. Prospective participants are also informed that, since the LPMI focuses on collaboration in ministry, the Diocese, the parish, and the individual will be expected to share equally in the tuition costs of the Institute.

Participants have a right to:

- competent instructors and well-prepared lessons;
- current textbooks in concurrence with Church teaching;
- safe and clean instructional environment;
- physical access to all program facilities;
- freedom from encountering racial, gender, and/or physical disability discrimination;
- written notification of any program policy changes;
- a certificate upon completion of all program requirements;
- confidentiality with respect to all official data and personal recorded information.

Participants are responsible for:

- attending the LPMI Day of Orientation at the beginning of each year;
- attending the LPMI overnight retreat at the close of each year of study;
- paying all tuition and book fees;
- attending all class sessions and participating in all methods of adult learning as facilitated by instructors;
- attending all theological reflection sessions;
- completing all assignments;
- completing evaluations in a timely manner;
- completing an Apprenticeship by the end of formative year 2;
- completing a Practicum by the end of formative year 3;

10.2 Applicants.

The LPMI recruits applicants to the LPMI program (applicants) on the basis of merit, competence, and qualifications. Applicants must be practicing Catholics in good standing with the church and with their parish, and in possession of at least a high school equivalency. Since participants will become lay pastoral ministers, the LPMI reserves the right to be the sole judge of merit, competence, leadership potential, and qualifications.

10.3 Admission Criteria.

In order to qualify for acceptance into formational segment of the LPMI, an applicant must:

- be a fully initiated, practicing Catholic for at least two years;
- be a member in good standing of a parish in the Diocese of St. Petersburg;
- be at least twenty-one years of age;
- be in a stable, maturing marriage or lifestyle;
- be in good health;
- be in possession of at least a high school equivalency;

- have a sound prayer life;
- have completed the Year of Discernment, including the Day of Discernment;
- have the ability to communicate and collaborate with other ministers in the Church and marketplace;
- have a desire for renewal and spiritual growth;
- have the desire to become involved in a service-related ministry;
- have the support of spouse and/or family;
- possess a willingness to discern vocational direction;
- possess an openness to different types of people, ideas, and changes;
- possess common sense and a good self-perception;
- possess leadership qualities/potential;
- possess psychological stability.

10.4 Application Procedure.

In order to apply to the three-year formation segment of the LPMI, the applicant:

- completes the Year of Discernment, including the Day of Discernment;
- requests an application packet from his/her pastor by the designated deadline;
- returns the completed application form, along with a non-refundable application fee to the LPMI office within the designated time frame;
- provides a sponsorship/reference form using the designated form included in the application packet from his/her pastor or parish director;
- provides three references using the designated forms included in the application packet;
- has a personal interview with the Director and/or his/her delegate, and at least one other person on the Institute's interview committee;
- has the approval of the Director of the Institute;
- attends the Day of Orientation facilitated by the Director of the Institute. At this time, applicants receive a comprehensive explanation of the program, policies, and procedures as outlined in the program handbook.**

**In order to remain in the program, participants must attend the Day of Orientation at the start of each year, as well as the overnight retreat at the end of each year. Failure to attend either will postpone the participant's continuation in the program until the function is attended.

10.5 Acceptance.

A person is accepted as a participant in the Lay Pastoral Ministry Institute when he/she:

- fulfills the admission criteria and application procedure;
- receives a formal letter of acceptance into the program.

10.6 Participant Status.

A person in the program may be a regular, provisional, or special participant.

- **Regular Participant.** An applicant who meets the admission requirements and completes the admission procedures as designated in this handbook is considered a regular participant.
- **Provisional Participant.** An applicant who does not meet the admission requirements may be admitted provisionally. This person is informed in writing of the requirements that must be met during the provisional period.
- **Special Participant.** A person who wishes to enroll in modules but does not wish to become a regular participant registers as a special participant. A special participant who later wishes to become considered for regular admission must fulfill the requirements for acceptance into the program.

11 CODE OF ETHICS

The Lay Pastoral Ministry Institute provides a supervised opportunity for the members of the diocese to ready themselves personally as disciples of Christ for leadership and service by living the Gospel values and participating fully in the mission of the Church. The rights of all participants in the program are protected from the time of application through program completion.

11.1 Conduct pertaining to all:

- Accurately represent self in ways consistent with the values and mission of the Church, the diocese, and the LPMI.
- Affirm and respect the dignity and worth of each person.
- Relate at all times in a professional manner.
- Conduct oneself according to moral and ethical standards.
- Protect confidentiality of all persons engaged in the program.
- Follow the policies and procedures set forth in the program handbook.
- Accept a variety of approaches to spirituality while refraining from imposing a particular spirituality on any of the persons engaged in the program.
- Adhere to the provisions of the diocesan harassment policy (see page 25 of this handbook).

11.2 Conduct pertaining specifically to the Program Director, Coordinators, Instructional Faculty, and Theological Reflection Group Facilitators:

- Follow the academic and non-academic problem solving procedures set forth in the LPMI handbook.
- Provide adequate availability to faculty, sponsors, advisors, and participants.
- Avoid discriminating against instructors or participants because of race, gender, age, faith tradition, national origin, or physical disability.
- Maintain professional and collaborative relationships with other persons in the community in which they are employed.
- Distinguish their own private opinions from those of the Catholic faith or their profession in all publicity, public announcements, or publications.
- Maintain accuracy in all reports due.
- Claim only those professional qualifications and/or affiliations which they actually possess.
- Refrain from dating or engaging in emotional or sexual relationships with participants in the program.

11.3 Conduct pertaining specifically to participants:

- Take seriously the responsibility to develop professional, personal, and theological competencies.
- Attends faithfully all scheduled classes, theological reflection sessions, days of orientation, retreats, or other program activities as deemed necessary.
- Interacts with peers, pastors, faculty, sponsors, coordinators, and the program director in a dignified and respectful manner.

11.4 Dress Code.

While casual attire is permitted for classes, participants are expected to dress modestly and appropriately for attendance at all activities of the program.

12 FORMATIONAL POLICIES AND PROCEDURES

12.1 Years of Formation Schedule.

Modules are offered at the Bethany Retreat Center in Lutz on Thursday evenings, and an alternate site if needed and available. Some sessions may be offered in Spanish at a location determined annually. Each Theological Reflection Group Facilitator establishes his/her schedule. Theological Reflection sessions must be held in a public place owned, operated and/or leased by the Diocese of St. Petersburg. At no time is a facilitator to meet with one participant in private. Should it be necessary to meet one-on-one with a participant, this meeting must be conducted on diocesan property in a location that is open and in plain sight. A schedule of module offerings and times is published annually.

12.2 Registration.

Registration for the modules is automatic once the individual is admitted into the LPMI.

12.3 Attendance.

Punctuality and attendance to class and the Theological Reflections sessions is very important. To pursue module work with success, participants are expected to be present at each session of both class instruction and Theological Reflection. Ordinarily, if two or more sessions of instruction are missed, the participant will be required to repeat the Module. If more than two sessions of Theological Reflection are missed during the course of a year, ordinarily that Year of Formation will be considered incomplete and may need to be repeated. Participants are directly responsible to the instructor for work missed for any reason.

Make-up procedure is as follows:

- Permission to make up missed sessions must be obtained from the instructor.
- Arrangements may be made with another student to have the session taped. This needs the consent of the instructor.
- Handouts and assignments are to be obtained from the instructor.
- Make-up is to be completed by the following session.
- Continual late, incomplete, and unsatisfactory class work can result in dismissal from the program.

12.4 Workshop Verification Forms.

Each year at the Day of Orientation, participants are supplied with workshop verification forms for the required workshops. These forms are to be completed, signed by the participant and the workshop presenter, and returned to the LPMI office. They will be kept in the participant's file.

12.5 Class Cancellation.

Participants are notified when a class session needs to be canceled due to unavoidable conditions. Email is the most frequently used method of communication. Notification will also be made via telephone, and posted on the LPMI web page when possible.

12.6 Substance Use/Abuse.

Smoking tobacco is permitted in designated areas only. Any use or possession of alcohol, weapons, illegal substances, etc. on the premises where program offerings take place will result in immediate dismissal from the program. The only exception is socials where wine may be served. However, even in these instances, persons under the legal age for drinking alcohol will not be permitted to be in attendance.

12.7 Grade Requirement.

A participant who wishes to remain in the program is required to achieve a grade of "Low Pass" or above in each module, with an overall average of "Pass" or above for the entire program.

12.8 Withdrawal From Module.

Participants who wish to withdraw from a module for which they are registered should immediately notify the LPMI office in writing. The LPMI Director notifies the instructor in writing and files a withdrawal notice in the participant's file. Tuition refunds will not be considered unless the withdrawal occurs prior to the third session of the course year.

12.9 Incompletes.

Participants who fail to meet requirements of a module will receive an INCOMPLETE (I) in that module. If an INCOMPLETE is not removed within four weeks of the closing date of the module, the module must be repeated (RM). Exceptions to this policy are made under only the most extreme conditions, and with the permission of both the instructor and the LPMI Director. Request for an exception must be made by the participant to both the instructor and the Director no later than at the last session of the module in question. Except for emergency cases, a fee of \$2.00 is charged for the removal of each INCOMPLETE. The participant pays this fee to the LPMI Director at the time of submitting the materials required for course completion.

12.10 Transcripts.

The LPMI Director records the final grades and the number of semester modules on the participant's permanent record. At the completion of the program, the participant receives a copy of his/her official transcript. Additional copies may be obtained upon written request from the student. A \$5.00 fee is charged for each transcript requested. Transcripts are issued only to students with accounts paid in full.

12.11 Evaluation.

Upon the completion of a module:

- Each participant evaluates both the course and the instructor.
- The instructor evaluates the course and the support provided by the program administrators.

Upon completion of the year, each participant evaluates the mentor.

Upon the completion of the program:

- Each participant evaluates all components of the LPMI.
- Each participant evaluates the program and the academic administrators.

Successful completion of the program results in the participant receiving a certificate of commissioning from the Bishop of the diocese.

12.12 Dismissal.

Participants may be dismissed from the program based on any of the following criteria:

- Participant is not in accord with the official, authentic teaching of the local Bishop and Church doctrine.
- Participant exhibits behavior contrary to ministry and spiritual formation.
- Participant has missed more than two classes in one module or two sessions of Theological Reflection in the course of the formative year.
- Participant has not satisfied tuition and/or fees responsibility.
- Participant has received a grade of **RM** (repeat module) in more than two modules.

- Participant is a disruptive presence in class or at the Theological Reflection sessions.
- Participant is unable to perform at an academic level expected by the instructors.

Participants who are dismissed from the Institute will not be recommended to serve as a lay pastoral minister. An appeal of the decision to dismiss a participant may be made to a special Board of Appeals, consisting of faculty members. The recommendation of the Board is made to the Director, whose decision shall be final.

12.13 Assignments, Examinations, and Grades.

All participants are expected to have a computer or regular access to a computer for the purpose of communication and completing assignments. Instructors assign individual and group projects, papers, and may also administer tests or other types of evaluation. These assignments may include research, reflection papers, written and spiritual development type work. Time required between sessions for study/research/reflection may reach 5 to 6 hours. Due dates for assignments are provided well in advance by the course instructor. Each instructor will inform participants of the details of the grading procedure for the particular module. Upon completion of a module, the instructor will submit the grades to the LPMI office. In turn, the LPMI office will provide each participant with a Grade Notification at the end of each semester. Grade notification is confidential. The form and information contained therein belongs to and is the property of the LPMI.

Grading is as follows:

- High Pass Above average
- Pass Average
- Low Pass Below average but Passing
- RM Module must be repeated
- I Incomplete
- W Withdrawn
- X Module Completed

12.14 Plagiarism.

It is also essential that everyone contributes properly or gives proper credit on group or shared work. Plagiarism is the use of another's words, thoughts, ideas or work without having proper authorization or without giving proper acknowledgement or credit to the author. This can also be grounds for dismissal.

12.15 Confidentiality.

The Lay Pastoral Ministry Institute has the responsibility for effectively supervising access to and/or release of official data and information about its participants. The recorded information concerning participants is kept in locked files in the LPMI office. Only the LPMI Director and LPMI staff has access to these files. This information is used only for clearly defined purposes, is safeguarded and controlled to avoid violations of personal privacy, and is appropriately disposed of when justification for its collection and retention no longer exists. Access to and release of such records is restricted to the participant concerned, to others with the participant's written consent, and to those responsible for the participant's formation. A participant may ask to review the content of his/her file at any time. The participant must request, in writing, the release of his/her files to persons other than those mentioned above. Inactive files are kept for a period of five years, after which time they are destroyed.

12.16 Procedures for filing formal complaints:

1. Academic problem-solving procedures:

- The aggrieved party refers an academic grievance that cannot be resolved by the instructor and the participant to the LPMI Director. Such grievances must be addressed within four weeks of the completion of the module within which it occurred.
- The aggrieved will present the matter to the LPMI Director in writing, along with his/her reasons for making the appeal. The aggrieved may make an appointment with the LPMI Director to discuss the matter.
- If the facts warrant a review, the LPMI Director will consult with the concerned parties to ascertain the facts of the matter and render a final decision.
- Final decisions are to be made within four weeks of the initial date of the grievance.

2. Non-academic problem solving procedures:

- The aggrieved discusses the conflict with the person concerned.
- If this attempt at resolution fails or is ineffective, the person may submit, in writing and within ten working days, the situation to the LPMI Director. The LPMI Director attempts to resolve the conflict within ten working days. If the situation has not been resolved, the person may submit, in writing and within ten working days, all prior documentation in connection with the unresolved issue to the LPMI "Advisory Council".

3. Appeals:

- If these efforts fail, the person may appeal the decision to the Bishop of the diocese.

12.17 Harassment Charges

- A person experiencing or witnessing harassment (i.e. sexual, racial, general) from participants, coworkers or others, should make it clear to the person or persons involved that such behavior is offensive and a complaint may be filed.
- Participants who observe a harassing event and who are reluctant to confront the person(s) involved because of personal safety or intimidation should report the incident observed to the LPMI Director.
- Any person involved in the LPMI program in any way who decides to formally file a complaint should contact the LPMI Director or the Secretary for Christian Formation.
- All complaints will be investigated in a prompt and thorough manner.
- During such investigations, the confidentiality of all parties will be respected to the extent that it does not interfere with the obligation to conduct a thorough investigation and take corrective actions where appropriate and necessary.
- The Institute forbids retaliation against anyone who has reported any incidents of harassment.
- If an investigation reveals that harassment has occurred, the Institute will take immediate and appropriate corrective action.
- Such action will be reasonably designed to halt the harassment and prevent recurrences.
- The action may include discipline, expulsion or discharge of the harasser.
- Any individual member of the LPMI who knowingly and intentionally files a false complaint of harassment against another member will be subject to immediate and severe disciplinary action.

Policy of the Diocese of St. Petersburg for the Protection of Children and Vulnerable Adults.

The *Policy of the Diocese of St. Petersburg for the Protection of Children and Vulnerable Adults* can be found on the diocesan website at:

<https://www.dosp.org/safe-environment/policy-for-the-protection-of-children-and-vulnerable-adults/>

All those serving within the Diocese of St. Petersburg **who have the care and responsibility of a child, youth, or vulnerable adult** are obligated to follow the requirements of **this policy and** Florida law in making mandatory reports of abuse. In addition, whenever the abuse of a minor or vulnerable adult is by any Church personnel, an additional obligation exists to notify **Mr. John Lambert, LCSW, jl@dosp.org**, the Victim Assistance Minister for the diocese, at **1-866-407-4505**. For more information regarding Safe Environment, please refer to the Human Resources department under the "Ministries & Offices" tab on the DOSP website.

13 FINANCIAL INFORMATION

Application and miscellaneous Fees

- A non-refundable application fee of \$150.00 is paid to the Diocese of St. Petersburg for participation in the Year of Discernment.
- A non-refundable application fee of \$50.00 is paid to the Diocese of St. Petersburg for participation in the three-year formational segment of the program.
- A fee of \$5.00 is paid to the Diocese of St. Petersburg for the removal of each INCOMPLETE grade.
- A fee of \$5.00 is paid to the Diocese of St. Petersburg for each official transcript requested.
- A fee of \$65.00 is paid for each repeated module.
- A fee (determined annually) will be charged for the annual retreats. All participants must pay the fee.

Tuition. Tuition is \$1,050.00 per participant per year of the academic segment of the program. The Diocese of St. Petersburg, the participant's parish, and the participant each assume one-third of this cost. Checks are to be made to: The Diocese of St. Petersburg.

Required Textbooks and Materials. Fees for books and materials vary according to courses. These fees are in addition to tuition costs, and must be paid at time of purchase. For books and materials sold by the LPMI, all checks are non-refundable, and are payable to The Diocese of St. Petersburg. Books may also be ordered through an online retailer.

Refund Policy. When a participant withdraws from a course, refunds to Diocese, parish, and participant are as follows:

- Before the first session, a full refund is remitted to all parties.
- Before the third session, a 50% refund is remitted to all parties.
- After the third session, no refund will be given to any of the parties.

Financial Aid. No participant will be denied entrance into the LPMI program simply because of a lack of funds. Other means of tuition payment will be provided to those participants who meet the

admissions criteria, and are unable to pay tuition. Determination will be made on an individual basis.

In order to receive financial aid, the participant must:

- make his/her need known, in writing, to the LPMI Director.
- be a registered member in good standing of a parish in the Diocese of St. Petersburg.
- be endorsed and have the need verified by the pastor or parish director.

14 MISCELLANEOUS INFORMATION

Forms. Various forms used throughout the course of the program are available on the LPMI website at <https://www.dosp.org/lpmi/lpmi-current-year-1-3-info/>.

Car Pools. A class directory will be given to participants after classes begin for anyone wishing to make car pool arrangements or needing to contact classmates.

Addresses.

Bishop Larkin Pastoral Center
6363 9th Ave. North
St. Petersburg, FL 33710
727-344-1611
www.dosp.org

Bethany Retreat Center
18150 Bethany Center Drive
Lutz, FL 33558
Phone: 813.960.6300 + Fax: 813.960.6303

LPMI Staff

Dale Brown, Associate Director
Leona Peszka, Administrative Program Assistant

Telephone: 727-344-1611
Extension 5458, dpb@dosp.org
Extension 5827, lrp@dosp.org

Resources. Suggested Web Sites for participants' use:

Diocese of St. Petersburg	http://www.dosp.org
Alliance for the National Certification for Lay Ecclesial Ministers	http://www.lencertification.org
Florida Catholic Conference	http://www.flacathconf.org
National Association of Church Personnel Administrators	http://www.nacpa.org
National Association for Lay Ministry	http://www.nalm.org
National Association of Pastoral Musicians	http://www.npm.org
National Catholic Education Association	http://www.ncea.org
National Conference of Catechetical Leaders	http://www.nccl.org
National Federation of Catholic Youth Ministry	http://www.nfcym.org
The Center for Liturgy at Spring Hill College	http://liturgy.slu.edu
The Holy See	http://www.vatican.va
United States Catholic Conference of Bishops	http://www.usccb.org

15 Guidelines

15.1 *Guidelines for Oral Presentations:*

- Address the problem or question directly and thoroughly.
- Introduce the topic with necessary background information.
- Separate fact from opinion.
- Be accurate with facts.
- Follow a logical order and keep arguments simple.
- Conclude with a brief, clear summary.
- Speak as extemporaneously as possible. If using notes, make them brief. Do not read presentations.
- Speak clearly, slowly, and address the entire group.
- Use gestures in moderation. Do not distract the listeners.
- Use appropriate visual aids. Keep aids simple, making sure they are easily understood by the listeners.
- Stay within the time limit.
- Engage the listeners and address their expectations.
- Involve the listeners by demonstrating a keen interest in the topic.

15.2 *Guidelines for Written Projects:*

- Follow an acceptable format for the assigned writing.
- Address the topic or problem directly and thoroughly.
- Follow rules of standard written language.
- Write sentences that are clear and easily readable.
- Formulate each paragraph in such a way as it holds together as a topic or idea.
- Ensure that ideas follow logically.
- Make sure that the writing has a clear introduction and conclusion.
- Distinguish fact from opinion and clearly state author's assumptions.
- Check the final written paper for professional appearance.
- Instructors determine the acceptable format style.
- Class assignments and tests must be written in ink or typed. Papers with torn edges are unacceptable. In some instances, instructors may require that papers be typed.

15.3 *Guidelines for Preparing Common Prayer.*

1. **Theme.** What are we celebrating? (e.g., peace, new beginnings, ministry, seasonal/liturgical calendar, etc.)
2. **Particular Group.** Who will be there? Common prayer must meet the needs of the group gathered.
3. **Symbols/Rituals.** How can we help people experience what is being celebrated?
 - Symbols: wheat sheaves, globe, seeds, evergreen branches, bread and wine, etc.
 - Rituals: lighting candles, breaking bread, washing each other's hands, etc.
4. **Images of God.** Use fresh and meaningful images of God: Life, Wisdom, Friend, Gracious Spirit, Companion, Parent, etc.
5. **Inclusive Language.** Changes in language can be divided into four types:
 - adding a female reference to an exclusively male reference. (e.g., "brothers **and sisters**,")
 - deleting the exclusive word. (e.g., "we have known **His** mercy" to "we have known mercy.")
 - substituting an appropriate synonym. ("Merciful Father" becomes "God of Mercy")
 - using the word God instead of a male pronoun. (e.g., **God**self, etc.)

6. Reminders.

- Keep the prayer meaningful and uncluttered. Too much of anything distracts.
- Establish a mood or atmosphere for prayer. Become quiet; adjust lighting and body position; have a focal point (candle, bible, etc.). Remember: music is not "trimming." It is almost an essential need of communal worship.
- Integrate the prayer within the liturgical cycle of the Church year.

7. Components of Prayer

- Theme: Made clear in symbol or ritual
- Songs: The refrain is sufficient
- Scripture: A short, descriptive passage
- Reflective Reading: Poetry, short contemporary reading, etc.
- Silence: Time to focus on a thought, to be at peace, to talk quietly to God.
- Response: Shared/spontaneous prayer, prepared petitions.

15.4 Guidelines for the Sponsor/Participant Sessions (Supervised Practicum).

The following areas and questions might prove helpful in making the sponsor/participant sessions a mutual learning experience. Not all of these areas and questions can be dealt with in any given session. These are simply some suggested areas of reflection for both participant and sponsor which can help give direction to the final evaluation.

1. In the area of work/ministry:
 - a. At this point are the contracted areas of work/ministry being adequately addressed?
 - b. In what area(s) does the participant show most competence? (i.e., initiative, creativity)
 - c. In what area (s) does the participant need to develop greater competency?
 - d. Has the participant been punctual and faithful to time commitments/deadlines?
2. In the area of personal growth relationships:
 - a. At this point are the contracted areas of personal growth being adequately addressed?
 - b. How is the relationship between sponsor and participant growing, especially in the area of communication?
 - c. How does the participant relate to peer ministers, staff, etc., if they are involved with the participant's ministry? Is he/she a team minister?
 - d. How does the participant relate to the people served? In diverse age levels, what gifts or blocks does he/she show in relating to a particular group?
 - e. Does the participant seem to relate comfortably as a public church minister?
 - f. How does the participant deal with feelings of frustration, fear, grief, intimacy, anger, rejection, etc.?
3. In the area of the participant's own personal spirituality/theology:
 - a. Has the participant been able to integrate classroom learning with real life ministry?
 - b. How has pastoral experience shaped, modified, confirmed, challenged his/her thinking?
 - c. Is the participant able to recognize and identify the theological issues in given situations and to articulate his/her own faith journey in response to this?
 - d. Can the participant bring his/her experience and reflection on that experience to prayer? Can he/she bridge the gap between scripture/theology and people's needs without neglecting either?

15.5 Guidelines for Theological Reflection (TR)

- **Data Recovery - Facts.** Recover a specific experience of ministry. What took place? In what way did I respond to the event?
- **Data Recovery - Affective.** Explore the feelings. What is going on inside the principal parties?
- **Analysis and Reflection.** This is the heart of theological reflection. Why have things happened in the way that they have? How can one move toward some clarity of meaning in the event? In answering these questions, one must employ historical, psychological, sociological, and particularly theological resources. One is called upon to understand more fully the human social condition and to comprehend and discern the power, presence, activity, and will of God in the midst of the activity. How do I interpret the experience? What can be learned from the incident? What does this have to say about ministry?
- **Further Action.** How can the continuing situation best be confronted or handled? What is your role as a result of the experience?

Cf. George I. Hunter. Supervision and Education-Formation for Ministry. Ch. 6, pp. 83-90.

15.5.1 Guideline Questions for Theological Reflection.

- What feelings, issues, concerns did the person with/to whom I'm ministering reveal?
- What feelings, issues, concerns arose within myself as pastoral minister?
- What did you learn about the person? About the minister?
- What theological questions, issues or concerns surfaced?
- What faith perspectives influenced my ability as pastoral minister to relate to the person?
- What assumptions does the minister reveal in this ministerial encounter?

15.5.2 The Word in Theological Reflection

- A Word from God: In theological reflection, God speaks to me through the specific experiences of my day.
- A Word about God: In theological reflection, my daily experiences speak to me about the very nature of God.
- A Word to God: In theological reflection, I respond to God in prayer.
- A Word in God: In theological reflection, the entire reflection is done within the abiding presence of the Spirit of God.

15.5.3 Make-Up Theological Reflection Paper

- You are allowed two missed TR sessions per year.
- If you miss more than two, it will need to be cleared by the TR Coordinator.
- For each session missed, you are required to write a reflection paper.
- Your reflection paper should follow the TR reflection outline used in class. **Note:** Your paper should be written as if participating in class.
- Write a 2 page, double-spaced reflection paper.
- E-mail the reflection paper to your TR group mentor, with a copy to Dale Brown at dpb@dosp.org
- Reflection paper needs to be turned in before next TR session.
- Credit for completion of a module can be withheld if papers are not turned in by end of the module.

16 MODULE TOPICS

2018-2019

Fall	Spring
Year of Formation 1	
<p>Christian Anthropology: Celebrating our Diversity</p> <ul style="list-style-type: none"> • The Creation Story: My story; Our Story; HIS-tory • Formed by God of Flesh in History • Sharing our Histories in Christ • Grace and Free Will 	<p>The Word of God: Biblical Literary Forms</p> <ul style="list-style-type: none"> • Myth, Legend, and Didactic Fiction • Songs, Infancy Narratives, and Miracle Stories • Parables, Allegories, and Letters • Revelation
<p>Revelation: God’s Word in Creation’s Tongues</p> <ul style="list-style-type: none"> • Cults and Cultures • Dei Verbum: the Document • Revelation in the Catechism of the Catholic Church • Scripture and Tradition: The Community Lives the Word of God 	<p>The Word of God Proclaimed</p> <ul style="list-style-type: none"> • History, Content, and Format of the Lectionary • Locating the Readings in the Liturgy: The Community Hears the Word of God • Breaking Open the Word: The Community Reflects on the Word of God
Year of Formation 2	
<p>Developing Lay Leadership Skills: Called to Mission and Ministry</p> <ul style="list-style-type: none"> • Called by the Spirit of God to Serve • Communication: one-on-one; public speaking; intercultural communication skills • Facilitating meetings; planning & organizing projects; working with volunteers • Motivating involvement based on the call of baptism; the ecclesial elements of ministry 	<p>Church and Sacrament</p> <ul style="list-style-type: none"> • Overview of Sacrament: The Early Church to Vatican II • Sacrament of Baptism • Sacrament of Confirmation • Sacrament of the Eucharist
<p>Spiritual Formation of the Lay Minister</p> <ul style="list-style-type: none"> • Called to Holiness in Baptism: Essential Outlines for Christian Spirituality • What is Spiritual Formation? • What is Spiritual Direction? • The Spirituality of the Lay Minister: Called to Communion 	<p>Church and Sacrament (continued)</p> <ul style="list-style-type: none"> • The Rite of Christian Initiation of Adults • Sacraments of Healing: Penance and Anointing • Sacraments of Ministry and Service

Year of Formation 3

Foundations of Liturgy

- History
- The Eucharist
- The Liturgical Year
- Liturgy of the Hours

Life In Christ

- The Beatitudes, Sin, and Forgiveness
- Grace and the Human Response
- Conscience
- Contemporary Issues

Issues In Contemporary Ministry

- Problems and Prospects for Lay Ministry and Collaborative Ministry: Current Canonical Concerns (3)
- Conflict Resolution (4 hrs.)
- Issues in Multicultural Faith Formation: Addressing our Unity in Diversity (4)
- Issues in Catholic Social Teaching (4)

Except for Year 3, each module consists of 8 class hours and 4 theological reflection hours. Year 3 consists of 44 class hours and 20 theological reflection hours. This is a total of 208 hours for the three years of formation. In addition, there are 8 class sessions 6 hours each in the year of discernment, 4 days of discernment/reflection, and 3 over-night retreats. Finally, each participant must complete an Apprenticeship of at least 20 hours, and a Practicum of at least 6 weeks. In all, participants are involved for 252 hours plus six weeks of practicum.

Year 1

Day of Orientation (Fall)
4 Class Sessions per module (16 classes)
2 Theological Reflection Sessions per module (8 sessions)
3 workshops
End of Year Retreat (Spring)

Year 2

Day of Orientation (Fall)
4 Class Sessions per module (16 classes)
2 Theological Reflection Sessions per module (8 sessions)
3 workshops
Apprenticeship (20 hours of ministry observation)
End of Year Retreat (Spring)

Year 3

Day of Orientation (Fall)
64 Class hours
2 Theological Reflection Sessions per module (10 sessions)
3 workshops
Practicum (a ministry implementation project occurring over the second half of Year 3 – six weeks)
End of Year Retreat (Spring)
Commissioning Ceremony

16.1 MODULE DESCRIPTIONS: YEARS OF FORMATION

Year of Formation 1

Christian Anthropology: Celebrating Our Diversity

This module offers the participant the opportunity to integrate Catholic faith with a commitment to the importance of recognizing all people as being, to a certain extent, culturally formed and constrained. The participant examines what it means to be a human person within a specific culture; how humans experience God; and how God and humans and their history are interrelated and made one in Christ. In order to do this from a Christian perspective, the participant is encouraged to examine what the first half of the basic Christological doctrine means: Jesus Christ is **truly human** and truly divine. Thus, in order to discover what it means to be truly human, the Christian must look to the person and work of Jesus Christ. Further, the participant will explore the destiny of the human person and its resources and limitations in quest of that destiny. An examination of what Catholic tradition has held about the human condition today and what God has intended for the ultimate purpose of humankind will be made. By examining the creation stories in Genesis, the participant will be led to discover that humans are themselves responsible for their broken world. Finally, the participant will be encouraged to consider the teaching that, in Christ, God's creative and saving love, the gift of the Spirit, reaches deeply into the basic dynamics of the human being, drawing that human toward its proper fulfillment.

At the completion of this module, the participant will:

- Become familiar with the basic Christian anthropology set forth in the first three chapters of *Gaudium et Spes*.
- Utilize materials on the human knowledge of God found in the Catechism of the Catholic Church as they pertain to this topic.
- Recognize the human as a person-in-relationships – the essential centrality of culture and community.
- Be able to articulate the four basic integral relationships through which the person becomes fully human: Relationship with Mystery (God), cosmos (the material world), history (other human persons and cultures), and personal existence (the self)
- Recognize the inviolable dignity of every human person, which is grounded in his/her unique relationship of intimacy with God.
- Recognize the significance of human action.
- Recognize sin as a non-integral human experience for which the human is responsible.
- Examine the story of creation as it appears in Genesis in order to determine the human/divine reality which lies behind the story.
- Recognize the Incarnation as God's definitive plan for the destiny of the human person.
- Recognize grace as the activity of the Spirit of God drawing the human toward its proper fulfillment.
- Better appreciate the need for social and ecological justice.

Revelation: God's Word in Creation's Tongues

In this module, the participants, through prayer, reading, and discussion, will explore their images of God. The role of nature, culture, environment, education, and training in the formation of these images will be discussed. They will further explore the variety of ways in which God reveals Godself, noting that the revelation itself is a disclosure of divine mystery. The central image of Jesus, the Word revealed by God, will be presented as the definitive moment for Christian

revelation. Thus, revelation becomes recognized as God's gift of self to the world. Catholic scripture and tradition will be presented as integral to an understanding of revelation.

At the completion of this module, the participants will:

- Utilize and discuss materials on Revelation found in the Catechism of the Catholic Church.
- Utilize and discuss *Dei Verbum*, the Dogmatic Constitution on Divine Revelation of Vatican II.
- Examine the origins of their own images of God.
- Begin to explore their images of God in prayer.
- Recognize the place of scripture and tradition in revelation.
- Note how in scripture, God's self-revelation is in the form of promise.
- Recognize that, for the Christian, Jesus is the fulfillment of revelation.
- Be aware that, while revelation is complete in Jesus, the Church constantly seeks a deepened understanding of what that revelation means in every age.
- Recognize other non-Christian religions as a response to the revelatory disclosure of sacred mystery (see the Documents of Vatican II: *Nostra Aetate*).
- Acknowledge that Christian revelation, as unique as it is, is linked to the long human search for meaning and mystery present since the beginning of recorded history.
- Appreciate the uniqueness of Christian revelation by locating it within the context of the wider world of religion.
- Recognize how Jesus, the humility and vulnerability of God-made-manifest and the central revelatory Image in the Christian faith, brings fresh intelligibility to the human experience of mystery, cosmos, history, and personal existence.

The Word of God: Biblical Literary Forms.

This module presents the Bible as a library, a collection of many books of diverse forms. Three aspects of the study of the Bible are examined: its literary form, its historical context, and its interpretation and application today. The interpretation itself will be examined on four levels: the level of the event; the level of the written scripture; the level of the teaching, preaching church; and the level of personal prayer.

At the completion of this module, the participant will:

- Have a basic grasp of the Catholic Church's understanding of biblical inspiration, as expressed by the Second Vatican Council.
- Realize that the nature of biblical inspiration and biblical literature calls for the use of certain methods of interpretation in order to arrive at the inspired meaning of biblical texts.
- Have a general understanding of the literary forms found in the books of the bible.
- Have an increased sensitivity to some of the literary forms used in the Old Testament.
- Have an understanding of the historical context in which the books of the Bible were written.
- Associate the historical context with the cultural diversity found in scripture.
- Have an increased sensitivity for how diverse cultures today hear and apply the Word of God found in scripture.
- Understand the four levels of interpretation.
- Understand the word *myth* when it is used as the name of a literary form.
- Be able to tell the difference between *myth* and *fiction*.
- Be able to differentiate between *myth* and legend.
- Be able to define *didactic fiction*.
- Recognize the three forms of psalms: hymns, laments, and psalms of thanksgiving.
- Have a greater appreciation of the poetry and uses of the psalms.
- Place the gospels within their historical timeline.
- Distinguish oral tradition from written tradition.

- Define *gospel*, and distinguish the characteristics of each of the four gospels.
- Examine the Infancy Narratives and the miracle stories found in the gospels.
- Define *parable*, and distinguish between *parable* and *allegory*.
- Recognize the Church's growth in understanding the message of Jesus in the Letters.
- Be able to define *apocalyptic literature* and its function in scripture.

The Word of God Proclaimed

For the Catholic Christian, each week, through the Lectionary, the voice of the living God is proclaimed. This Word calls all to conversion and newness of life. This module examines the process by which the Word of God in scripture reaches the community of believers, transforming it through the Gospel of Jesus Christ. It is based on the Liturgy of the Word celebrated at Sunday Mass, thus wedding Word and catechesis, as encouraged by the documents of the Second Vatican Council. It enables the participant to become more familiar with the Christian way of life in the midst of the community of the Church which proclaims, celebrates, and reflects upon the gospel. It demonstrates how, by encountering the Word proclaimed in the community of faith, one truly meets the Word who is Christ. It further develops how the community assists each individual in performing those acts of service and apostolic witness that show the Word is taken seriously. The module interprets the Sunday Word in light of its liturgical and seasonal context. While historical, critical, and literary exegesis as well as other scholarly materials bearing on the scriptures may be used in interpreting the readings, the main concern of this module is to present the Word in a way that is faithful to its liturgical proclamation. In each liturgy, the Church combines several readings in such a way that they effectively interpret each other, and their meaning is heightened and focused by the seasons, feasts, and fasts of the liturgical year. This module encourages the participant to interpret the readings by bearing in mind these elements.

At the completion of this module, the participant will:

- Have a basic grasp of the Catholic Church's understanding of biblical inspiration, as expressed by the Second Vatican Council.
- Realize that the nature of biblical inspiration calls for the use of certain methods of interpretation in order to arrive at the inspired meaning of biblical texts.
- Have a greater appreciation of the poetry and uses of the psalms.
- Be equipped for further exploration of the Old and New Testaments.
- Be equipped to make use of commentaries to study particular passages of scripture.
- Understand the principles of leading the community in a Liturgy of the Word.
- Be able to weave all four Sunday scripture passages into a coherent whole, and identify one doctrinal theme which arises from all of them.
- Be able to identify the connection between a particular doctrine and the scripture passage which generates that doctrine.
- Recognize that the Church is heir to a vast treasury of culture which each ethnic group uses to express the Catholic faith.
- Grow in an understanding of the ways in which each "hearer of the Word" is called to put that Word into practice.

Year of Formation 2

Developing Lay Leadership Skills: Called to Mission and Ministry

This module is designed to prepare participants to minister to others by first becoming aware of their own faith development and spiritual growth. It is also designed to help participants recognize the specific skills needed for ministry in a multicultural Church. Its location in the curriculum helps participants become aware of the specific skills they need to look for in the apprenticeship segment

of Formational Year 2. Finally, it makes participants aware of the skills they will need to develop in order to be successful in their practicum during Formational Year 3.

Throughout this module, participants will learn to recognize, identify and look for skills and activities needed for competency in ministry, including:

- understanding the principles of ongoing faith development and spiritual growth, and the meaning and value of spiritual direction;
- understanding and using the principles of designing and leading public prayer;
- practicing the skills for communicating one-on-one;
- practicing the skills of public speaking;
- practicing intercultural communication skills based on an awareness of personal cultural identity;
- knowing and using the skills for planning and organizing projects and events;
- knowing and using the skills for facilitating meetings;
- knowing the skills for motivating involvement based on the call of baptism and the ecclesial elements of ministry;
- knowing and using the skills for inviting, supervising, evaluating, and offering support to volunteers;

Spiritual Formation of the Lay Minister.

This module offers the participant an opportunity to examine the reality of the lay minister in relation to God. Thus, focus will be placed upon the relational and personal dimensions of the individual's relationship to the divine. Also included within this examination will be the social and political dimensions of that relationship. In other words, this study will examine the full spectrum of those realities that constitute the agenda of a Christian life in relation to God: the living of the Gospel in a particular form of discipleship to which one is invited by grace and Spirit. Christian spirituality does not stand alone, but exists in reciprocal relationship to biblical theology, systematic theology, and liturgical studies. It will be shown that what differentiates spirituality from these other theologies is the dynamic and concrete character of the relationship of the human person to God in actual life situations. Stress will be placed on this relationship as being one of development, of growth in the life of faith and ministry, and thus covering the whole of life. It will be suggested that spirituality is concerned with religious experience as such, not just concepts about or obligations to the divine. Since the study of spirituality is an interdisciplinary enterprise, the fruits of ecumenical and interreligious dialogues will be brought to bear on the subject where appropriate.

After completion of this module, the participant will:

- Define Christian spirituality as life in Christ by the presence and power of the Holy Spirit.
- Recognize that Christian spirituality is rooted in membership in a people, nurtured by ongoing celebration of Christ's mysteries in word and sacrament, and brought to completion by loving discipleship through which the baptized participate in Christ's ongoing Paschal Mystery in Church and world.
- Recognize that Christian spirituality draws its vitality from the salvific deed of God in Jesus Christ present in the Church and transmitted through its preaching and sacraments, especially the Eucharist.
- Understand Christian spirituality as the personal assimilation of the salvific mission of Christ by each Christian: a sacrament of God's redemptive presence in and to the world.
- Recognize this view of Christian spirituality as being confirmed by the documents of the Second Vatican Council, especially *Lumen Gentium*, *Gaudium et Spes*, and *Ad Gentes*.

- Understand "holistic spirituality" as being rooted in the gospel imperative to "Love God with all your heart...." (Lk 10:27)
- Recognize that, while Christian spirituality is one in the person of Jesus Christ, there are as many expressions of that spirituality as there are alert Christians.
- Recognize that service in the Church is the common element of ministerial spirituality.
- View the process of discernment as the practical charism of attending to God's Spirit.
- Recognize that an authentic contemporary spirituality will deal effectively with contemporary paradigm shifts.
- Examine models of discernment from history, literature, and case studies.
- Recognize and affirm the holiness of daily life and the spirituality of work.
- Examine the ways in which the "last things," dogmatic perspectives on the last days, and the coming of the Messiah in glory are integral parts of Christian spirituality.

Church and Sacrament.

This module offers the participant an opportunity to examine the sacraments as a major theological, pastoral, and even aesthetical characteristic of the Catholic Church. God touches all of humankind and the human community as a whole responds to its experience of the divine through a sacramental mode. Sacraments will be examined as directly ecclesiological in character: those finite realities through which God is communicated to the Church and through which the Church responds to God's self-communication. Focus will be placed on those seven specific actions which the Church has defined to be sacraments: Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage, and Holy Orders. While these sacraments are acts of God and acts of Christ, they will be presented as immediate acts of the Church; expressions of the nature and mission of the Church; moments when the Church becomes Church, manifesting itself as Church to itself and others.

After completion of this module, the participant will:

- Define the sacramental principle as the conviction that everything is capable of embodying and communicating the divine; that all reality has a "mysterious" dimension insofar as it is imbued with the hidden presence of God.
- Define the point of sacramental encounter as that point at which God reaches humans and humans reach God through the finite and visible.
- Recognize that, for Christians, the point of sacramental encounter with God is Jesus Christ.
- Recognize that sacraments are:
 - signs of faith: they express and proclaim belief in the unseen reality of God;
 - acts of worship: they draw us ritually into Christ's paschal worship of the Father;
 - signs of the unity of the Church: all who participate in them share a common faith and enjoy a common fellowship;
 - and signs of Christ's presence: the Incarnate Word is not confined by time and space but is made available here and now, as he is, the risen Lord.
- Recognize that sacraments cause grace, not in the sense that grace is otherwise unavailable. Rather, sacramental grace shapes and "channels" that original communication of grace for the sake of the Church's mission.
- Recognize that the sacraments signify, celebrate, and effect what God is, in a sense, doing everywhere and for all.
- Recognize that, for Catholics, the sacraments were defined at the Council of Trent.

Sacraments: Seven Signs of God-With-Us

A biblical, historical, theological and liturgical treatment of the sacraments in the making of a Christian is the basis of this module. It also considers the theologically normative adult initiation

with restored catechumenate and its pastoral adaptation to infant baptism, confirmation, and first Eucharist of children.

After completion of this module, the participant will:

- Be familiar with the history of the rites of Christian initiation from earliest times to the present revised rite.
- Be able to name and explain the four periods or stages in the process of Christian initiation.
- Be able to name and explain the three steps or rites in the process of Christian initiation.
- Recognize the difference between candidate and catechumen, and the rites, celebrations, and catechesis appropriate to both.
- Recognize the need for an "on-going" catechumenate.
- Recognize that membership in the Church is brought about through Baptism.
- Acknowledge that, while God has bound salvation to the sacrament of Baptism, Godself is not bound by God's sacraments.
- Appreciate the individual rites within the process of adult initiation: the rite of acceptance, the rite of election, the scrutinies, and the Easter Vigil.
- Recognize the relationship between Christian Initiation and the Pascal Mystery.
- Be able to apply the anthropological, Christological, and ecclesial dimensions of sacramental theology to the sacraments of initiation.
- Locate the sacraments of initiation within the schema of the seven sacraments.
- Group the sacraments as sacraments of initiation, sacraments of healing, and sacraments of service.
- Be able to describe each of the seven sacraments;
- Recognize the sacrament of Reconciliation as that sacrament which celebrates the forgiveness of those sins committed after baptism.
- Acknowledge that to return to communion with God after having lost it through sin is a process born of the grace of God - a gift.
- Recognize that conversion and repentance entails sorrow for sin, and a firm purpose of sinning no more.
- Understand that the sacrament of reconciliation consists of three actions of the penitent: repentance, confession of sins to the priest, and the intention to make reparation.
- Acknowledge that the sacrament of anointing of the sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age.
- Recognize the sacrament of orders as being based on the common priesthood of the people of God and ordered to service.
- Recognize that the task of those who receive the sacrament of orders is to serve in the name and in the person of Christ the Head in the midst of the community.
- Acknowledge that the ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful. The ordained exercise their service for the People of God by teaching, divine worship, and pastoral governance.
- Recognize that there are three degrees conferred and exercised in the ordained ministry: bishop, presbyter, and deacon.
- Acknowledge that the ministries conferred by ordination are irreplaceable for the organic structure of the Church: without the bishop, presbyters, and deacons, one cannot speak of the Church.
- Recognize that the marriage covenant, by which a man and a woman form with each other an intimate communion of life and love, has been founded and endowed with its own special laws by God.

- Recognize that, by its very nature, the sacrament of matrimony is ordered to the good of the couple, as well as to the generation and education of children.
- Acknowledge that unity, indissolubility, and openness to fertility are essential to marriage.
- Recognize that the Christian home is the place where children receive the first proclamation of the faith.

Year of Formation 3

Foundations of Liturgy.

This module offers the participants an opportunity to approach the study of liturgy as ritual prayer in community. Through the use of texts and liturgical sources, the tradition will be explored from the earliest times as it continues into the present liturgical renewal. Special focus will be placed on the Eucharist. Gospel, real presence, sacred meal, thanksgiving, memorial sacrifice, and eschatological feast will be examined. Subsequent topics will include the theology and spirituality of worship, the sacrament of the Church year, a survey of liturgical and ritual symbols, and the Church as a worshipping community.

After completion of this module, the participant will:

- Be familiar with a thumbnail sketch of the history of the liturgy.
- Recognize the supernatural reality contained in the liturgy and base their understanding of the liturgy on the priesthood of Christ and on the idea of the Church as the body of Christ. "The liturgy is nothing more nor less than the exercise of the priestly function of Christ." (*Mediator Dei*, #22.)
- Recognize and appreciate the diversity and the unity in the liturgy.
- Understand the liturgy as the dialogue between God and God's people.
- Recognize that the actual assembly of Christians renders visible the gathering of humankind that Christ has accomplished.
- Recognize the assembly as a sacred sign of the gathering of the new People of God; a manifestation of the Church; a gathering convoked by God; a gathering of brothers and sisters amid diversity.
- Recognize the liturgy as a social act, a symbolic act, a sacral act, and a celebratory act.
- Be familiar with the documents *Mediator Dei*, and *Sacrosanctum Concilium*.
- Recognize the Eucharist as the source and summit of the Christian life.
- Understand the rituals and symbols used during the celebration of the Eucharist.
- Have a basic understanding of the Liturgical Year.
- Have a basic understanding of and an appreciation for the Liturgy of the Hours.

Life in Christ

This module presents the Catholic Christian moral life as one marked by a Eucharistic affirmation of Jesus, lived in a community of God's people, and formed by its sacramental activity. It posits that such a life entails configuring oneself to Christ in the Spirit so that God's reign of justice, love, and peace may be more fully realized. Hence, this module examines the following themes of Catholic moral theology: the relationship between morality and culture; the ecclesial dimensions of moral theology; the nature and function of the conscience, sin, virtue, and moral decision making. Attention is given to the ways in which these themes are expressed in Catholic tradition and contemporary theological reflection.

After completion of this module, the participant will:

- Acknowledge that the way of Christ is summed up in the beatitudes.
- Recognize that the beatitudes confront each individual with decisive choices concerning earthly goods; they purify each heart in order to teach each person to love God above all things.

- Recognize that the dignity of the human person is rooted in that person's creation in the image and likeness of God; is, from the moment of conception, ordered to God; and is destined for eternal beatitude.
- Acknowledge that each person is obliged to follow the moral law, and this law is made manifest in the individual's conscience.
- Acknowledge that each person is obliged to form a right conscience.
- Recognize that freedom is the power to act or not to act; that it characterizes properly human acts; that freedom attains perfection in its acts when directed toward God, the sovereign good.
- Recognize that the imputability or responsibility for an action can be diminished or nullified by ignorance, duress, fear, and other psychological or social factors.
- Recognize that the right to exercise freedom, especially in religious and moral matters, is an inalienable requirement of the dignity of each person; but the exercise of freedom does not entail the putative right to say or do anything.
- Recognize that the way of Christ is a way of grace lived by and through the power of the Holy Spirit.
- Acknowledge that Catholic moral life involves a recognition of sin and forgiveness.
- Recognize that it is within the context of a Christian community that Christian life can grow, develop, and be communicated.
- Recognize that the commandments were given, not for God's benefit and delight, but for each human's benefit and delight.
- Recognize in the decalogue a moral foundation that is biblically based; that has both prescriptions and prohibitions; that asserts the priority of the interior disposition over the exterior action; that begins with the individual's relationship with God and moves to the individual's relationship with others.
- Recognize that prayer and the moral life are indispensable for one another.
- Recognize that the aim of moral theology, rather than avoiding sin, is to become a disciple of Jesus Christ.
- Recognize the gospels as the guide in an individual's moral journey.
- Acknowledge that sin is not only "what I have done;" but also "what I have failed to do."

Issues in Contemporary Ministry:

- **Current Canonical Concerns**
- **Conflict Resolution**

This module addresses the mystery of the Church at the dawn of the new millennium. Foundations of Christian ministry are examined by exploring the mission and ministry of Jesus; the characteristics of the Kingdom of God; the historical development of Christian ministry from the experience of the early Church through the Second Vatican Council; and the recent Church documents on collaboration, ecclesial lay ministry, social justice, and Ecumenism. Other issues to be addressed are current canonical concerns regarding lay ministry and collaborative ministry. Participants will examine the theological principles underlying these issues, as well as the implications for law and pastoral practice.

After completion of this module, the participant will:

- Be familiar with the documents *Lumen Gentium* and *Gaudium et Spes*.
- Recognize the Church as one, holy, catholic, and apostolic; and understand what each of those "marks" mean.
- View the Church as the New People of God, thus providing complimentary insights into the nature and mission of Church.
- Recognize the eschatological nature of the Pilgrim Church.

- Recognize Mary, the mother of the physical body of Christ as the mother of his body, the Church.
- Recognize in Mary the true model of discipleship to which all members of the Church are called.
- Acknowledge that it is the Holy Spirit who sanctifies the Church and guides her in the truth.
- Be able to articulate the mission of the Church in terms of evangelization and the relations between Church and society; and base this articulation on Luke 4:14-22.
- Recognize that the call to sanctity goes out to clergy and laity alike, and that laity, like clergy, share in Christ's triple priestly, prophetic, and kingly role.
- Recognize the difference between the common priesthood and the ministerial/ordained priesthood, and their relationship to each other.
- Appreciate the indispensability of the ordained ministry.
- Be able to articulate the concept of collaboration of non-ordained faithful in pastoral ministry.
- Understand the difference between the conciliar teaching of Vatican II on the mission of the Church, and the canon law implementation of this teaching.
- Recognize the rights and duties in the Church for lay ministers as those rights and duties are articulated in the 1971 Synod of Bishops.
- Recognize that all members of the Church must be able to carry out their respective responsibilities toward the Church and the world at all levels.
- Recognize the universal Church as a community of the local churches.
- Develop an appreciation of his/her own personality/ministry style.
- Understand how to effectively work with the personality styles of others.
- Develop a practical, working understanding of leadership styles.
- Apply skills learned to the areas of conflict management and problem solving, stress and time management, and effective communication and team building.
- Recognize the parish as a learning community, which enables persons to grow in Christian faith and life.

Issues in Catholic Social Teaching

In this module students learn the basic tenets of Catholic social teaching and recognize the essential role of this teaching in the mission of the Church to establish the Kingdom of God. Students will be able to trace Catholic social teachings to their biblical roots, their expression in the history of the Church and their development through the Papal Encyclicals and conciliar documents. Armed with this knowledge, students will be challenged to apply Catholic social teachings to the human problems of today. In particular, the modules will focus on the following areas of Catholic social teachings:

- The relationship between the religious and social aspects of life
- The dignity of the human person
- Human rights
- The preference for the poor
- The importance of economic justice
- Promotion of the community's welfare
- Participation in politics
- Promotion of peace
- Sanctity of work
- Liberation.

The Goals of the Module include:

- Recognize his/her call to ministry as a call to social justice and service.
- Be able to explain seven themes of Catholic social teaching.
- Be able to describe the sources of the Church's social teaching.
- Be able to identify several biblical passages related to social justice and peace.

- Be able to distinguish between charity and justice as responses to the Church's social mission.
- Be able to identify ways to adapt social teaching activities for various ages.
- Be able to find opportunities to link the Church's social teaching to liturgical catechesis.
- To make the students knowledgeable about Catholic social teachings in their many expressions through the Bible, Catholic tradition, Papal Encyclicals and conciliar documents
- To emphasize the critical role of social teachings in the work of the Church
- To identify Catholic Social Teaching's importance in interaction with political entities and governments
- To teach students how to apply Catholic social doctrine to the specific problems of today.

Multicultural Church: Addressing Our Unity in Diversity

This module addresses the mystery of the Church at the dawn of the new millennium. Foundations of Christian ministry are examined by the historical development of Christianity in the United States from its beginning to the present and the recent church documents on Culture and Evangelization. Other issues to be addressed are: personal and collective culture, social analysis of current cultural concerns in ministry. Participants will examine the historical, social principles underlying these issues as well as the implications for pastoral practice.

Throughout this module the participant will:

- Demonstrate an understanding that people act the way they do because they are using options the society allows for satisfying basic physical and psychological needs.
- Demonstrate an understanding that such social variables as age, sex, social class, and place of residence affect the way people speak and behave.
- Indicate an understanding of the role convention plays in shaping behavior by demonstrating how people act in common mundane and crisis situations in the target culture.
- Indicate awareness that culturally conditioned images are associated with even the most common target words and phrases.
- Demonstrate the ability to evaluate the relative strength of a generality concerning the target culture in terms of the amount of evidence substantiating the statement.
- Recognize the universal Church as a dynamic and changing community, its unity and diversity.
- Develop an appreciation of his/her own culture. Be familiar with skills for intercultural communication based on an awareness of personal cultural identity.
- Demonstrate understanding regarding the nature of the cultural differences and spiritualities within the Catholic Church in the United States.
- Demonstrate a practical, working understanding of diversity, multiculturalism. Apply skills learned to the areas effective intercultural communication.
- Be able to identify ways to adapt multicultural activities to their working environment.
- Understand the relationship between the Faith and Culture.
- Recognize that all members of the Church must be able to carry out their respective responsibilities toward the Church and the world at all levels and to create a truly welcoming environment for involvement.

17 APPENDIX A: **FACULTY INFORMATION &
SCHEDULES 2018 - 2019**

17.1

FACULTY

Deacon John Alvarez	B.A., Columbia University MA, Columbia University Audire Spiritual Director Formation, Diocese of Orlando
Deacon Peter Andre'	B.A., Metropolitan State University, St. Paul, Minn. B.A., St. John Vianney College Seminary M.A., University of Notre Dame
Sabrina Burton-Schultz	B.A. Psychology and Religious Studies, St. Leo University M.A. Pastoral Ministry, Boston College
Brian Butterly	B.A., St. John Vianney Seminary M.A. St. Vincent DePaul Seminary M.A. Creighton University Graduate Courses USF
Deacon Greg Lambert	BA, St. Leo University MA, St. Leo University
Katherine Lambert	B.A., Barry University M.A., St. Leo University
Rev. Leonard G. Piotrowski	B.A., Jesuit University of Detroit-Mercy M.A., Jesuit University of Detroit-Mercy M.A., Marygrove College M.R.E., SS. Cyril & Methodius Seminary M.Div., SS. Cyril & Methodius Seminary
Douglas J. Reatini	B.A., Aquinas College, Grand Rapids, Michigan S.T.B., University of St. Thomas Aquinas, Rome M.A., University of Notre Dame, Indiana
Rev. William Swengros	M.A.Th., St. Vincent de Paul Regional Seminary M.Div., St. Vincent de Paul Regional Seminary B.C.L., University of Ottawa M.C.L., University of Ottawa J.C.B., St. Paul University J.C.L., St. Paul University J.C.D., Pontificia Universitas A.S. Thomas Aquinas In Urbe

Instructors in Year of Discernment

Deacon John Alvarez
Deacon Peter Andre'
Lynn Edmonds
Deacon Greg Lambert

Katherine Lambert
Rev. Leonard Piotrowski
Sylvia Sanchez
Sabrina Burton-Schultz

Theological Reflection Group Facilitators

Patti Andre' – Year 3
Deacon Greg Lambert – Year 3
Luis Laurentin-Perez – Year 3
Ellen Jones – Year 2
Leona Peszka – Year 2
Martina VerPault – Year 2
Char Lerch – Year 1
Elaine Luker – Year 1

LAY PASTORAL MINISTRY INSTITUTE

17.2 Years of Formation 1 and 2 2018-2019 Calendar (As of 08/09/18)

Aug. 25, 2018 Year 1 & 2 Day of Orientation (Bethany Center) * All Year 1 & 2 Participants are required to attend.

FIRST SEMESTER

Year of Formation 1

Module 1: Christian Anthropology

September 13, 2018 Session 1

September 20, 2018 Session 2

September 24 - 28, 2018

* October 4, 2018 Session 3

October 11, 2018 Session 4

October 15 - 19, 2018

Year of Formation 1

Module 2: Revelation

October 25, 2018 Session 1

November 8, 2018 Session 2

November 12 - 16, 2018

November 29, 2018 Session 3

December 6, 2018 Session 4

December 10 - 14, 2018

Year of Formation 2

Module 1: Lay Leadership Skills

September 13, 2018 Session 1

September 20, 2018 Session 2

Theological Reflection Sessions

October 4, 2018 Session 3

October 11, 2018 Session 4

Loc. TBD

Theological Reflection Sessions

Year of Formation 2

Module 2: Spiritual Form. of the Lay Minister

October 25, 2018 Session 1

November 8, 2018 Session 2

Theological Reflection Sessions

November 29, 2018 Session 3

December 6, 2018 Session 4

Theological Reflection Sessions

THANKSGIVING HOLIDAY

SECOND SEMESTER

Year of Formation 1

Module 3: The Word of God: Lit. Forms

* January 10, 2019 Session 1

* January 17, 2019 Session 2

January 21 - 25, 2019

January 31, 2019 Session 3

February 7, 2019 Session 4

February 11 - 15, 2019

Year of Formation 1

Module 4: The Word of God Proclaimed

* February 28, 2019 Session 1

March 14, 2019 Session 2

March 18 - 22, 2019

March 28, 2019 Session 3

April 4, 2019 Session 4

April 8 - 12, 2019

Year of Formation 2

Module 3: Church and Sacrament

January 10, 2019 Session 1

January 17, 2019 Session 2

Loc. TBD

Loc. TBD

Theological Reflection Sessions

January 31, 2019 Session 3

February 7, 2019 Session 4

Theological Reflection Sessions

Year of Formation 2

Module 4: Sacraments

February 28, 2019 Session 1

March 14, 2019 Session 2

Loc. TBD

Theological Reflection Sessions

March 28, 2019 Session 3

April 4, 2019 Session 4

HOLY WEEK

Theological Reflection Sessions

May 4-5, 2019

Year 1 & 2 Overnight Retreat; Bethany Center

All are required to attend and to stay overnight at the Bethany Center.

LAY PASTORAL MINISTRY INSTITUTE

17.3 Year of Formation 3 2018-2019 Calendar (As of 08/09/18)

Aug. 11, 2018 Year 3 Day of Orientation (Bethany Center) **All Year 3 Participants** are required to attend

FIRST SEMESTER

Module 1: Foundations of Liturgy

September 13, 2018	Session 1	Bethany Center
September 20, 2018	Session 2	Bethany Center

September 24 - 28, 2018 Theological Reflection Sessions

* October 4, 2018	Session 3	Loc. TBD
October 11, 2018	Session 4	Bethany Center

October 15 - 19, 2018 Theological Reflection Sessions

Module 2: Issues in Contemporary Ministry (cont.)

October 25, 2018	Addressing Unity in Diversity (1)	Bethany Center
November 8, 2018	Addressing Unity in Diversity (2)	Bethany Center

November 12 - 16, 2018 Theological Reflection Sessions

THANKSGIVING HOLIDAY

November 29, 2018	Addressing Unity in Diversity (3)	Bethany Center
December 6, 2018	Addressing Unity in Diversity (2)	Bethany Center

December 10 - 14, 2018 Theological Reflection Sessions

SECOND SEMESTER

**** TDB Conflict Resolution (4 hr session) TBD**

Module 3: Issues in Catholic Social Teaching

* January 10, 2019	Session 1	Loc. TBD
* January 17, 2019	Session 2	Loc. TBD

January 21 - 25, 2019 Theological Reflection Sessions

January 31, 2019	Session 3	Bethany Center
February 7, 2019	Session 4	Bethany Center

February 11 - 15, 2019 Theological Reflection Sessions

Module 4a: Life in Christ

* February 28, 2019	Session 1	Loc. TBD
March 14, 2019	Session 2	Bethany Center

March 18 - 22, 2019 Theological Reflection Sessions

HOLY WEEK

March 28, 2019	Session 3	Bethany Center
April 4, 2019	Session 4	Bethany Center

April 8 - 12, 2019 Theological Reflection Sessions

Module 4b: Issues in Contemporary Ministry

* April 25, 2019	Current Canonical Concerns (1)	Loc. TBD
May 2, 2019	Current Canonical Concerns (2)	Bethany Center

May 6 - 10, 2019 Theological Reflection Sessions

May 16, 2019	Current Canonical Concerns (3)	Bethany Center
May 23, 2019	Current Canonical Concerns (4)	Bethany Center

May 27 - 31, 2019 Theological Reflection Sessions

May 31 - June 2, 2019 Year 3 Overnight Retreat All are required to attend and to stay overnight at the Bethany Center.

June 18, 2019 (Tuesday) Commissioning Ceremony @ Cathedral, 7:00 pm

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