



# Lay Ministry Formation Program

## Participant Handbook

Institute for Lay Ministry  
Diocese of Allentown  
Secretariat for Catholic Life and Evangelization  
900 South Woodward Street  
Allentown, Pennsylvania

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## THE DIOCESE OF ALLENTOWN

The Diocese of Allentown was formed on January 28, 1961 when Pope John XXIII signed a document separating the counties of Berks, Carbon, Lehigh, Northampton and Schuylkill from the Archdiocese of Philadelphia. The news was made public February 15. The following April 11, Bishop Joseph McShea, then auxiliary bishop of Philadelphia, was installed as the first Bishop of Allentown by Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States in the new Cathedral Church of Saint Catharine of Siena in Allentown.

When Pope John Paul II accepted Bishop McShea's resignation as Bishop of Allentown on February 8, 1983, he appointed the Most Reverend Thomas J. Welsh, then the founding Bishop of the Diocese of Arlington, Virginia, to succeed Bishop McShea. Bishop Welsh was installed as the Second Bishop of Allentown on March 21, 1983 by John Cardinal Krol, Archbishop of Philadelphia, in the presence of Bishop McShea. Bishop McShea died November 28, 1991 at the age of 83.

On December 16, 1997, Pope John Paul II accepted the resignation of Bishop Welsh and appointed Bishop Edward P. Cullen to succeed him. Bishop Cullen was then auxiliary bishop, vicar general and vicar for administration of the Archdiocese of Philadelphia. Bishop Cullen was installed as the Third Bishop of Allentown on February 9, 1998, at the Cathedral of Saint Catharine of Siena by Anthony Cardinal Bevilacqua, then Archbishop of Philadelphia.

On May 27, 2009, Pope Benedict XVI accepted the retirement of His Excellency, Most Reverend Edward P. Cullen and appointed Reverend Monsignor John O. Barres, Chancellor of the Diocese of Wilmington, as the Fourth Bishop of Allentown. Bishop Barres was ordained as a Bishop and installed as the Diocesan Bishop on July 30, 2009.

The Diocese of Allentown is the center for two national movements. National Shut-In Day was founded in Reading, in October of 1970, under the leadership of Monsignor Felix Losito. It gained nationwide recognition in 1972, when President Nixon signed a congressional resolution establishing the third Sunday of October as Shut-In Day across the nation. Operation Rice Bowl, founded in the Allentown area by clergy of varying faiths, has spread to Catholic dioceses throughout the United States. Catholics across the nation have raised millions of dollars through this Lenten program.

## HISTORY OF THE INSTITUTE FOR LAY MINISTRY

In the summer of 2003, a group of diocesan professionals gathered to consider the possibility of establishing a Ministry Formation Program for laymen and laywomen in the diocese of Allentown. After reviewing different diocesan programs and considering the creation of an original program, it was decided that the formation program offered through the Archdiocese of Philadelphia (Church Ministry Institute) would be adapted for use in our diocese. We are most grateful to the staff of the CMI for their assistance and support in initiating this program.

In consultation and with much collaboration with the staff of the Church Ministry Institute, Bishop Edward P. Cullen, bishop of Allentown, inaugurated the program in September of 2004. At its inception, Bishop Cullen endorsed the program in the words:

*"The Institute for Lay Ecclesial Ministry exists to fill an essential need: to educate, to form and to qualify committed laywomen and laymen to fulfill their baptismal call to service. I heartily endorse our diocesan Institute for Lay Ecclesial Ministry, and I encourage the faithful of the Diocese of Allentown to avail themselves of this opportunity to serve the Lord through strengthening the faith of His People."*

Initially, the Institute was entitled the Institute for Lay Ecclesial Ministry. In September of 2006, the title was changed to The Institute for Lay Ministry. This title reflects the purpose of the Ministry Formation Program, which is to prepare laymen and laywomen to serve as pastoral ministers, not Lay Ecclesial Ministers. This title is based on the bishops' definition of a pastoral ministry. "A Pastoral Minister is one who is responsible for a specific area of pastoral duties, such as visitation of the sick or Rite of Christian Initiation, parish outreach and the like. A Pastoral Minister is under the direction of the Pastor, Pastoral Associate or other pastoral member. The position has limited program responsibilities and decision-making authority." (USCCB/CCA)

In the summer of 2005, the Ministry Formation Program began a collaboration process with the United States Conference of Catholic Bishops' Commission on Certification and Accreditation to seek accreditation for the program. The program received accreditation in April, 2009.

## MINISTRY FORMATION PROGRAM STAFF

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### DISCLAIMERS

1. The program director reserves the right to add, eliminate, or change the structure, policies, and requirements, etc. of the program.
2. The program director will provide any revisions of the handbook to the participants. It is the responsibility of the participants to update their own copy.

## SECTION ONE: MINISTRY FORMATION PROGRAM

### Mission Statement

Guided by the Gospel of Jesus Christ and the teachings of the Roman Catholic Church, the Ministry Formation Program sponsored by the Institute for Lay Ministry of the Diocese of Allentown provides education and formation in the spirit of the Second Vatican Council for laymen and laywomen desiring to live their baptismal call through ministry and service to the people of God.

### Vision of Lay Ministry

Lay Ministry, rooted in the priesthood of the baptized, is a call to serve in the name of the Church. Persons who respond to the call to lay ministry serve their communities in many and diverse roles. The Ministry Formation Program of the Diocese of Allentown focuses on those persons who wish to serve as pastoral ministers.

### Formation of Pastoral Ministers

The Ministry Formation Program offered by the *Institute for Lay Ministry* is a three-year formation program that prepares laywomen and laymen to serve as pastoral ministers. “A pastoral minister is one who is responsible for a specific area of pastoral duties, such as visitation of the sick or Rite of Christian Initiation, parish outreach and the like. A pastoral minister is under the direction of the Pastor, Pastoral Associate or other pastoral member. The position has limited program responsibilities and decision-making authority.” (USCCB/CCA)

Successful completion of this program and diocesan commissioning does not constitute a guarantee or a promise of employment, of placement in a ministry position, or of acceptance into a diocesan program. All such determinations are reserved to the Diocese of Allentown, acting in its sole discretion.

The United States Conference of Catholic Bishops’ Commission on Certification and Accreditation has approved standards and core competencies developed by the National Association for Lay Ministry (NALM). These standards help participants better understand the expectations of the formation process. The basic standards are:

1. *Personal and Spiritual Maturity: A pastoral minister exhibits personal maturity through a balanced lifestyle, a positive self-image, and appropriate relationships. The minister develops a spiritual maturity formed in theological reflection, based on Gospel values, and nurtured in private, communal, and liturgical prayer. The minister views God, Church, and the world in a holistic manner and engages in communal worship and social justice.*
2. *Pastoral Ministry Identity: A pastoral minister accepts ministerial vocation as a baptismal call from Christ mediated through the people of God. The minister*

*acknowledges this call as affirmed, recognized, and nurtured by the church and the local community, as well as in ministerial and personal relationships.*

3. *Catholic Theology: A pastoral minister's faith is formed in the Catholic theological tradition. Theological formation includes ongoing foundational education in revelation and sacred Scripture, Christology, Christian anthropology, sacramental theology, ecclesiology, pastoral theology and inculturation, moral theology, Catholic social teaching, spirituality, ecumenism, liturgy, and worship. A pastoral minister articulates and interprets a Catholic understanding of scripture, tradition, and doctrine within his or her particular ministry area, and uses this knowledge to form a community of disciples engaged in the mission of the church.*
4. *Pastoral Praxis: A pastoral minister engages in direct pastoral care in a particular ministry that promotes some or all of the following: evangelization, community building, social justice, faith formation and pastoral activity, in a manner that is sensitive to and inclusive of the diversity represented in the Body of Christ. The pastoral minister is an effective listener who fosters respect and compassionate care within diverse family, community, and cultural settings in the light of the Gospel.*
5. *Professional Practice: A pastoral minister exercises leadership and applies it in a particular and limited ministerial setting; in a manner that is sensitive to and inclusive of the diversity represented in the Body of Christ. The pastoral minister demonstrates a knowledge of and ability to work with parish and arch/diocesan systems and structures. The pastoral minister recognizes the importance of both collaboration and effective administration of parish programs and uses appropriate resources. The pastoral minister lives by the code of ethics applicable to ministry and abides by civil and church law.*

## **Participant Goals and Objectives for Years One, Two, and Three:**

Primarily, the participant will seek to be formed as a disciple of Jesus Christ with a love for His Church and her teachings.

The participant will ...

### **Goal # 1: experience on-going human growth and development:**

- By learning through theological reflection how to integrate course content and personal experience.
- By demonstrating a balanced lifestyle, positive self-image and appropriate relationships.
- By participating in opportunities that will engage him or her in continual self-discovery.

### **Goal # 2: develop an integrated spirituality rooted in Baptism:**

- By understanding the baptismal call as it is manifested through the vocation of the laity.
- By reading and studying Scripture and engaging in theological reflection, prayer and communal worship as a means of formation.
- By participating in opportunities to develop and experience an integrated view of God, the Church and the world.

### **Goal # 3: attain a solid theological foundation for effective pastoral ministry:**

- By learning to articulate effectively a Catholic understanding of Scripture, Tradition and doctrine.
- By actively engaging in the regular reading assignments, presentations, and other opportunities for discussion and theological reflection.
- By integrating their knowledge of the Catholic faith within ministry.

### **Goal # 4: acquire ministerial skills needed for pastoral ministry:**

- By discerning his or her God-given gifts and talents.
- By developing the skills needed to promote the Gospel of Jesus Christ, including collaboration and communication.
- By recognizing and appreciating the need for skills that are sensitive to diverse family, community and cultural settings.

## **SECTION TWO: APPLICATION PROCEDURE**

### **Criteria:**

Applicants must be fully initiated in the Church. To be accepted for enrollment they must be in good standing with the Roman Catholic Church and Church teaching. Once enrolled, they must remain in good standing in order to continue in the program. Applicants in the final stages of the annulment process may be accepted into the program. Commissioning as a pastoral minister is dependent upon the granting of the annulment.

### **Policy on Non-Discrimination:**

The Institute for Lay Ministry of the Diocese of Allentown is open to men and women without regard to race, ethnic origin, color, political affiliation, disability or limited English proficiency. All application forms, interviews, procedures for acceptance and evaluations for continuing in and completing the program are processed confidentially.

### **Procedure for applying to the program:**

The Institute's brochures are available in parishes and diocesan offices. Information about the Institute is also provided in the diocesan newspaper, the A.D. Times, the diocesan website and parish bulletins. Those who are interested request an application through the Office of Adult Formation. The applicant fills out and submits the application. Applications are received and reviewed by the administration. A letter is sent to the Pastor informing him of the application received and requesting an endorsement of the person. After the endorsement form is returned, the candidate is contacted by the administration to arrange an initial interview. The decision of acceptance into the program is based on the Pastor's endorsement, the initial interview, the autobiography and, when necessary, references. An acceptance or rejection letter is sent within a month of the interview. All of this is done confidentially.

Applicants are made aware through the brochure, website and application of the formation sites that are accessible. Currently all sites are accessible.

### **Procedure for declining an applicant to the program:**

- a. After the initial interview, if the decision is to decline acceptance, a second interview with another member of the interview committee is scheduled to assure a fair assessment. The Pastor is also consulted.
- b. A letter will be sent to the applicant informing the applicant of the decision and advising the applicant of his or her right to appeal the decision to the Secretary for Catholic Life and Evangelization of the Diocese of Allentown. The Diocese of Allentown reserves the right to decline acceptance, for any reason, acting in its sole discretion.
- c. If an applicant decides to appeal the decision, the Diocesan Secretary for Catholic Life and Evangelization reviews all of the information in the applicant's file. His or her decision is final and unappealable.

## SECTION THREE: COMPONENTS OF THE FORMATION PROCESS

### Overview

The integration of human, spiritual, academic, and pastoral development is a hallmark of the Ministry Formation Program and is at the heart of its mission. The three-year process has been designed, therefore, to include the following components:

- Human Formation
- Spiritual Formation
- Intellectual Formation
- Pastoral Formation

There are two additional elements that are significant to all aspects of the formation program, viz., theological reflection and adult learning methodology.

At the Orientation, participants are introduced to a theological reflection process that provides them with the tools to help recognize God's presence in the midst of their everyday life. This skill is developed particularly during the mentoring process (see Section Four). Conversion of mind and heart will promote living a life of integrity and faith, which is the anticipated outcome of the theological reflection process.

The theory and praxis of adult learning is incorporated into several aspects of the lay formation program: the teaching methodology, the theological reflection process, and the mentoring process. Instructors are listeners and co-learners as well as teachers. Participants are learners and sharers of their own experience and expertise. Individuals' experiences and differences are honored and respected.

### Part One: Human Formation

*“Human formation seeks to develop the [pastoral 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)

Human formation includes elements such as a basic understanding of self, a mature sexuality, physical health, knowledge of personal gifts, appreciation of cultural diversity, genuine respect of and care for others, and the ability to learn from both praise and criticism.

## Part Two: Spiritual Formation

*“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)

### Description

Spiritual formation is at the heart of this program and distinguishes it from a strictly academic orientation. Class sessions integrate prayer and faith sharing with the course content. Mentoring introduces and helps develop the skill of theological reflection. Retreat Days each semester provide extended periods of time for personal and communal prayer, reflection and dialogue. During the third year, each participant experiences an overnight or weekend retreat of their choosing. Resources for spiritual direction are available.

### Retreat Days

Retreat Days are scheduled for each semester in the first two years. These sessions take place on Saturdays from 9am-3pm. In the third year, participants make a personal overnight or weekend retreat. Because spiritual formation is at the heart of the diocesan program, attendance at these retreat days is essential. Extenuating circumstances are handled on an individual basis. Communication with the office is essential if an absence is to occur.

The themes for our Retreat Days are:

YEAR ONE	First Semester:	The Call to Holiness
	Second Semester:	The Call to Community
YEAR TWO	Third Semester:	The Call to Mission and Ministry
	Fourth Semester:	The Call to Spiritual Maturity
YEAR THREE	Overnight or Weekend Retreat	

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

### Journaling

During their time in the Ministry Formation Program, participants are encouraged to keep a journal of their experiences. Journal writing is a process, a tool for growth. It allows individuals to get in touch with their own stories and to develop an awareness of God in their lives.

### Part Three: Intellectual Formation

*“Intellectual Formation seeks to develop the [pastoral 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...leadership and organization 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 courses of the three-year formation program include the major areas of Catholic teachings and belief. They are:

Old Testament	6 Sessions	15 Hours
New Testament	6 Sessions	15 Hours
Christian Prayer	6 Sessions	15 Hours
Foundations of Faith	6 Sessions	15 Hours
Meyers-Briggs Workshop	1 session	6 Hours
Ministry Skills I	4 Sessions	10 Hours
Church	6 Sessions	15 Hours
Liturgy	6 Sessions	15 Hours
Christian Spirituality	6 Sessions	15 Hours
Sacraments	6 Sessions	15 Hours
Ministry Skills II	6 Sessions	15 Hours
Ministry Skills III	4 Sessions	10 Hours
Catholic Morality	6 Sessions	15 Hours
Canon Law Workshop	1 Session	2.5 Hours
Social Justice	6 Sessions	15 Hours
Integrated Spirituality	6 Sessions	15 Hours
Project Presentations	3 Sessions	7.5 Hours
<b>Total</b>		<b>216 Hours</b>

## Course Descriptions

Integral to each session is prayer, course content, faith sharing, and large or small group discussion, which provide participants with an opportunity to make applications to their faith life and ministry.

### Old Testament

This course provides an Introduction to basic Biblical scholarship and an overview of the Old Testament. By focusing on Creation, Biblical Ancestors, Prophets and Psalms, participants will better understand God's interaction with His chosen people.

### New Testament

This course provides an Introduction and Overview of the New Testament. Through a study of the four Gospels and St. Paul's Epistles, the participants will better know the person of Jesus Christ, his life, mission, death and resurrection.

### Christian Prayer

This course explores the meaning and experience of prayer with an emphasis on various methods and opportunities for practice. Participants will be led to a deeper understanding of prayer and its connection to daily life.

### Foundations of Faith

This course presents a theological foundation of the doctrine of the Catholic faith. Participants will gain a deeper and more coherent understanding of the faith as the basic beliefs stated in the creed are presented.

### Ministry Skills I

In this course, through the use of the Myers Briggs Type Indicator, students become aware of their personality type, learn and respect the type of others, and determine how best to work in groups from that knowledge. Through an examination of Jesus as Servant-Leader and pertinent leadership styles, participants will learn valuable ministry skills for leadership. Participants will also learn techniques to make their parishes and communities more welcoming and culturally aware while respecting differences. Other skills will be explored, e.g., recognizing appropriate boundaries, maintaining confidentiality and balance in ministry.

### Church

This course presents a theology of Church focusing on the mission of the Church as it unfolded over the past two thousand years. By studying *Lumen Gentium*, *Gaudium et Spes* and *Called and Gifted for the Third Millennium*, participants will better understand the Church as the People of God and the role of the laity in today's Church.

### Liturgy

This course is an introduction to the theology and pastoral practice of the Church's liturgy, the source and summit of Christian life. Participants will explore various parts of the Mass to understand them more fully and implement them more effectively in their parishes.

### Christian Spirituality

This course examines the method and experience, history and theology of Christian spirituality with a particular emphasis on the spirituality of everyday life. Participants explore

the gifts and challenges of their individual spirituality and their subsequent call to discipleship and ministry.

### Sacraments

This course is an introduction to the history, theology and celebration of the Church's Sacraments. Participants will better understand these central rituals of the Christian faith and be led to celebrate them in a full, conscious and active way.

### Ministry Skills II

The basic skills that are needed to effectively serve in ministry are taught and practiced in this course. Communication skills including written, oral and listening are introduced. Collaboration and team formation, conflict resolution, how to prepare and run an effective meeting, etc. are a sample of the topics covered. The discernment/selection process for the Year 3 project in ministry practicum is reviewed with the participants.

### Ministry Skills III – Part 1

This course focuses on assisting students in the planning and implementation of a project that integrates their three-year experience of knowledge and ministry skills. The various skills that were developed over the last two years will be reviewed, as the project plan is prepared. The course will step through implementation and will prepare participants to utilize various presentation skills that will aid students in ministry.

### Catholic Morality

This course provides a basic introduction to the fundamental teachings of Catholic morality and its foundations in Sacred Scripture, Tradition and Natural Law. Participants will examine virtue, conscience formation and apply moral theology to contemporary moral issues in the areas of health care, sexuality and social justice.

### The Pastoral Implications of Canon Law Workshop

This evening workshop will provide a basic overview of the general concepts of Canon Law and the pastoral implications for the pastoral minister. A special focus on the areas of Canon Law that relate to the Sacraments will provide the major content of the session.

### Social Justice

This course provides participants with an understanding of Catholic Social Teaching and the many and varied ways to respond to the invitation to action on behalf of justice.

### Integrated Spirituality

This course examines how contemplation and ministry, body, mind, and spirit are integrated and balanced in everyday life. Participants will be offered essential tools to better equip them for on-going spiritual and psychological growth and wholeness.

### Ministry Skills III – Part 2

The second half of this course will provide the participants with the opportunity to present their projects in ministry to the group. The participant will gain practical experience with public speaking that was developed during Part 1 of this course. The instructor and fellow participants will also have an opportunity to provide constructive feedback.

## Part Four: Pastoral Formation

*“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)

### Pastoral Skills Components

During the three-year process, participants are engaged in developing those pastoral skills that are common to all ministries in the Church. The components for this aspect of the formation program include the following:

First Year:	Ministry Skills Course I Ministry Visit
Second Year:	Ministry Skills Course II Ministry Visit
Third Year:	Ministry Skills Course III Project in Ministry

### Ministry Visits

Participants are required to experience a ministry visit in Year 1 and 2. This provides them with the opportunity to “come and see;” to observe and learn more about a ministry in which they may be interested. It is an invitation for them to deepen personal experience, whether it is by visiting a ministry offered in another parish, such as RCIA or Bereavement Group, or by visiting an outreach program, such as prison ministry or hospice.

### Project in Ministry

In Year 3, participants will consult with their Pastor and/or pastoral team to discern a project in ministry. They will secure a project advisor who will guide them in the planning and implementing of this project. This provides the opportunity to integrate what they have learned.

### Involvement of Pastors

Participants are required to meet with their Pastor, whether individually or in a group to keep the Pastor informed about their formation and to seek his guidance in choosing a project in ministry. The staff also shares information with pastors, especially in cases where questions arise.

## SECTION FOUR: MENTORING

### Goal

The mentoring component provides the participant with the opportunity to meet regularly with a small group and a mentor for theological reflection on the course experience. The mentoring process begins in the first semester and continues over the span of the three years.

### Who are the Mentors?

The mentors are experienced pastoral leaders, carefully chosen and personally invited to serve in this capacity. They are trained in the skill of theological reflection through workshops, etc.

### Objectives

The mentor meets with the participants at the completion of each course throughout the three years in order to:

- Pray and reflect together.
- Assist the participant in integrating the course content with life experience through the process of theological reflection.
- Offer support and guidance to the participants.
- Aid the participant in discerning his or her gifts for ministry.
- Sometimes serve as project advisor.

The mentor also conducts one-on-one interviews with the participants.

The mentor is in dialogue with the Institute staff, providing feedback on the mentoring experience that occurs after each course.

### Procedures

- The group determines a time and place for their meeting.
- Each meeting includes prayer, faith sharing and theological reflection on the course experience.
- The course evaluation/reflection form is used as an aid in the group theological reflection process during the mentoring meeting. This form should be submitted to the *Institute for Lay Ministry* office, not to the mentor.
- Each participant meets individually with his or her mentor for interviews throughout the three years.
- At the Summer Gatherings, held the summers following the first two years, participants come together with their mentoring group for fellowship and a book sharing.

## Theological Reflection

Theological reflection is simply wondering about God's activity in our lives. Where is God present? What is God calling us to do? By taking time to ask questions about what happens to us – seeing our experiences through the lens of faith – we become clearer about our connection to God. Making faith connections is what separates ministry from mere activism. We all ask questions about relationships, our work, our children, our government, and our situation in life. We all reflect, wonder, analyze, think, assess, and discuss with friends as ways of trying to understand our life. Theological reflection simply refocuses all that thinking to encourage a stronger sense of relationship with God, asking, “Where does God fit into the picture?”

Below is a simple 5-step process that may be used as a general guide to begin theological reflection:

### 1. Identify the event or situation on which to reflect

- What happened? What event, conversation, moment of grace or insight happened in your setting or in your life? Be brief here – only enough information to relay the essentials.

### 2. Personal Awareness

- Name and describe your feelings about the situation. All feelings are worth including in this process and sharing with God – the God who knows us intimately, the God from whom we cannot hide, who loves us and accepts all that we are. With God we need not fear sharing whatever feelings are whirling around a particular event.
- Identifying feelings is easy for some and more difficult for others. Asking ourselves what challenged, stimulated, or disturbed us is another way to get at the question of feelings.
- How did it feel to me when it happened? Did I have any bodily sensations? Was I anxious or excited about it? Sad? Confused? Energized? Upset? Did I feel joy?
- Knowing how we feel is an important part of the reflective process, but not the only part. Sorting through feelings allows us to acknowledge and recognize what we feel but makes it distinct from what we think and how we behave.

### 3. Religious Insight (Embedded theology)

- Begin by asking yourself where God is at work. Think about a biblical story or text that has a connection to the event. In addition, when we think about our faith connection, we can draw on other resources, such as hymns, creeds, liturgies and writings of the Church.
- Examples of questions:
  1. As I review the event or situation, what images appear to me? Do any of them refer to God, and if so, which ones?

2. Do any scripture stories or biblical or theological images come to mind? Do they affirm or challenge my perception of the event or my response to the event? How?
3. Where does God seem to be present (or absent) in this event?
4. Does this situation make me recall any similar situations in my life, or from films, books, music, television programs, or conversations?
5. How does this event lead me to think about God, the Church, prayer, and so on?

#### **4. Think about what you have learned from this reflection**

- You may have gained some insights. You may decide on some new action. Perhaps you will do something differently next time, you may feel a deeper conviction about what you have done.
- Examples of questions:
  1. Is there anything in your personal religious experience or the religious experience of your Church or tradition that can deepen your reflection?
  2. When I sit down and really think hard about this event and my response and my initial religious insight, or after I have spent time in prayer about it, or after I have shared it in conversation with another person, do I reach any deeper insight?

#### **5. Pastoral Response, Concluding Thoughts**

- What questions remain for me? What do I need to talk about to my mentor or in the mentoring session?
- What feelings remain raw or unprocessed?
- What new form of ministry or way of being seems to want to emerge from this process?
- Has my study and reflection opened up new possibilities?

In one sense, the whole reflection process is prayer because it is intentional quiet time when we are conscious of God's presence in our lives. Yet concluding with an explicit prayer draws our whole reflection into an expression of our deepest hope. It takes all our hurts and joys, all insights and lingering questions into an intimate conversation with God. You may find that using this process may deepen your prayer life. It also takes the process of reflection from the posture of thinking about God to one of being with God.

Theological reflection is not a problem-solving process. Reflection is an open-ended process with no right or wrong answers. Clear answers may not emerge and we may not find quick fixes to life's problems; yet we will find deeper meaning through conversation with God about everyday issues. Reflecting is an opportunity to deepen a sense of God's presence in our lives and an opportunity to discover what we believe and how our faith and life intersect. Typically, many questions come to mind as you reflect on a situation. Rather than seeking answers try to "live the questions" as you discern where God is leading you, being attentive to God's voice in your life and work.

## SECTION FIVE: REQUIREMENTS FOR SUCCESSFUL COMPLETION OF THE PROGRAM

### Background Checks

Participants are required to complete a national criminal background check. This form will be provided to participants as part of the acceptance packet. If a participant has already received a clearance through the diocese or their parish, he or she may have a copy sent to the Institute.

### Diocesan Policies

Participants are required to read the Diocesan Code of Conduct and the Sexual Abuse Policy and sign the acknowledgment forms. The Diocesan Policies are available on the Diocesan Website. See *Appendix B*. The acknowledgment forms may be found in *Appendix C* of this handbook. Participants must also attend the diocesan safe-environment training program, Protecting God's Children. The training schedule is available on the Diocesan Website. See *Appendix B*. Certificates of participation in Protecting God's Children training are kept in participants' files.

### Academic Component

To fulfill its goal of preparing laywomen and laymen to serve as pastoral ministers, the *Institute for Lay Ministry* sets and maintains the requirements listed below regarding the courses of the program. Courses run from September to June and are usually six weeks long. Adequately fulfilling these requirements is the participants' responsibility and is an important determinant of the participant's continuation in the program.

#### *Time Commitment:*

- *Class Time*  
Classes are held once a week for two and a half hours.
- *Course Readings*  
The amount of time necessary to read the course text, articles, and other handouts varies with the course and participants' reading and comprehension skills. In general, a helpful rule of thumb is one hour of preparation for each hour of class time. Depending on the course, required readings will include all or some of the following:
  - Scripture
  - Textbook and supplementary books
  - Church documents
  - Journal articles
  - Appropriate handouts

#### *Additional Requirements:*

- *Consistent class attendance*
  - Instructors take attendance for each class session.
  - If possible, participants advise the Instructor about absence from class.
  - If more than two (2) sessions for a given course are missed, the participant must repeat that course.
  - It is permissible for participants to attend class at another site location in order to not miss a class session. The office should be notified in advance if this is going to

occur. If that is not possible, participants are encouraged to contact another class member for notes, handouts, etc. if a class session is missed.

- **Course Evaluation/Reflection Form**

Participants are to complete and submit an evaluation/reflection form within two weeks of the conclusion of each course. This form is also used as a starting point for the theological reflection that takes place at the mentoring session the week following the course.

- The completed forms are forwarded to the office via e-mail or sent via US mail for those without electronic capability. Participants are encouraged to keep a copy of all forms submitted.
- The Institute reviews these evaluation/reflection forms and sends the instructor a copy with the participants' names removed.
- All reflection forms must be submitted in order to advance to the next year or to complete the program.

### **Retreat Days**

A total of four retreat days and an overnight or weekend retreat are an integral part of the formation program (See *page 12*). Therefore, all participants are expected to attend these gatherings. In case of a conflict involving a family or ministerial commitment, request for permission to be excused from a Retreat Day must be put in writing and sent to the *Institute for Lay Ministry* at least a week prior to the day. In case of emergency, a message should be left on the phone at the Institute (610-289-8900, ext. 226). A written explanation should also be sent.

#### *Time Commitment:*

- *Years 1 and 2 - one day each semester for six hours*
- *Year 3 - overnight or weekend retreat*

### **Mentoring Process**

A mentor is assigned to a small group of participants. Mentoring sessions are held during the week following the conclusion of each course. (See *page 17*)

*Time Commitment: Approximately two hours per course.*

### **Summer Gatherings**

In the summer following Years 1 and 2, participants attend a Summer Gathering. This gathering gives the participants the opportunity to come together for food and fellowship. During the course of the summer, participants will read the assigned book and complete the questions provided to them by the staff. At the gathering, the participants assemble in their mentoring groups to share their responses. The completed form is then submitted to the office. The book assigned will be announced in the spring preceding the Summer Gathering.

*Time commitment: Two to three hours each year*

### **Ministry Visits**

In Years 1 and 2, participants experience a Ministry Visit (see page 16). Participants will be given a list of various active ministries for each of the regions of the diocese. A form describing the visit and reflecting on the experience is submitted to the office.

*Time Commitment: Varies depending on ministry.*

### **Project in Ministry**

At the end of Year 2, participants will be given materials in preparation for the Project in Ministry, to be completed during their third year (see page 16). The Pastor and project adviser sign the applicable forms. A project portfolio is submitted during the last week of the Ministry Skills III (Part 2) course.

*Time Commitment: Varies depending on project.*

### **Interviews throughout the Program**

Each participant has the opportunity to meet with his or her mentor or a member of the ILM staff for one-on-one interviews during his or her time in the ILM program. This provides time to reflect on the participant's progress and address any concerns on the part of either the participant or the staff. Suitability for continuation in the program is at the discretion of the Program Director. A final interview is held at the conclusion of the program.

*Time Commitment: Approximately 90 minutes each year.*

### **Program Forms**

During the course of the three years, participants will be asked to complete a number of forms regarding the various components of the program. Each form will be given ahead of time and will specify the due date. All forms are to be completed and submitted to the *Institute for Lay Ministry* office in a timely manner. All forms may be found on the website at [www.liveyourfaith.org/ilm](http://www.liveyourfaith.org/ilm) .

**\*\*Failure to complete any of the above requirements may warrant dismissal from the program and/or a loss of financial aid when applicable.**

## SECTION SIX: ADMINISTRATION OF PROGRAM

### Part One: Records

The *Institute for Lay Ministry* maintains records to assure the ongoing formation of the participants and to assure the quality of the program. The file for each participant includes personal and program related information. In all instances, the Institute makes every effort to protect the confidentiality of the participants.

Each participant's file contains the following:

#### *Personal Information*

Personal information is kept for each participant in the program and contains the following documentation:

- Application Form – including autobiography
- Pastor's Endorsement Form
- National criminal background check clearance
- Certificate of participation for Protecting God's Children training
- Emergency Contact Form
- Permission to share contact information with those involved in the program
- Tuition payment plan

#### *Program information*

In order to assure the quality of the program, the following documents are maintained in the participant's file:

- Course Evaluation/Reflection Forms for each course
- Various program forms
- Feedback from one-on-one interviews
- Project in Ministry portfolio
- Important correspondence regarding the program

#### **Access to Records**

Only the participant and authorized staff (including the interview committee) have access to the participant's file, with the exceptions for release of information to protect health and safety and for the purpose of accreditation reviews.

Following each course, names are removed from evaluation/reflection forms, which are then shared with the faculty. If a pastor requests a progress report on a participant from his parish, a verbal or written summary of an overall evaluation shall be given. If a participant should leave the program, he or she may request a copy of their file. The original remains the property of the Institute.

### **Release of Participant Information to Other Institutions**

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

### **Record Retention**

The participants' files are kept at the Secretariat for Catholic life and Evangelization for period of ten years. Participants are encouraged to maintain their own copies of all documents submitted to the Institute.

### **Change of Address/Phone Number etc**

In order to keep all records current, any change in a participant's residency, e-mail address, phone number, etc. should be sent in writing (by mail, Fax, or E-mail) to the *Institute for Lay Ministry*.

## **Part Two: Program Procedures and Policies**

### **Publication of Calendar**

The yearly schedule is given to the participants in the spring of each year. It is the responsibility of each person to check the schedule and to determine if the dates cause a conflict with other commitments. If necessary, a participant may choose to attend a class at an alternate location.

### **Class site information**

Classes are offered at three different sites. The addresses and phone numbers are as follows:

- Berks Catholic High School, Reading  
955 E. Wyomissing Blvd.  
Reading, PA 19611-1799  
(610) 374-8361
- Marian High School, Tamaqua  
166 Marian Ave.  
Tamaqua, PA 18252-9789  
(570) 467-0186
- Bethlehem Catholic High School, Bethlehem  
2133 Madison Ave.  
Bethlehem, PA 18017-4699  
(610) 866-9892

Emergency/Evacuation procedures for each site are posted in each classroom. Bethlehem Catholic and Berks Catholic sites are accessible.

## Retreat Facilities

The four Saturday retreats are held at various retreat centers in the diocese. These centers may also be available for personal retreats, spiritual direction and other opportunities for spiritual growth. Contact information for the retreat centers are as follows:

- St. Francis Friary and Retreat House  
3918 Chipman Rd.  
Easton, PA 18045-3041  
(610) 258-3053  
[http://www.stfrancisretreathouse.org/who\\_we\\_are/News\\_Notes.pdf](http://www.stfrancisretreathouse.org/who_we_are/News_Notes.pdf)
- St. Francis Center for Renewal (Monocacy Manor)  
395 Bridle Path Rd.  
Bethlehem, PA 18017-3105  
(610) 867-8890  
[www.catholic-church.org/stfrancis-cfn](http://www.catholic-church.org/stfrancis-cfn)
- Jesuit Center for Spiritual Growth  
223 N. Church Rd.  
Wernersville, PA 19565-0223  
(610) 670-3640  
[www.jesuitspiritualcenter.org](http://www.jesuitspiritualcenter.org)
- Mariawald Renewal Center  
1094 Welsh Rd.  
Shillington, PA 19607-0097  
(610) 777-0135  
[hometown.aol.com/mariawald](http://hometown.aol.com/mariawald)
- Bernardine Franciscan Spirituality & Conference Center  
460 Saint Bernardine Street  
Reading, PA 19607-1798  
(484) 334-6807  
[bfcc@bfranciscan.org](mailto:bfcc@bfranciscan.org)

## Emergency Cancellations

In case of weather-related cancellations, the *Institute for Lay Ministry* notifies local radio and TV stations. See *Appendix D* for a list of stations. In addition, a message is placed on the Institute's phone at 610-289-8900, ext. 226 no later than 3:00 P.M. on the day of class. **Participants should NOT call the class location to determine whether or not class is being cancelled. If the site location is closed, class for that evening is automatically cancelled.**

In case of other unanticipated cancellations, the Institute makes every effort to notify each participant. It is, therefore, very important that any change in home or business phone numbers or e-mail address be communicated to the program staff.

It is recommended that each group develop its own telephone chain in order to notify one another about cancellations and special events.

## **Communications**

### *E-mail*

Most communication between the Institute staff and participants is done through e-mail. *This is the preferred method of communication.* If a participant does not have access to e-mail, he or she receives information via mail or personal contact. E-mail correspondence should be sent to [mhartigan@allentowndiocese.org](mailto:mhartigan@allentowndiocese.org). All evaluation-reflection forms should be e-mailed to [ilm@allentowndiocese.org](mailto:ilm@allentowndiocese.org). Liz Gergits, Administrative Assistant for the *Institute for Lay Ministry*, may be contacted in the absence of Mary Fran Hartigan at [EGergits@allentowndiocese.org](mailto:EGergits@allentowndiocese.org).

### *Mailings*

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

### *Phone*

Participants are welcome to call the office at (610) 289-8900 (ext. 226 for Mary Fran Hartigan) at any time with questions and concerns. Liz Gergits, Administrative Assistant for the *Institute for Lay Ministry*, may be contacted in the absence of Mary Fran Hartigan at ext. 221.

### *Website*

The website for the *Institute for Lay Ministry* is [www.liveyourfaith.org/ilm](http://www.liveyourfaith.org/ilm). This website can be found under the diocesan webpage. Information posted on the website includes:

- General information, including Mission Statement and Goals and Objectives of the program.
- Components of the program
- Class schedules
- Information regarding tuition and various fees
- Participant forms
- A printable brochure
- Application
- Diocesan Code of Conduct and Sexual Abuse Policies
- Protecting God's Children schedule
- Contact information
- Participant Handbook
- Faculty Assignments

## **Learning Resources**

Books, audiotapes, videos, and DVDs related to theology and pastoral ministry are available through the Office of Adult Formation. See *Appendix A on page 32* for a list of additional on-line resource websites.

## **Dress Code:**

Participants are expected to dress appropriately. Casual attire is permitted for class and program events.

## **Policies**

### *Policy Regarding Who May Attend Program Functions*

All Ministry Formation Program classes and events are intended for those registered in the program or those auditing a course, when applicable. Spouses of participants are welcome to attend all retreat days, summer gatherings, and the Myers-Briggs Type Indicator workshop.

### *Policy on Audio Taping of Classes*

Participants may tape classes for personal use with permission from the Instructor.

### *Policy on Outside Solicitation*

Participants are not allowed to use the program as a means to disseminate information or promote programs, etc. during class time or by other means of communication including e-mail.

### *Grievance Policy and Procedures*

The staff of the Institute seeks the input of many persons in assessing the effectiveness of the program. All evaluations for courses, retreat days, the mentoring process, etc., are taken seriously and often lead to appropriate changes and adjustments.

If, during the course of one's involvement in the Ministry Formation Program, a participant finds it necessary to register a serious complaint regarding a fellow participant, instructor, mentor, or member of the program staff, the following procedure is recommended:

1. In a case involving a fellow participant, instructor, or mentor:
  - The participant will first speak to the person and explain the difficulty he or she is experiencing. Together, they will attempt to resolve the situation.
  - If the situation is not resolved, the individual will meet with the Director of the *Institute for Lay Ministry* and explain the problem. The individual is encouraged to document the incident(s) in writing. If necessary, the staff of the Institute will set up a meeting for all parties in order to resolve the situation.
  
2. In a case involving a member of the *Institute for Lay Ministry* staff:
  - The participant will first speak to the person and explain the difficulty he or she is experiencing. Together, they will attempt to resolve the situation.
  - If the situation is not resolved, the individual will speak to and/or meet with the Secretary of the Secretariat for Catholic Life and Evangelization and explain the problem. The individual is encouraged to document the incident(s) in writing. If necessary, the Secretary will set up a meeting for all parties in order to resolve the situation.

## **Withdrawal from the Program**

A participant may withdraw from the Ministry Formation Program on either a temporary or permanent basis. Prior to making this decision, the participant should dialogue with his or her Pastor, mentor, or Institute staff. The decision should be communicated in writing to the *Institute for Lay Ministry*. If a participant withdraws, and, at a later time, wishes to re-enroll in the program, he or she must communicate with the Program Director.

### **Dismissal from the Program**

If for any reason, a participant is dismissed from the Ministry Formation Program, the Director of the Institute will communicate with the participant, and with his or her Pastor and mentor. In addition, the participant will be notified in writing and informed of his or her right to appeal the decision to the Secretary for Catholic Life and Evangelization of the Diocese of Allentown. If an appeal is requested by the participant, all of the information in the applicant's file will be reviewed by the Secretary for Catholic Life and Evangelization. His or her decision is final. The Diocese of Allentown, acting in its sole discretion, reserves the right to dismiss a participant for any reason that the Diocese of Allentown deems appropriate.

### **Reimbursement of Tuition:**

In the event there is a need, tuition will be reimbursed at the discretion of the Director for anyone who drops a class or withdraws.

### **Financial Responsibilities**

Application Fee: \$20.00  
Background check: \$10.00

Materials Fee: \$30.00 per year for course packets

Tuition Costs: \$250 per semester – a total of \$500 per year.  
Tuition invoices are given to participants twice a year, once each semester.

Graduation Fee: \$25 to be paid in the third year.

Retreat Fees: Participants are responsible for payment of their overnight or weekend retreat in Year 3

*All checks should be made payable to the Diocese of Allentown.*

It is the participant's responsibility to purchase his or her own text books.

### Financial Assistance

Tuition payment plans are available. Participants may be eligible for financial assistance based on stated need. The Institute works with participants and pastors on a case-by-case basis.

If a participant is in need of financial assistance, he or she would communicate with the Program Director. Once need has been stated, the following steps would be taken:

- Based on the financial circumstances, it would be determined whether the participant could make a partial payment towards tuition or would require 100% assistance.
- If the participant is sole provider and is unemployed, tuition may be provided in full for the duration of this period.
- The ILM Administration would contact the parish to determine if they could either subsidize all or part of the tuition. The participant would also be advised to speak to their Pastor.
- All requirements of the program must be met:

- Adheres to class attendance policy
- Course, and all program evaluation-reflections are submitted on time.
- Attends all mentoring sessions, retreat days and summer gathering unless otherwise excused by the ILM Administration.
- Review requirements every semester to determine compliance.

Every semester, the need for on-going assistance would be reviewed. Participants receiving financial assistance would also given a form outlining the request for assistance, criteria that must be met in order to receive aid, amount of assistance provided and the source of assistance. This form is signed by the participant and kept in the participant's file.

## **SECTION SEVEN: CODES OF BEHAVIOR**

### **Harassment-Free Environment**

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

Any person who believes he or she has been the victim of sexual harassment or any other type of discrimination by another participant(s), an Instructor or a Mentor, shall report the incident to the Director of the Institute. The reporting party is encouraged to document the incident in writing. If or when the Director meets with the complainant, a third party will be present. If the complaint involves the Director, the report should be made directly to the Secretary of the Secretariat for Catholic Life and Evangelization. Where acts of harassment are found, appropriate disciplinary action shall be taken.

### **Alcohol, Illegal Substances and Weapons Policy**

Alcohol, illegal substances, and weapons of any kind are prohibited at all classes, retreat days, or other program sessions sponsored by the *Institute for Lay Ministry*. Participants must adhere to the smoking policies of the program facilities.

### **Standards of Conduct**

Participants in this formation program, and commissioned pastoral ministers, must maintain a standard of morality, which does not publicly reject the doctrines, laws and teachings of the Catholic Church. Participants are expected to read and become familiar with diocesan Code of Conduct and Sexual Abuse Policy and to comply with their requirements. Incidents of inappropriate conduct could lead to possible dismissal from the Ministry Formation Program.

### **Code of Ethics**

The National Association for Lay Ministry also provides a code of ethics for pastoral ministers. Those persons who participate in the Ministry Formation Program and those who

are commissioned as pastoral ministers conform to this Code of Ethics. “The following code of ethics was approved by the NALM board in 1994, with revisions made and approved in 2003. (Note: the term ‘pastoral ministers’ as used in this code of ethics refers not only to pastoral ministers...but to all lay ministers.)” (NALM, 2005)

1. Pastoral ministers are aware of their sacred calling as servants of God. They maintain membership in an ecclesial body and are faithful in matters of doctrine while remaining true to their own conscience and the people they serve.
2. Pastoral ministers respond to all people without regard for gender, creed, national origin, age, sexual orientation, marital status, socioeconomic status, political beliefs or disability because they recognize the common dignity of each person.
3. Pastoral ministers act to ensure that all persons have access to the resources, services and opportunities they require with special regard for disadvantaged or oppressed groups or persons.
4. Pastoral ministers regularly participate in ongoing continuing education experiences, both formal and informal, in order to maintain and build upon professional competence.
5. Pastoral ministers participate in the Church’s sacramental life and ongoing spiritual growth opportunities, such as retreats, individual and group prayer, and reading.
6. Pastoral ministers strive to manage their lives in a healthy way, paying particular attention to nutrition, exercise, leisure and the need for peer ministerial support.
7. Pastoral ministers participate in regular, ongoing, quality personal supervision, and seek appropriate consultation when needed for the good of those served.
8. Pastoral ministers strive for heightened awareness of ecumenical, ethnic, ecological, and gender related issues.
9. Pastoral ministers fully inform those they serve as to the purpose and nature of their ministerial activities as well as their level of training and competence, making appropriate referrals when in the best interest of the person with whom they are working.
10. Pastoral ministers distinguish clearly between statements and actions they make as individuals, as representatives of the community of faith, and as pastoral professionals.
11. Pastoral ministers are aware that they have considerable personal power because of their ministerial position. Therefore, pastoral ministers are particularly aware of the need for clear, appropriate and healthy physical, sexual, intellectual, emotional and spiritual boundaries. Pastoral ministers fully comply and act in accord with the USCCB statement, “Charter for Protection of Children and Young People” (Revised Ed., November 2002).

12. Pastoral ministers are aware of and make every effort to resist the influences and pressures that result from unavoidable, overlapping relationships as they may interfere with the exercise of professional discretion and impartial judgment.
13. Pastoral ministers do not accept or offer gifts that involve expectations that would extend, curtail or alter the service provided.
14. Pastoral ministers understand the responsibility for and limitations of confidentiality, maintaining the confidentiality of information received, especially when requested by the person or required by the circumstances, unless written permission is given to share the privileged information.  
Exceptions may be made: when they judge that physical harm would come to the person or to third parties; when they are required by law to report; when they judge the consultation with working professionals is necessary for the improvement of the service offered. In this case all names and any identifying circumstances are changed.
15. Pastoral ministers know that those served have a right to see all pastoral records concerning them.
16. Pastoral ministers retain all notes and records of pastoral interaction/intervention in a locked, safe place and dispose of same, as appropriate, to protect confidentiality.
17. Pastoral ministers do not release information to third parties without the expressed consent of those served or the order of a court with competent jurisdiction.
18. Pastoral ministers do not exploit a dispute between a colleague and employers to obtain a position or otherwise advance their interest.
19. Pastoral ministers respect the work of their colleagues and use appropriate channels to express differences when deemed necessary.
20. Pastoral ministers are willing to carry out the policies and purposes of the hiring body; however, when occasion warrants she/he may offer alternative perspectives for the benefit of those served.
21. Pastoral ministers report inappropriate conduct by a colleague in ministry to appropriate church/civil authorities in order to protect others from harm.

### **Receipt of Handbook**

Having reviewed all materials contained in this Handbook, each participant in the Ministry Formation Program will complete the form in *Appendix C* and return it to the *Institute for Lay Ministry* within one month of receiving this manual.

### **Diocesan Policies**

Participants are also expected to read the diocesan Code of Conduct and Sexual Abuse Policy. These documents can be found on the ILM website. [www.liveyourfaith.org/ilm](http://www.liveyourfaith.org/ilm) The acknowledgment forms (found in *Appendix C*), for the Diocesan Code of Conduct and Sexual Abuse Policies should be submitted to the *Institute for Lay Ministry* within one month of receiving this manual.

**Appendix A**  
**On-Line Resources**

<b>URL Link</b>	<b>Website</b>
<a href="http://www.liveyourfaith.org/ilm">http://www.liveyourfaith.org/ilm</a>	ILM – Institute for Lay Ministry
<a href="http://www.allentowndiocese.org/">http://www.allentowndiocese.org/</a>	Allentown Diocese
<a href="http://www.usccb.org/nab/bible">http://www.usccb.org/nab/bible</a>	New American Bible
<a href="http://www.vatican.va/archive/catechism/ccc_toc.htm">http://www.vatican.va/archive/catechism/ccc_toc.htm</a>	Catechism of the Catholic Church
<a href="http://www.vatican.va/archive/ENG1104/_INDEX.HTM">http://www.vatican.va/archive/ENG1104/_INDEX.HTM</a>	Code of Canon Law
<a href="http://www.newadvent.org/cathen/">http://www.newadvent.org/cathen/</a>	Catholic Encyclopedia
<a href="http://www.vatican.va/">http://www.vatican.va/</a>	Vatican
<a href="http://www.usccb.org/index.shtml">http://www.usccb.org/index.shtml</a>	United States Conference of Catholic Bishops
<a href="http://www.creighton.edu/CollaborativeMinistry/online.html">http://www.creighton.edu/CollaborativeMinistry/online.html</a>	Creighton University On-line Ministries
<a href="http://www.shc.edu/theolibrary/">http://www.shc.edu/theolibrary/</a>	Theology Library at Spring Hill College
<a href="http://www.catholic-resources.org/">http://www.catholic-resources.org/</a>	Catholic Resources
<a href="http://liturgy.slu.edu/">http://liturgy.slu.edu/</a>	The Center for Liturgy at St. Louis University
<a href="http://www.scs.edu/library/">http://www.scs.edu/library/</a>	St. Charles Borromeo Seminary – Ryan Memorial Library
<a href="http://libraries.cua.edu/welcome.html">http://libraries.cua.edu/welcome.html</a>	Catholic University of America Libraries
<b>On-Line Associations /Societies</b>	
<a href="http://www.nalm.org/">http://www.nalm.org/</a>	National Association of Lay Ministers
<a href="http://www.nccl.org/">http://www.nccl.org/</a>	National Conference of Catechetical Leaders
<a href="http://www.nfcym.org/">http://www.nfcym.org/</a>	National Federation of Catholic Youth Ministry
<a href="http://naal-liturgy.org/">http://naal-liturgy.org/</a>	North American Academy of Liturgy
<a href="http://www.ncea.org/">http://www.ncea.org/</a>	National Catholic Education Association
<a href="http://www.npm.org/index.html">http://www.npm.org/index.html</a>	National Association of Pastoral Musicians
<a href="http://cba.cua.edu/default.cfm">http://cba.cua.edu/default.cfm</a>	Catholic Biblical Association of America
<a href="http://www.nacpa.org/">http://www.nacpa.org/</a>	National Association of Church Personnel Administrators

## Appendix B Diocesan Policies

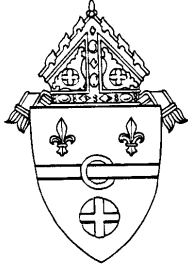
The *Diocesan Code of Conduct*, the *Sexual Abuse Policies* and the workshop schedule for *Protecting God's Children* may be found on the ILM Website under *Diocesan Policies and PGC* at the URL link below.

<http://www.liveryourfaith.org/ilm>

Example:

The screenshot shows a Windows Internet Explorer browser window displaying the website for the Institute for Lay Ministry. The address bar shows the URL <http://www.allentowndiocese.org/administration/ilm/>. The page content includes a navigation menu on the left with links for [ILM](#), [Program Components](#), [Schedule](#), [Application](#), [Fees](#), [Brochure](#), [Diocesan Policies and PGC](#), [Participant Forms](#), and [Contact Us](#). The main content area features a logo with a cross and the text "Go and make disciples of all nations..." and the title "Institute for Lay Ministry". Below the logo, there is a link for "Accreditation Information: [Click Here](#)". A paragraph of text describes the three-year Ministry Formation Program. A quote defines a Pastoral Minister. A "Mission Statement" link is also present. The browser's taskbar at the bottom shows the system tray with the date and time as 2:48 on 9/1/2011.

Appendix C  
Response Forms



**DIOCESE OF ALLENTOWN**  
**Code of Conduct**  
**Employee/Volunteer Acknowledgment Form**

I hereby acknowledge that I have received a copy and/or read the Code of Conduct for Diocesan Clergy, Lay Employees of the Diocese, Lay Employees of Parishes, Lay Volunteers of the Diocese and Lay Volunteers of Parishes dated 24 October 2003 posted on the Diocesan Website. I have reviewed the Code of Conduct and understand its contents. I understand that I should speak with my supervisor or the appropriate Diocesan representative with regard to any questions that I may have regarding the Code of Conduct.

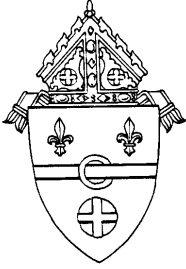
I further understand that the Diocese of Allentown has issued the Code of Conduct for informational or guidance purposes only and that the Diocese does not intend for the Code to create a contract of employment or any type of binding obligation on the Diocese. The Diocese of Allentown may periodically review the Code of Conduct and it reserves the right to amend or interpret the Code as it deems appropriate in its sole discretion. A copy of this acknowledgment form shall be placed in my personnel file.

\_\_\_\_\_  
(Date)

\_\_\_\_\_  
(Signature of Employee/Volunteer)

\_\_\_\_\_  
(Diocesan/Parish Location)

\_\_\_\_\_  
(Please print name)



## DIOCESE OF ALLENTOWN Sexual Abuse Policy Acknowledgment Form

I hereby acknowledge that I have received a copy and/or read the Policy Regarding Alleged Sexual Abuse of Minors by Diocesan Clergy, Lay Employees of the Diocese, Lay Employees of Parishes, Lay Volunteers of the Diocese and Lay Volunteers of Parishes (“Sexual Abuse Policy”) Revised 20 April 2004 posted on the Diocesan Website. I have reviewed the Sexual Abuse Policy and understand its contents, including the statement that the Diocese of Allentown considers any allegation of sexual abuse or exploitation of a minor by a cleric or lay employee to be an extremely serious matter. I understand that I should speak with my supervisor or the appropriate Diocesan representative with regard to any questions that I may have regarding the Sexual Abuse Policy.

I further understand that the Diocese of Allentown has issued the Sexual Abuse Policy for informational or guidance purposes only and that the Diocese does not intend for the Policy to create a contract of employment or any type of binding obligation on the Diocese. The Diocese of Allentown may periodically review the Sexual Abuse Policy and it reserves the right to amend or interpret the Policy as it deems appropriate in its sole discretion. A copy of this acknowledgment form shall be placed in my personnel file.

\_\_\_\_\_ (Date) \_\_\_\_\_  
(Signature of Employee/Volunteer)

\_\_\_\_\_  
(Please Print Name)



**Institute for Lay Ministry  
RECEIPT OF PARTICIPANT HANDBOOK**

I hereby acknowledge that I have received and read a copy of the Participant Handbook for the Ministry Formation Program sponsored by the *Institute for Lay Ministry*.

I understand that this Handbook shall govern my three-years in the lay formation program. The *Institute for Lay Ministry* shall communicate and provide any revisions to me.

I am aware that it is my responsibility to acquaint myself with the contents of the Handbook and all its provisions and requirements, including any revisions provided by the Director.

Participant's Name \_\_\_\_\_ Date \_\_\_\_\_  
(Signature of Participant)

Participant's Name \_\_\_\_\_  
(Please print name)

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## Appendix D Inclement Weather/Cancellations

Information concerning cancellations because of inclement weather can be found at:

Channel 69

SECTV Channel 20

RCN Channel 12

Blue Ridge Channel 226

WAEB Radio...(790 AM)...(ALLENTOWN)

WEEU Radio...(830 AM)...(READING)

WEST Radio...(1400 AM)...(EASTON)

WPPA Radio...(1360 AM)...(POTTSVILLE)

We will also try to have the cancellation recorded as a message on 610-289-8900, extension 226. If the site location is closed, class for that evening is automatically canceled.



## **Accreditation**

The Ministry Formation program sponsored by the Institute for Lay Ministry is accredited by the United States Conference of Catholic Bishops Commission on Certification and Accreditation, 3211 South Lake Drive, Suite 317, Milwaukee, WI 53235-3702 (414-486-0139).

