

## Resources for Pastoral Care Leaders

The following pages are intended to assist the Pastoral Care Leader in providing opportunities for pastoral care volunteers to have a better understanding of what is required of them to fully engage in this pastoral service. It will include “how to” materials as well as forms that may also be of assistance.

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<i>(Must be filed with SET if working with minors)</i>	

# I) Pastoral Care Volunteer Resources

## 1) Discernment for the Pastoral Care Volunteer

“In his mind a man plans his course, but the LORD directs his steps” (Proverbs 16:9)

The prior experiences, feelings, fears, hopes and a basic understanding of the area in which a person plans to volunteer are an integral part of a discernment process. The discernment interview process allows for open communication on the part of the applicant and the pastor or his delegate for pastoral care. Dialogue is centered on the focus of the ministry skills required, understanding and comfort of the applicant in the areas of aging, dying and death.

### Am I Being Called? Reflection Questions for a Pastoral Care Volunteer Prior to Interview

- How do I know this is the ministry for me?
- Do I need special training?
- I can go to private homes but am not sure about the hospitals, care facilities or nursing homes. Does this mean I cannot serve?
- Can I work with the varying ages, the children, families of the ill or the elders of our faith communities that I will encounter in this ministry?
- Will Pastoral Care of the Sick take a lot of time out of my life?
- In what way have I experienced Christ’s healing power?
- What does it mean for me to follow and serve Christ?

### Volunteers can expect:

- To fill out a volunteer application.
- To be interviewed by the pastor or his delegate. It is a time that both parties work at discerning the best placement of the volunteer.
- To involve themselves in on-going formation, education and growth in their own spiritual life.
- To be supervised and evaluated by the pastor or his delegate.

### Pastoral Implications/Expectations:

- A basic understanding of the nature of illness and the effects on the individual, the caretaker and the family.
- A need to know the procedures for making private home, care facility, hospital and other health care facility visits.
- Volunteers will be expected to participate in a practicum prior to making visits on their own.
- Volunteers will be expected to adhere to a weekly schedule for visiting the sick as well as making arrangements to cover a time they are unable to make visits
- It is suggested that volunteers participate in monthly meetings as scheduled by the program director/coordinator as well as participating in a six hour retraining or workshop on a yearly basis.

### Responsibilities of Pastoral Care Volunteers:

- Be the liaison between the individual and the parish.
- Contact the pastor/associate pastor to let them know that someone needs anointing.

## **2) Qualities and Skills of a Pastoral Care Volunteer**

“Be imitators of me, as I am of Christ” 1 Corinthians 11:1

### **1) Essential Components:**

- A pastoral care volunteer possesses the following qualities:
  - Love for Christ and attachment to the Healing Mission of the Church in the world
  - Love of the Eucharist
  - Compassion
  - Sensitivity
  - Patience
  - Good communication skills both verbal and non-verbal
  - Active listening skills
  - Dependability
  - Confidentiality (this is limited to sharing information with other parishioners and does not pertain to situations that deal with abuse, neglect or abandonment)
  - Reliability
  - Being on time
  - Being courteous
  - Being reverent
  - Credibility (This does not mean knowing everything but rather you know what is important to the ministry)
  - Being a facilitator of communication for the people with:
    - His/her inner self
    - God
    - Families
    - Parish Community
- Presentation of Self:
  - Dress appropriately
  - Conduct self in a pleasant manner
  - Be aware of voice level and quality
  - Avoid being overbearing or forceful
  - Be attentive
  - Listen Well
  - Respond
  - Communicate:
    - Verbally
    - Non-verbally
    - By showing empathy
    - Communicate your understanding of others feelings
- Report any noticeable or suspected abuse to civil authorities according to Arizona statutes.

### **2) Traits of the Pastoral Care Volunteer:**

A Pastoral Care volunteer:

- Makes a conscious effort to grow in personal and spiritual maturity.
- Understands and adheres to policies and procedures established by the diocese, parish and the nursing and care facilities served by the parish.
- Understands and appreciates the meaning of the Sacraments of Baptism, Eucharist, Reconciliation and Anointing of the Sick.
- Is able to discern when confidentiality may be detrimental to the welfare of a patient.
- Has flexibility, is able to sense what others need and adapt.
- Can admit to their errors or mistakes and knows their own limitations.

**3) Appropriate Disposition:**

As caring people, professionals and lay, it is important to sense the needs of the Spirit and the individual. Working together as partners in the healing process gives the patient a holistic environment in which to become better or deal with their individual situations. There will be times of fear, anxiety or discomfort; at these times, it is important that the health team, works at the following:

1. Being fully present to each other by listening.
2. Accepting patients on their terms and knowing their hostility or anger is not directed toward the visitor personally but rather the situation.
3. Being sensitive to the needs of each individual patient and also knowing needs will vary.
4. Admitting to ones' own vulnerabilities, which means knowing our ones' needs and limitations.
5. Facing or adjusting ones' attitudes about death; how one feels and what one believes about death affects ones' interaction with others in the presence of their illness. It is important to be able to face these feelings and deal with them in a healthy manner.



### **3) Pastoral Care Volunteer Requirements**

**Title:** Extraordinary Minister of Holy Communion with the Homebound, Hospitalized, Incarcerated, Assisted Living and Group Home Residents

**Supervisor:** Pastor or Designee

**General Requirements for Volunteer:**

Must give evidence to a life of service in following Christ; be catechized and willing to adhere to the following requirements set forth by the Diocese and that of the Parish in which the volunteer:

- Be a Catholic in good standing
- Be a registered and active participant in local parish faith community
- Must complete Safe Environment Training as outlined by Diocesan Policy
- Must be available during daytime hours in order to actively participate in the ministry
- Must have reliable transportation and auto insurance as required by the diocese
- Must be willing to attend monthly training / meetings at the parish
- Must be initially trained in and / or updated in current trends in the church regarding ministry of care
- Must be willing to attend Parish retreats
- Must be trained in the basic Extraordinary Minister procedures as well as the procedures for Extraordinary Ministers who work in the area of Pastoral Care of the Sick and Dying as required by the parish and the Office of Liturgy and Worship
- Must be willing to participate in ongoing formation and certification
- Must be at least 18 years of age

**1) Pastoral Care Volunteer Supplementary Information\***

Date: \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone Number: \_\_\_\_\_

- What interests you about being a Pastoral Care Volunteer? \_\_\_\_\_  
\_\_\_\_\_
- Have you had any previous training or involvement in Pastoral Care? \_\_\_\_\_  
\_\_\_\_\_
- Have you worked in any other church ministries? If yes, what type of training have you received? \_\_\_\_\_  
\_\_\_\_\_
- Where did you receive this training? \_\_\_\_\_
- How has your faith in Christ impacted your desire to become a Pastoral Care Volunteer? \_\_\_\_\_  
\_\_\_\_\_
- What days and times are you available?  
Day(s): Mon \_\_ Tue \_\_ Wed \_\_ Thu \_\_ Fri \_\_ Sat \_\_ Sun \_\_
- Time: AM \_\_\_\_\_ PM \_\_\_\_\_
- Are you willing to attend monthly meetings held at your parish? Yes \_\_\_ No \_\_\_

**Sacraments of Initiation:**

Baptism: Name of Church \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Date \_\_\_\_\_

Confirmed: \_\_\_\_\_ Yes \_\_\_\_\_ No

Eucharist: \_\_\_\_\_ Yes \_\_\_\_\_ No

**Please Indicate:**

Married \_\_\_\_\_ Single \_\_\_\_\_ Divorced \_\_\_\_\_ Widowed \_\_\_\_\_

If married, please indicate one of the following:

Catholic Wedding \_\_\_\_\_ Civil Wedding \_\_\_\_\_

Print your name: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

\*supplemental to the Volunteer Application in the Policy and Procedures for the Protection of Youth

**2) Sample Request for Pastoral Visit****Office and Ministry Information:**

Date of request: \_\_\_\_\_ Time received: \_\_\_\_\_

Information taken by: \_\_\_\_\_

Forwarded to: \_\_\_\_\_ for follow -up.

Name of person(s) needing visit: \_\_\_\_\_  
Please print\_\_\_\_\_  
Please print

Address or location of person(s) requesting visit: \_\_\_\_\_

\_\_\_\_\_  
Please printName of person making the request: \_\_\_\_\_  
Please printName of contact person: \_\_\_\_\_ Number: \_\_\_\_\_  
Please print

Requesting visit to be made by:

\_\_\_\_\_ Priest \_\_\_\_\_ Deacon \_\_\_\_\_ Extraordinary minister of Eucharist

Purpose of visit:

\_\_\_\_\_ Reconciliation \_\_\_\_\_ Eucharist \_\_\_\_\_ Anointing of the Sick

\_\_\_\_\_ Other

If other please explain: \_\_\_\_\_  
\_\_\_\_\_

**3) Sample Pastoral Visit Information**

Date: \_\_\_\_\_

Name of individual visited: \_\_\_\_\_

Address of individual: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_ Phone: \_\_\_\_\_

**Visit Information:**

\_\_\_\_\_ Initial Visit    \_\_\_\_\_ Social    \_\_\_\_\_ Pastoral    \_\_\_\_\_ Eucharistic

**Condition of patient: (as observed by pastoral visitor)**

\_\_\_\_\_ Good    \_\_\_\_\_ Coherent    \_\_\_\_\_ Incoherent    \_\_\_\_\_ Deteriorating

**Follow-up:**

\_\_\_\_\_ Patient is inactive in faith and would like to see a priest.

\_\_\_\_\_ Patient unable to attend Mass will require Weekly Communion.

\_\_\_\_\_ Patient's condition is worsening, priest needed for the Sacrament of Anointing.

Name of priest contacted: \_\_\_\_\_ Date of request: \_\_\_\_\_

Sacrament of Anointing received on: \_\_\_\_\_

Notes/Special Circumstances of Visit: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name of Pastoral Care Volunteer: \_\_\_\_\_

(Please Print)

Signature of Pastoral Care Volunteer: \_\_\_\_\_

Contact Information: (Phone) \_\_\_\_\_

Information on this form is confidential. This information is for use only in the Pastoral Care of the individual named.

#### 4) Sample "We Missed You" Card



Name of Parish would be inserted here

Address

### **Ministry of Care**

We are sorry that we missed you during our visit.

If you would like to receive Eucharist before our next visit or if you need a priest for an Anointing of the Sick or Confession, please contact the parish office at: (Phone Number)



Name of Parish would be inserted here

Address

### **Ministry of Care**

We are sorry that we missed you during our visit.

If you would like to receive Eucharist before our next visit or if you need a priest for an Anointing of the Sick or Confession, please contact the parish office at: (Phone Number)



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## III) Formation Resources

### 1) Formation Training Sessions for Pastoral Care Volunteers

(After having completed the basic training program for Extraordinary Ministers of the Eucharist)

#### Session 1

- A. Develop the mission statement for the parish program if the program is new
  - a. In existing programs given new volunteers a copy
  - b. Spend time reflecting, discussing and accepting the mission statement
- B. Areas of Involvement in Pastoral Care
  - a. Pastoral Care of the Sick
  - b. Pastoral Care of the Dying
  - c. Grief and Bereavement
- C. Discerning Your Area of Interest
- D. Questions and Answers

#### Mission Statement

This will vary from parish to parish. Many parishes have a mission statement that state how they plan to spread the "Good News". This can be a starting point for the Pastoral Care Volunteers. Some areas of consideration when forming the mission statement are:

- The purpose of the group
- The place of Pastoral Care in the parish ministries
- The composition of the volunteer members
- The need for on-going formation
- The need for leadership

#### Example:

Through Baptism each of us is called to a life of faith and service to the people of God. As Pastoral Care volunteers for \_\_\_\_\_ parish service to the sick, elderly, disabled, homebound and bereaved is the focus of the program. To those we visit the healing presence of Christ is manifested in the Eucharist. In answering our Baptismal call to service we devote ourselves to lives of prayer, assistance, service and regard for the people of God.

#### Session 2

- A. Experience the Theology of Illness
  - a. Mass and Eucharist
  - b. Understanding Illness and Suffering
    - i. Meaning of the suffering of Christ
    - ii. Chronic Illness
    - iii. Terminal Illness
    - iv. Aging Process
    - v. Death and Dying
  - c. Theology of Pastoral Care
  - d. Biblical implications in healing

- e. Faith community and parish responsibilities in dealing with the sick and dying
- f. Called to follow Jesus in healing

#### Session 3

- A. Practical Implications of Pastoral Care
  - a. Pastoral Visits
  - b. Social Visits
  - c. Eucharistic visits and celebration in:
    - i. Hospital
    - ii. Home
    - iii. Nursing Facilities
  - d. Eucharistic Services

## **2) Good Listening Skills**

There are no quick techniques that can be used to assist us in cultivating skills that assist us in communicating with people in times of stress, crisis, illness or death. Techniques such as this do exist but, they will not really help unless we change how we normally relate to people.

We all know people who are natural listeners or counselors. People we or others turn to in times of crisis. There are others who must work for years to attain or acquire these same listening skills and while they may be able to avail themselves of the skills or techniques there is no way for them to acquire the sensitivity required to be good listeners. Sincerity, warmth, and the ability to really listen are the essential ingredients of interaction with others. These are not things that can be taught. There are professionals who know all the correct words to say but are unable to deliver the words sincerely.

Much of modern counseling, especially in emergency situations, is based on the non-directive approach to psychology made famous by Carl Rogers and is, known as Rogerian psychology. The key or aim of this approach is to establish a mutual, non-judgmental relationship. The person receiving the counseling must experience trust and security with the person who is listening and this must happen within a very short time in order to allow the free flow of conversation and emotions between the individual and the support person.

Listening and guidance should be gently interwoven. Guidance differs from advice in that the emphasis is on who does the initiating. For example, if you are working with an individual and they ask you, "Where do I go for more help?" You are offering guidance if you give the individual the options of others to see. However, if you find yourself telling the individual to act in a particular way, you are then offering advice.

### **Basic Listening Tools**

#### **Establish eye contact**

This is the primary thing to do in every encounter. Eye contact opens the door through which we all communicate. Maintain this eye contact throughout the conversation.

#### **Introduce yourself and begin to establish rapport**

Briefly introduce yourself and the reason for you being present. When the individual starts to introduce themselves and let you know who they are, it is important to give them your full attention. Nod your head or sit in a manner that allows the person to know they are the focus of your world at this particular time. This assists in breaking down barriers at the onset of your time together.

#### **Rephrase and reflect**

It is always helpful to rephrase or reflect on what the individual has shared with you. Two things are accomplished when we do this, one it clarifies what the persons has said and it conveys your interest and empathy.

#### **Allow Silence**

Do not be afraid of silence. There are times when this is actually an essential part of the communication taking place. It is a time for gathering thoughts and deciding where to go next.

**Leave Your Baggage at Home**

Remember this is about what the other person is feeling or experiencing not what you are experiencing. You are the pastoral care volunteer and you are there to assist the individual in feeling a part of the larger community or parish. You are not there to let them know how you made it through a similar situation.

**Accept Their Reality**

The essence of good listening is to accept whatever we're told as *that person's truth*. It makes no difference if it jibes with our perception of reality. For that moment, for that second that we are let into his world of feelings, we must accept it *as is*. Avoid statements such as, "It's not so bad," or "It could be worse."

**Never be Judgmental**

You are talking to a friend who confides that he can't cope without a drink or two every day. Lecturing him about the "evils" of alcohol abuse will simply alienate him and he won't confide in you so quickly again. But telling him, "Boy, it must be hard to get through the day," will allow him to open up to you, relieved that you "understand." This doesn't mean that you are giving your blessing to his drinking - no one asked you for it. You are there as a friend. If he asks, "What should I do?" he's signaling that his drinking troubles him. This is a perfect opportunity for you to say that at some time in our lives we all need professional help.

What are people looking for when they talk to you? For the most part they want to be reassured that they are normal. In dealing with health issues, death or other threatening experiences. They do not want to think they are no longer normal. The fright they are experiencing makes them feel out of control or unable to cope. You are there to offer support.

**What if Someone "Loses It" in the Middle of a Conversation?**

Crying and expressing grief and anger are healthy parts of venting. It is more detrimental for individuals to keep these feelings inside. How we react to the outburst or meltdown bears great influence on the individual. Personally, we may feel that emotions should be kept to oneself; however our lack of comfort with this display cannot be passed on to the individual experiencing the crisis. If you are overwhelmed simply take some deep breaths and then let the person know that what **they are feeling is acceptable and their reaction is normal.** In conclusion assure the person that while it seems unlikely at this time they will come to peace what is happening in their life. Things will never be the same but it does not mean things can not continue to be good.

## Good Listening Quiz and Practice Scenarios

### Quiz:

1. While talking with others it is important to make eye contact.  True  False
2. Interrupting is a good way to show that you have listened and that you understand what the other person is trying to say.  True  False
3. Asking questions proves you didn't listen and is bad form. If you were listening, why would you have any questions?  True  False
4. Facial expressions are distracting and are bad for listening.  True  False
5. It is rude to focus your attention elsewhere when someone else is talking to you.  True  False
6. While someone is speaking to you, you should be planning your response so that you can carry on an intelligent conversation.  True  False
7. Good listening skills involve more than just hearing.  True  False
8. People think faster than they speak.  True  False
9. You can listen by watching the speaker's body language.  True  False
10. You are visiting with someone and you are getting bored because they keep losing their train of thought. It is okay to tune them out because they are boring.  True  False

## Practice Scenarios

### Pastoral Volunteer:

"Hi, I am Mary and I am here to bring you Eucharist. Your family told me that you are scheduled for heart surgery later this week. I know you have been in the parish for years and have always been active with various ministries in the parish. Would you like me to make arrangements for a priest to visit you and anoint you?"

### Patient:

"No thank you I do not need to see a priest or anyone else from the parish. I am fine and can take care of things on my own. In fact I feel better now than I have in a long time. Thank you for coming but I will not need you to bring Eucharist again. I will be out and at Mass soon."

### Questions:

1. Does this patient really not want to receive Eucharist again?
2. What is the patient actually expressing or experiencing at this point?
3. What can you do to assist the patient at this point?

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**Patient:**

"I am tired of being in this place. Every time I turn around someone else is in here examining me and telling me what I can or cannot do. No one seems to care about my feelings or what I think. I want out of here and I want out now!"

**Questions:**

1. Does the patient really want to leave the hospital?
  2. What is the patient actually saying or expressing when they say no one cares about their feelings?
  3. What can you as a pastoral care volunteer do to be of assistance here? What types of questions can you ask that will help the patient be able to identify or articulate what is actually going on for them at this time?
-



## IV) Rites & Prayer

### 1) Communion in a Hospital or Nursing Home Setting

- **Hospital/Nursing Facilities**
  - When possible gather residents or patients together
  - If the group is large additional EM's may assist

#### EXAMPLE OF A RITE

#### RITE

#### INTRODUCTORY RITE

Antiphon

#### LITURGY OF HOLY COMMUNION

Greeting

Lord's Prayer

Communion

#### CONCLUDING RITE

Concluding Prayer

#### ANTIPHON

92 *The rite may begin in the church, the hospital chapel, or the first room, where the ministers says the following antiphon:*

How holy this feast  
In which Christ is recalled;  
His passion is recalled;  
Grace fills our hearts;  
And we receive a pledge of glory to come.

#### LITURGY OF THE HOLY COMMUNION GREETING

93 *On entering each room, the minister may use the following greeting: room,*

The peace of the Lord be with you always.

R

*And also with you.*

*The minister then places the Blessed Sacrament on the table, and all join in adoration.*

*If there is time and it seems desirable, the minister may proclaim a Scripture reading.*

#### LORD'S PRAYER

94 *When circumstances permit (for example, when there are not many rooms to visit), the minister is encouraged to lead the sick in the Lord's Prayer. The minister introduces the Lord's Prayer in these or similar words:*

Jesus taught us to call God our Father, and so we have the courage to say:

All say:

Our Father...

## COMMUNION

95 *The minister shows the Eucharistic bread to those present, saying:*

This is the Lamb of God who takes again the sins of the world. Happy are those who hunger and thirst. For they shall be satisfied.

*The sick person and all who are to receive communion say:*

Lord, I am not worthy to receive you, but only say the word and I shall be healed.

*The minister goes to the sick person and, showing the Blessed Sacrament, says:*

The body of Christ.

*The sick person answers: "Amen" and receives communion.*

*Then the ministers say:*

The blood of Christ.

*The sick person answers: "Amen" and receives communion.*

*Others present who wish to receive communion then do so in the usual way.*

## CONCLUDING RITE

### CONCLUDING PRAYER

96 *The concluding prayer may be said either in the last room visited, in the church, or chapel.*

Let us pray.

*Pause for silent prayer.*

God our Father, you have called us to share the one bread and one cup and so become one in Christ.

Help us to live in him that we may bear fruit, rejoicing that he has redeemed the world.

We ask this through Christ the Lord.

R. Amen



### Prayer of Spiritual Communion

(Used when an individual is unable to receive Communion under either species due to illness or for any other medical reason.)

My Jesus, I believe that You are present in the Most Holy Sacrament of the altar, I love You above all things, and I desire to receive you into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

St. Alphonsus Ligouri.

## 2) Prayers of Healing

Omnipotent and eternal God, the everlasting Salvation of those who believe, hear us on behalf of Thy sick servant, N., for whom we beg the aid of Thy pitying mercy, that, with his bodily health restored, he may give thanks to Thee in Thy church. Through Christ our Lord. Amen.

Author Unknown

May God the Father bless us, may Christ take care of us, The Holy Spirit enlightens us all the days of our life. The Lord be our defender and keeper of body and soul, both now and for ever, to the ages of ages.

St. Ethelwold

Heavenly Father, in my present need, help me to believe that you are aware of my anxiety and will do what is best for me. Give me the strength to trust you and put the present and future in your hands. Grant this through Christ, our Lord. Amen.

Author Unknown

Give us, O Lord, a steadfast heart, which no unworthy affection may drag downwards; give us an unconquered heart, which no tribulation can wear out; give us an upright heart, which no unworthy purpose may tempt aside. Bestow upon us also, O Lord our God, understanding to know you, diligence to seek you, wisdom to find you, and faithfulness that may finally embrace you; through Jesus Christ our Lord.

Thomas Aquinas

We beseech thee, Master, to be our helper and protector. Save the afflicted among us; have mercy on the lowly; raise up the fallen; appear to the needy; heal the ungodly; restore the wanderers of thy people; feed the hungry; ransom our prisoners; raise up the sick; comfort the faint-hearted.

Clement of Rome (1st Century)

O Lord our God, under the shadow of Thy wings let us hope. Thou wilt support us, both when little and even to gray hairs. When our strength is of Thee, it is strength; but, when our own, it is feebleness. We return unto Thee, O Lord, that from their weariness our soul may rise towards Thee, leaning on the thing which Thou has created, and passing on to Thyself, who hast wonderfully made them; for with Thee is refreshment and true strength. Amen.

St. Augustine

Lord God, whose blessed Son our Savior gave his body to be whipped and his face to be spit upon: Give us grace to accept joyfully the sufferings of the present time, confident of the glory that shall be revealed; through Jesus Christ our Lord.

The Book of Common Prayer.

Lord, You invite all who are burdened to come to You. Allow your healing hand to heal me. Touch my soul with Your compassion for others. Touch my heart with Your courage and infinite love for all. Touch my mind with Your wisdom, that my mouth may always proclaim Your praise. Teach me to reach out to You in my need, and help me to lead others to You by my example. Most loving Heart of Jesus, bring me health in body and spirit that I may serve You with all my strength. Touch gently this life which You have created, now and forever. Amen.

Author Unknown

O great St. Peregrine, you have been called "The Mighty," "The Wonder-Worker," because of the numerous miracles which you have obtained from God for those who have had recourse to you. For so many years you bore in your own flesh this cancerous disease that destroys the very fiber of our being, and who had recourse to the source of all grace when the power of man could do no more. You were favored with the vision of Jesus coming down from His Cross to heal your affliction. Ask of God and Our Lady, the cure of the sick whom we entrust to you. (Pause here and silently recall the names of the sick for whom you are praying) Aided in this way by your powerful intercession, we shall sing to God, now and for all eternity, a song of gratitude for His great goodness and mercy. Amen.

Author Unknown.

### 3 Prayers with the Dying

God, my God why have you abandoned me? Far from my cry, my words of pain? I call by day, you do not answer; I call by night, but find no rest. Do not stay far off, Danger is so close. I have no other help. I am poured out like water, my bones are pulled apart, my heart is wax melting within me, my throat baked and dry, my tongue stuck to my jaws. You bring me down to the dust of death. Lord, do not stay far off, you my strength, be quick to help. Psalm 22:1-3, 12, 15-16,20

Go forth, Christian soul, from this world in the name of God the almighty Father, who created you, in the name of Jesus Christ, Son of the living God, who suffered for you, in the name of the Holy Spirit, who was poured out upon you, go forth, faithful Christian. May you live in peace this day, may your home be with God in Zion, with Mary, the virgin Mother of God, with Joseph, and all the angels and saints. *Pastoral Care of the Sick*

I commend you, my dear *brother/sister*, to almighty God and entrust you to your Creator. May you return to the One who formed you from the dust of the earth. May Holy Mary, the angels, and all the saints come to meet you as you go forth from this life. May Christ who was crucified for you bring freedom and peace. May Christ who died for you admit you into his garden of paradise. May Christ the Shepherd, acknowledge you as one of his flock. May he forgive all your sins, and set among those he has chosen. May you see your Redeemer face to face, and enjoy the vision of God for ever. Amen. *Pastoral Care of the Sick*

Keep in mind that Jesus has died for us and is risen from the dead. He is our saving Lord. He is joy for all ages. If we die with the Lord, we shall live with the Lord. If we endure with the Lord, we shall reign with the Lord. In him all our sorrow, in him all our joy. In him hope of glory, in him all our love. In him our redemption, in him all our grace. In him our salvation, in him all our peace. Lucien Deiss

Job said, " I know that my Redeemer lives, and that at the last, he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold and not another." Job 19: 25-27a

O my Lord and Savior, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let your own body be my food, and Thy blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen Blessed Cardinal Newman

Watch, O Lord, with those who wake, or watch, or weep tonight, and give Your Angels and Saints charge over those who sleep Tend Your sick ones, O Lord Christ. Rest Your weary ones. Bless Your dying ones, Soothe Your suffering ones, Pity Your afflicted ones, Shield Your joyous ones, And all for Your love's sake. Amen. Saint Augustine

O God, great and omnipotent judge of the living and the dead, we are to appear before you after this short life to render an account of our works. Give us the grace to prepare for our last hour by a devout and holy life, and protect us against a sudden and unprovided death. Let us remember our frailty and mortality that we may always live in the ways of your commandments. Teach us to "watch and pray" (Lk 21:36), that when your summons comes for our departure from this world, we may go forth to meet you, experience a merciful judgment, and rejoice in everlasting happiness. We ask this through Christ our Lord. Amen.

May he support us all the day long, till the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done – then in his mercy – may he give us a safe lodging and a holy rest and peace at last. Amen.

The Lord Jesus says, I go and prepare a place for you, I will come again and take you to myself. John 14:3

I desire that those you have given me may be with me where I am, says the Lord Jesus. John 17:24

## V) Church Documents

### 1) Canon Law

#### **Canon 1003 § 1**

Every priest and a priest alone validly administers the anointing of the sick.

#### **Canon 1003 § 2**

All priests to whom the care of souls has been entrusted have the duty and right of administering the anointing of the sick for the faithful entrusted to their pastoral office.

#### **Canon 921 § 1**

The Christian faithful who are in danger of death from any cause are to be nourished by holy communion in the form of Viaticum.

#### **Canon 922**

Holy Viaticum for the sick is not to be delayed too long; those who have the care of souls are to be zealous and vigilant that the sick are nourished by it while they're in full possession of their faculties.

### 2) Catechism of the Catholic Church

#### ARTICLE 5 THE ANNOINTING OF THE SICK

**#1511** The Church believes and confesses that among the seven sacraments there is one specially intended to strengthen those who are being tried by illness, the Anointing of the Sick:

This sacred anointing of the sick was instituted by Christ our Lord as a true and proper sacrament of the New Testament. It is alluded to indeed by Mark, but is recommended to the faithful and promulgated by James the apostle and brother of the Lord.

(Council of Trent (1551): Ds 1695; cf. Mark 6:13; James 5:14-15).

#### WHO RECEIVES AND WHO ADMINISTERS THIS SACRAMENT

**#1514** The Anointing of the Sick "is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived."

(SC 73; cf. CIC, cann. 1004§ 1;1005; 1007; CCEO, can. 738.)

**#1515** If a sick person who received this anointing recovers his health, he can in the case of another grave illness receive this sacrament again. If during the same illness the person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced.

**#1516** Only priests (bishops and presbyters) are ministers of the Anointing of the Sick.

(Cf. Council of Trent (1551): DS 1697; 1719; CIC, Cann. 1003; CCEO, cann. 739 § 1.)

### 3) Diocesan Policies

#### **Pastoral Care Volunteers must adhere to the Requirements for Extraordinary Ministers of Holy Communion**

Published by the Office of Worship with the Approval of Bishop Thomas Olmsted, April, 2006  
<http://www.diocesephoenix.org/worship/Ministry%20Preparation.htm>

1. Volunteer must be registered one year within the parish they are wishing to serve
2. Man or woman of 16 years or older, in good standing with the Roman Catholic Church and active member of the church
3. Must have received the following Sacraments through the Roman Catholic Church: Baptism, Confirmation and Holy Communion
4. List of the volunteer's names and letter signed by the Pastor are submitted to the Bishop. Upon approval of the Bishop, the list will be sent to the Office of Worship, acknowledged, filed and returned to the parish.
5. All the faithful and in particular the Extraordinary Ministers of Holy Communion need to be properly catechized in the following teachings:
  - The ecclesial nature of the Eucharist as the common possession of the whole Church;
  - The Eucharist as the memorial of Christ's sacrifice, his death and resurrection.
  - The **Real Presence** of Christ in the Eucharistic elements, whole and entire, in each element of bread and wine. (The Doctrine of Concomitance); resurrection and as a sacred banquet.
  - This kind of reverence due at all times to the sacrament, whether within the Eucharistic Liturgy or outside the celebration.
  - The role that ordinary and extraordinary minister of the Eucharist are assigned in the Eucharistic assembly.
  - Practicum or hands-on training and adherence to posted schedule.

#### **Additional Requirements for Extraordinary Minister of Holy Communion**

- Volunteers will meet all the Basic Requirements established in 2006 by the Office of Worship with the approval of the Bishop of the Diocese of Phoenix.
- Volunteers will be required to have additional training in the following areas:
  - Called to Protect (renewed on a yearly basis)
  - Mandatory Reporting of abuse
  - Active listening and communication skills.

## 4) Rites

### The Rites of the Catholic Church, Volume I Rites for Holy Communion and the Pastoral Care of the Sick and Dying

#### I. HOLY COMMUNION OUTSIDE MASS.

**#14 paragraph 1 Pg. 643.** The faithful are to be led to the practice of receiving communion during the actual Eucharistic celebration.

**#14 paragraph 3 Pg. 643.** In fact it is proper that those who are prevented from being present at the community celebration should be refreshed with the eucharist. In this way they may realize that they are united not only with the Lord's sacrifice but also with the community itself and are supported by the love of their brothers and sisters.

**#14 paragraph 4 Pg. 643.** Pastors should take care that the sick and the elderly be given the opportunity even if they are not gravely ill or in imminent danger of death, to receive the eucharist often, even daily, especially during the Easter season. It is lawful to minister communion under the form of wine to those who cannot receive the consecrated bread. *SCR, Instr. EuchMyst no.3 a (DOL 179, no. 1232)*

#### II. THE TIME OF COMMUNION OUTSIDE OF MASS

**#16 paragraph 1 Pg. 644.** Communion may be given outside Mass on any day and at any hour. It is proper, however, to schedule the hours for giving communion, with a view to the convenience of the faithful, so that the celebration may take place in a fuller form and with greater spiritual benefit. Nevertheless:

a) On Holy Thursday communion be given only during Mass; communion may be brought to the sick at any time of the day.

b) On Good Friday communion may be given only during the celebration of the passion of the Lord; communion may be brought at any hour of the day to the sick who cannot participate in the celebration.

c) On Holy Saturday communion may be given only as viaticum."

*See MR, Missa vespertina in Cena Domini, 243; Celebratio Passionis Domini 250, no. 3; Sabbato Sancto 265 (RM, Holy Thursday, Evening Mass of the Lord's Supper; Good Friday, Celebration of the Lord's Passion no. 3; Holy Saturday).*

#### III. THE MINISTER OF COMMUNION

**#17 paragraph 3 Pg. 645.** The local Ordinary may give other special ministers the faculty to give communion whenever it seems necessary for the pastoral benefit of the faithful and no priest, deacon or acolyte is available.

*SCDS, Instr. Immensae caritatis, January 29, 1973, 1, nos. I and II (DOL 264, nos. 2075-2076)*

#### IV. THE PLACE OF COMMUNION OUTSIDE MASS

**#18 paragraph 1 Pg. 645.** The place where communion outside Mass is ordinarily given is a church or oratory in which the eucharist is regularly celebrated or reserved, or a church, oratory, or other place where the local community regularly gathers for the liturgical assembly on Sundays or other days. Communion may be given, however, in other places, including private homes, when it is a question of the sick, prisoners, or others who cannot leave the place without danger or serious difficulty.

#### V. REGULATIONS FOR GIVING COMMUNION

**#19 paragraph 2 Pg. 645.** When communion is given in other places, a suitable table is to be prepared and covered with a cloth; candles are also to be provided. (Candles are not used in situations where it could prove to be detrimental, i.e. hospitals, nursing homes or places where oxygen is routinely used.)

**#20 paragraph 2 Pg. 646.** Ministers (laity) should wear either the liturgical vesture that may be traditional in their region or attire that is in keeping with the ministry and has been approved by the Ordinary.

**#20 paragraph 3 Pg. 646.** The eucharist for communion outside a church is to be carried in a pyx or other covered vessel; the vesture of the minister and the manner of carrying the eucharist should be appropriate and in accord with the local circumstances.

**#22 paragraph 1 Pg. 646.** Fragments remaining after communion are to be gathered and placed in a ciborium or in a vessel with water.

**#22 paragraph 2 Pg. 647.** Likewise, if communion is given under the appearance of wine, the chalice or other vessel is to be washed with water.

**#22 paragraph 3 Pg. 647.** The water used for the cleansing of the vessels may be drunk or poured out in a suitable place.

#### VI. DISPOSITIONS FOR COMMUNION

**#23 paragraph 1 Pg. 647 .** The eucharist, which continuously makes the paschal mystery of Christ to be present among us, is the source of every grace and of the forgiveness of sins. Nevertheless, those who intend to receive the body of the Lord must approach it with a pure conscience and proper dispositions of soul if they are to receive the effects of the paschal sacrament.

**#23 paragraph 2 Pg. 647.** On this account the Church prescribes “that those conscious of mortal sin, even though they think themselves to be contrite, must not go to holy eucharist without sacramental confession beforehand.” When there is a serious reason and no opportunity for confession, they are to make an act of perfect contrition with the intention of confessing individually, as soon as possible, the mortal sins they cannot confess at present.

**#24 paragraph 1 Pg. 647.** Communicants are not to receive the sacrament unless they have fasted for at least one hour from food and beverages, with the exception only of water and medicine.

**#24 paragraph 2 Pg. 647.** The elderly and those suffering any kind of infirmity, as well as those who take care of such persons, may receive the eucharist even if they have taken something within the hour before communion.

## CHAPTER II: ADMINISTRATION OF COMMUNION AND VIATICUM TO THE SICK BY AN EXTRAORDINARY MINISTER.

### I. Introduction:

An Extraordinary Minister of Communion administers Communion or viaticum to the sick in the manner prescribed by the *Rite of Anointing and Pastoral Care of the Sick*.

**#55 paragraph 1. Pg. 659.** Those who cannot receive communion in the form of bread may receive it in the form of wine. The precious blood must be carried to the sick person in a vessel so secure as to eliminate all danger or spilling. The sacrament should be administered with due regard to the individual concerned, and the right for giving communion under both kinds provides a choice of methods. If all the precious blood is not consumed the minister himself must consume it and then wash the vessel as required. (See the Rite in Appendix E)

## CELEBRATION OF THE SACRAMENTS FOR THE SICK AND THE DYING

### ANOINTING OF THE SICK

**#5 Pg. 779 - 783**

### VIATICUM FOR THE DYING

**#26 paragraph 2 Pg. 784...** Communion received as viaticum should be considered a special sign of participation in the mystery which is celebrated in the eucharist: the mystery of the death of the Lord and His passage to the Father.

**#27 Pg. 784.** All baptized Christians who are able to receive communion are bound to receive viaticum by reason of the precept to receive communion when in danger of death for any cause.

**#28 Pg. 784.** It is also desirable that during the celebration of viaticum, Christians renew the faith professed at their baptism, by which they became adopted children of God and co heirs of the promise of eternal life.

**#29 paragraph 2 Pg. 785.** In case of necessity or with at least the presumed permission of the competent minister, any priest or deacon is to give viaticum, or, if no ordained minister is available, any member of the faithful who has been duly appointed.

### PASTORAL CARE OF THE SICK

## CHAPTER III. VISITS TO THE SICK

**#43 paragraph 1 Pg. 790.** The concern that Christ showed for the bodily and spiritual welfare of those who are ill is continued by the Church and its ministry to the sick. This ministry is the common responsibility of all Christians, who should visit the sick, remembering in prayer, and celebrate the sacraments with them.

**#46 paragraph 1. Pg. 791.** Those who visit the sick should help them to pray, sharing with them the word of God proclaimed in the assembly from which their sickness has separated them.

## VISITS TO A SICK CHILD

If the child does not already know the minister, the latter should see to establish a friendly and easy relationship with the child therefore, the greeting which begins the visit should be an informal one. The minister should help sick children to understand that the sick are very special in the eyes of God because they are suffering as Christ suffered...

**#47 paragraph 1 Pg. 791.** What has already been said about visiting the sick and praying with them (See #46) applies also in visits to a sick child. Every effort should be made to know the child and to accommodate the care and keeping with the age and comprehension of the child. In these circumstances the minister should be particularly concerned to help the child's family.

**#48 paragraph 1 Pg. 791.** If it is appropriate, the priest may discuss with the parents the possibility of preparing and celebrating with the child the sacraments of initiation (Baptism, Confirmation, Eucharist.)

**#49 paragraph 1 Pg. 792.** Throughout the illness the minister should ensure that the child receives communion frequently, making whatever adaptations seem necessary in the rite for communion of the sick. (Chapter 3)

## PASTORAL CARE OF THE DYING

**#161 paragraph 2 Pg. 844.** The first three chapters of part II provide for those situations in which time is not a pressing concern and the rites can be celebrated fully and properly. These are to be clearly distinguished from the rites contained in Chapter 8, "Rites for Exceptional Circumstances," which provide for the emergency situations sometimes encountered in the ministry to the dying.

## CELEBRATION OF VIATICUM

**#164 Pg. 845.** ... if possible, viaticum should take place within the full Eucharistic celebration, with the family, friends, and other members of the Christian community taking part. The rite for viaticum outside Mass is used when the full Eucharist celebration cannot take place. Again, if it is possible, others should take part.

## COMMENDATION OF THE DYING

**#165 Pg. 845.** These prayers are traditionally called the commendation of the dying to God and are to be used according to the circumstances of each case. ... If the priest or deacon is unable to be present because of other serious pastoral obligations, other members of the community should be prepared to assist with these prayers and should have the texts readily available to them.

## PRAYERS AFTER DEATH

The sacrament of anointing cannot be done with a person who is already dead. The minister can and should pray for the dead person using prayers which are specifically designed for a situation such as this. It may become necessary to explain to the family of the person who has died that sacraments are celebrated for the living, and not for the dead, and that the dead are effectively helped by the prayers for the living.

The presence of the minister and the calming effect of familiar prayers can comfort the mourners as they begin to face their loss...

... In the case of sudden or unexpected death, this form of prayer can be the principal part of the first pastoral visit of the minister.

The initial pastoral visit can be important as the first tangible expression of the community's support for the mourners. A minister unfamiliar with the family or the deceased person can learn a great deal on this occasion about the needs of the family and about the life of the deceased.

## CELEBRATION OF VIATICUM

**#175 paragraph 1 Pg. 848.** The celebration of the Eucharist as viaticum, food for the passage through death to eternal life, is the sacrament proper to the dying Christian.

**#176 Pg. 848.** Priests and other ministers entrusted with the spiritual care of the sick should do everything they can to ensure that those in proximate danger of death receive the body and blood of Christ as viaticum.



## VI) Additional Resources

### 1) Definition of Terms

**Anointing:** Literally the pouring of oil on someone or some thing in a religious ceremony. Its biblical purpose was to make sacred the object anointed.

- The reference to anointing in the New Testament as a sacred rite pertains to the sacrament of anointing the sick
- In the Catholic Church, holy oils are used in the administration of the three sacraments, which impart a permanent character (baptism, confirmation, and holy orders) and with a different purpose, in the anointing of the sick.

**Anointing of the Sick:** One of the seven sacraments, also known as the *sacrament of the dying*, administered by a priest to a baptized person who begins to be in danger of death because of illness or old age, through prayer and the anointing of the body with the oil of the sick. The proper effects of the sacrament include a special grace of healing and comfort to the Christian who is suffering the infirmities of serious illness or old age, and the forgiving of the person's sins.

**Apostolate:** The ministry or work of an apostle. In Catholic usage, a term covering all kinds and areas of work and endeavor for the service of God and the Church and the good of people. The activity of the Christian which fulfills the apostolic nature of the whole Church by working to extend the reign of Christ to the entire world. Lay Apostolate is work done on behalf of the Church by lay people.

**Canon Law:** The codified body of general laws governing the Church.

**Clergy:** Collective term referring to male persons who administer the rites of the Church through Holy Orders.

**Deacon:** An ordained minister who assists the celebrant. Any man who is to be ordained to the priesthood must first be ordained as a transitional deacon.

**Laity:** The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders).

**Ordinary:** Diocesan bishops, religious superiors, and certain other diocesan authorities with jurisdiction over the clergy in a specific geographical area, or the members of a religious order. The term also applies to the head Eparch of an Eastern Church Eparchy.

**Real Presence:** The unique, true presence of Christ in the Eucharist under the species or appearances of bread and wine.

**Reconciliation, Sacrament of:** The sacramental celebration in which, through God's mercy and forgiveness, the sinner is reconciled with God and also with the Church, Christ's Body, which is wounded by sin.

**Rites:** The diverse liturgical traditions in which the one catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites. "Rite" and "ritual" are sometimes interchanged, as in "the sacramental rite" or "the sacramental ritual."

**Viaticum:** The reception of Holy Communion when there is probable danger of death. Viaticum should not be deferred too long in sickness lest the dying lose consciousness. It can be given as often as such danger exists, and is required of all the faithful who have reached the age of discretion.

- The Eucharist received by a dying person. It is the spiritual food for one's "passing over" to the Father from this world. With Penance and the Anointing of the Sick, the reception of Holy Communion as Viaticum constitute the "last sacraments" of the Christian.

### Additional Resources

- *A Ritual for Laypersons: Rites for Holy Communion and the Pastoral Care of the Sick and Dying*. Published by authority of the Bishops' Committee on the Liturgy. Collegeville: Liturgical Press, 1993.
- *Administration of Communion of the Sick*, in *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, Catholic Book Publishing Company, 1999
- *Handbook for Ministers of Care*. Genevieve Glen, OSB, Marilyn Kofler, SP and Kevin E. O'Connor. Chicago: Liturgy Training Publications, 1998.
- *Pastoral Care of the Dying*, The Bishops' Committee on the Liturgy, United States Conference of Catholic Bishops, Washington, DC., 2002.
- *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, Catholic Book Publishing Company, 1999.
- *Prayer Cards for Visiting the Sick: I Was Sick and You Visited Me* (when visiting adults). Chicago: Liturgy Training Publications, Undated.
- *Prayer Cards for Visiting the Sick: Let the Children Come to Me* (when visiting children). Chicago: Liturgy Training Publications, Undated.
- *Prayers of the Sick*. Chicago: Liturgy Training Publications, 1995.
- *Prayers with the Dying*, Chicago, Liturgical Training Publications, 1997
- *The Catholic Handbook for Visiting the Sick and Homebound 2009*. Chicago: Liturgy Training Publications, 2008.
- *The Rites of the Catholic Church, Vol. I., A Ritual for Lay Persons. Rites for Holy Communion and the Pastoral Care of the Sick and Dying*, Collegeville, MN, The Liturgical Press, 1976.

## **2) Roman Catholic Diocese of Phoenix Transportation Policy**

### **Policy Statement**

As it carries out its mission in service of the Body of Christ, transportation is critical to many of the pastoral and charitable works of the Local Church. While never failing in this mission of service, we must at the same time seek to develop and implement practices aimed at limiting the risk associated with our transportation activities and protecting the financial and other assets that the faithful have made available to us specifically for the purpose of carrying out our mission. This risk management is the responsibility of all clergy, religious, lay employees, volunteers, and faithful in the Diocese of Phoenix. Adherence to the Transportation Policy is required of all parishes and schools in the Diocese as well as other diocesan institutions that participate in its Group Insurance Program.

### **Related policy information**

#### **1. Church\*-owned Vehicles**

- a. Drivers must be 21 years of age or older.
- b. If minors are transported, driver must be 25 years of age or older.
- c. Drivers must have a valid driver's license and no physical disability that could in any way impair their ability to drive the vehicle.
- d. Each driver must complete a .Driver Information Sheet. The sheets are retained on file for the duration of each individual's service as a driver.
- e. Annual driving records must be obtained for frequent or regular drivers of parish or school vehicles. The record can be obtained from [www.azdot.gov](http://www.azdot.gov). The form is titled .Motor Vehicle Record Request.
- f. The use of 10 to 15 passenger vans to transport children or adults is prohibited. The vans may be used for cargo vans only if all but the two front seats are removed.
- g. Beginning July 1, 2007 all vans and buses must meet Federal Motor Vehicle Safety Standards (FMVSS) for visibility, bus body structure requirements for rollover accidents, strength of body panel joints and occupant protection requirements for passenger seating and barriers. A copy of the FMVSS regulations can be obtained from Catholic Mutual Group.
- h. Seat belts must be used at all times. Each occupant must have a seat belt. No passengers are permitted in the bed of a pick up or in the cargo area of a vehicle. This requirement does not apply to buses which are not equipped with seat belts, provided they meet the federal requirements as stated in §1.g.
- i. Church\*-owned vehicles may be driven outside of the United States only if adequate insurance is purchased for these occasions. If such a trip is planned, the Diocesan Claims/Risk Manager must be consulted.

#### **2. Personal Vehicles used for Church\* Business**

- a. Drivers must be 21 years of age or older.
- b. If minors are transported, driver must be 25 years of age or older.
- c. Drivers must have a valid driver's license and no physical disability that could in any way impair their ability to drive the vehicle.
- d. The attached driver information form must be completed for each driver and kept in parish/school files.
- e. The use of 10-15 passenger vans to transport children or adults is prohibited. The vans may be used for cargo vans only if all but the two front seats are removed.
- f. The vehicle must be currently registered and in good operating condition and have all safety equipment as required by law.
- g. The vehicle must be insured for the following minimum liability limits: \$100,000 per person and \$300,000 per accident.

#### **3. Rented/leased vehicles**

- a. The rental or lease of 10-15 passenger vans to transport children or adults is prohibited.
- b. When a vehicle is being rented or leased and the following conditions are met, liability insurance must be purchased from the rental agency: (a) minors will be transported in the vehicle or (b) non-church\*-employees will be transported in the vehicle.
- c. If vehicle will be driven to Mexico, purchase Mexican Insurance. Make two copies and keep one in the vehicle and one with the group leader.

**1. Chartered Vehicles**

- a. Obtain a Certificate of Auto Liability naming the Diocese and location as an additional insured. Minimum liability limits are \$1,000,000 combined single limit. If more than 15 people are being transported then minimum acceptable limits are \$5,000,000 combined single limit.

\*The use of the word "church" here refers to all institutions of the Diocese of Phoenix that participate in its group insurance program.

## Driver Information Sheet

### Driver

Name \_\_\_\_\_ Date of Birth \_\_\_\_\_

Address \_\_\_\_\_ Social Security # \_\_\_\_\_

\_\_\_\_\_ Phone # \_\_\_\_\_

Drivers License # \_\_\_\_\_ Date of Expiration \_\_\_\_\_

### Vehicle That Will Be Used

Name of Owner \_\_\_\_\_ Model of Vehicle \_\_\_\_\_

Address of Owner \_\_\_\_\_ Make of Vehicle \_\_\_\_\_

\_\_\_\_\_ Year of Vehicle \_\_\_\_\_

License Plate # \_\_\_\_\_ Date of Expiration \_\_\_\_\_

*If more than one vehicle is to be used, the above information must be provided for each vehicle.*

### Insurance Information

When using a privately owned vehicle, the insurance coverage is the limit of the insurance policy covering that specific vehicle.

Insurance Company \_\_\_\_\_ Policy # \_\_\_\_\_

Date of Policy Expiration \_\_\_\_\_ Liability Limits of Policy\* \_\_\_\_\_

*\*Please note: The minimal acceptable limits for privately owned vehicles is \$100,000/\$300,000*

**In order to provide for the safety of our students or members of the parish and those we serve, we must ask each volunteer driver to list all accidents or moving violations they have had in the past five years:**

**Please be aware that as a volunteer driver, your insurance is primary. There is a policy that would offer additional liability protection should a claim exceed the limits of your policy.**

### Certification

*I certify that the information given on this form is true and correct to the best of my knowledge. I understand that as a volunteer driver, I must be 21 years of age or older. I must be 25 years of age or older to transport minors. I must possess a valid driver's license, have the proper and current license and vehicle registration and have the required insurance coverage in effect on any vehicle used.*

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## Director of Pastoral Care Job Description

**Title:** Director of Pastoral Care  
**Grade:** Diocesan grade and salary (or volunteer position)  
**Department:** name  
**Supervisor:** name

### **Purpose and Scope:**

Directs and takes responsibility, at the parish level, for ministering to and with ministers of care. Ensures and consults toward the implementation of church and national documents on the parish level. Provide training and certification for volunteers who are called to the special ministry of bringing Eucharist to the sick, homebound, hospitalized, chronically or permanently ill or persons living in nursing homes. Functions as the primary contact internally and externally for all needs related to the Ministry of Care. Enforces policies regarding formation, on-going education and inclusion for persons with ministry of care needs. Creates, manages and executes annual budget (in case of paid position). Supervises coordinator, staff and volunteers.

### **Essential Job Functions:**

- Research and assess needs at the parish and develop, when necessary, effective structures to support ministry of care.
- Work within the existing structures of the Diocese of Phoenix to provide on-going education and formation in the area of ministry of care.
- Provide direction and opportunities for enrichment for the ministers of care
- Recruits, trains and ensures coordinators and ministers of care are credentialed appropriately.
- Works with the Association of Pastoral Ministers of Care to stay abreast of current concerns, trends and standards in the area of ministry of care.
- Regularly evaluates and facilitates revision of policies at the parish level concerning ministry of care.

### **Additional Job Functions:**

- Compile resources and make referrals of appropriate services to persons needing ministry of care and their families.
- Performs any other job-related duties as necessary for the smooth flow in the ministry of care office.

### **Knowledge, Skills and Abilities Required:**

- Excellent communication and interpersonal skills and the ability to work well with others.
- Ability to work in a team environment.
- Ability to assess changing ministerial needs and strategize toward appropriate responses to those needs.
- Ability to effectively supervise and evaluate staff and volunteers.
- Hold regular meetings with coordinators and volunteers in ministry of care.
- Must be knowledgeable of Theology of Sacraments, especially Anointing of the Sick, Reconciliation and Eucharist, in accord with the present rites, norms and teachings of Second Vatican Council.
- Must be knowledgeable of the theology of and psychology of illness, suffering and death.
- Must be knowledgeable of basic psychological dynamics and obstructive emotional issues of patients, families and significant others.
- Must be knowledgeable of Church and government policy as they relate to the sick, poor, oppressed and minorities.

### **Minimum Qualifications**

- Must be an active member in good standing of a Roman Catholic Faith Community.
- Bachelors or equivalency in Theology with an emphasis on Pastoral Care.
- Three years previous experience as part-time, full-time or volunteer in parish ministry.
- Experience in recruiting, working with and supervising volunteers.
- Must be willing to complete credentialing process in the area of Ministry of Care.

\_\_\_\_\_  
Supervisor signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Employee Signature

\_\_\_\_\_  
Date

## Coordinator of Pastoral Care Job Description

**Title:** Coordinator of Pastoral Care  
**Grade:** Diocesan grade and salary (Volunteer)  
**Department:** name  
**Supervisor:** name

### **Purpose and Scope:**

This position coordinates all parish services associated with the sick and dying. Including Eucharistic Ministry, hospital, nursing home, retirement and private home visits. Provides bereavement ministries, including wake services, assistance with Mass planning and reception needs after interment.

### **Essential Job Functions**

- Develops job descriptions recruits, trains, supports, supervises and terminates, when necessary, volunteers for Pastoral Ministry.
- Coordinates and advocates for services or referrals as needed for persons with pastoral care needs.
- Provides ongoing training for volunteers in the policies and procedures for these pastoral services.
- Provides opportunities for ongoing education, formation and spiritual development for persons working in the area of pastoral care ministries.
- Schedules Eucharistic Ministers to visit hospitals, nursing homes, retirement centers and private homes.
- Coordinates bereavement ministry, family contact, assists or advocates with funeral planning, when necessary and does follow-up.

### **Additional Job Functions**

- Performs other job-related functions as directed by supervisor.

### **Knowledge, Skills and Abilities Required**

- Excellent communication and interpersonal skills.
- Ability to remain current on pastoral, spiritual, psychological, ecclesiastical and management techniques through reading, attending workshops, doing research in order to provide appropriate direction for the volunteer pastoral ministers.
- Ability to work with others in a collaborative work style.
- Ability to identify, recruit and empower persons for specific ministry services.
- Ability to facilitate and consult.
- Ability to maintain good listening skills and provide job related counseling.
- Ability to understand and differentiate between short term, chronic and terminal illness.
- Ability to understand and work with disabilities.
- Ability to understand family dynamics.
- Ability to understand and incorporate cultural diversity.
- Ability to communicate comfortably about end-of-life issues.

### **Minimum Qualifications**

- Must be an active member in good standing of a Roman Catholic Faith Community.
- Three (3) years experience as a Minister of Care or equivalent healthcare related experience.
- Must complete credentialing process in the area of Ministry of Care.

\_\_\_\_\_  
Supervisor signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Employee Signature

\_\_\_\_\_  
Date

## Volunteer Application Form

The **Catholic Diocese of Phoenix** appreciates your willingness to share your faith, gifts and skills. Providing safe and secure programs for our members is of utmost importance to us. The information gathered in this application is designed to help us provide the highest quality Catholic programs for the people of our community. For your privacy, this form will be stored in a locked environment.

### MAIN APPLICATION

Last Name	First Name	Middle Initial	Date of Birth	Social Security #
Street Address		City	State	Zip
				Gender: <input type="checkbox"/> Male <input type="checkbox"/> Female
Length at address _____ Years _____ Months    If you have resided at this location less than 5 years, if more than three, list additional previous addresses on last page of application. Completed: <input type="checkbox"/> Yes <input type="checkbox"/> No				
Most Recent Previous Address		City	State	Zip
Additional Previous Address		City	State	Zip
Home Telephone Number	Cell Phone Number	<input type="checkbox"/> I am a current volunteer since (Date) _____ at (Parish/School): _____ <input type="checkbox"/> I am a new volunteer working WITH children/youth <input type="checkbox"/> I am a new volunteer and DO NOT work with children/youth <input type="checkbox"/> I volunteer in food pantries or meal services or provide ministerial services in private homes		
E-mail Address				

### DIOCESE OF PHOENIX QUESTIONNAIRE

<p>Please specify your parish of registration. (Membership is not defined by attendance but by actual documented registration only.) Leave blank if you are not a member of a specific parish.</p> <p>Name of Parish: _____</p> <p>Registered in your Parish? <input type="checkbox"/> Yes <input type="checkbox"/> No</p> <p>Envelope No: _____</p> <p>Length of parish membership: _____ Yrs _____ Months</p>	<p>Please list the names of your children in Catholic schools. If not applicable, please leave blank.</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>Are you applying to be a volunteer at a parish or a school or both?</p> <p><input type="checkbox"/> Both    <input type="checkbox"/> Parish    <input type="checkbox"/> School</p> <p>_____</p> <p>_____</p> <p>_____</p>
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1. What position/role(s) do you desire to fill at the parish and/or school?
2. What interests you about the role/position(s)?
3. What has prepared you for the role/position that you currently hold (or for which you are applying)?

<b>EMPLOYMENT</b> <input type="checkbox"/> Check here if you are not currently employed.				
<b><i>Current Employer:</i></b>		Position		Years employed
		City	State	Zip
Street Address				

<b>VOLUNTEER HISTORY</b> <input type="checkbox"/> Check here if you do not have volunteer history.				
<b>Volunteer Position</b>	Organization	Start date	End date	Duties
Street Address	City	State	Zip	
Contact Person / Title	Contact's Phone Number	Contact's e-mail address		
<b>Volunteer Position</b>	Organization	Start date	End date	Duties
Street Address	City	State	Zip	
Contact Person / Title	Contact's Phone Number	Contact's e-mail address		
<b>Volunteer Position</b>	Organization	Start date	End date	Duties
Street Address	City	State	Zip	
Contact Person / Title	Contact's Phone Number	Contact's e-mail address		

<b>REFERENCES</b> (A minimum of 3 required. If residing in Diocese of Phx less than 3 years a minimum of 2 references must be from previous location.)				
<b>Reference Name: First, Last</b>	<b>Address (City State Zip)</b>	<b>Daytime Phone Number</b>	<b>How long have you known this person?</b>	<b>Has this person agreed to be a reference?</b>
Professional/Civic				<input type="checkbox"/> No <input type="checkbox"/> Yes
Personal				<input type="checkbox"/> No <input type="checkbox"/> Yes
Personal				<input type="checkbox"/> No <input type="checkbox"/> Yes
Family Member				<input type="checkbox"/> No <input type="checkbox"/> Yes
Family Member				<input type="checkbox"/> No <input type="checkbox"/> Yes

**BACKGROUND CHECK INFORMATION**

Have you changed your last name in the past 5 years?  Yes  No

Was name change due to a marriage/divorce?  Yes  No What was your previous last name? \_\_\_\_\_

Have you ever been accused of or arrested for physically, sexually, or emotionally abusing a child or an adult?

Yes  No If Yes, Explain \_\_\_\_\_

Indicate if you have ever been arrested, indicted, awaiting trial or have ever admitted to committing a misdemeanor or felony. If yes, please list the offense, date, jurisdiction and outcome.  Yes  No

Do you have any outstanding warrants?  Yes  No

Is there anyone living in your home that is a registered sex offender, been accused of or is awaiting trial for a criminal offense against a child?  Yes  No

At any time during the past 5 years have you lived in a different state (within the United States) or do you currently live outside the state this Diocese is located in? If yes, what state did you live in? \_\_\_\_\_

Driver's License: State \_\_\_\_\_ Number \_\_\_\_\_

**ADDITIONAL VOLUNTEER LOCATIONS** Please indicate the city and name of additional parishes/schools/ministry locations you would like to have this application registered.

**Volunteer Location 1:**

SVDP/Ministry Of Care  Yes  No

Serve Minors  Yes  No

**Volunteer Location 3:**

SVDP/Ministry Of Care  Yes  No

Serve Minors  Yes  No

**Volunteer Location 2:**

SVDP/Ministry Of Care  Yes  No

Serve Minors  Yes  No

**Volunteer Location 4:**

SVDP/Ministry Of Care  Yes  No

Serve Minors  Yes  No

**FOUNDATION SAFE ENVIRONMENT TRAINING CLASS, LOCATION AND DATE**

Date \_\_\_\_\_ Location \_\_\_\_\_

**DECLARATION** – Please read each statement and initial on the lines below (Do not make check marks).

(initials only)

\_\_\_\_\_ I declare that all statements contained in this application are true and that any misrepresentation or omission is cause for rejection of my application or dismissal from my ministry involvement.

(initials only)

\_\_\_\_\_ I understand that a background check may be conducted prior to and during my service. I authorize investigations of all statements contained in the application.

(initials only)

\_\_\_\_\_ **I agree to observe all Catholic Diocese of Phoenix guidelines and policies for the program in which I am applying.**

**\*\*\* DO NOT SIGN UNTIL YOU HAVE READ AND INITIALED THE ABOVE STATEMENTS.**

**Applicant Signature:** \_\_\_\_\_ **Date:** \_\_\_\_/\_\_\_\_/\_\_\_\_

**Trainer Review**

I have reviewed the applicant document and verify applicant completed training and initialed the declaration statements.

Trainer Initials: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_

**Screening Committee**

I have reviewed the applicant document and have highlighted missing or incomplete information. Screening Committee Member

Signature: \_\_\_\_\_ Date: \_\_\_\_/\_\_\_\_/\_\_\_\_