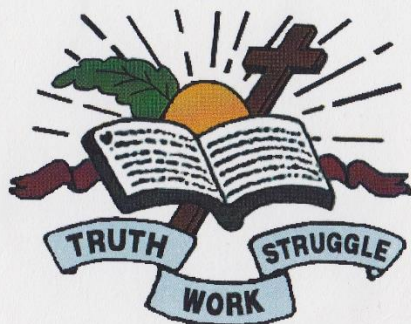


HANDBOOK

for the

DIACONATE PROGRAM



of the

POLISH NATIONAL CATHOLIC CHURCH

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HANDBOOK

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DIACONATE PROGRAM

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POLISH NATIONAL CATHOLIC CHURCH

PNCC
2006

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† The Most Rev. Robert M. Nemkovich
Prime Bishop
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DEVELOPMENT
of the
DIACONATE PROGRAM
of the
POLISH NATIONAL CATHOLIC CHURCH

The XXI General Synod of the Polish National Catholic Church (PNCC) was held on October 7 to 11, 2002. The synod was hosted by the Central Diocese of the PNCC at Pocono Manor, Pennsylvania. Under new business the newly elected Prime Bishop, the Most Reverend Robert M. Nemkovich, proposed that a National Diaconate Commission be named to review the different diocesan diaconate programs and use an eclectic approach to standardize a Diaconate Program for the entire PNCC.

Following the synod Prime Bishop Nemkovich asked each of the Diocesan Bishops to name a member to this commission. Father John P. Kowalczyk Jr. was named from the Western Diocese and was appointed by the Prime Bishop as the Chairman of the National Diaconate Commission. Father Anthony D. Kopka was named from the Eastern Diocese and appointed commission secretary. Father Carmen G. Bolock was named from the Central Diocese and Father Senior Francis M. Kadryna was named from the Buffalo-Pittsburgh Diocese.

The commission met for the first time on March 17 and 18, 2003 and two other times in 2003: June 26-27 and November 5. It also met on February 26 and December 2 in 2004. All meetings were conducted at the National Church Center in Scranton, Pennsylvania.

FUNCTIONS
of the
DIACONATE PROGRAM

The Diaconate Program of the PNCC divides the sacred work of a deacon into five basic ministries or categories under which all of the functions are listed. That fivefold diaconal ministry within the Church includes:

- 1--Sacramental 2--Liturgical 3--Caring
4--Teaching 5--Administrative

It is understood that the functions described below for the five basic ministries may be broken down even further into more specific responsibilities. Other functions of ministry, which do not necessarily conflict with functions that have been traditionally performed by deacons throughout the history of the Church, may also be added in time. Therefore, more functions may be added as logical and practical extensions to those provided below.

The following functions that deacons may perform show how they provide much needed assistance to the bishops and priests. These functions also show how beneficial deacons are to the parishes, seniorates and dioceses of the PNCC.

The deacon can only fulfill the duties that the Diocesan Bishop licenses him to do. Therefore, each of the functions listed under "Administrative Functions" can only be performed when the Diocesan Bishop formally assigns such a function to the deacon.

SACRAMENTAL MINISTRY

- 1---Preach the Word of God at Holy Mass,
Penitential Services and other paraliturgical services
- 2---Baptize and provide instruction for godparents/sponsors
and parents
- 3---Distribute Holy Communion during Holy Mass, to the sick and
homebound, and at *A Service of Worship and Holy Communion*
- 4---Hold pre-marital classes and provide some marital counseling
only if properly trained to do so

LITURGICAL MINISTRY

- 5---Conduct worship services in the absence of a priest
- 6---Serve at Holy Mass and assist the priest
- 7---Assist the Bishop
- 8---Read the Gospel
- 9---Hold wake services (without absolution of the dead) and assist at funerals
- 10-Prepare the church and sanctuary before and after any liturgy
- 11-Help the choir prepare for any liturgical and paraliturgical services
- 12-Train lectors
- 13-Train altar servers
- 14-Bless homes during the Epiphany season and bless Easter food on Holy Saturday

CARING MINISTRY

- 15-Set a good example for others by confirming with deeds what is preached
- 16-Minister to the sick (without Anointing)
- 17-Minister to the youth
- 18-Minister to the aged
- 19-Minister to the troubled
- 20-Minister to the widows
- 21-Help with works of charity in the parish and in the local community

TEACHING MINISTRY

- 22-Teach religion to youth and/or adult groups
- 23-Teach First Holy Communion catechism
- 24-Teach Confirmation catechism
- 25-Teach School of Christian Living classes
- 26-Lead a Bible study
- 27-Speak with potential members
- 28-Instruct new members of the parish about the Church
- 29-Give presentations at parish, seniorate and diocesan events; conventions of church societies; youth retreats, etc.

ADMINISTRATIVE FUNCTIONS

- 30-Lead the faithful to God
- 31-Be the Bishop's advance person for Confirmations, diocesan Holy Masses, clergy funerals, special services, etc.
- 32-Assist in coordinating seniorate services and programs
- 33-Assist with the administrative matters of a parish
- 34-Serve at parishes on an as-needed basis
- 35-Assist with evangelism on parish, seniorate and diocesan levels

ADMISSION

to the DIACONATE PROGRAM

QUALIFICATIONS

Biblical

"Deacons likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of faith with a clear conscience. And let them first be tested; then, if they prove themselves blameless, let them serve as deacons."

---1 Timothy 3:8-10

Personal

In addition to the biblical qualifications above, a candidate for the Diaconate Program in the PNCC must be:

- Male and at least 25 years of age at the time of applying for enrollment into the program
- A member of the PNCC in good standing for at least the last five years in the same parish—being active in the sacramental, religious and social life of that parish and being current with church dues and all other church financial obligations
- A high school graduate, who is able to read, write and speak in English
- A resident in the United States who has a place of residence, a self-sufficient income and adequate health care insurance (an applicant from the Canadian Diocese must be a resident of Canada)

APPLICATION FOR ENROLLMENT

Applicants to the Diaconate Program are required to complete an *Application for Enrollment*. Applications are available from the local Pastor or the Parish Committee. They may also be obtained by calling, or writing to, or e-mailing one of the following people: The Diocesan Bishop, the Admissions Board Chairperson or the Faculty Board Chairperson. The application will show the address where it may be sent when it is completed.

APPLICATION ATTACHMENTS

The *Application for Enrollment* must have attached to it the following documentation:

- Certificates of: Birth, Baptism, First Holy Communion and Confirmation
- Copies of: High school diploma, college/university diploma(s) and all other degrees, certifications or licenses, which may be useful in a diaconal ministry
- Certificate of a comprehensive physical examination by a Medical Doctor
- Proof of hospitalization/health care insurance (such as a certification letter provided by the insurer)
- Proof of employment (such as a certification letter provided by the employer; or if self-employed, two letters of reference from clients or customers)
- Copies of: Driver's license and auto insurance card or certificate
- A letter signed by the Pastor or Parish Administrator stating that for at least the last five years the applicant is both a member of the PNCC and in good spiritual standing in the parish
- A letter signed by the Chairperson and the Treasurer of the Parish Committee stating that the applicant has for at least the last five years paid up his church dues and fulfilled all other church financial obligations
- The *Pastor's Confidential Evaluation of the Applicant Form* provided by the Diocesan Bishop and completed by the Pastor or Parish Administrator
- An essay of not less than 300 words by the applicant explaining his call and desire to serve as a deacon in the PNCC and describing his talents, skills, special knowledge and spiritual gifts that may be useful in a diaconal ministry
- If applicable: Civil certificate(s) of marriage and church certificate(s) of Matrimony
- If applicable, certificates of: Wife's death, civil decree of divorce, church annulment
- If applicable: Copy of military discharge papers

INTERVIEW

After completing the *Application for Enrollment* and attaching all of the necessary documents, the applicant must undergo a personal interview by the Diocesan Bishop and/or the Admissions Board. Among the things the interviewer(s) will ask the applicant are whether he:

- Has received Baptism, Confirmation, Penance and Holy Eucharist as well as proper catechesis applicable to those Sacraments
- Is in reasonably good health (physically, mentally and spiritually), practices overall good personal hygiene, displays a compassionate attitude and is willing to deal patiently with all people
- Is married and his marriage has been blessed by the Church
- Has the calling, faith and commitment to serve as a deacon
- Is willing to commit at least four hours a week to preparation and study for the Diaconate

CONDITIONS PRIOR TO ORDINATION

Prior to ordination to the Diaconate the candidate is required to:

- Undergo a background investigation for any serious impediments to ordination to the Diaconate
- If deemed necessary by the Diocesan Bishop, undergo psychological testing or provide additional evidence of fitness prior to the elevation or ordination to any Order
- Successfully complete every course, all requirements and examinations in the Diaconate Program to the satisfaction of the Diocesan Bishop and the Faculty Board
- Receive the approval of the Diocesan Bishop for ordination
- Refrain from wearing the clerical collar and garb except during the performance of his ministry

SPIRITUAL RETREAT

As part of the application process the applicant must participate in a spiritual retreat conducted by the Admissions Board.

ACCEPTANCE

Enrollment into the Diaconate Program is decided by the Admissions Board with the concurrence of the Diocesan Bishop.

ADMISSIONS BOARD

of the DIACONATE PROGRAM

COMPOSITION

The Diocesan Bishop will appoint clergy and lay members of the diocese to form an Admissions Board. The Bishop is an ex-officio member of the Board. The number of members to serve on the Board is left to the discretion of the Bishop. The term of office will be four years and will run concurrently with the convening of Diocesan Synods.

It is recommended that there be no less than three and no more than five members of the Admissions Board, including the Bishop. It is also recommended that there be at least three officers: Chairperson, Vice Chairperson and Recording Secretary.

RESPONSIBILITIES

The Diocesan Bishop and the Admissions Board will be responsible for recruiting and screening applicants for the Diaconate Program. The Admissions Board will be guided by the qualifications and requirements stated in this handbook; and by the policies, goals and philosophy established for the Diaconate Program.

The Diocesan Bishop and the Admissions Board will also be responsible for establishing guidelines for use in the personal interview of applicants.

The Admissions Board may recommend changes or additions to the qualifications, requirements or application regarding admission to the Diaconate Program. After receiving the concurrence of the Faculty Board on any recommendations, the Admissions Board will then make those recommendations to the Diocesan Bishop. The Bishop will render a decision on all recommendations with the consultation of the Diocesan Council.

REMUNERATION

The Diocesan Bishop with the consultation of the Diocesan Council will determine remuneration for members serving on the Admissions Board. It is recommended that they be reimbursed from diocesan funds for all expenses related to their service on the Admissions Board, particularly travel costs.

FACULTY BOARD

of the

DIACONATE PROGRAM

FACULTY

Instructors for most of the courses in the Diaconate Program will be clergy of the diocese (a qualified priest, the Diocesan Bishop or even a qualified deacon). When a clergyman is not available to teach a course, then a qualified lay member of the PNCC will be sought. One is qualified to teach a particular course when one possesses the education, skills and personal experience related to that course. If it is economically feasible, professionals in the field may be engaged to teach courses or conduct seminars and workshops for which either qualified clergy or lay church members are not available. The Diocesan Bishop appoints all instructors.

BOARD COMPOSITION

Instructors who are PNCC clergy and lay members of the diocese will form the Faculty Board of the Diaconate Program together with the Diocesan Bishop. Instructors who are not members of the diocese will not be included on the Faculty Board. Instructors whose sole responsibility involves the training and supervision of students in the practica will not be included on the Faculty Board, nor will clergy who are solely mentors. However, members of each of those groups will be consulted by the Faculty Board in the ongoing development of the program.

The Faculty Board should include at least three officers: Chairperson, Vice Chairperson and Recording Secretary. The term of office will be four years and will run concurrently with the convening of Diocesan Synods.

BOARD RESPONSIBILITIES

The Diocesan Bishop and the Faculty Board are responsible for developing the curricula for the Diaconate Program. They will also evaluate every component and course of the program in order to continually improve it. The Diocesan Bishop and the Faculty Board are also responsible for establishing the essential parts of all subject matter to be taught in each course.

The Bishop and Board are also charged to do the following: Obtain and oversee instructors for each course, seminar and workshop; procure, pre-

pare and oversee the mentors for each student; recruit and oversee instructors in each practicum.

The members of the Faculty Board will need to oversee and evaluate each other under the direction of the Diocesan Bishop and in accordance with the policies, goals and philosophy established for the Diaconate Program. The educational philosophy, goals and policies will be formed by the Diocesan Bishop and the Faculty Board with consultation of the Diocesan Council.

REMUNERATION

Faculty

Faculty will be remunerated for all expenses related to their responsibilities. The Diocesan Bishop with consultation of the Diocesan Council will make disbursements from diocesan funds. After consulting the Faculty Board and the Diocesan Council, the Bishop may also decide to pay stipends to instructors for time spent in preparing and teaching classes as well as communicating with students.

Faculty Board

The Diocesan Bishop with consultation of the Diocesan Council will determine remuneration for members serving on the Faculty Board. It is recommended that they be reimbursed from diocesan funds for all expenses related to their service on the Faculty Board, particularly travel costs.

COURSE INSTRUCTION

in the

DIACONATE PROGRAM

The program of study set forth for ordination to the Diaconate is designed to prepare men for ministry as deacons in the PNCC. Studies are pursued under the general supervision of the Diocesan Bishop and Faculty Board, with personal guidance offered by an assigned mentor.

MENTORS

At the time of enrollment into the Diaconate Program each student will be assigned a mentor by the Diocesan Bishop and Faculty Board. The mentor will be a diocesan priest, who is to remain in regular contact with the student. He will serve as both adviser and overseer to the student. The relationship between the student and mentor will be assessed periodically in order to determine if a change may be beneficial for the student. The Diocesan Bishop and Faculty Board will conduct the assessments.

Mentors will be remunerated for all expenses related to their responsibilities. The Diocesan Bishop with consultation of the Diocesan Council will make disbursements from diocesan funds.

SEMESTERS

Courses will be taught in six-month semesters in order to provide enough time for flexibility in the student's schedule, but more importantly to provide enough hours for instruction and study in each course. The entire Diaconate Program should be completed in six semesters, which is three years.

METHODS OF INSTRUCTION

Teaching methods include the conventional classroom method, linked studies, practica in the field, special topic seminars and hands-on workshops. The predominant method involves distance learning: Directed reading and writing, independent study, videotaped and/or audio-taped instruction. With the proliferation of personal computers, teaching may also be done via the internet. Regular contact will be kept between each student and the instructor by telephone or by written correspondence, which includes e-mail.

Classroom Time

Although conventional classroom time will be limited, it will be an important part of the program of instruction. Instructors may schedule generally one or two days of classroom time per course. If there is negligible travel time for the instructor and student(s), classes may meet more often. The number of daylight or evening hours for face-to-face teaching will depend upon what days are available to both the instructor and the student(s). Instructors will take into consideration the family and work obligations of every student before classroom time is scheduled. The final decision on how much classroom time is required for each course will rest with the Diocesan Bishop and the Faculty Board. The dynamics of personal interaction between teacher and student are critical to the educative process. Therefore the quality, not the quantity, of classroom time will need to be ensured in the planning and development of course instruction.

Distance Learning

Since most of the candidates in the Diaconate Program are expected to be true part-time students, and because faculty will be spread throughout the diocese, classroom time will be limited. Distance learning, which includes independent study, will comprise most of the course work. Such learning will also ensure flexibility for the student and practicality for the faculty.

Distance learning is the method of education by which students will receive a specified timetable of directed reading and writing assignments. They may also receive videotaped and audio-taped instruction. Videotapes and audiotapes may be produced by the faculty. They may also be produced commercially and purchased by the diocese when the subject matter is found to fit the course outline.

Independent study is the method of education by which students will be given a topic for research and guidelines to conduct a self-motivated study and personal reflection of that topic. It is not limited to just the writing of research papers. The requirements for an independent study are limited only by the creativity of the instructor and are subject to the review and approval of the Faculty Board.

Through distance learning and independent study the student will be able to learn at his own pace and according to his own timetable each week. For those weeks he is unable to study, he will be expected to make the necessary adjustments in his schedule to make up the lost time on his own. The faculty and mentor will monitor his progress and commitment to learning.

Seminars and Workshops

The Faculty Board will plan occasional seminars and workshops for all of the students to attend together. Seminars and workshops will involve more than one instructor teaching lessons that form an interrelationship among their respective subjects. Such programs will be used to satisfy requirements

in several different courses at the same time. These special programs will help build relationships between students and instructors on individual and group levels that should stimulate theological reflection and deepen the commitment of students to their vocation.

Seminars will be planned around either selected issues in theology or special topics related to the diaconal ministry. In each seminar two or more instructors will present papers, which will be provided to students in advance for reading and reflection. The instructors will then lead the students in a discussion of each paper. They will then discuss the interrelationship among the papers and how they relate to the diaconal ministry.

Workshops will be geared more towards hands-on learning of functions and skills necessary to the diaconal ministry. Two or more instructors will present the theory behind certain aspects of the diaconal ministry, then engage the students in the discussion of actual cases to facilitate an understanding of the theory. They will then place the students in simulated circumstances or in mock settings for the practice of skills, ritual and other functions a deacon will use in his work.

Practicum -- Work in the Field

A practicum will also be developed by the Faculty Board for some of the courses. A practicum is supervised training in the field, where the student learns to put theory into practice. Some courses will have more practica planned than others, while some practica will be used for several different courses at the same time. Each practicum will, in effect, be designed to give the student simulated or practical experience for virtually every function and ministry related to the Order of Deacon. Thus, the practica will enable students to achieve a higher level of competency for the diaconal ministry.

Most practica will be offered at the parish where the student is a member. Therefore, the Pastor or Parish Administrator will most likely serve as the instructor who will train the student and supervise the practical experience that the student will get in his work at the parish. The Faculty Board and mentor will monitor the progress and ability of the student, while the Diocesan Bishop and the Faculty Board will monitor the training and supervision given by the instructor.

Linked Courses

Some courses will be linked to others in regard to the completion of assignments. For example, students will learn how to prepare a homily or sermon in Homiletics and use what they are learning in Biblical Studies, Theology, Liturgy or Church History for content. The Homiletics instructor will evaluate the homily and then submit it in writing to the instructor of the linked course. The student may then receive credit in both Homiletics and the course linked by the homily.

The Faculty Board will decide which subjects or courses are to be linked together. Any instructor may recommend links to the Faculty Board.

COURSE COMPLETION

in the

DIACONATE PROGRAM

To qualify as a candidate for ordination as a deacon, every course and every course requirement must be completed and passed. A comprehensive examination is the final requirement that the student must pass for each course.

Students are expected to complete all of the requirements and courses for the Diaconate Program three years from the date of enrollment in the first semester.

WAIVER FOR PRIOR INSTRUCTION

If the student has received adequate prior instruction in any course, the requirement to complete that course may be waived by the Diocesan Bishop and the Faculty Board officers. The student must make a written request to the Diocesan Bishop with a copy to the Faculty Board Chairperson for the waiver. The student must submit evidence of prior instruction in a course with his waiver request. The Bishop and the Faculty Board officers will either render a decision or request an interview with the student and then make a decision. Before allowing a waiver the Bishop and the Board officers may require the student to successfully complete the comprehensive exam for the course in question. This may be done if the student does not provide convincing proof of previous instruction or if he does not demonstrate the level of competency or knowledge expected from prior education in the subject. In either case if the student fails the comprehensive examination, then he will be required to take the course.

COURSE REQUIREMENTS

The requirements for each course may include any of the following: Periodic exams conducted throughout the semester, which may be oral, written or both; directed reading and writing; writing reports or essays; viewing videotapes or listening to audiotapes; oral presentations or sermons; independent study; participating in a seminar or workshop; working in the field through a practicum; a spiritual retreat; a comprehensive examination.

COMPREHENSIVE EXAMINATIONS

A comprehensive examination is the final requirement that the student must pass for each course. It may be oral, written or both at the discretion of the Diocesan Bishop and the Faculty Board officers. Comprehensive exams should be able to show that the student has a good understanding of the overall subject matter and adequate knowledge to communicate that understanding.

At the beginning of each semester the student will receive from each instructor a syllabus of all of the requirements as well as the topics or lessons for the course. The syllabus will be used to prepare the comprehensive exam.

If the student fails the comprehensive exam, he may retake it. If he fails it a second time, he will be required to repeat the course. If he fails to repeat the course, or if he repeats it and fails the comprehensive exam again, then the student will not be permitted to continue in the Diaconate Program.

GRADES

Students will be graded either "pass" or "fail" for every course they take. Also each of the course requirements (i.e., quizzes, tests, term papers, homilies) will be graded "pass" or "fail." The only other grade that may be issued is an "incomplete." Before the comprehensive exam of each course may be taken, a student must pass each of the course requirements as listed above. The course instructor will determine if the student passes each course requirement and the course itself.

A graduated scale of grading may be incorporated whenever the Diocesan Bishop and the Faculty Board deem that such a grading system is beneficial and/or necessary. None of the course requirements will involve just attendance in order to pass.

Each course will require that a certain degree of knowledge, understanding, ability or competency be demonstrated for a passing grade. The student may repeat any course requirement that he fails. If he fails a second time, the instructor will meet with both the student and his mentor in order to determine if remedial work or tutoring is necessary. If remedial work or tutoring does not prove successful, then the Diocesan Bishop and the Faculty Board officers will decide if the student may continue in the Diaconate Program.

INCOMPLETE WORK

An incomplete grade may be issued to a student by the instructor whenever any requirement for a particular course is not completed by the end of the semester. Incomplete grades automatically become failures if the missing course requirements are not completed within three months. To request an extension for another three months, the student must write an explanation with

his request in a letter to the Diocesan Bishop with a copy to the Chairperson of the Faculty Board. The Bishop and the Faculty Board officers will determine if the student's reasons or circumstances warrant the extension.

PROBATION

A student will be placed on probation if the Diocesan Bishop and the Faculty Board officers find that at the end of any semester his course work is of marginal quality. In view of the responsibilities of the role of the deacon in both the church and the community, a student will also be placed on probation if the Diocesan Bishop and the Faculty Board officers find that he does not demonstrate personal qualities conducive to the diaconal ministry. A student will not be elevated to any Order during his time on probation. However, he will be permitted to continue taking courses and he will be monitored by his the Faculty Board and his mentor. If the student does not show marked improvement after one semester the Diocesan Bishop and the Faculty Board officers will conduct a personal interview of the student. Subsequently, the Bishop and the Board officers will determine if the student may continue in the program by remaining on probation or if additional evidence of fitness will be required of the student before he may continue. The avenues available for obtaining such evidence of fitness will be discussed with the student. If the student decides not to cooperate, then he will not be permitted to continue in the Diaconate Program.

REINSTATEMENT PROCEDURE

If the student's participation in the Diaconate Program is interrupted anywhere from 3 to 12 consecutive months, then he must apply for reinstatement at the point where he stopped in the program. An explanation for the interruption and the request for reinstatement must be made by letter to the Diocesan Bishop with a copy to the Faculty Board Chairperson. The Bishop and the Faculty Board officers will decide whether or not to reinstate the student at the point where he stopped in the program, or if he is to be reinstated at all. The Bishop and the Board officers will determine the conditions of the reinstatement.

READMISSION PROCEDURE

If the student has been absent and/or inactive in the program for 12 consecutive months or longer, then he is no longer considered enrolled in the Diaconate Program. He must seek readmission to the program if he decides to return. He must submit a new *Application for Enrollment* in the Diaconate

Program and a written explanation for his absence and/or inactivity before he will be considered for readmission. In the personal interview the Admissions Board may include a review of his past work in the program before making its determination to readmit him.

STUDENT GRIEVANCE

Any student grievance regarding grades or course requirements must be addressed in writing to the Diocesan Bishop with a copy to the Faculty Board Chairperson. The Bishop and the Faculty Board officers will make a determination in regard to each grievance. Their decision will be final.

CURRICULUM OUTLINES

of the

DIACONATE PROGRAM

PROGRAM CURRICULA

There are specific courses and practica a candidate must successfully complete before becoming eligible for ordination to the Diaconate in the PNCC. Those courses are combined to form the following seven curricula:

- | | | | |
|------------------------|------------------|------------|----------------|
| I. | Biblical Studies | II. | Liturgy |
| III. | Theology | IV. | Ministry |
| V. | Spirituality | VI. | Church History |
| VII. Homiletics | | | |

Each curriculum includes courses that a candidate will take to gain the academic knowledge and the practical competency necessary for the Diaconate. The courses are developed to prepare the student for every function of the fivefold ministry of a deacon. The courses are outlined below.

COURSE OUTLINES

The following outlines serve to guide the Faculty Board in the development of courses for each curriculum and to guide instructors in the preparation of their classes, practica, seminars or workshops. The semester courses for each curriculum are designated by upper-case letters in the following outlines. Instructors must include lessons for each topic listed in the course outline, but teaching is not limited to just those topics. Additional topics must be submitted to the Faculty Board for approval. Instructors must be mindful that every candidate is a part-time student who is committed to at least four hours per week for instruction and study. Generally, 26 hours are planned for each semester course with some requiring more time, some less. Therefore, 104 hours are available for every six-month semester, which means the Faculty Board has 104 hours to divide among the courses offered for each semester.

I. Biblical Studies

- A. Introduction to Biblical Studies
 - 1. Origin and development of the Bible
 - 2. Authority and inspiration of God's Word
 - 3. Methods of interpretation
 - 4. Critical methods of study
 - 5. Apocryphal/Deuterocanonical books
 - 6. Development of Hebrew and Christian canons
- B. Old Testament History and Theology, Part 1
 - 1. Pentateuch
 - a. Creation narratives
 - b. Patriarchs
 - c. Israel's relationship with Yahweh
 - 2. Historical books
- C. Old Testament History and Theology, Part 2
 - 1. Prophetic books
 - a. Role of the prophet
 - b. Major prophets and their message
 - c. Minor prophets and their message
 - 2. Poetic literature
- D. New Testament, History and Theology Part 1
 - 1. Synoptic Gospels
 - a. Work and message of John the Baptist
 - b. Infancy narratives
 - c. Message of Jesus
 - d. Parables of Jesus
 - e. Miracles of Jesus
 - f. Passion and death of Christ
 - g. Resurrection of Christ
 - h. Fulfillment of Messianic prophecies
 - 2. John
 - a. Purpose of this Gospel
 - b. Community of the beloved disciple
 - c. Relationship to his letters
- E. New Testament, History and Theology Part 2
 - 1. Letters of Paul
 - a. His place in the Early Church
 - b. His theology
 - c. His missionary work
 - 2. Acts
 - a. History of the Early Church
 - b. Controversy over the Law
 - 3. Other letters
 - 4. Revelation

II. Liturgy

- A. History of liturgy
 - 1. Nature and meaning of liturgy
 - 2. Origin of Christian worship and ritual
 - 3. Development of Catholic worship
- B. Holy Mass
 - 1. Historical development
 - 2. Contemporary Eucharistic liturgy
 - 3. Central act of worship
 - 4. Structure and essential parts
 - 5. Functions of a deacon
 - a. Assisting at Holy Mass
 - b. Leading Sunday worship without Holy Mass
 - c. Distribution of communion outside of church
- C. Dimensions and elements of liturgy
 - 1. Liturgical year
 - 2. Rites and rituals
 - 3. Solemnities and Saints' days
 - 4. Church design and appointments
 - 5. Vestments
 - 6. Vessels and altar appointments
 - 7. Sacramentals
 - 8. Functions of ministers and altar servers
 - 9. Introduction to sacred music and chant
- D. Sacraments, History and Theology Part 1
 - 1. Nature and meaning of the Sacraments
 - a. Scriptural foundations for each Sacrament
 - b. Historical development in the Church
 - c. Contemporary understanding
 - 2. Baptism and Confirmation
 - a. Importance for salvation
 - b. PNCC teaching
- E. Sacraments, History and Theology Part 2
 - 1. Penance
 - 2. Holy Unction (Anointing)
 - 3. Matrimony
 - 4. Holy Orders
 - a. Minor Orders
 - b. Major Orders
 - 5. Word of God
 - a. The 1909 Synod
 - b. Encountering Jesus' presence in His Word

(Liturgy outline continued to the next page)

Liturgy, continued

F. Practica

1. *A Service of Worship and Holy Communion*
2. Litanies
3. Benediction of the Most Blessed Sacrament
4. Blessings
 - a. Easter Food
 - b. Medals and crosses
 - c. Epiphany blessing of homes
 - d. Other
5. Wake service
6. Vespers and Matins
7. Lenten Devotions
 - a. Bitter Lamentations
 - b. Stations of the Cross
 - c. Tenebrae
8. Holy Triduum Liturgy
9. Assisting at liturgical functions
 - a. Blessing of Oils
 - b. Clergy funeral
 - c. Solemn Masses
 - d. Pontifical Masses
10. Other paraliturgical services

III. Theology

A. The PNCC Catechism

B. Historical Catholic Theology

1. Trinity
2. Grace
3. Christology

C. PNCC Theology

1. Eleven Great Principles
2. Confession of Faith
3. Selected readings in PNCC literature
4. Old Catholic Theology
5. Ecumenical agreements

D. Moral Theology

1. Contemporary Issues
2. Ethics

IV. Ministry

A. Nature of ministry

1. Biblical meanings and models
2. Historical development in the church
3. Fivefold ministry of the Diaconate
4. Presenting Christ
 - a. As an individual
 - b. In unity with other church members

B. Ministering as care giver and counselor (and practicum)

1. Identifying and assessing needs
2. Addressing needs
 - a. Being a "wounded healer"
 - b. Recognizing personal limitations
 - c. For the disabled, the sick, the dying
 - d. For the grieving, the lonely, the depressed
 - e. For the aged, the homebound
 - f. For the youth, the family
 - g. For the married, the divorced, the single
 - h. For the homosexual
 - i. For the abused
 - j. For the alcoholic, the addict
 - k. For the poor, the homeless
3. Counseling
 - a. A relationship and a process
 - b. Methods of Counseling
 - c. Listening and Support
 - d. Confidentiality and Trust
 - e. Boundaries and Limits
 - f. Problem Solving and Referrals

C. Ministering as teacher (and practicum)

1. Methods of Teaching
 - a. Lesson Development
 - b. Lesson Presentation
2. Learning Styles
 - a. For youth
 - b. For adults
3. Teaching in the PNCC
 - a. School of Christian Living
 - b. Catechism classes
 - c. Bible Study
 - d. Church organizations
4. Recruiting and equipping teachers

(Ministry outline continued to the next page)

Ministry, continued

- D. Ministering as a leader (and practicum)
 - 1. Defining leadership and authority
 - a. In society
 - b. In the Church
 - 2. Styles of Leadership
 - 3. Elements of Management
 - a. Planning, decision making, evaluation
 - b. Conflict resolution
 - 4. PNCC Polity
 - a. PNCC Constitution
 - b. Administrative Structures
 - 1) Parish
 - 2) Diocesan
 - 3) National
 - c. Parish Administration
 - 1) Spiritual
 - 2) Material
 - d. Diaconal lines of accountability
 - e. Diocesan Canon Law

V. Spirituality

- A. Spiritual Formation (and practicum)
 - 1. Prayer and praying
 - a. Types of prayer
 - 1) Mental and Vocal
 - 2) Living
 - 3) Intercessory
 - 4) Liturgical
 - 5) Meditation
 - b. Qualifications for praying
 - 1) Sincerity and Faith
 - 2) Humility
 - 3) Perseverance
 - c. Object of prayer
 - 1) Trinitarian Formula
 - 2) Salvation and Sanctification
 - 3) Personal and Communal
 - d. Content of prayer
 - 1) Adoration
 - 2) Thanksgiving
 - 3) Petition

(Spirituality outline continued to the next page)

Spirituality, continued

- 2. Spiritual Rebirth
 - a. According to Jesus
 - b. Defined by Bishop Francis Hodur
 - c. Maintained by the work of the Holy Spirit
 - d. Evidenced by the sharing of spiritual gifts
- B. Developing a personal spirituality (and practicum)
 - 1. Spiritual Classics
 - a. Traditional
 - b. Contemporary
 - 2. Selected Readings from the Catholic Tradition
 - 3. Readings from other Christian Traditions
- C. Spiritual Life in the Catholic Apostolic Tradition (and practicum)
- D. Spiritual Life and the Word of God (and practicum)
- E. Spiritual Life and Eucharistic Piety (and practicum)
- F. Christian Asceticism (and practicum)

VI. Church History

- A. After the Apostles to the Reformation
 - 1. The Early Church Fathers
 - 2. The Seven Ecumenical Councils
 - 3. The Great Schism
 - 4. The Medieval Church and the Scholastics
 - 5. The Reformation and Trent
 - a. The Reformers
 - b. The Catholic Response
- B. After the Reformation to the PNCC today
 - 1. The Enlightenment
 - 2. Global Expansion of Christianity
 - 3. The Church in the Modern World
 - a. Vatican II and its effects
 - b. The Ecumenical Movement
 - c. PNCC Confession of Faith (Article 6)
 - 4. Ecclesiology
 - a. The study of what the Church is
 - b. Its world role from Apostolic days to today

(Church History outline continued to the next page)

Church History, continued

5. PNCC History
 - a. Development of Independentism
 - 1) A Polish-American movement
 - 2) Factors leading to independent parishes
 - b. The PNCC from 1896-1907
 - 1) The 1896 dispute at Sacred Hearts RCC
 - 2) Father Francis Hodur
 - 3) March 1897
 - 4) I General Synod 1904
 - c. The Old Catholic Connection
 - 1) Consecration of Bishop Hodur
 - 2) Declaration of the Union of Utrecht
 - d. The PNCC from 1900 to 1920
 - 1) Decisions and ramifications of the synods
 - 2) The peaking of a movement
 - e. The PNCC from 1920 to Bishop Hodur's death
 - 1) The synods and their decisions
 - 2) The Church in Poland
 - 3) Bishop Hodur's Apocalypse
 - 4) Passing on to a new generation
 - f. The General Synods from 1968 to the present
 - 1) Intercommunion with the Episcopal Church
 - 2) Dialogue with Rome
 - 3) The makings of an identity crisis
 - g. The PNCC after its centennial
 - 1) Where we are today?
 - 2) Developing a vision for the future
 - 3) The Polish Catholic Church (in Poland)
 - 4) The State of the Union of Utrecht

VII. Homiletics

- A. The Deacon as Reader (and practicum)
 1. Principles of oral communication
 - a. Nature of communication
 - b. Communication arenas
 - c. Exchange of ideas through oral communication
 2. Techniques of Impression
 - a. Patterns of literary form
 - b. Writer's point of view
 - c. Patterns of meaning

(Homiletics outline continued to the next page)

Homiletics, continued

3. Technique of Expression
 - a. Meaning through bodily movement
 - b. Speech patterns
 - c. Vocal quality
 - d. Vocal intensity
 - e. Vocal tempo
 - f. Vocal pitch
- B. The Deacon as Preacher (and practicum)
 1. Public speaking
 - a. Preparation
 - 1) Kinds of speeches
 - 2) Topic selection
 - 3) Constructing the speech
 - 4) Engaging the listener
 - b. Delivery
 - 1) Use of a script
 - 2) Visual aids and handouts
 - 3) Stage fright
 2. Preaching
 - a. Foundations of a sermon
 - 1) Prayer
 - 2) Scriptural text selection
 - 3) Interpretation of text
 - 4) Classification of subject
 - 5) Sacramental efficacy
 - b. Dimensions of a sermon
 - 1) Expresses personal belief
 - 2) Clarity yields comprehension
 - 3) Is practical for the listeners
 - 4) Communicates divine truth
 - c. Types of sermons
- C. Link to other course(s)
 1. Use course lessons to prepare a sermon and a speech
 2. Delivery of a sermon and a speech
- D. Link to other course(s)
 1. Use course lessons to prepare sermons
 2. Delivery of sermons

REGULATIONS FOR DEACONS

in the DIACONATE PROGRAM

SUPERVISION

Once a candidate is ordained a deacon, he will receive his assignments from the Diocesan Bishop. He may then begin to exercise the faculties of his sacred office. All deacons will remain under the authority and general supervision of the Diocesan Bishop. Deacons will be directly supervised by the Pastor or Parish Administrator of the parish they serve. Under those levels of supervision, deacons may administer the Sacraments of Baptism and the Word of God, distribute Holy Communion and perform all the other functions of the diaconal office.

PROTOCOL

The Diocesan Bishop and clergy of the diocese will need to establish guidelines and procedures that will form a protocol regarding the working relationship between deacons and all other clergy. The protocol should delineate the lines of authority and responsibility. It should also address areas of prevention regarding the potential for conflict between a parish priest or administrator and the deacon or deacons at the same parish.

Throughout history authority has been usurped from higher offices by lesser offices in the church. There is no reason to believe that it cannot also happen at a parish between a priest and a deacon. Such conflicts may be avoided by the proper use of an established protocol. Discerning and competent leadership will also go a long way toward preventing such a problem.

TRADITIONAL RESTRICTIONS

According to the historical tradition of the Church, certain functions cannot be performed by a deacon. A deacon:

- 1--Cannot offer Holy Mass
- 2--Cannot impart absolution
- 3--Cannot hear confession
- 4--Cannot anoint the sick
- 5--Cannot perform matrimony
- 6--Cannot do any functions a priest cannot do
 - a--Cannot consecrate things with Holy Oil
 - b--Cannot confirm anyone
 - c--Cannot ordain anyone

REMUNERATION

The deacon will not be paid a salary or benefits from the parish, diocese or General Church. However, if he is ever employed full time in the ministry as a deacon, or if the Church decides in the future to name deacons as parish administrators, the question of salary and benefits will need to be reconsidered by the Diocesan Bishop and the diocese.

The availability of a deacon or deacons in a parish will not be permitted as leverage to force the removal or early retirement and the subsequent replacement of a parish priest. For example, a deacon may not be used to save a parish from paying salary and benefits to a parish priest by replacing the priest with a deacon.

All deacons are to receive remuneration for all extraordinary expenses related to their functions, service and ministry. Remuneration is to be paid through the arrangements made by the Diocesan Bishop, the diocese and/or the parishes being served. This includes reimbursement for traveling costs at the mileage rate established by the diocese. Remuneration does not include the cost of purchasing clerical garb, nor does it include reimbursement for the purchase of items for personal enrichment or private use.

The parish and individuals being served or ministered to by a deacon are not prohibited from offering a stipend or gifts to that deacon out of free will. However, no deacon may on his own charge a fee for any function, service or ministry he performs.

CLERICAL COLLAR AND GARB

Deacons are permitted to wear their clerical collar and garb only while actually performing the functions of their fivefold ministry. A deacon's garb includes his clergy shirt with collar as well as liturgical apparel, such as a Deacon's stole, cassock, surplice, alb, cope and dalmatic or tunic. Liturgical apparel or vestments must be worn according to the prescribed rubrics of the Church and the requirements of the Diocesan Bishop. A clergy shirt and collar may be worn in public (outside of the church) only in the course of carrying out a diaconal function or responsibility. For example, a deacon may wear his collar on the way to, during and on his return from a hospital call, home blessing or an event at which he is representing the parish.

SERVICES CONDUCTED BY A DEACON

A deacon in the Polish National Catholic Church is able to conduct the following services, devotions or other activities:

A Service of Worship and Holy Communion

Litanies

Matins or Vespers

Benediction of the Most Blessed Sacrament

Blessings

i.e., Food, Medals, Crosses, etc.

Wake Services

Catechism Instruction for First Holy Communion
and Confirmation

Instruction for the various Sacraments

i.e., Matrimony, Holy Orders

Assist at various Liturgical Functions within the Diocese

i.e., Blessing of Oils, Diocesan Anniversaries,
Adoration Societies' Conventions, etc.

Lead various Retreats and Convocation Sessions

Lenten Devotions

i.e., Bitter Lamentations, Stations of the Cross,
Tenebrae, etc.

Proclaiming the Word of God – Scripture and Homily

Various Para-Liturgical Services

i.e., Forty Hours, Ecumenical Services

N.B. Please note that this listing is not exhaustive to all of the services, devotions, or other activities that a deacon may perform within the Polish National Catholic Church.

However, a deacon must have the permission of his Diocesan Bishop to celebrate any service, devotion, or activity.