



**CODE OF ETHICS  
AND  
STANDARDS  
FOR  
PASTORAL MINISTRY**

Archdiocese of St. Paul and Minneapolis

History of Code of Ethics and Standards  
for Pastoral Ministers  
ASSOCIATION OF PASTORAL MINISTERS  
Archdiocese of Saint Paul and Minneapolis  
June 2003

In the spring of 1983 the Association of Pastoral Ministers designated ten people to form a task force to write the Standards for Pastoral Ministers in the Archdiocese of St. Paul and Minneapolis. The task force met for the first time in April, 1983. Their purpose was “To develop a general understanding of pastoral ministry and articulate competency guidelines for those already in the field of pastoral ministry or about to enter it”. They hoped such guidelines would develop a greater sense of professionalism and credibility among pastoral ministers themselves and those they served.

Through a survey, this task force sought input from those who were presently employed as pastoral ministers and from persons in preparation for the ministry. For an even broader scope they interviewed ten church leaders in related fields. The input was studied and used to develop the guidelines. They completed the draft in the spring of 1984. The provisional document was used for one year while APM members and consultants reviewed the document and made recommendations. The task force incorporated these changes in the final edition of the document called *Standards for Pastoral Ministers*. In the spring of 1985 the document was voted on and accepted by the membership.

The names of the ten people on this original task force were never mentioned in the finalized document. Of the ten, only five are able to be identified now, twenty years later: Lalande Hennen, SSND; Mary Zirbes, OSF; Pat Durkin; Katherine Klein; and Liam Pettit.

In October of 1990 the APM Board members were asked to review the 1985 document. A task force was formed which surfaced four points needing to be addressed; requirements for pastoral ministers, continuing education needs, supervision, and licensure. This task force held optional focus groups for the APM membership in the fall of 1991. By 1992 the Board decided to focus on a code of ethics and competency standards and formed two task forces to write the documents.

The Ethics Task Force consisted of six people: Avis Allmaras, CSJ; Paula Foster; Ruth Ische; Paulissa Jirik SSND; Maggie Rein; and Patricia Stein.

The purpose of the Ethics Task Force was to write Ethical Standards for Pastoral Ministers and to promote the understanding of ethics for all ministers who are called to witness the Gospel. The Ethics Task Force formed a small sub-committee to write grant proposals in order to pay for consultants to help write the ethical standards. These consultants included experts in the field of ethics, psychology, theology, scripture and law. Once the consultation was underway they were able to clarify that questions regarding legal and moral issues would not be covered, but rather the behavior of the Association's members regarding areas such as boundaries, sexual misconduct, fiscal responsibility, confidentiality, competency and integrity, responsibilities to ministry supervisees and others.

During 1992-93 the Ethics Task Force sponsored three workshop sessions with the APM membership to reflect on issues related to ethics in ministry. These sessions involved a presenter who had expertise related to the question of ethics in ministry and the topic presented. The workshops provided the background information and principles on which to draft the statement of ethics.

The first draft of the Code of Ethics was distributed to the APM membership at the Fall Gathering of 1994. After carefully taking into account the input of the day, they proceeded to write the next draft of the code. There were still questions regarding the language used in the document, so Joan Mitchell, CSJ was asked to be the final editor. At the APM general meeting on November 10, 1995, the membership voted to adopt the new code which overwhelmingly passed.

The Standards Task Force consisted of six people: Lynette Friesen, SSND; Adaire Lassonde, SSND; Joan Purdie; Mary Robinson; Patricia Stein; Jean Morris Trumbauer.

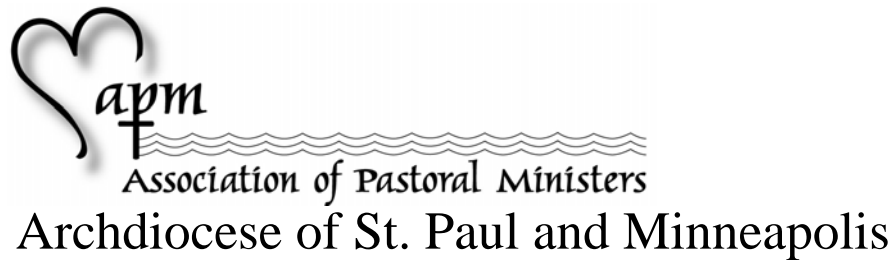
The purpose of the Standards Task Force was to revise and rewrite, in dialogue with the membership, the Professional Standards for Pastoral Ministers and to present a final draft of the revisions to the APM Board for publication and dissemination. These Professional Standards were being written as a guide to determine the needs for ongoing personal and professional development and education. The task force chose to compare APM Standards to those of NALM (National Association of Lay Ministry). They also decided to change the format to make the Standards more helpful to pastoral ministers.

As the Task Force neared the end of their work on the actual Standards, they sought and gained the approval of the Board to proceed with a workbook that could make the Standards more accessible to the membership.

A first draft of the Standards Document was presented to the APM membership in February of 1995. An entire program was devoted to Standards. After presenting a docu-drama to help the membership understand the work of the task force, the membership broke into small groups to hear the task force members share their reflections on the purpose, process, and possibilities of the document. Then all were asked to surface questions concerning the document. After these were summarized and reported in large group, the small groups were again convened to record strengths, concerns and recommendations for the document. Carefully taking into account the critique, a draft of the Standards document was completed in the fall of 1995. The document was presented to the Board in January 1996, and several readers were given a copy and asked for their critique. As a result, several minor changes were made. A glossary of terms was added. After going through several revisions, a final draft was sent to all the membership in March, 1996. It was voted on and passed unanimously in April 1996.

Both the Ethics Task Force and the Standards Task Force agreed that competency is part of ethics and ethics is foundational to and an essential part of standards for ministry. They, along with the Board, came to consensus that both documents be published together in the same booklet entitled Code of Ethics and Standards for Pastoral Ministers. The document was printed and collated during the summer of 1996 and distributed to the membership at the November 1996 meeting.

# CODE OF ETHICS



*This is what God asks of you:  
only this, to act justly,  
to love tenderly,  
and walk humbly with God.*

Micah 6:8

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# **I**

## **Introduction**

For our purposes we define "pastoral minister" as anyone who, in the rich tradition of pastoral ministry in the Church is committed to the care of the intellectual, spiritual, physical, psychological, and social dimensions of the human person. As members of APM, we are employed in a variety of ministry settings including parishes, hospitals, educational and other institutions.

Such ministers need a variety of competencies and qualities that contribute to effective, professional, and credible service.

# **II**

## **Statement of Purpose**

To identify areas of ethical concern in the ministry of pastoral care.

To provide guidelines so that those engaged in ministry may prayerfully reflect on their fidelity to justice and charity.

To set forth the ethical behavior expected of pastoral ministers toward employers, colleagues and coworkers, and the people they serve.

**III**  
**Personal Development**  
**and**  
**Integrity of the Pastoral Minister**

As members of APM, we are committed to live in fidelity to the Gospel of Jesus Christ. We seek to become more just, reconciling, and compassionate.

The pastoral minister brings a variety of qualities to ministry: prayerfulness, willingness to share faith openly, compassion, patience, flexibility, a sense of humor. The pastoral minister is an emotionally stable person and a nonjudgmental, empathic listener.

The pastoral minister exercises responsible self-care; takes sufficient recreation, pursues continuing education, uses a support system, sets boundaries, and reflects on and critiques her or his own personal experience. The pastoral minister gives due attention to proper nourishment and the maintenance of physical, mental, and spiritual health; wisely balancing time for worship, work and leisure, family and personal relationships.

The pastoral minister is aware of how attitudes, values, and assumptions affect ministry. The pastoral minister recognizes and attempts to acknowledge one's feelings in constructive ways.

The pastoral minister's integrity is essential. This requires honesty, accountability, and the courage to admit one's faults and weaknesses, and to seek consultation as needed.

The pastoral minister continues to read and study in personal, spiritual, theological, and professional areas, keeps current with and critiques contemporary thought in the Church. When seeking employment, the pastoral minister negotiates for a just salary, time and financial support to pursue continuing education.

## IV

### The Pastoral Minister's

#### Professional Relationships with Care Receivers

The pastoral minister defines the parameters of the ministry relationship by clearly indicating to the care receiver the kind of competency and time the minister is able to give.

Pastoral ministry relationships are continued only as long as it is reasonably clear that care receivers benefit from them.

The pastoral minister takes care not to abandon or neglect people in need. If the minister is unable to provide professional help, appropriate referrals should be made.

The pastoral minister shows sensitive regard for the moral, social, and religious standards of others. When requested, the minister offers information on any official Church position but takes care not to impose beliefs.

As pastoral ministers, we recognize the trust placed in us and the unique power of ministry relationships, which are sometimes complex. We avoid exploiting the trust and the dependency of those we serve. We also avoid those dual relationships with care receivers (such as business or kinship bonds) that could impair professional judgment and/or compromise our ministerial integrity. Because ministry involves power imbalance, we are aware that residual effects of this operate even after the closure of a ministry relationship.

We do not engage in harassment, abusive words, actions, humor or exploitative pressure on others, particularly on anyone we serve or have served in the course of our ministry.

Inappropriate sexual conduct with care receivers is defined as, but not limited to, all forms of overt or covert seductive speech, gestures, as well as unwanted physical contact of a sexual nature. Sexual harassment is defined as, but not limited to, repeated comments, gestures, or physical contact of a sexual nature.

All forms of inappropriate sexual conduct or sexual harassment are unethical, even if another invites or consents to such conduct.

When dealing with care receivers, the pastoral minister is aware of the various personal, cultural, and ethnic attitudes towards any nonsexual touch and the potential for misinterpreting caring touch. Holding hands to pray, healing touches, and friendly hugs may be acceptable and natural and can be of positive value in ministry. Ministers consciously -- not accidentally or automatically -- participate in such actions, but only after determining that they promote rather than disserve the overall purpose of the relationship.

Pastoral professionals do not practice, condone, facilitate, or collaborate in any form of discrimination based on gender, race, sexual orientation, age, religion, ethnic origin, marital status, political belief, or mental or physical capabilities.

Pastoral ministers avoid relationships or commitments that conflict with the interest of the persons they serve.

Whenever consultation would be in the best interest of the care receiver, pastoral ministers seek the advice and counsel of their colleagues and/or supervisors.

### ***Confidentiality***

As pastoral ministers, we respect the integrity and protect the welfare of all persons with whom we are ministering. Any information obtained in the pastoral relationship, all observations and impressions made by the pastoral minister must remain confidential. While these may be confidential, they are not privileged under Minnesota Law.

All records concerning the care receiver must be stored and/or destroyed in a way that assures security and confidentiality.

It is the responsibility of the pastoral minister to obtain permission of the care receiver if information about him or her will be shared in supervision or consultation. In such situations names will not be used unless it is necessary to the understanding of the case and only with the permission of the care receiver. It is the responsibility of the pastoral minister to convey the importance of confidentiality to the supervisor, consultant, and ministry team.

When faced with casual encounters for inquiries about the care receiver, the pastoral minister must carefully distinguish between what is private or public information. Discussion or revelation of the care receiver's situation -- even if it may seem beneficial -- is a breach of confidentiality.

The use of case studies, verbatim quotes, etc., for public teaching purposes, research, or other public uses requires prior written permission of the care receiver. In such situations, identity must be thoroughly disguised.

Pastoral ministers must obtain informed written consent of care receivers before audio and/or videotape recording or permitting third party observations of their visits.

Pastoral ministers do not disclose confidences to anyone except:

- as mandated by law
- to prevent a clear and immediate danger (e.g., suicidal or homicidal behavior)
- by previously obtained written permission
- in the course of civil, criminal, or disciplinary action taken against the pastoral minister, which has arisen from the pastoral relationship.

### *Acceptance of Gifts*

It is not appropriate to accept gifts that would compromise the objectivity of the minister or the freedom of the care receiver. Very expensive gifts or items that have high emotional value to the care receiver or the care receiver's family may imply a lingering obligation. The pastoral minister may direct the individual who insists on gifting to donate such to the parish or institution where the ministry takes place.

Small gifts of appreciation or remembrance are permissible for the pastoral minister to give or receive if they relate to the work being done or assist in closure of the pastoral relationship.

## V

### **The Pastoral Minister's Relationships with Colleagues**

Relationships with colleagues and coworkers is different in character from relationships with persons we serve in ministry. Relationships between colleagues and coworkers demand honesty and mutual respect that values the integrity and uniqueness of each person.

Keeping in mind the welfare of the person being served, as well as the fact that appropriate collegial relationships enhance ministry performance, the pastoral minister fosters an environment that encourages collegial participation and prohibits exploitation and/or abuse of power.

Pastoral ministers encourage and challenge coworkers to accountable ministry. It is the responsibility of the pastoral minister to keep informed about and to act in accordance with state and federal laws prohibiting exploitation, harassment, and abuse. When there is reasonable evidence of such misconduct it is to be reported to the appropriate authorities (i.e., pastor, bishop, civil authority).

An effective pastoral minister readily consults and makes appropriate referrals.

Pastoral ministers hold each other accountable to maintain professional excellence by participation in supervision, continuing education, and spiritual direction.

Pastoral ministers value processes that support reconciliation. When differences in the ministry setting appear to be irreconcilable, they are willing to engage in Due Process as set forth in institutional policies.

## VI

### **The Pastoral Minister's Relationship with the Church**

The pastoral minister lives a life faithful to the Church local and universal.

The pastoral minister understands and shows respect for the historical development of the Catholic Church in its traditions, structures, and rituals and acknowledges the Church as a human institution with its limitations and need for ongoing transformation.

The pastoral minister attempts to change structures in the Church that hinder the human growth and ministry of all God's people.

The pastoral minister understands the meaning of a shared call to ministry through Baptism and an appreciation for the empowerment of others in response to their call.

The pastoral minister is aware of diverse ecclesiologies and Christologies and how these affect ministry.

The pastoral minister shows an awareness of theological issues arising from people's experiences and has the ability to reflect in an interdisciplinary way on those issues.

The pastoral minister values ecumenism and is able to work cooperatively in ecumenical endeavors.

The pastoral minister displays an understanding of the relationship between worship and lived experience.

The pastoral minister maintains responsible membership in an ecclesial body, shunning complacency and desiring to grow in wisdom and grace.

## VII

### **The Pastoral Minister's Relationship with the World**

The Gospel is political. The Christian life demands political action. The pastoral minister participates and enables others to participate in the struggles for justice and care outside the doors of the church. The pastoral minister calls persons toward this level of participation.

The pastoral minister attempts to change structures in society that unjustly hinder the human growth and ministry of all God's people.

The pastoral minister is fiscally responsible, is a faithful steward of time, talents, and the goods of the earth.

The pastoral minister demonstrates knowledge of the gospel call to justice and works toward a more just society personally and through empowerment of others.

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I, \_\_\_\_\_, as a member of the Association of Pastoral Ministers in the Archdiocese of St. Paul and Minneapolis, will strive to uphold this Code of Ethics.

**COMPETENCY-BASED  
STANDARDS  
FOR  
PASTORAL MINISTRY**



Archdiocese of St. Paul and Minneapolis

## **PREFACE**

Defining the role of pastoral ministers in the Archdiocese of St. Paul and Minneapolis is an enormously complex task. Roles seem to be evolving almost daily and differ from parish to parish and ministry setting to ministry setting.

These standards will be a useful tool as people develop and strengthen competencies in pastoral care. Though the standards are meant especially for APM members, they are a valuable resource for all who have a pastoral component to their ministry. Effective pastoral care is currently being provided by unpaid, trained, and supervised pastoral caregivers such as BeFriends and Stephen Ministers as well as by paid staff.

This document aims to promote a more collaborative and interdisciplinary approach to ministry on the parish and Archdiocesan levels.

No one pastoral minister has or needs all of the competencies named. They are meant as a guide for self-evaluation and continued growth, based on the particular position description of the pastoral minister using the tool. These standards can be used for the development of appropriate position descriptions for pastoral ministers, based on their individual competencies.

Those who use these standards are to be commended for their investment in continuing to develop and enrich their ministry of care.

## ACKNOWLEDGMENTS

The development of these standards has been an experience of shared gifts and real partnership.

We are enormously indebted to each of the previous APM Standards Task Forces and to the National Association for Lay Ministry (NALM) for providing us with working documents which were foundational for our own work.

Special thanks to Pat Lassonde from Wordwright Editorial Services who ably and graciously edited these standards and to Ed Sellner, Ph.D., Director of the Masters in Theology Program, College of St. Catherine, who reviewed the document for theological content and assisted us with the glossary. The Archdiocesan Office for Social Justice provided us with helpful input which assisted us in integrating principles of Catholic social teaching into these standards.

We are grateful to the many APM members who shared their feedback on the draft document with us in February, 1995. Their input has strengthened the final document.

Avis Allmaras, CSJ, Sue Eschenbacher, Marcia Pletcher, Joesetta Marie Spencer, SSND, helped us select terms included in the glossary.

Finally, we thank the APM Board for their support and for entrusting us with the development of these important standards.

APM Standards Task Force, March, 1996

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# COMPETENCY-BASED STANDARDS FOR PASTORAL MINISTRY

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# COMPETENCY-BASED STANDARDS FOR PASTORAL MINISTRY

## I. PERSONAL COMPETENCE

### WHOLISTIC PERSONAL QUALITIES

<i>Knowledge</i>	<i>Demonstrated Skills</i>
1. Understands that the ability to minister flows from a grateful appreciation of one's personal gifts and a healthy awareness of one's limitations	a. Ability to do self-reflection and to discern one's personality, gifts, talents, strengths, and weaknesses
2. Understands that one's attitudes, values and assumptions affect one's ministry	a. Commitment to explore one's underlying attitudes, values, and assumptions
3. Understands one's own emotional and physical limitations	a. Ability to set healthy and responsible boundaries b. Ability to maintain a healthy self-esteem
4. Understands the importance of balanced self-care	a. Ability to maintain balance in personal life: relationships, work, recreation, physical fitness, and spiritual care
5. Understands the essential value of personal integrity	a. Ability to view one's life as a whole b. Ability to be authentic and congruent
6. Understands the ambiguities of daily life	a. Ability to be appropriately flexible in various circumstances

<b><i>Knowledge</i></b>	<b><i>Demonstrated Skills</i></b>
7. Recognizes and acknowledges one's own feelings and emotions	a. Ability to develop positive support systems, i.e., family, friends, colleagues and peer groups, in which feelings are shared appropriately and both challenge and affirmation are respectfully given and received
8. Understands the need for reliability	a. Ability to be depended upon as a person worthy of trust
9. Understands the meaning of freedom and personal choice	a. Ability to claim responsibility for personal choices and behaviors in life and ministry
10. Recognizes the importance of taking the initiative and being organized	a. Ability to see needs and develop plans to meet them
11. Understands the importance of a personal prayer life	a. Ability to fulfill an on-going commitment to personal prayer
12. Understands the necessity for openness and ongoing conversion	a. Integrates a prayer-based spirituality into one's life b. Seeks out competent spiritual guidance
13. Recognizes how God is active in one's life	a. Ability and willingness to articulate and share one's faith journey appropriately with others
14. Develops a sense of Church based on the ecclesiology of Vatican II and emerging understandings of Church	a. Appreciation for the need of regularly engaging in theological reflection that integrates tradition, experience, and culture
15. Recognizes the essential gospel values of justice and compassion	a. Ability to witness to gospel values through lifestyle and vocation
16. Acknowledges God's ongoing creativity in the world	a. A demonstrated sense of Christian hope and openness to the spirit in one's life

## II. THEOLOGICAL COMPETENCE

### A. CATHOLIC THEOLOGY

#### 1. Scripture

<i>Knowledge</i>	<i>Demonstrated Skills</i>
17. Appreciates revelation, inspiration, historical development, and literary criticism	a. Ability to use basic tools for interpretation of Scripture
18. Acquaints oneself with primary themes and basic concepts in Scripture (e.g., covenant, creation, salvation, conversion, etc.)	a. Ability to provide environments and resources that enable the parish community to grow in biblical knowledge and faith
19. Understands the power of Scripture to transform lives	a. Ability to allow Scripture, in light of tradition and culture, to illuminate one's own experience and that of others
20. Understands the use of Scripture in theological reflection	a. Ability to provide Scripture-based faith sharing opportunities for others

## 2. Systematics

<i><b>Knowledge</b></i>	<i><b>Demonstrated Skills</b></i>
21. Recognizes God's self-revelation in creation, Scripture, the person of Jesus, and lived experience	a. Ability to relate to creation, Scripture, the person of Jesus, and lived experience as signs of revelation
22. Recognizes different understandings of Jesus' life, mission, death, and resurrection	a. Ability to articulate an understanding of the person of Jesus in both his divine and human nature
23. Understands theological reflection on the life of Jesus Christ and its application in one's life	a. Ability to provide effective programs, learning experiences, and faith-sharing opportunities to help people incorporate the message of Jesus in their lives
24. Understands basic principles of creation, nature, grace, sin, and redemption	a. Ability to apply these principles to contemporary human issues
25. Understands the development of Catholic doctrine and belief	<p>a. Ability to communicate the historical development of Catholic faith and ecclesial teachings of the church</p> <p>b. Ability to lead persons in reflection on major issues regarding Catholic identity and doctrine</p> <p>c. Ability to support people as they seek to discern and apply teachings of the Church to their lives</p>

### 3. Liturgy and Sacraments

<i>Knowledge</i>	<i>Demonstrated Skills</i>
26. Familiarizes oneself with the theological and historical development of eucharistic, sacramental, liturgical, and devotional life of the Church	a. Ability to preside effectively at liturgical gatherings and ritual celebrations
27. Familiarizes oneself with Church as sacrament and the importance of its sacramental life	a. Ability to respect the theological and historical development of sacramental life of the Church
28. Understands the centrality of eucharistic liturgies to the life of the parish community	a. Ability to proclaim the Word and encourage people to gather with an awareness of their being the Body of Christ
29. Understands the role and importance of liturgical and sacramental preparation	<p>a. Ability to provide formational experiences that call both the sacramental candidates and the parish community to grow in their lives of prayer, worship, and deeper appreciation of faith</p> <p>b. Ability to integrate sacramental preparation and liturgical worship into family and parish life</p>
30. Understands the ever-changing roles and responsibilities of the laity and ordained as they relate to and serve the liturgical and sacramental life of the parish community	a. Ability to work effectively with parishioners in understanding and accepting the diversity of roles and responsibilities emerging in the liturgical and sacramental life of the Church

## 4. Ecclesiology

<i><b>Knowledge</b></i>	<i><b>Demonstrated Skills</b></i>
31. Understands the action of the Holy Spirit in the call, formation, empowerment, and sending forth of the People of God	a. Ability to reflect critically upon theology and models of Church expressed in all aspects of ministry
32. Understands the nature and mission of the Church and its development within cultural contexts throughout history	a. Ability to recognize and respect diverse ecclesiologies within faith communities
33. Understands the significant ecclesiological renewal confirmed by Vatican II and the ongoing development of the post-Vatican II Church	a. Ability to facilitate and promote the living out of Christian community among its diverse members
34. Understands the various ecclesial teachings of the Catholic tradition	a. Ability to discern and pastorally communicate the intent and distinctions in the teachings of the tradition
35. Understands ongoing ecclesial developments prompted by the creative and redemptive power of the Spirit	a. Ability to keep current with ongoing ecclesial developments in the Church universal
36. Understands church structures (parish, diocesan, regional, national, global), their interrelationships, and impact on ministry	a. Ability to effectively access, utilize, and minister within parish systems and the larger church community

## 5. Catholic Social Teachings

<i>Knowledge</i>	<i>Demonstrated Skills</i>
37. Understands that all people are sacred, made in the image and likeness of God	a. Ability to respect the equal dignity of all people regardless of disability, poverty, age, sex, creed, race or other differences
38. Understands and respects the interdependence of all creation	<p>a. Ability to be good stewards of the earth and people's gifts</p> <p>b. Ability to realize people's rights and responsibilities in relationship with others in community</p>
39. Understands that people have a fundamental right to life, food, shelter, health care, education and employment	<p>a. Ability to help people understand their right to participate in decisions that affect their lives</p> <p>b. Ability to encourage others to exercise their responsibility to respect the rights of people in the wider society and to work for the common good</p>
40. Understands that the poor have the most urgent moral claim on the conscience of society	<p>a. Ability to identify and examine the relevant public policy issues</p> <p>b. Ability to create awareness of and influence public policy decisions in terms of how they affect the poor</p>
41. Understands the dignity of work	a. Ability to be an advocate for the opportunity for productive work, decent working conditions, fair wages, private property, and economic initiative
42. Understands that all are called to work globally for justice	a. Ability to challenge oneself and others to mutual responsibility for all people regardless of national, racial, economic and ideological differences

## 6. Moral Theology and Ethical Decision Making

<i>Knowledge</i>	<i>Demonstrated Skills</i>
43. Familiarizes oneself with scriptural, theological, and philosophical foundations and principles for conscience formation, ethical decision making, and Catholic moral teaching	a. Ability to refer individuals to the appropriate pastoral consultation needed for making moral decisions as Catholic Christians
44. Understands models of moral development	a. Ability to identify normal growth and development and distinguish that process from pathologies
45. Understands the complex nature of moral, ethical, and social issues	a. Ability to provide a safe environment in which to explore moral and ethical decision making, e.g., medical ethics, sexuality, ecology, and social justice
46. Familiarizes oneself with the major themes of justice and peace in Scripture and in Catholic social teachings	a. Ability to move toward a more just society personally and through empowerment of others
47. Familiarizes oneself with a variety of pastoral resources to address diverse moral and ethical situations faced by the parish community, collectively and individually	a. Ability to seek out and suggest appropriate resources and processes for individuals and communities to address contemporary social and ethical issues

## 7. Pastoral Theology

<i>Knowledge</i>	<i>Demonstrated Skills</i>
48. Understands the individual's call to ministry and commitment to the good news in all aspects of life	a. Ability to live out a commitment to empowerment of self and others
49. Understands the theological sources used to ground, interpret, and guide the pastoral care of the Church	a. Ability to assist people to interpret and integrate the meaning of their life experiences in light of theology  b. Ability to critically reflect upon the theology and practice of pastoral care in the Church as it continues to develop and evolve
50. Understands the evolution of post-Vatican II pastoral theology, including a shift of focus from the clergy to the Church as a whole and emphasizes an attitude of respect and reciprocity rather than suspicion and hostility toward the world	a. Ability to interpret and articulate the impact of post-Vatican II ecclesiology on developments in pastoral theology and evangelization
51. Understands the complexity of current theological issues arising from life experiences	a. Ability to reflect in an interdisciplinary way (i.e., psychological, sociological, cultural) on theological issues
52. Understands the basic principles of pastoral counseling, spirituality, theory and practice of pastoral care, and canon law related to pastoral practice	a. Ability to provide resources for self and others in a variety of areas related to practical needs of the parish community
53. Understands models of faith development	a. Ability to identify and acknowledge faith development and to facilitate further growth

**B. ECUMENICAL AND INTERFAITH RELATIONS**

<i>Knowledge</i>	<i>Demonstrated Skills</i>
54. Understands the unique elements of Catholic beliefs, values, and tradition, including the different styles and forms of Catholic life and worship	a. Ability to articulate one's own Catholic identity while honoring the religious identity of those of other traditions
55. Is familiar with the richness and diversity of the history of Christian spirituality and the common roots of all Christians	a. Ability to foster an appreciation for the richness and diversity of our shared Christian spiritual roots
56. Understands the similarities and differences of religious beliefs, practices, and values of diverse religious traditions	a. Ability to create an environment that would foster openness among members of the parish community as they relate with persons of other traditions
57. Understands that all people have spiritual values	a. Ability to access appropriate resources for greater understanding of other Christian traditions and other world religions  b. Ability to foster an appreciation for the spiritual values of others

### III. PROFESSIONAL COMPETENCE

#### A. GENERAL MINISTRY SKILLS

##### 1. Ministry Context

<i>Knowledge</i>	<i>Demonstrated Skills</i>
58. Understanding the roles of the pastoral minister	<ul style="list-style-type: none"><li>a. Ability to articulate one's own call and commitment to ministry as vocation</li><li>b. Ability to identify, call forth, affirm, and support the gifts of others</li><li>c. Ability to articulate and live gospel values</li><li>d. Ability to be identified, recognized, and accepted as a leader by the faith community</li><li>e. Ability to guide the faith community in its discernment of the Spirit and to articulate its shared vision</li><li>f. Ability to minister effectively based on professional competency and personal credibility</li><li>g. Ability to creatively participate in the process of a changing ecclesiology</li><li>h. Ability to minister to others in ways that are life giving and empowering</li><li>i. Ability to coordinate and support the ministry of others in a collegial and collaborative manner</li><li>j. Ability to invite, empower, and coordinate volunteer ministries</li></ul>

<b><i>Knowledge</i></b>	<b><i>Demonstrated Skills</i></b>
58. (cont.)	<ul style="list-style-type: none"> <li>k. Ability to responsibly delegate in order to foster and affirm the ministry of others</li> <li>l. Ability to identify personal gifts and limitations of self and others</li> <li>m. Ability to seek and use personal and professional support for networking and resourcing</li> </ul>
59. Familiarizes oneself with community-building activities and techniques	<ul style="list-style-type: none"> <li>a. Ability to create a welcoming environment that fosters a feeling of personal value</li> <li>b. Ability to apply relational skills and techniques that support community building</li> </ul>
60. Understands the components of a parish system	<ul style="list-style-type: none"> <li>a. Ability to identify and use parish organizational structures</li> <li>b. Ability to identify demographics and diversities within the parish: culture, gender, ethnic groups, spiritualities, generations, and ecclesiologies, etc.</li> </ul>
61. Understands Archdiocesan, regional, national and global church structure	<ul style="list-style-type: none"> <li>a. Ability to minister effectively within parish systems and the larger church community</li> <li>b. Ability to identify and connect parish systems and ministries with needs and resources of larger church community, such as archdiocese</li> </ul>

<b><i>Knowledge</i></b>	<b><i>Demonstrated Skills</i></b>
62. Understands psycho-social dynamics and how cultural and ethnic differences affect ministerial practices	<ul style="list-style-type: none"> <li>a. Ability to identify and integrate diversities within the parish into parish life and activities</li> <li>b. Ability to challenge oneself and others to dispel prejudices within the parish and community.</li> <li>c. Ability to challenge structures in society and church that hinder human growth</li> </ul>
63. Understands peace and justice as core gospel mandates	<ul style="list-style-type: none"> <li>a. Ability to promote involvement in regional, national, and global issues</li> </ul>
64. Respects persons and recognizes diverse views and experiences regarding gender	<ul style="list-style-type: none"> <li>a. Ability to provide resources for self and others regarding gender issues</li> <li>b. Ability to take appropriate action when gender discrimination occurs</li> </ul>
65. Understands the specialized pastoral needs of various individuals, families, and communities	<ul style="list-style-type: none"> <li>a. Ability to respond appropriately to persons with life issues such as grief, aging, disability, transition, addiction, etc.</li> </ul>

## 2. Prayer

<i>Knowledge</i>	<i>Demonstrated Skills</i>
66. Understands a variety of prayer styles and forms	<ul style="list-style-type: none"> <li>a. Ability to plan and lead communal prayer which is appropriate to the occasion and respects the culture and traditions of the participants</li> <li>b. Ability to help others discover and experiment with varying methods of prayer</li> </ul>
67. Knows of existing resources for prayer, faith sharing, and theological reflection	<ul style="list-style-type: none"> <li>a. Ability to access and provide appropriate resources and training to support others in facilitating prayer, faith sharing, and theological reflection</li> </ul>
68. Understands processes of faith sharing and theological reflection	<ul style="list-style-type: none"> <li>a. Ability to lead others in processes of faith sharing and theological reflection</li> </ul>

### 3. Interpersonal Relationships

<i>Knowledge</i>	<i>Demonstrated Skills</i>
69. Realizes the interdependence of people	a. Ability to interrelate, collaborate, and network with openness and respect
70. Recognizes the innate right of all persons to be self-directive	a. Ability to encourage persons to resolve their own life issues, pursue personal counseling, or seek other professional referrals
71. Understands the value and purpose of being nonjudgmental in a relationship	a. Ability to offer alternative perspectives and options to others without attempting to control the outcome
72. Familiarity with issues of diversity and how they affect values, communication, and traditions	a. Ability to seek out resources and experiences that inform and build awareness of cultural diversity  b. Ability to respect and be influenced by diverse cultures  c. Ability to identify and accept how one's own culture limits our understanding and response

<i>Knowledge</i>	<i>Demonstrated Skills</i>
73. Understands principles and processes of listening and communication	<ul style="list-style-type: none"> <li>a. Ability to be an active listener and attend to both verbal and nonverbal communication</li> <li>b. Ability to listen respectfully to another person, to be empathic, to seek clarification, and to provide appropriate feedback</li> <li>c. Ability to articulate one's role and responsibility in any given situation</li> <li>d. Ability to clearly express thoughts and feelings orally and in writing</li> <li>e. Ability to use a variety of techniques and methods to support effective presentations to large and small groups</li> </ul>
74. Understands processes of direct communication	<ul style="list-style-type: none"> <li>a. Ability to recognize the importance of communicating directly with persons rather than through third parties</li> <li>b. Ability to facilitate conversation among people who have different viewpoints in order to address problems and/or accomplish goals</li> <li>c. Ability to offer to and receive from others specific feedback, both positive and negative</li> </ul>

<i>Knowledge</i>	<i>Demonstrated Skills</i>
75. Understands ministry relationships	<ul style="list-style-type: none"> <li>a. Ability to be hospitable and approachable</li> <li>b. Ability to minister to a diversity of people while recognizing that one's personal limitations may require making referrals</li> <li>c. Ability to maintain confidentiality and objectivity</li> <li>d. Ability to set healthy and responsible boundaries</li> <li>e. Ability to seek input from persons who will be affected by activities or policies</li> <li>f. Ability to initiate, deepen, and terminate ministry relationships at appropriate times</li> </ul>
76. Understands the principles of human growth and development	<ul style="list-style-type: none"> <li>a. Ability to create an environment in which persons are valued for who they are and who they can become</li> <li>b. Ability to conduct realistic self-appraisal and to assist others to do likewise</li> <li>c. Ability to give support and feedback enabling others to develop and succeed</li> </ul>

## 4. Leadership

<i>Knowledge</i>	<i>Demonstrated Skills</i>
77. Understands the role of leadership	<ul style="list-style-type: none"> <li>a. Ability to identify strengths and limitations of one's own leadership and personality styles</li> <li>b. Ability to influence others and promote cooperation and collaboration</li> <li>c. Ability to foster team building and mutuality in ministry</li> <li>d. Ability to identify and articulate a vision</li> <li>e. Ability to foster a sense of ownership in various ministry contexts</li> <li>f. Ability to manage the stress of leadership</li> <li>g. Ability to make difficult decisions and take risks</li> <li>h. Ability to have a global perspective</li> <li>i. Ability to lead others in pastoral planning, conflict management, problem solving, and decision making</li> </ul>
78. Understands issues regarding power differentials and personal and professional boundaries	<ul style="list-style-type: none"> <li>a. Ability to identify power differentials in relationships</li> <li>b. Ability to establish and maintain healthy boundaries</li> </ul>

<b><i>Knowledge</i></b>	<b><i>Demonstrated Skills</i></b>
79. Understands pastoral planning as a communal process for shaping a vision	<ul style="list-style-type: none"> <li>a. Ability to organize and follow a systematic, collaborative method to discern a vision</li> <li>b. Ability to employ needs assessment and analysis</li> <li>c. Ability to empower groups to employ effective processes that develop and implement mission statements, goals, objectives, strategies, and evaluations</li> </ul>
80. Understands conflict management	<ul style="list-style-type: none"> <li>a. Ability to identify the strengths and limitations of one's own management styles</li> <li>b. Ability to identify and negotiate conflict situations</li> </ul>
81. Understands the processes of problem solving and decision making	<ul style="list-style-type: none"> <li>a. Ability to define areas of responsibility for decision making</li> <li>b. Ability to identify a problem by seeking information from many sources, especially from those who will be affected by potential solutions</li> <li>c. Ability to work with others to accurately define the problem, set decision-making criteria, generate alternative solutions and their potential implications, and develop consensus for the most appropriate solution and actions</li> <li>d. Ability to communicate effectively before, during, and after decision making to the person or community affected by the decisions</li> </ul>

## 5. Group Process

<i>Knowledge</i>	<i>Demonstrated Skills</i>
82. Understands effective meeting processes	<ul style="list-style-type: none"> <li>a. Ability to creatively design agendas with input from group members</li> <li>b. Ability to facilitate processes that address issues, produce specific plans, and make decisions</li> <li>c. Ability to teach and facilitate consensus-seeking skills</li> </ul>
83. Understands group processes and collegiality	<ul style="list-style-type: none"> <li>a. Ability to share responsibilities with ease and grace and to encourage the leadership of others</li> <li>b. Ability to facilitate groups that include persons with differing value systems, cultures, economics, etc.</li> <li>c. Ability to facilitate effective group processes</li> <li>d. Ability to build a sense of solidarity, trust, partnership, and teamwork in groups</li> <li>e. Ability to be sensitive to the balance between/among the personal needs of different individuals</li> <li>f. Ability to be flexible and maintain a sense of humor</li> </ul>

## 6. Organization

<i>Knowledge</i>	<i>Demonstrated Skills</i>
<p>84. Understands the appropriate managerial principles and ministerial skills for the coordination of pastoral programs</p>	<ul style="list-style-type: none"> <li>a. Ability to initiate, organize, and implement projects and programs</li> <li>b. Ability to clarify and implement programs by seeking appropriate information from a variety of sources</li> <li>c. Ability to set challenging and achievable goals for oneself and to encourage others to do the same</li> <li>d. Ability to create position descriptions for oneself, volunteers, and paid personnel</li> <li>e. Ability to delegate to others, and to supervise them, encouraging freedom and creativity as well as accountability</li> </ul>
<p>85. Understands collaborative methods for working with others</p>	<ul style="list-style-type: none"> <li>a. Ability to engage the help of others for task accomplishment</li> <li>b. Ability to encourage others to exercise creativity and resourcefulness in tasks to be completed</li> <li>c. Ability to exercise responsible stewardship of personnel resources</li> <li>d. Ability to devote significant time to the empowerment of others by providing training, support, supervision, and resources</li> <li>e. Ability to be sensitive to cultural differences in supervising others</li> </ul>

<b><i>Knowledge</i></b>	<b><i>Demonstrated Skills</i></b>
86. Understands the value of and appropriate methods for receiving supervision	<ul style="list-style-type: none"> <li>a. Ability to seek and receive effective supervision</li> <li>b. Ability to carry out productive self-evaluation processes</li> <li>c. Ability to engage in peer supervision processes</li> <li>d. Ability to mutually participate in performance evaluations with one's supervisor</li> </ul>
87. Understands organizational skills such as time management, strategic planning, and financial management	<ul style="list-style-type: none"> <li>a. Ability to prioritize work</li> <li>b. Ability to be resourceful</li> <li>c. Ability to develop better and more efficient ways of doing things</li> <li>d. Ability to set and meet deadlines</li> <li>e. Ability to effectively manage organizational pressures and complexities</li> <li>f. Ability to work with parish finances and budgets</li> <li>g. Ability to create and maintain accurate records and schedules</li> </ul>

## 7. Assessment and Intervention

<i>Knowledge</i>	<i>Demonstrated Skills</i>
<p>88. Understands assessment, intervention, and referral processes</p>	<ul style="list-style-type: none"> <li>a. Ability to identify areas of personal expertise and to limit oneself to those areas</li> <li>b. Ability to discern those situations that may require oneself or others to intervene</li> <li>c. Ability to differentiate spiritual direction, psychotherapy, counseling, etc.</li> </ul>
<p>89. Familiarizes oneself with competent local resources to be used in assessment, intervention, and referral</p>	<ul style="list-style-type: none"> <li>a. Ability to discern need and timing for referrals</li> <li>b. Ability to identify and appraise the quality of resources in parish, diocese, community, and state</li> <li>c. Willingness to regularly update information and referral resources</li> <li>d. Ability to suggest resources for multiple and evolving ministry needs</li> </ul>

## 8. Legal Issues

<i>Knowledge</i>	<i>Demonstrated Skills</i>
90. Familiarizes oneself with parish, diocesan, and civil resources regarding legal aspects of employment	<ul style="list-style-type: none"> <li>a. Ability to engage in an employment agreement</li> <li>b. Ability to articulate and encourage just employment practices in the Church, including the right to conciliation and arbitration</li> </ul>
91. Understands the parameters and implications of legal issues relevant to pastoral ministry	<ul style="list-style-type: none"> <li>a. Ability to take responsible action and ensure protection of persons and the community</li> <li>b. Ability to keep informed of state laws and church policies affecting personnel</li> </ul>
92. Understands the guidelines for risk management	<ul style="list-style-type: none"> <li>a. Ability to access appropriate resources for risk management</li> </ul>
93. Understands liability issues pertinent to ministry, such as confidentiality, mandated reporting, sexual misconduct, insurance etc.	<ul style="list-style-type: none"> <li>a. Ability to access appropriate guidelines for the usual standard of care and act upon them</li> </ul>

## GLOSSARY

<b>accountability</b>	the measurement of one's work based on goals/parameters set by the governing body, supervisor, and professional standards
<b>arbitration</b>	Archdiocesan process that allows persons who believe their rights have been violated to ask for an arbitrator to hear both sides and make a decision. (This process can be used only after local grievance procedures and diocesan conciliation procedures have been tried.)
<b>boundaries</b>	limits that protect the space between one person's power and the other's vulnerability
<b>collaborative manner</b>	a way of engaging one another and working together in ministry so that the gifts of all members of the team or group are identified and released in order to accomplish a common mission
<b>communal process</b>	method of input, feedback, and decision-making that allows all interested members of a community or group to influence the outcomes in a significant manner
<b>competency-based standards</b>	observable knowledge and behaviors that demonstrate the standards named
<b>conciliation</b>	Archdiocesan process that allows persons who believe their rights have been violated to ask for a conciliator to help the parties come to a mutually acceptable agreement
<b>confidentiality</b>	the expectation that the personal facts about or conditions of an individual's life that are communicated to a helper will be respected and safeguarded by the helper
<b>congruent</b>	referring to one's verbal and nonverbal communication that truly reflects one's authentic feelings, thoughts, and self-awareness

<b>consensus-seeking</b>	working toward a state of affairs in which communications are sufficiently open and the group climate sufficiently supportive to allow everyone in the group to feel he or she has a fair chance to influence the decision. Once this environment is established, those members who do not prefer the majority alternative, will understand it clearly and may be more prepared to support it.
<b>direct communication</b>	speaking directly with the person for whom the message is intended and about the specific issues involved, rather than speaking through a third party or focusing on unrelated issues
<b>discernment</b>	a process by which a person or group comes to a clearer insight of the movement of the Spirit
<b>ecclesiology</b>	one's understanding of the nature, structures and models of the church
<b>ecumenical</b>	signifying the Christian Church universal
<b>empathic</b>	feeling with another's experience without taking it on as one's own
<b>employment agreement</b>	contract or understanding between employer and employee that spells out the terms of employment, including position description, hours of work, salary, and benefits
<b>empowerment</b>	recognizing, acknowledging, supporting, and responding to the personal power and gifts of another
<b>ethics</b>	discipline or system of moral values and principles expressed in behaviors that reflect deeply felt convictions - products of a prolonged and continuing process of formation. Ethics integrates moral obligation with personal experience, the teachings of one's faith traditions, and the cultural environment.

<b>evangelization</b>	the proclamation of the gospel message through one's life by which others are called to conversion
<b>faith sharing</b>	discussing with others our perception of how God is working in our everyday lives
<b>formational</b>	referring to experiences that help persons shape their unique response to the movement of the Spirit in their lives
<b>gender discrimination</b>	an uninformed if not bigoted judgment based on gender only
<b>literary criticism</b>	the thoughtful analysis and evaluation of an author's work which leads to an awareness of what the author intended to say, by studying the way in which he or she said it (style and vocabulary). In addition, one looks at the historical and contemporary context of the document.
<b>interdependence</b>	the ability, in a relationship, to both give and receive from the other person; the ability to depend on one another mutually
<b>interfaith</b>	referring to the dialogue and experiences shared by persons of various faith traditions both Christian and non-Christian
<b>mandated reporting</b>	the requirement for legally specified categories of professionals to report behaviors or conditions in order to protect children and vulnerable adults from suspected abuse or neglect.
<b>models of church</b>	various ways of conceptualizing one's theoretical and pastoral understanding of church
<b>mutuality</b>	the respectful give and take between and among people
<b>pastoral planning</b>	decision-making that seeks to respond to the needs of the people in a particular faith community

<b>pastoral theology</b>	critical theological reflection of the Church's self-understanding and of ministry today
<b>pathologies</b>	any abnormal variations from a sound condition
<b>peer supervision</b>	a process by which a group of persons from a similar ministry context or training reflect together on specific situations or issues. In pastoral situations, the focus of reflection is on the caregiver.
<b>power differential</b>	an imbalance in a relationship that results from an actual or perceived difference in knowledge or authority
<b>psychosocial dynamics</b>	the domain of human development involving emotions, personality characteristics, interpersonal relationships, and the social contexts in which they occur
<b>psychotherapy</b>	the use of psychological techniques in an attempt to produce change in a person; this takes place in the context of a special helping relationship
<b>revelation</b>	the on-going self-communication of God that occurs through nature itself, in historical events, through the words and activities of special individuals (prophets, Apostles), of special communities (the Church in particular), and supremely in and through Jesus Christ
<b>risk management</b>	<p>a mechanism aimed at avoiding harm and helping to ensure that the desired goals of the ministry are achieved. It involves identifying, evaluating, and managing risk through</p> <ul style="list-style-type: none"> <li>• stopping the activity</li> <li>• changing procedures</li> <li>• utilizing explicit emergency policies and procedures</li> <li>• and/or transferring the liability through insurance, etc.</li> </ul>

<b>sexual misconduct</b>	any misbehavior within a ministry relationship that would have sexual overtones. Such conduct always involves an abuse of power.
<b>spiritual direction</b>	the relationship between an appropriately certified spiritual director and an individual (or group), which focuses on one's relationship with God
<b>supervision</b>	partnership and/or coaching relationship that facilitates and supports the personal and spiritual growth of a staff member or volunteer minister while promoting and ensuring ministry goal accomplishment
<b>systematic theology</b>	a branch of theology that seeks to understand and articulate the entire Christian tradition by examining each of its parts in relation to one another and to the whole. It embraces both dogmatic (or doctrinal) and moral theology.
<b>theological reflection</b>	the mental, intuitive, and affective process of bringing the resources of Christian faith, Scripture, Tradition, culture, and personal experience to the practical decisions of ministry
<b>usual standard of care</b>	a legal term that defines typical norms set by other professionals and/or programs similar in scope and training
<b>wholistic</b>	a perspective that asserts that any part of a person cannot be understood apart from the whole and its context

**SELF-ASSESSMENT WORKBOOK**  
**Knowledge and Skills for Ministry**

based on



In the Archdiocese of St. Paul and Minneapolis

**COMPETENCY-BASED  
STANDARDS  
FOR  
PASTORAL MINISTRY**

May, 1996

## **RATIONALE AND CONTENTS**

There are many purposes which this tool may serve:

1. Discernment for ministry placement (resume' development, applications, interviews, decisions)
2. Development of position description
3. Self-evaluation and continued growth
4. Peer supervision
5. Performance reviews
6. Resource for planning continuing education and ministry formation
7. Vehicle for communicating continuing education needs to parishes, the Archdiocese of St. Paul/Minneapolis, and other appropriate organizations
8. Evaluation of present programs, as well as design and development of new programs

Contained in this appendix are:

1. Samples of how the self-assessment form may be used
2. Forms to duplicate for the self-reflective process

The intent is that this instrument aid you in your growth in ministry.

***APM Standards Task Force, May, 1996***

This self-assessment instrument is adapted from the National Association for Lay Ministry (NALM) Program Self-Assessment Instrument.
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**KNOWLEDGE AND SKILLS FOR MINISTRY**

KNOWLEDGE: # 40 Page 7 Understands that the poor have the most urgent moral claim on the conscience of society.

SKILLS: # a + b - Ability to identify + examine the relevant public policy issues  
Ability to create awareness of and influence public policy decisions

Ways in which I demonstrate this knowledge and/or these skills:

I receive a network letter that tells me what issues are of importance to the poor.

These skills are:

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	3	4	5

Ways I can develop this knowledge and/or these skills

1. Do an "Urban Plunge" experience.
2. Get in touch w/ the Office for Social Justice of Catholic Charities to find out how to get involved with public policy.
3. Inaugurate a Social Concerns Committee in the parish.

**KNOWLEDGE AND SKILLS FOR MINISTRY**

KNOWLEDGE: # 58 Page 11

Understanding their roles of the  
pastoral minister

SKILLS: # b Ability to identify, call forth

offerings and support the gifts of others.

Ways in which I demonstrate this knowledge and/or these skills:

- Teach about sense of call in the parish
  - Invited (name) to teach a class in grief
  - Served as a sounding-board as she developed her class
  - Invited her to critique her presentation in terms of  
strengths, weaknesses and questions.
  - Offered specific feedback on strengths & weaknesses of presentation.
- These skills are: from my perspective.

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	(3)	4	5

Ways I can develop this knowledge and/or these skills

- Become more self aware of the elements of my job I  
hold on to and why.
- Seek peer supervision around my role
- Consciously look for gifts and invite gifts from the  
community on a regular basis, especially in areas that  
hold responsibility.

## KNOWLEDGE AND SKILLS FOR MINISTRY

KNOWLEDGE: # 82 Page 20 \_\_\_\_\_

Understands effective meeting processes

SKILLS:

# a-c a) ability to creatively design agendas w/ input from group members

b) Ability to facilitate processes that address issues, produce specific plans, and make decisions.

c) Ability to teach and facilitate consensus-seeking skills

Ways in which I demonstrate this knowledge and/or these skills:

- 1) Have led workshops on creative design of action-oriented agendas & chaired meetings where I utilized these skills.
- 2) For several years I've designed & facilitated decision-making processes as a consultant to churches.
- 3) utilize consensus decision-making in consulting work and led local & nat'l workshops on consensus decision-making
- 4) Consensus decision-making in the context of difficult situations is a major occasion in which I experience the presence of the Spirit.

These skills are:

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	3	4	<u>(5)</u>

Ways I can develop this knowledge and/or these skills

1. Complete dream of writing a book on consensus decision-making
2. Learn more about newer approaches to team-work eg quality circles & systems theory.
3. Read/Reflect on how "leading from the soul" connects w/mtg. processes.
4. Research & design new workshop on advanced meeting skills

## KNOWLEDGE AND SKILLS FOR MINISTRY

KNOWLEDGE: # \_\_\_\_\_ Page \_\_\_\_\_ \_\_\_\_\_

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SKILLS: # \_\_\_\_\_ \_\_\_\_\_

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Ways in which I demonstrate this knowledge and/or these skills:

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These skills are:

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	3	4	5

Ways I can develop this knowledge and/or these skills

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## KNOWLEDGE AND SKILLS FOR MINISTRY

KNOWLEDGE: # \_\_\_\_\_ Page \_\_\_\_\_

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SKILLS: # \_\_\_\_\_

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Ways in which I demonstrate this knowledge and/or these skills:

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These skills are:

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	3	4	5

Ways I can develop this knowledge and/or these skills

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## KNOWLEDGE AND SKILLS FOR MINISTRY

KNOWLEDGE: # \_\_\_\_\_ Page \_\_\_\_\_ \_\_\_\_\_

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SKILLS: # \_\_\_\_\_ \_\_\_\_\_

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Ways in which I demonstrate this knowledge and/or these skills:

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These skills are:

Not Evident	Occasionally Evident	Generally Evident	Frequently Evident	Almost Always Evident
1	2	3	4	5

Ways I can develop this knowledge and/or these skills

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