

***Building Relationships as
Lay Ecclesial Ministers***

***Celebrating over
40 years of Grace and Hope***

***Association of Pastoral Ministers
1977-2019***



*1977-2007 history written by Josetta Spencer, SSND,
and transcribed and updated by Lynette Friesen, SSND.
2007-2019 history edited and updated by Jamie Moloney, MAPM.*

Table of Contents

FORWARD	2
PREAMBLE.....	4
MISSION STATEMENT	4
VISION AND PHILOSOPHY.....	5
Introduction: Our Relationship to Prophetic Pioneers	6
“Birthing” APM ~ in Relationship to the Second Vatican Council	8
“In the Beginning” ~ Our Relationship with Catholic Charities.....	11
Nurturing Relationships ~ Growing as Community	15
Relationships within the Organization	15
Relationship with the Archbishop	16
Relationship with Women Religious	16
Relationships with Other Ministry Associations	16
Relationships with Colleges and Ministry Training Programs.....	18
Relationship to Professional Standards and Competencies	19
Relationship with Social Justice.....	20
Summarizing APM’s First Decade: 1977-1987	20
Relationships and Changes Over Time	23
Changes related to Volunteers.....	24
Changes related to Social Justice Ministry.....	25
Change from Catholic Charities to Center for Ministry	26
Changes Leading to Code of Ethics	27
Changes leading to updating Standards.....	30
Change of Relationship: Covenanting with NALM	31
Changes Continuing to Unfold	32
Changes in Light of Recent Developments.....	33
Summarizing APM’s move into the 2nd Millennium: 1989-2007	34
Appendix 1—Mary Mulheron Award Recipients	40
Appendix 2—Programs and Presenters.....	42
Appendix 3—Tithing Recipients	51
Co-Workers in the Vineyard - Selected Quotes.....	53

FORWARD

Every day, every breath and every heartbeat is God's pure gift to us as individuals! This is also equally true when individuals are drawn together and form a community with a common mission— usually with a mission to be of service to others. There comes a time when it is truly a form of worship to come together to remember and to give praise and thanks for the sustaining breath and heartbeat of God's abiding presence within such a bonded community.

Each year, members of the Association of Pastoral Ministers of the Archdiocese of St. Paul and Minneapolis remember fondly their founding in 1977. It was especially exciting to relive that journey when, in 2002, we commemorated 25 years with the theme: *Reverencing Our Past, Celebrating Our Present, Dreaming Our Future*. Now, in 2017, APM celebrates this 40th year with gratitude for our sacred history. Some of the founding women and men have moved into other ministries and a few into retirement. Today there are younger generations of pastoral ministers, who are formally referred to as lay ecclesial ministers, but who have only a lived experience of the church with laity serving in pastoral roles in Catholic parishes. We continue to record our communal legacy and to share it with the coming generations of women and men who will grace the Church with their gifts, talents, and wisdom.

This history was initially shared in the form of a conversation among Past Chairs and former Consultants who came together in April 1992 to share their memories in response to an invitation from Cecile Gunelson, CPPS, Past Chair that year. With foresight, the session was tape-recorded. Those present were:

Adaire Lassonde, SSND	1st Chair, 1977-79
Mary Zirbes, OSF	2nd Chair, 1979-81
Pat Durkin	3rd Chair, 1981-82
Tom Smith-Myott	5th Chair, 1983-84
Joanne Tromiczak-Neid	6th Chair, 1984-85
Paulissa Jirik, SSND	7th Chair, 1985-86
Elizabeth Kautz	8th Chair, 1986-87
Diana Pauling	10th Chair, 1988-89
Ruth Ische	11th Chair, 1989-90
Cecile Gunelson, CPPS	13th Chair, 1990-91
Lynette Friesen, SSND	14th Chair, 1991-92
Bev Quintivalle	15th Chair, 1992-93
Lalande Hennen, SSND	2nd Consultant 1982-87, Catholic Charities
Patricia Stein	12th Chair 3 mo. in 1990, 4th Consultant 1990-94, Center for Ministry

A second gathering of Past Chairs was called the following April 1993 by Lynette Friesen, SSND. This session was also audiotaped.

Those present were the following:

Adaire Lassonde, SSND	1st Chair, 1977-79
Mary Zirbes, OSF	2nd Chair, 1979-81
Paulissa Jirik, SSND	7th Chair, 1985-86
Ruth Opatz	9th Chair, 1987,88
Ruth Ische	11th Chair, 1989-90
Lynette Friesen, SSND	14th Chair, 1991-92
Bev Quintivalle	15th Chair, 1992-93
Nathalie Welch	1st Consultant 1976-82, Catholic Charities
Patricia Stein	12th Chair 3 mo. in 1990 and 4th Consultant 1990-94, Center for Ministry

The tape-recorded narrative was originally transcribed by Lynette Friesen, SSND, but somehow was later lost. Fortunately, a copy of the original tapes had been sent to the Archdiocesan archives. In 2004-2005, she again transcribed the tapes into a narrative form. This is now preserved in the APM archives.

This brief history was originally compiled by Joretta Marie Spencer, SSND, based on the archival narrative referred to above as well as on outlines of APM history and the Coalition of Ministries. It is her sincere hope, and the hope of those following her, that APM's story will be shared as a gift to its members, and that all who now engage in *lay ecclesial ministry* will cherish their heritage. Together we are moving into a future full of hope in the Church. Each new *lay ecclesial minister* is invited to treasure this *sacred trust* as a legacy from many early lay ministry pioneers.

PREAMBLE

We, members of the Association of Pastoral Ministers, recognize and declare that we have been called by God and commissioned by a local church, hospital, institution or organization to provide pastoral care to God's people in the Archdiocese of St. Paul and Minneapolis.

MISSION STATEMENT

The Association of Pastoral Ministers

is a community of caring people,
committed to human service ministries in the Church and
to the support of each other
in those ministries.

The role of our members

is one of leadership
in calling people forth to ministry
and in modeling new ways of ministering.

We are dedicated to nurturing relationships

with individuals and organizations
within the Archdiocese of St. Paul and Minneapolis
and beyond its boundaries.
We are concerned with broader
relationships and responsibilities.
We recognize the value of dialogue
within the Church
for human and spiritual growth for all.

A community of discernment,

we seek to discover and implement
ways that will strengthen and improve the quality
of our ministry, modeled after the life and teachings of Jesus.

VISION AND PHILOSOPHY

We are people

serving the church,
united in mutual support
and shared concern to respond
ever more adequately to the needs of others.

We are convinced

that we minister
God's healing love as we reach out
to the poor, broken-hearted and alienated of our society.

We are called

to the vocation of lay ecclesial ministry,
to model lay ministry in the church;
to enter into dialogue
with the Church's hierarchy and structures
and to be part of its leadership.

We are sent

to image the Good News;
to create a community which recognizes
that all are called to minister
according to the gifts they have been given.

APM was formally established in 1977 to be a support community for women and men in various pastoral ministries in the Archdiocese of Saint Paul and Minneapolis. APM members have an abiding concern for the human, spiritual, intellectual, and pastoral dimensions of the person. Our members bring to their ministry prayerfulness, the gift of being a "listening presence", an open willingness to share their personal faith, patience, compassion, a sense of humor, and a keen sense of integrity by living by the APM Code of Ethics and Competency Standards.

Introduction: Our Relationship to Prophetic Pioneers

Long before the term “pastoral minister” was applied to lay persons in the Catholic church, Sister Betty Gitts, CSJ¹, was initiated into a prophet role in the Archdiocese of St. Paul and Minneapolis. Sister Betty was known as the “first” Pastoral Minister in the Archdiocese.

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Joanne Tromiczak-Neid said of her, “I remember Sister St. Gregory (S. Betty Gitts) taught junior high school and loved going to baseball games. She was always associating with people. They were at the heart of who she was and at the heart of her ministry. This continued when she moved from teaching into ‘parish work.’”

In 1968, Sister Betty was missioned by her religious community to serve as a *parish worker* at St. Joseph in Lino Lakes. A true minister, she continued to engage in part-time volunteer ministry at Bethany convent and in prison ministry.

Shortly after the conclusion of the Second Vatican Council, a number of other women religious were called from their classrooms into this emerging new field of pastoral ministry. As a result of the impact of *Gaudium et Spes*, in the early 1970s parishes began to recognize that a number of other *pastoral issues* and *needs* existed other than elementary and secondary schools or hospitals. By 1973, Archdiocesan records indicated that there were already twenty pastoral ministers. By the very next year, this number climbed to forty-six.

Insightful leaders at Catholic Charities were quick to recognize pastoral ministry as a possible new way to extend that agency’s services into parishes and other sectors of the community. Nathalie Welch was hired in 1976 to work part time, serving as a resource person to the rapidly growing number of pastoral ministers. Her charge was to provide them support by convening them and planning for ongoing education. She arranged for

¹ The Sisters of St. Joseph of Carondelet (St. Paul Province) were way ahead of their time when, as early as 1905, they founded the College of St. Catherine. From the beginning, the sisters in leadership at the college insisted that the study of religion, and eventually of theology, was to be an essential component for every student. In 1925, S. Jeanne Marie Bonnett, CSJ, who had completed her Doctorate in Pedagogy and Thomistic Philosophy at the Louvain, proposed in a footnote of her thesis that, “why could not a special diploma be given in Religion distinct from the BA and Teacher’s Certificate but *just as desirable and significant.*” This, in fact, came to fruition in the late 1970’s when the college developed the Pastoral Ministry Certificate and in 2007 the Catechetical Ministry Certificate.

speakers who offered workshops addressing various topics that were surfacing from ministers in this new field.

Under the leadership of Sister Paulissa Jirik, SSND and Sister Mary Lamski, CSJ, a small group worked to draft a constitution in 1976. Their draft was presented to everyone they were able to identify as *pastoral ministers* serving throughout the Archdiocese in 1977.² Shortly after that, an election was held and Sister Adaire Lassonde, SSND, was chosen to be the first APM Chair. She served from 1977- 79. Adaire was later hired by Catholic Charities to serve as the Director of the Office for Separated and Divorced.

In 1977, with the acceptance of the constitution and the election of a chair, the Association of Pastoral Ministers officially became an autonomous entity.

In 1977, with the acceptance of the constitution and the election of a chair, the Association of Pastoral Ministers officially became an autonomous entity. While no longer under the auspices of Catholic Charities, it must, however, be recognized that both organizations mutually benefited from that original relationship. Over the years, APM and Catholic Charities maintained contacts and bonds of mutuality that was a benefit to both organizations.

Nathalie Welch³ remained in her position at Catholic Charities as consultant for lay pastoral ministers⁴ until 1982.

² APM was launched the same year as the **National Association for Lay Ministry (NALM)**, 1977.

³ Nathalie Welch retired and lived in Minneapolis.

⁴ Lay pastoral minister refers to any non-ordained person, including women and men religious—i.e, sisters and brothers as well as married or single laypersons. In 2005, the United States Conference of Bishops approved the term *Lay Ecclesial Minister* in *Co-Workers in the Vineyard*, though controversy continues over the correct use of this title.

“Birthing” APM ~ in Relationship to the Second Vatican Council

Second Vatican Council had highlighted the centrality of baptism as the basis of the call to holiness, to community, and to ministry of all the People of God. These early prophetic pastoral ministers gave concrete witness to the expanding roles for the laity in the church for the sake of Christ’s mission.

Women religious, who had formerly ministered in parochial schools or hospital settings, made up the majority of pastoral ministers during the early 1970’s.

Women religious, who had formerly ministered in parochial schools or hospital settings, made up the majority of pastoral ministers during the early 1970’s. In response to the Vatican II documents, especially *Gaudium et Spes* and the *Decree on the Laity*, they became convinced that they and all the laity are called to further the church’s mission. However, the concept of *pastoral ministry* as something to be done by *laypersons* was a totally new concept.

Generally, their efforts as *lay pastoral ministers* were focused within parishes and other church institutions. The larger Church, however, lacked processes to formally prepare, recognize, or commission lay persons for *pastoral ministry*. Licensure processes were common for teachers and nurses, which included both academic and professional education. While vowed women and men religious received many years of theological and spiritual formation as members of their religious communities, few had experienced “pastoral” education. It was not long before they recognized that a void existed in the areas of education, training, and formation as well as in church structures and systems. How were laity to explore their call and engage in new venues of *pastoral ministry* within the Church?

For the most part, people knew what “pastors” did. Yet, pastors and parishioners alike found themselves struggling to identify exactly what types of *pastoral needs* existed in parishes that could be done by the *laity*. Yet, pastoral ministers were being hired in more and more parishes. Ministry titles and job descriptions varied widely. What any one pastoral minister actually did was left up to the local pastor or parish leadership. S. Lalande Hennen, SSND, recalls,

In the beginning, a lot was determined by the expectations within the parish. Pastoral ministers were struggling with their identity. We used those very words for a long time, “*What is our identity? Who are we within the parish?*” There were such different expectations as people were being hired.

Tension and confusion grew out of situations in which some pastoral ministers were directed to attend to specific needs of parishioners by personally providing *pastoral care*, often for those who were homebound members. Other parishes, however, assumed that this evolving ministry was to be one of *empowerment*; that is, the pastoral minister was to encourage laypersons to discover their own call to ministry. In such cases, the pastoral minister was expected to lead parishioners to discover their own gifts for ministry and empower them by teaching them skills so they could engage in peer-to-peer ministry. S. Lalande continues, "Pastoral ministers themselves came to see how futile it was to be doing all the direct service, and doing it alone....by empowering people, the ministry could be multiplied."

Tom Smith-Myott noted that as more parishes moved away from the longstanding model of "*Father does everything!*", parishioners' strong dependency on the priest colored the expectations and attitudes toward lay persons doing pastoral ministry. Pat Durkin experienced this as a tension in light of the fact that most of the early pastoral ministers were women religious, while she was a laywoman along with the parishioners.

When I started at [one parish], I heard during that first year one of the women say, "now that we have a pastoral minister, what do we need volunteers for?" I think there was a certain edge of hostility and misunderstanding because people who were not religious did not ordinarily work in church ministry in that capacity.... I think their tension came from wanting to be recognized for the work they were doing.

Pastoral ministry was gradually becoming legitimized by the mere fact that more and more persons were being hired.

Even as these early pastoral ministers grappled with this lack of clarity regarding the meaning of pastoral ministry and the diversity of attitudes and expectations, *pastoral ministry* was gradually becoming legitimized by the mere fact that more and more persons were being hired. Depending on the parish, the pastoral minister might attend to a wide range of emerging *needs* (e.g., the homebound, divorced and separated, senior members, those grieving, etc.)

Nathalie Welch noted another dimension of "ambiguity" about the role of pastoral ministers. Many priests were afraid they were not getting their money's worth. When talking to a priest in a southern suburb, she recalled how he said to her, "Nathalie, I don't think she is doing very much for the money we're paying her." She asked him to clarify that so he quickly responded, "Well, she's here and she's there, she's reading, she's doing this and that." Nathalie invited him to consider whether he was still thinking of her as an 8 to 5 person, in and out at a certain time with every minute accounted for. She reminded him of the following:

This is a whole scene. She may have to read and get ready because she's got something tonight that she needs to be prepared for, and she needs time to think about it. When you are listening to and talking to someone who has just lost the most important person in their life, whether that is a spouse or a child, and you want to be there for them, that's not a "run in, say a Hail Mary, give Communion, and run out the door" kind of thing. That situation needs a lot of listening, and maybe she needs to have some choice words to respond after all the listening.

This very lack of clarity about what a pastoral minister could or should do also provided a spark that kindled awareness among these early ministers themselves of their need to come together as an association. In the early 1970s, a small group began to articulate their dream of creating a setting in which they could gather to deal with their issues, personal concerns and confusion. At the same time, they also wanted to explore opportunities for continuing education and develop a system of support for each other as colleagues.

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S. Lalande affirmed, "We wanted to grow in grasping what this position was....in terms of growth and faith development at the parish level." As these early lay ecclesial ministers began to clarify their need to network as *pastoral ministers* they began to take some initial steps to discern their common ministerial identity. They realized that becoming a ministry association was a critical element in developing a self-understanding of themselves as lay ministers in the post-Vatican II Church.

“In the Beginning” ~ Our Relationship with Catholic Charities

In 1974, Fr. Justin Zawadski, TOR, had come to the Archdiocese of St. Paul and Minneapolis to work on his dissertation about Pastoral Ministry. He was a friend of Msgr. J. Jerome Boxleitner, the Director of Catholic Charities. Monsignor provided an office from which Fr. Zawadski could work. For a year and a half, he visited Pastoral Ministers across the Archdiocese, getting a feel for the different kinds of ministry they were doing. Sister Paulissa Jirik, SSND, remembers: “I was working at McDonough Housing Project and Fr. Justine came to find out what my ministry was about. Sister Mary Lamski, CSJ, myself, and one other person began to gather to dream about the possibility of getting an association together.”

Their dreaming was fueled by the realization that pastoral ministry was gradually being perceived as a viable and vital new ministry in the Archdiocese. However, what seemed to be a critical need was a way to encourage pastoral ministers to network and to support each other in this evolving field.

As part of his doctoral studies, Fr. Justin created a directory of Catholic Charities’ services for use by pastoral ministers and other parish staff. The creation of this early directory was a significant step forward. Eventually, as more and more parishes hired laypersons for various positions, it allowed people to identify who were other folks “out there” doing lay ministry.

In 1976, Fr. Zawadski took a parish assignment, leaving vacant any form of support to pastoral ministers. After a short time lapse, Catholic Charities hired Nathalie Welch as a consultant and resource person to pastoral ministers. She recalls the following:

My own experience began in August of 1976 with a request from Fr. Boxleitner to join Catholic Charities staff, and with that staff, form an office that would be a ‘clearing house’ for parish workers who needed some help finding a place to minister. There wasn’t any degree program ...so most of their skills were from workshops or from different kinds of courses they had taken or just learned in their parish work... I myself had no training for any of this, but I had done a lot of years of various kinds of volunteer work in the church, and I think the reason they asked me to fill this position was because I was comfortable talking to the priests.

In the 1970s, not only had Vatican II played a role in opening doors to the laity, it soon became apparent that other societal demographic and economic shifts were beginning to have an impact on parishes. Nathalie’s assignment was to engage priests regarding “whether they ever thought about hiring someone to help them with visiting the elderly and sick or preparing people for the reception of various sacraments.” Most often, priests’ responses were that this was the very work they most liked to do. Also, she noted, “talking about hiring someone meant getting into the budget—and that was BIG!

These were mostly pastors who were used to having a highly organized women's group in their parish that did everything they wanted or needed done."

Yet, there were fewer and fewer women available to volunteer in parishes because more women were returning to the work force. Women in parishes were already becoming more educated and experienced than prior to World War II. They wanted to use their education in specialized careers. At times, Nathalie needed to remind a number of the priests that "sooner or later you are going to have to hire an administrator or someone to do all the other busy work because that's what you are doing now and that's not what you were ordained to do."

It is helpful, today, to remember that in the 1970s many priests were still threatened by the very idea they might be expected to "take on" a deacon, somebody who could assist with preaching, let alone to hire a *pastoral minister*! Again, Nathalie reminisces:

Now and then some priests still say to me, "O Nathalie, you were such a thorn, such a pain!" But I guess I knew that sooner or later they would come around. [Now] when I ask them about the deacon or pastoral minister they often say, "I couldn't get along without him/her."

It was during Nathalie's tenure as Consultant for Catholic Charities that the basic foundations for the Association of Pastoral Ministers were solidified. S. Paulissa Jirik, SSND vividly remembers,

At the time Bishop Roach was pastor at St. Cecilia Parish, I came across an article in the *Review for Religious* about parish workers and parish pastoral ministers and I set up an appointment with him. I took the article with me and asked him what he thought about pastoral ministry in the Archdiocese. He was very open to considering that. It was after that when a group of us met with Nathalie Welch to dream about an association of pastoral ministers and how that would work with the [priest] personnel board. There was a big discussion about how people were placed in parishes as pastoral ministers and how that worked with all the priest changes within the parishes.

Mary Lamski, CSJ, Paulissa Jirik, SSND, Mary Zirbes, OSF, and Liam Petit, OSF were a few of the pastoral ministers who were invited by Nathalie to dialogue about their ministry needs. How could this new and growing field of ministry be strengthened and supported? How might this new ministry become recognized in the Archdiocese? How could these early pioneers begin to network with one another?

How could this new and growing field of ministry be strengthened and supported? How might this new ministry become recognized in the Archdiocese? How could these early pioneers begin to network with one another?

An important development evolved in the Archdiocesan Directory, Nathalie recalled. “It took a long time to get pastors to provide the names of the pastoral ministers in the directory and to identify them as whatever [ministry] they were. That was unheard of!” This was a major step forward because for the first time it provided pastoral ministers with a venue to be able to identify who was “out there.” Patricia Stein observed, during this narrative conversation about APM’s history, that, “by putting information in the Directory as a public document it established a different reality than what was before and marked that *transition*. [Now] it is no longer transitional but is a part of the way it is! So, the change in the directory was like a passage.”

For those who were already dreaming about the possibilities of connecting with others, access to this information now encouraged them to act. They were quick to specify what they needed - “a way to encourage pastoral ministers to network and to support each other in this evolving field,” said S. Paulissa.

These *APM founders* “met together for at least a year,” S. Paulissa remarked. “Every month, we hammered out the possibility of an association of pastoral ministers in this Archdiocese. How could it work? How could we get us together? What would keep us together? That’s how and why we wrote a constitution.” A precedent had occurred a couple years prior when the first ministry association was begun by those who were engaged in religious education. The Association of Coordinators of Religious Education (ACRE) was founded in large part because of the supportive efforts of Greg Presnel who ministered at the Catholic Education Center (CEC).

[APM] formally became the Association of Pastoral Ministers when a meeting was called of all 116 known pastoral ministers in 1977.

Mid-wifing APM was a process of dialogue and collaboration. It formally became the *Association of Pastoral Ministers* when a meeting was called of all 116 known pastoral ministers in 1977. It was at St. Therese Parish in St. Paul that the draft constitution was presented to everyone who was able to attend. This “provisional” constitution was formally approved and the election of the first APM chair took place.

Previously, members of the group who were instrumental in creating the constitution had decided that none of them would accept an elected position the first year. When

the tallies were counted, Sister Adaire Lassonde, SSND, was elected the first Chair and served from 1977 to 1979. [As of APM's 40th Anniversary, 2017, S. Adaire continues to be a member of APM—missing only during the time she was given a study sabbatical by her religious community. She has served as the Treasurer of APM for the past several years.]

Not only did Catholic Charities provide someone for the staff position, but S. Adaire also remembers that Catholic Charities had a budget, some of which they allocated for co-sponsoring many programs and workshops for pastoral ministers (e.g., in organizing and leadership, working with the elderly, and issues related to grief).

Nathalie was quick and clear in affirming the role of the early mid-wives. “Adaire, Mary, and the others were the ones who had a vision and moved in the direction of having a mission statement and all the other elements that are needed to form an organization.”

Adaire put into context her vivid memory of her two years, from 1977 to 79, when she asked someone who was going to a conference on the East coast to carry the APM display board explaining the Association and a copy of the Constitution to share with the attendees. Along with that, she sent a “sheet asking others to let us know what was going on in their diocese. Nothing came back but, in fact, people were in awe that something like APM was even going on some place. There was no one with whom we could connect.... Since we got no response, we figured that we were the only association of its kind in the country.”

Imbued by the spirit of Vatican II's *Gaudium et Spes* and *Apostolicum Actuositatem*, two local Catholic colleges set out to respond by initiating efforts to provide laity with theological education for this new time in the Church. The St. Catherine's University, previously named College of St. Catherine, introduced a major in theology in 1968 at the undergraduate level, a Pastoral Ministry Certificate in 1980, and an MA in Theology in 1983 with a concentration in spirituality. Likewise, the College of St. Thomas began its Master of Arts in Pastoral Studies (MAPS) in 1980. Individuals and the wider Church now experienced a heightened awareness of the responsibility to make available ministries of compassion to address the wide spectrum of human needs.

Mindful of the words of the Lord: “By this all will know that you are my disciples, if you have love for one another,” Jn. 13:35. Christians can yearn for nothing more ardently than to serve the people of this age successfully with increasing generosity.
(*Gaudium et Spes* #93. Flannery. 1996)

Nurturing Relationships ~ Growing as Community

The relationship between Catholic Charities and APM was providential and life giving. It will always be fondly remembered, not only by many of the early APM mid-wives, as one of mutuality and networking, and it is now forever formally acknowledged as an essential part of APM's history! APM was never structurally "under" the auspices of Catholic Charities. However, Catholic Charities saw APM members "out-there" actively working in parishes and recognized their value as persons with whom to network and connect to further the mission of compassion both groups held in common.

Relationships within the Organization

The first APM constitution outlined a very simple organizational structure; that of a "Leadership Team" composed of a Chair, Vice-chair, and Secretary. In 1979, S. Mary Zirbes, OSF, was elected APM's second Chair, serving her two-year term from 1979 to 1981. By that time, pastoral ministry was experiencing dramatic growth in the Archdiocese, and Mary's vision was "to make sure that this organization had ongoing continuing leadership." As part of her work with Peter Martinez from Chicago, she began to offer workshops in organizational skills and leadership to APM members.

1979 to 1981. By that time, pastoral ministry was experiencing dramatic growth in the Archdiocese...

During Mary Zirbes' two-year tenure, she led the group toward the establishment of a five-year plan with specific goals and objectives. In 1980-81, the fledgling Association grappled with several issues.

We got into the question of what do we say to the leaders of Religious Congregations of women when sisters were moving from the classroom into different kinds of ministry without adequate preparation? Was that an appropriate thing to do? So finally, we ended up writing to all the religious superiors asking them to please provide some preparation for these sisters so there would be a transition from one model of ministry [in the classroom] to the empowerment mode [in the parish].

This issue was not resolved just by these letters, as S. Lalande and Tom Smith-Myott commented. Tom still remembered working on it in 1983-84. "I wrote an article or two for the newsletter!" Another issue they tried to address was related to the fact that sisters, who comprised 98% of these early pastoral ministers, were being paid much less than what laity needed to make a living. "We had a great deal of difficulty getting that worked out so that the parishes didn't want to just hire sisters because they were cheaper. This was undercutting the laity," Mary said.

Sometime during 1981-82, another need was articulated that urged the APM leaders to move from a simple “team” model to that of a Board. In 1981-82, Pat Durkin became the first Chair to serve just a one-year term, but with an identified Chair-elect, as the revised Constitution was implemented. The new constitution also called for an Executive Board that expanded to include a secretary along with a group of ten to twelve other members who functioned on various committees. That same year, the Board moved to implement the five-year plan and the goals and objectives that they had identified earlier.

Relationship with the Archbishop

On another front, Mary Lamski, CSJ, describes early efforts to also build a relationship with Archbishop Roach. The first was “a meeting in the ‘undercroft’ at the Chancery. We really prepared for that meeting so we could have a good dialogue with him, to get better acquainted and let him know we existed.” As chair, Pat Durkin recalled that the meeting was in the spring of 1982. At that meeting “he [Archbishop] made some remark about our history and how the association had developed, and that we now had a person chairing for the first time who was not a religious! He noted that in a complementary fashion.” Actually, the Archbishop was later to be part of other early APM meetings—at least once a year.

Relationship with Women Religious

Pat reminisced. She herself fondly recalls the following:

A source of joy for me that people who were in religious life and the rest of us began to bond, get to know each other and develop relationships. I had gone to Sisters’ schools all my life and had never had those kinds of relationships with Sisters. I think we found a lot in each other that was mutual and a lot that we could support in each other. It was a really good experience.

Ruth Ische observed “So you are really talking about building a small base community together.”

Relationships with Other Ministry Associations

Several other significant developments took place following Pat Durkin’s year as chair and well into that of Christin Lore-Kelly, 1982—1983, each of which provided a positive impetus to other ongoing developments in lay ministry in the Archdiocese. One that endures to this day was initially referred to as the Ministry Coalition, (now the Coalition of Ministry Associations—CMA.) Pat Durkin had vivid memories of the early discussion that led to the formation of the Ministry Coalition:

In the spring of 1982, Richelle Pearl-Koller, who was my counterpart in ACRE, had lunch with me at a small place in Highland Village. We talked about how wonderful it would be if we could come together as associations and gather some strength and visibility. We said that someday we really would do that. I think we had a Ministry Day in the fall of 1982 (sic) with the Whiteheads at Mary Mother of the Church parish. After that all kinds of people entered the picture and we began the Coalition of Ministries.

Karen Fitzpatrick, a leader in the Association of Coordinators of Religious Education (ACRE), provides another sketch of the Coalition's development,

In 1970, there was a Priest' Senate, the Sisters' Council, and ACRE. By 1980 we had the Assembly of Deacons, the Association of Pastoral Ministers (APM), the Association of Liturgical Ministers (ALM), the Archdiocesan Catholic School Principals Association (ACSPA), the Catholic Parish Administrators (APBA), and the Youth Ministers' Network.

In early 1983, APM and ACRE joined forces to develop the first Ministry Day to which all ministers of the diocese were invited. Jim and Evelyn Whitehead focused our attention on the nature of ministry, the role of the professional in ministry, and the place of self-care in the life of the minister. The consistent suggestion that day was that we needed more collaboration among the ministry groups.

In early 1983, APM and ACRE joined forces to develop the first Ministry Day

The issue of lay pastoral ministers receiving the same salary as women religious continued to be a concern within the Archdiocese. In 1982-83, S. Lalande Hennen, SSND, remembered working on a salary survey and the development of the Ministry Commission. S. Lalande was hired by Catholic Charities as APM Consultant to replace Nathalie, but prior to her arrival, S. Adaire Lassonde was asked to serve for four months as a transition person. Adaire remembered, "When I was processing people's requests for jobs, it seemed like 98% of the job applications were from people who were not religious." Astutely, S. Lalande began to keep statistics and to observe the new evolving patterns. "Issues kept coming up, such as a more just salary.... moving the dialogue for a just salary much more quickly than previously," she commented. Because the Board had implemented new internal structures and direction, they felt that was an appropriate time to tackle the "salary" issue." S. Lalande reflected, "In 1982-83 we tackled the development of other things like the Ministry Committee.... an off-spring of multiple organizations of the diocese." This and other similar developments also drew APM

members into providing representation on various archdiocesan committees and boards (e.g., S. Adaire served as a representative to the Consultation Services center for a few years.)

Relationships with Colleges and Ministry Training Programs

Early pastoral ministers participated in workshops offered by Catholic Charities in Smith Hall (later called the Hayden Center) at the Catholic Education and Formation Ministries offices. Nathalie Welch noted that, “By the time some courses were taught at the seminary, or St. Thomas or at St. Catherine’s, many pastoral ministers had already picked up a lot of skills. When Paulissa was at St. Theresa’s we were running evening courses in six-week sequences.... We had a lot of different pieces, e.g., Tom Duke from the Council of Churches. Dick Fletcher from Catholic Charities gave me free reign to do what I needed to do.”

As indicated earlier, the Sisters of St. Joseph of Carondelet, through their College of St. Catherine, had perceived the significance of the Church’s emerging needs. “St. Kate’s” began to offer undergraduates classes in systematic theology as early as 1968 and courses in pastoral ministry to students in the mid 1970’s. By 1983 a full Master of Arts in Theology was an option that also included, in their program of study, the possibility of acquiring a Pastoral Ministry Certificate (PMC) at either the BA or MA level.

Already by the summer of 1984, friends of Sister Mary Mulheron, CJS, who had been a graduate of the College of St. Catherine, decided to begin a fund drive in her name as a way of perpetuating what she did so well as a religious educator and pastoral minister in parishes of the Archdiocese. For many people, Mary’s warmth and wisdom, acceptance and love had helped them recognize that all baptized Christians share in a call to ministry. Her sacramental presence and conviction of herself as Church had helped many to experience themselves as “People of God.” Friends and associates of Mary contributed financially to the fund drive in the fall and winter of 1984. In February 1985, a committee determined that two awards would be given each spring: one for a graduating student in the Pastoral Ministry Program at St. Catherine’s, and one to a pastoral minister in the Archdiocese who was already actively ministering in the field. (See appendix 2~ Mary Mulheron Award recipients.)

...all baptized Christians share in a call to ministry

Nearby, the College of St. Thomas had launched an MA in Pastoral Studies in 1978. In the early 1980’s, the BeFriender program that began at Wilder was moved to the College of St. Thomas under the direction of Connie Nadeau. It remained there until 2006. [Currently the University of St. Thomas includes the St. Paul Seminary, and both continue to offer theological degree programs and ministry formation.]

Relationship to Professional Standards and Competencies

Becoming “professional” ministers, something that was assumed as essential for parochial school teachers, gradually became the natural next phase of development in pastoral ministry. An APM task force was convened 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.

*An APM task force was convened the first time in April 1983...
“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.”*

The Task Force established a variety of committees and subcommittees. S. Lalande noted, “that it took a big chunk of time but I liked the fact that we used a real dialogic process... We did a lot of consultation.” The names of the ten people on this original task force were not listed in the final document. However, a 2003 brief history of the Standards process identified most of the ten members: Lalande Hennen, SSND; Mary Zirbes, OSF; Pat Durkin; Katherine Klein; and Liam Pettit. Later in the conversation, S. Paulissa clarified that with S. Lalande, S. Joanne Dehmer, Christin Lore-Weber, and Tom Smith Myott, they pulled it together. Tom remarked, “We also called in experts to help us. Ed Sellner was one of them... He was at the College of St. Catherine at that time.” S. Lalande remembered, “Part of the process was to consult with pastoral ministers and educational institutions so we went to the Seminary and to the Colleges of St. Thomas and St. Catherine. We did as much research as we could.”

The task force had consulted other dioceses to see if they had developed anything, but without any response from any of them. On the contrary, Lalande said:

We were getting requests from other diocese who were asking for whatever we had, because they wanted help in developing some of their own materials. I don’t know if they developed associations, but many did use our Standards. We sent our Standards far and wide, and also to the leadership of religious communities so they could see that there were standards and levels of education that were expected [of pastoral ministers.] In terms of the Association we became a resource for other dioceses.

Elizabeth Kautz mentioned that APM’s first “Standards” were based on the National Standards for Chaplains because that was one of the only models out there.

The provisional Standards 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 this document was voted on and accepted by the membership.

Standards for Pastoral Ministers - 1985

S. Paulissa was asked to share her role in disseminating the Standards when she was APM Chair in 1985-86. She told of going out to visit each deanery to do some community building with the priests to make them aware of the Standards and to recommend that they consider the implications for hiring. “I took along the Standards and our Constitution. My goal was to help the parish priests realize their need for pastoral ministers. I left the documents with them. I also met with a group of deans and a group of pastoral ministers. In these meetings, the pastoral ministers themselves talked about their ministry.” Patricia Stein commented that “at that time all the pastors who came to the deanery meeting got a copy of the Standards and we left extra copies for them to share with other priests who were not there.”

Relationship with Social Justice

The direct relationship between ministry as *direct service* and *social or structural change* was brought to the fore after Tom Smith-Myott shared a paper on Social Justice, which he had presented at a Chicago conference. Lalande recalled that many people seeking placement in pastoral ministry often had a narrow perception of it as simply “going to visit people in the nursing homes and hospitals.” Tom reflected on the process of “conversion” that was essential, especially for people coming from teaching into pastoral ministry. Many did not see that direct-service and structural changes are integral to each other.

Summarizing APM’s First Decade: 1977-1987

APM’s historical timeline for the first ten years notes the following:

1977-79—Afaire Lassonde, SSND—1st Chair

- Nathalie Welch—Catholic Charities Consultant
- APM provisional Constitution and elections
- Masters in Pastoral Studies began at St. Thomas
- MA & BA level Certificate in Pastoral Ministry at the College of St. Catherine.
- Catholic Charities offers workshops for PM
- Stephen Ministry begins in two parishes
- BeFriender program begins at Wilder

1979-81—Mary Zirbes, OSF—2nd chair

- Nathalie Welch—Catholic Charities Consultant
- Workshops in organizing and leadership
- Five year plan with Goals and objectives
- Between 110 to 120 pastoral ministers

1981-82—Pat Durkin—3rd Chair

- Nathalie Welch—Catholic Charities Consultant
- Constitution revised
- Implementation of goals & objectives
- Moved to Board structure, chair 1 year term.
- Ministry Coalition began
- BeFriender Program began at St. Thomas

1982-83—Christin Lore-Kelly—4th Chair

- S. Lalande Hennen, SSND—Consultant
- 86 APM members—150 Pastoral Ministers in Archdiocese
- APM Salary Survey
- Discernment process for APM leadership
- APM representation on various diocesan boards

1983-84—Tom Smith Myott—5th chair

- S. Lalande Hennen, SSND—Consultant
- 111 APM members—198 PM in Archdiocese
- Cooperated with efforts of the Archdiocesan Ministry Commission
- Provisional Standards for Pastoral Ministers published

1984-85 Joanne Tromiczak-Neid—6th chair

- S. Lalande Hennen, SSND—Consultant
- 113 APM members—199 PM in Archdiocese
- Revised Mission Statement and Standards
- Tom Smith-Myott presented theological paper on
- Parish Social Ministry paper of Tom Smith-Myott studied by APM
- Pat Durkin receives first Mary Mulheron award

1985-86 Paulissa Jirik, SSND 7th chair

- S. Lalande Hennen, SSND-Consultant
- 121 APM members—226 PM in Archdiocese
- Members meet with Ordained ministers in deaneries
- Ann Pierce—Mary Mulheron award

1986-87 Elizabeth Kautz 8th chair

- S. Lalande Hennen, SSND-Consultant
- 161 APM members—256 PM in Archdiocese
- Promoted vicariate discussion for all ministers
- Negotiated salary survey with Center for Ministry
- Joanne Tromiczak-Neid—Mary Mulheron award

Relationships and Changes Over Time

In a mere twenty years, from the hiring of the first “parish worker”, S. Betty Gitts, CSJ, in 1968 until the tenth anniversary of APM in 1987, the number of lay persons in various forms of lay ministry multiplied exponentially in the Archdiocese of St. Paul and Minneapolis. Hundreds of laity were ministering in most of the two hundred parishes of the Archdiocese. By the time APM celebrated its 10th anniversary, its members had:

- skillfully drafted and revised their constitution and by- laws;
- articulated a strong mission statement;
- expressed a motivational vision and philosophy statement;
- developed standards of ministerial competency;
- collaborated with the College of St. Catherine for the annual Mary Mulheron award.

Time has its way of calling both individuals and organizations to change or to be changed. Obviously during its first ten years, APM went through numerous internal changes, yet all the while its initial focus remained its mission of being *a community of caring people, committed to human service ministries in the Church and support of each other in those ministries.*

Time has its way of calling both individuals and organizations to change or to be changed.

Without consciously realizing what was transpiring, many of the early pioneers found themselves taking on roles of *leadership in calling people forth to ministry and in modeling new ways of ministering*, giving witness to the insightfulness of this phrase from the APM mission statement. Hopefully, this recorded history also attests to the contributions of all APM’s leaders and members who nurtured relationships with more and more *individuals and organizations in the Archdiocese and beyond its boundaries.*

Being *a community of discernment*, APM has continued to *discover and implement ways that will strengthen and improve the quality of pastoral ministry modeled after the life and teachings of Jesus.* So, it was only a logical progression that brought the Association to struggle with several new realities and issues as it moved into its second decade. Alaina Hagan was hired by Catholic Charities as Consultant for the year 1987-88 and Ruth Opatz was selected to be the 9th Chair. Records indicate that there were 290 pastoral ministers in the Archdiocese, with the directory identifying 169 in formal pastoral ministry in 108 different parishes. In addition, 121 pastoral ministers were serving in 53 other settings.

1987-88 ... Records indicate that there were 290 pastoral ministers in the Archdiocese

Changes related to Volunteers

During the 1993 conversation to reconstruct APM's history, S. Lalande spoke of the issues that began to surface because of the diversity of ministers and ministries. They raised some challenging questions:

Who could be invited to be members? Could we keep this as an organization that will deepen our understanding and be an enriching experience, or do we expand it so broadly that we lose our identification of who we are? I think we went with the broader approach. I remember many discussions around it so that people who were not necessarily working in parishes also joined, like chaplains, people in deaf ministry (sic), Catholic Charities and Diocesan offices, people in retreat centers and hospital ministry.

Insightfully, S. Lalande observed further, "I think that was healthy because we began to see ourselves as allies and peer groups who were working toward the same mission." S. Paulissa was quick to remind those gathered for this memory journey that "We also included volunteers in our membership.... It was important to be willing to continue studying and learning new ways of ministering. That was a key part."

The question of volunteers came about because there were two main groups of "volunteer ministers," or as someone quoted Joanne Dehmer, SSND, naming them "professional ministers with a 'small p'." What was their place within the association? Having spent time and energy on the first set of *Professional Standards*, the new concern was how to invite and incorporate those who were trained to be volunteers either as Stephen Ministers or BeFriender Ministers.

Adaire was quick to note that "Stephen Ministry came first!... The impact on APM or rather, the impact of APM on Stephen Ministry, is that the volunteers were invited to become part of APM because they were *pastoral care people*."

Locally the metro area traces two "ministry training programs" for parish volunteers starting as early as 1978 when the parish of St. Joseph in New Hope sent S. Adaire to St. Louis for Stephen Ministry training. Actually, she claims that she was the first Catholic woman to ever take that training. [Stephen Ministry was and still is a program sponsored by Lutherans of the Missouri Synod.] Shortly thereafter, Joanne Tomiczak-Neid was also sent for training by Mary Mother of the Church in Burnsville. In 1981, Elizabeth Kautz recalls being sent from her parish of St. John Neumann in Eagan "because we had people from Mary Mother come to St. John and talk to us about it."

Connie Nadeau had initiated BeFrienders at Wilder, which later moved to the St. Paul Seminary of the College of St. Thomas around 1983. Mary Zirbes remembered talking to “[Dr.] Gene Scapanski at the college. “I thought this was something we should look at because it could be a way of assisting the people in parishes to prepare for ministry.” The BeFriender program offers a form of supervised training for parish ministers that reflect some of the supervisory elements of Clinical Pastoral Education. Another vital component of BeFriender training called for ongoing education that incorporated both ministerial and theological reflection.

Changes related to Social Justice Ministry

From its earliest days, many members of APM recognized the link between social ministry and *processes* that are needed to work toward structural change. Joanne Tromiczak-Neid emphasized that actually, “we are process people.... We always bring [things] back to the association because we have this deep reflection about how it fits our professional and personal lives and how we can then empower others. Our ministry constantly ripples out to other people.”

We always bring [things] back to the association because we have this deep reflection about how it fits our professional and personal lives and how we can then empower others.

Mary Zirbes drew the connection to those who were in parishes doing justice ministry as part of their pastoral ministry job. “It’s the most frustrating job but an absolutely essential ministry in the church. How do we support those people?” [The Association of Social Justice Staff (SAJS) was only formed in the late 1990s.] In a similar sense, Tom Smith-Myott reflected,

There is a real respect for differences because there have always been tensions between different models or understandings of pastoral ministry brought by different people. It would have been easy for us who really had a vision of pastoral ministry to railroad everybody. Yet there was real respect for those who came out of teaching and only saw themselves as *parish workers*. We wanted to bring about *conversion* all along the way, but with a respectful process.

Pat Durkin affirmed the issue of diversity and the lack of definition. “It enables us to stay loose in this changing world and church. I have this sense that as we go out to our various jobs, we are able to look around and see what needs to be done rather than go in with a preconceived idea that *‘this is what I must do in this place.’*”

Tom remarked that “Elizabeth [Kautz] is a model of what we’re all aiming for and that is to get people to see themselves as ministers out in the *marketplace*” and Elizabeth expanded, “enlarging pastoral ministry from the parochial to the universal.”

Joanne Tromiczak-Neid recalled another important element from her time as chair (1983-84):

We found many people on the Board and other parts of APM leadership experiencing painful transition situations. The power of this group to support one another was incredible. It’s a constant reminder to me that unless people are networking and sharing their stories there is no other way to find support. We have to create small communities...[For example], when we were discerning what we should do during the general meeting, we began starting a half hour early so we could gather in small groups because of the pain people were experiencing.

Change from Catholic Charities to Center for Ministry

In May of 1990, Patricia Stein was elected the 12th Chair. The following August, she was appointed APM Consultant and felt she needed to resign her position as Chair. It was just prior to her appointment that the role of consultant moved from Catholic Charities to the Archdiocesan Center for Ministry. She shared with the group some of the background related to this major change:

I remember, too, that during Alaina’s transition there was the perception that the elimination of the position might happen. It was recommended that Pastoral Ministers write to Catholic Charities or to the Diocese naming the importance, value and need to continue the [Consultant] position. They [Catholic Charities and the Archdiocese] considered it, and in response to the voices of the ministers the position was maintained. Rather than belonging under the umbrella of Social Justice, the position really belonged more in the ‘personnel’ setting or a ‘broader ministry’ setting. It was moved to the Center for Ministry, which was perceived as having a personnel placement and personnel support focus. There was still a connection to Catholic Charities through the components of the ministers’ work.

At the time of this conversation, Patricia was serving as Consultant and she distinguished the different perception of the two agencies; “My position as consultant is more of referral and support. The members of the Association utilize my services.” Yet, there continued to be several APM members who were social justice coordinators in parishes while others covered both social justice and pastoral ministry.

Considering those changing times, Patricia remarked, “First and foremost is how important hospitality is and how gathering [as the Association] was the most meaningful and valued piece of the program days. If nothing else, it provides opportunities to rub shoulders, to support, to share the energy and the story.”

Corroborating this, someone in the group mentioned how very supportive the Board was when that person was experiencing a divorce. Another spoke of her personal experience at the time of the death of her husband. “I will never forget the support of some of the people right here in this room and other people in the Association through the weeks and months that followed. It was incredible. It was a real witness of what ministry means.”

Nathalie, who had not been with APM since the fall of 1982, shared her observations related to challenges and changes.

There are two things I want to make sure you give yourselves credit for. One is that the liturgical ministers got their hope from APM. They came to APM meetings until they learned enough to start their own Association. Secondly, APM did a huge survey of all parishes to find out who had room for different kinds of things. We were looking at the situation for the handicapped (sic), and asking which parishes had handicapped people. We were beginning to address ‘signing’ [for persons with hearing loss] as well as entries for the handicapped (sic) such as cutting the curb so they could enter. Another question on the survey asked if the parishes had room for child-care and daycare activities. That was a piece of what I was doing at Charities, but it wouldn't have been there if I hadn't been in the office as the Consultant to pastoral ministers. The response to that questionnaire was something like 82%. It was marvelous to find out what was happening out there.... The parishes really knew that the Pastoral Ministry Office was alive and kicking. It was the women, some of you, who kept at it.

...the liturgical ministers got their hope from APM. They came to APM meetings until they learned enough to start their own Association

Changes Leading to Code of Ethics

Patricia encouraged the gathered group to also consider the connections between internal developments that came out of times of being “on hold” and situations of struggle and transition from external factors. She said the following:

I see Pastoral Ministers as being the voices that speak out for accountability in ministry and voices that challenge the reality of such issues as domestic abuse and injustices within some parish structures. I think speaking out and sharing their stories around those topics keeps bringing the issue of ethics and standards back to the table for consideration.

Ruth Ische [11th Chair—1989-90] recalled,

I think during that time APM members became a little more administrative. They didn't have much time to go out to parishes and welcome new members so there was the development of the Welcome Packet. More and more people were moving so new folks were welcomed in a different way. When Diana [Pauling 10th Chair—1988- 89] was on the Board, she could not continue as Past Chair, so we didn't have the continuation of our history. It was a struggle because some of the folks who had previously been APM members went to do other kinds of ministries, so we lost their sense of history. As I came on, my sense was that we needed to move towards professionalism. We became a bit more organized. The next step I saw was to move in the direction of ethics. It kept surfacing again and again.

Patricia continued from her perspective of that powerful time with many transitions,

Another important piece in our history was the year after Ruth Ische was Chair. I was Chair-elect and then moved into Chair position in May. By August, I accepted the position as Consultant. I realized it was not right to wear both hats at the same time because it could be a conflict of interests or at least complicate matters. At that time, Cecile Gunelson, CPPS, who was chair-elect for only three months, graciously said she would be willing to move to Chair. Then we had to search for another person for Chair-elect. S. Lynette said yes after a whole discernment process. The leadership of the Association and the movement within the board itself was experiencing a lot of processing while simultaneously taking on issues around Due Process. We were beginning to do some speaking out in calling our Church to accountability through ethics and standards. There was really a lot of stuff going on at the same time.

In 1989, as a result of listening to membership, the APM Board decided to concentrate on three areas: 1) the issues that pastoral ministers were dealing with both in their ministry and in their places of ministry, 2) review the 1985 standards document, and 3) look at the ethics around the issues of pastoral ministers. S. Lynette [14th Chair—1991-1992] vividly remembered some of the elements leading to the discussion of professionalism and ethics. She was serving a three-year term on the Due Process Board

at the time, and both she and Patricia Stein were APM representatives to the Coalition of Ministry Association. She said, “APM membership uncovered so many issues it would take years to work on them. The APM Board decided to concentrate on standards and ethics which are both still working today [1993].”

In October 1990, the APM Board members initiated a review of the 1985 *Standards for Pastoral Ministers*. To do so, a task force was formed which surfaced four points needing to be addressed:

1. requirements for pastoral ministers;
2. continuing education needs;
3. supervision; and
4. licensure.

The task force held optional focus groups for APM membership during the fall of 1991. By 1992, the Board realized that there was also a great need to create a task force to develop a *Code of Ethics*. Members of that task force were Avis Allmaras, CSJ, Paula Foster, Ruth Ische, Pauliss Jirik, SSND, Maggie Rein, and Patricia Stein. They held a series of workshops, facilitated by a presenter with expertise in ethics during which APM members were asked to reflect on ethical issues in ministry.

Patricia shared that Mary Robinson, an APM member, was also a member of the National Association for Lay Ministry (NALM). She said, “We presently have a member of our Association who is currently on NALM Board. NALM is willing to offer [some money] to support the work we are doing in ethics. Their expectation is that we will share both our work and the end product with them so they can utilize pieces for their own Association.”

From the workshops and other activities, background information and principles were identified and a draft *Code of Ethics* was crafted and presented to all APM members at the 1994 Fall Gathering. Careful consideration was given to all the feedback and then incorporated into a second draft. Questions persisted regarding language used in the document, so Joan Mitchell, CSJ, Ph.D., was asked to be the final editor. When it was finished, it was presented at the November 10, 1995 meeting and the membership voted overwhelmingly to adopt their new Code of Ethics.

Looking back, a member recalled the resistance that APM members encountered from an Archdiocesan leader as they began these tasks.

When we first talked about getting an ethics task force started, Alaina called [someone in Archdiocesan leadership] but got the response “not to do it, not to put anything in writing. ‘It was not OK until we talk to the lawyers’... So we talked about that among ourselves and decided that since we were not (officially) part of the Archdiocesan Corporation, we would just see where we would go. Then four years later the Archbishop

asked why it hadn't been started yet, and how come we weren't farther along? This was a complete change from earlier.

Another person mentioned that “the official reality of the Church in the public eye is the pressure of the people in the community—those voices collectively and with our Association and other ministries are being heard in a different way today. So different in only a few years.”

Changes leading to updating Standards

During the same time period, a second task force, The Standards Task Force, composed of Lynette Friesen, SSND, Adaire Lassonde, SSND, Joan Purdie, Mary Robinson, Jean Morris Trumbauer, and Patricia Stein, worked to update the Standards and Competencies. After using similar processes of dialogue with the membership as for the ethics, the results of this effort were viewed as a guide to determine the needs for ongoing personal and professional development and education. The task force chose to compare APM Standards with those available through the National Association for Lay Ministry (NALM.) In dialogue with the Board, they decided to change the format to one they thought was more helpful to pastoral ministers. The task force also decided to create a workbook that could make the Standards more accessible to the members as they plan for their own personal and professional development. The Standards document recounts the thoroughness of their processes.

The first draft of the Standards was presented to APM membership in February 1995. An entire program was devoted to Standards. After presenting a “docu-drama” (sic) 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. After these were summarized and reported in large group, the small groups were again convened to record strengths, concerns, and recommendations. Carefully considering the critique, a draft of the Standards was completed in the fall of 1995. It was presented to the Board in January 1996, and several readers were given a copy and requested to give their suggestions. As a result, several minor changes were made and a glossary of terms was added. The final draft was sent to the membership in March 1996. It was voted on and passed unanimously in April 1996. Both the Ethics and Standards task forces agreed that competency is part of ethics and ethics is foundational to, and an essential element of, Standards for ministry. Both task forces, along with the Board, came to consensus that both documents needed to be published together in the same booklet entitled: *Code of Ethics and Standards for Pastoral Ministers*. It was printed and distributed to membership in November 1996.

The Code of Ethics and the Standards is available on the Association of Pastoral Ministers website: <http://www.apmspm.org/code-of-ethics-and-standards.html>

The entire document with both ethics and standards was sent to NALM. The APM Code of Ethics was cited in the 2003 *National Certification Standards for Lay Ecclesial Ministers*, as a “resource used to develop the National Association of Lay Ministry Code of Ethics.” (That document was a joint publication of three national ministry associations: NALM; NCCL; and NFCYM. See page xxv.)

Change of Relationship: Covenanting with NALM

Readers may recall, in footnote 2, that APM and NALM began in the year 1976-77. Both organizations have distinct histories with key persons and moments. Anyone familiar with these organizations might easily recognize some patterns of ecclesiological and ministerial trends that impacted each of them over the years. One little known fact is that NALM’s national office was coordinated from right here in Chanhassen, Minnesota, by Judy McKloskey, an APM member. That was from 1990 until NALM moved to Chicago in 1995.

NALM’s website clearly states: *“The National Association for Lay Ministry is a professional organization that supports, educates, and advocates for lay ministry and promotes the development of lay ministry in the Catholic Church.”* More succinctly, this has often been summed up: NALM is about *Vision, Voice, and Vitality*.

Unfortunately, during their parallel years, only a few APM members have been able to participate in the activities of NALM. Often, finances have limited parish pastoral ministers from being able to afford membership or travel expenses to the annual national conference. However, there have been a few intersections between APM and NALM.

One of the early NALM annual conferences was held at the campus of the College of St. Catherine in June of 1986. S. Joesetta Marie Spencer, SSND, was a graduate student in St. Kate’s pastoral ministry certificate program at the time. After returning to St. Louis, she made efforts to keep abreast of NALM by attending some annual conferences. Later, when she returned to St. Paul for further study and ministry in 1993, she participated in NALM committee work as part of the consultation on the National Certification Standards for Lay Ecclesial Ministers, and Products and Services. When NALM chose to hold the 1998 annual conference in the metro area, she and Dr. Gene Scapanski were asked to serve as co-chairs. That year, APM offered NALM members scholarships to attend the conference.

In 2002, the APM Executive Board reflected on its own APM history and realized the similarities it had in common with NALM, APM being a local ministry association that has long advocated, in many ways, on behalf of lay ministers. So, after two years of considering the pros and cons, APM’s Executive Board negotiated a formal Covenant statement with NALM to become recognized as a Lo-Re-Mi (Local -Regional-Ministry Association.) S. Donna Preston, OSF, NALM’s representative from Chicago and Bonnie

Wek (Chair at that time) formally signed the covenant following the Nov. 15 program meeting, formalizing this new relationship with NALM.

The full dimensions of a covenant relationship were pondered by APM. From the APM Board perspective, the primary goal of establishing a “covenant” relationship was envisioned as a potential for ongoing mutuality, i.e., anticipating that, as in the past, there may be other opportunities to discern new ways for both APM and NALM to work together. Both sought to promote ministerial, spiritual and professional formation and leadership. Both demonstrated a strong value of responsibility, solidarity and networking while advocating for lay ministers and for just treatment of all lay ministers. Being a “Lo-Re-Mi” provided its members with some practical advantages: members paid a reduced membership fee that gave them full NALM voting rights, and members also received discounts on the annual conference fee as well as on the purchase of products or services. Finally, APM members appreciated being part of a larger network that promoted lay ministry.

Currently, in 2017 on the 40th Anniversary of both APM and NALM, group memberships are offered through NALM for any association, diocese, or organization that registers for group membership, for a fee. Members within that group then have a reduced membership fee as part of that group. APM continues to pay an annual group membership fee so all APM members receive the reduced annual rate for NALM membership.

Changes Continuing to Unfold

APM has continued to show resilience and the ability to maintain equilibrium over forty years of countless internal and external changes. The multiple transitions within the Church have challenged its members *to discover and implement ways that will strengthen and improve the quality of our ministry modeled after the life and teachings of Jesus.*

Faced with new challenges and situations, APM members and its Board have put in place many elements that continue to guide them through each new transition. One such simple piece was the Board’s annual working retreat, which provides quality time to evaluate the program year, to review and redefine job descriptions for Board and Committee members, and to discern a motivational theme for the coming program year. While these processes have provided continuity, they also allow for consideration of ways to adopt new processes to meet evolving needs.

The narrative history was concluded in 1993, but the Board secretary at the time, Lynette Friesen, SSND, maintained minutes, copies of the quarterly newsletter, program brochures, a historic timeline outlining each year’s accomplishments and other historical data. These were recorded yearly in both hard copy and electronic copy (CD), and stored in archive containers. Currently (2017), all hard copies are being scanned into electronic

form for archive purposes as well as easier access to the documents by APM Board Members. Documents are stored online for easy access to all APM Board members. A website, www.apmspm.org, was also created, where information, APM documents, and resources are available to APM Members and those wanting to know more about APM.

Another development over the years was the discernment of several important policies—the first two are specifically related to outreach.

1. **Scholarships:** APM is aware that some Pastoral Ministers serve in parishes that do not provide funds for continuing education or adequate salaries to cover such expenses. So that these persons are not made to assume these costs themselves, *a membership scholarship is offered through an application process.*
2. **Tithing:** It is the desire of the Association of Pastoral Ministers to share with others from the abundance God has given us. Therefore, at the end of each program year, after all monies have been deposited and all debts paid, 10% of the remaining balance in the APM general checking account is to be shared with a non-profit organization or organizations. Each year, members are asked to recommend a non-profit organization that is deserving of the APM annual tithe, keeping in mind particularly the mission and values of APM.

The recipient(s) of this contribution are determined by the APM Executive Board. The Board's decision will be shared with the membership each year.

3. **Selling of Books and Materials at Program Meetings:** It was determined that permission would be given to do so only to registered APM members and program presenters.

Changes in Light of Recent Developments

In 2005, following the surfacing of the sex abuse scandal in the Church, APM members, like all other parish ministers, were required to attend *Virtus* training, a program to promote the “protection of children, youth, and vulnerable adults.” Many pastoral ministers expressed dismay that the training did not attend to vulnerable adults. In June 2005, Joesetta Marie Spencer, SSND, attended a workshop at St. John's in Collegeville. Dr. Vic Klimoski extended to all participants the opportunity to apply for a small Ministry Learning Community grant. The application date was only weeks away, shortly before the annual APM working retreat. S. Joesetta drafted an initial grant request and submitted it. With encouragement from Dr. Klimoski, she followed this with a formal grant request after engaging the whole APM board via email. By the end of June, APM was notified that the grant was awarded.

APM demonstrated both vision and leadership by addressing the imminent need, that is, to provide appropriate training and support for pastoral ministers and volunteers who minister to vulnerable adults. To accomplish this APM did the following:

1. Researched, developed, and hosted, several three-hour training programs for pastoral ministers, parish nurses, and volunteer parish ministers across the Archdiocese of St. Paul and Minneapolis for those whose ministry focused on vulnerable adults. The workshop included the following:
 - the Church's pastoral ministry to vulnerable adults
 - case studies on ethical and legal issues
 - appropriate boundaries and behaviors
 - awareness of potential signs of abuse
 - identification of problem situations
 - referral and reporting processes and systems
 - integration of theological reflection about this ministry as a methodology for ongoing support
2. Provided workshop participants with quality take-home information to assist them in implementing similar training for volunteers and parishioners who provide pastoral care to vulnerable adults

The first pilot workshop took place in the spring of 2007.

By 2017, the Archdiocese of St. Paul and Minneapolis, working with APM Board members, offered the last of the updated Ministry to Vulnerable Adult Training, as they transition to Virtus' training for those working with vulnerable adults.

Summarizing APM's move into the 2nd Millennium: 1989-2007

1987-1988—Ruth Opatz—9th Chair

- Lalande Hennen, SSND—Consultant, Catholic Charities
- APM develops Welcoming process and packets

1988-1989—Diana Pauling—10th Chair

- Alaina Hagen—Consultant, Catholic Charities
- Improved process of APM input for Mary Mulheron award Provision of “check-in” or support time in program meetings
- Update of job descriptions in uniform format
- Clarified administrative Board processes for continuity

1989-1990—Ruth Ische—11th Chair

- Alaina Hagen—Consultant, Catholic Charities

- Initiated processes to develop Code of Ethics and Standards for Pastoral Ministers—established task forces for Issues and Ethics
- Completed Board and Committee job descriptions

1990—Patricia Stein—12th Chair, May through July

1990-1991—Cecle Gunelson, CPPS—13th Chair

- Patricia Stein—Consultant, Center for Ministry
- Purpose Statements for Ethics, Issues, and Standards Task Forces
- Due Process Survey conducted due to issues raised by APM

1991-1992—Lynette Friesen, SSND—14th Chair

- Patricia Stein—Consultant, Center for Ministry
- Mary Mulheron Award process modified
- Ethics Task Force and Standards Task Force commissioned to begin writing process
- APM past chairs met to recall APM history from 1977-1983 Audio-taped

1992-1993—Bev Quintavalle—15th Chair

- Patricia Stein—Consultant, Center for Ministry
- APM members actively participate in Archdiocesan policy development regarding sexual harassment.
- Archdiocese rejects further work on portability of benefits policy
- APM past chairs met to complete APM history to 1993.
- Audio-taped. Transcription filed with the Center for Ministry. Audiotapes filed in Archdiocesan Archives.

1993-1994—Russ Schupe —16th Chair

- Patricia Stein—Consultant, Center for Ministry
- APM representative to Coalition of Ministries Task Force to address professional issues of Ministers in the Church
- APM Representative to Consultation Services Center

1994-1995—Sandy Skatch—17th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Ethics and Standards Task Forces complete 1st draft and submit to APM membership
- Coalition of Ministries Task Force to address professional issues is dissolved by Coalition.

1995-1996—Mary Ann Jens—18th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry

- Mary Ann Jens resigned due to illness & family tragedy, position filled by Chair-elect, Shirley Rowley
- Ethics and Standards document ratified and published by APM membership
- Ethics and Standards document shared with NALM

1996-1997—Shirley Rowley—19th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Ethics and Standards documents distributed to APM members

1997-1998—Marilyn Wegscheider—20th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Tithing policy established
- Scholarships for NALM conference offered to members who requested one.

1998-1999—Mary Seidel—20th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Conducted survey of past members
- Tithing policy implemented for the 1st time—divided between two women's shelters

1999-2000—Sandie Williams—22nd Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- APM collaborates with Archdiocesan program of ministry formation (ICLM) for talks, workshops, and retreat.

2000-2001—Sally Guniney—23rd Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Continued collaboration with both ICLM and BeFrienders for programs
- Newsletter reintroduced after two year respite
- Representative for Ethics & Standards added to APM Executive Board
- Spring banquet became an evening event, including entertainment

2001-2002—Shirley Gormley—24th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- APM Celebrated 25th anniversary
- Theme: Reverencing the Past; Celebrating the Present; and Dreaming the Future
- Collaborated with the Association of Coordinators of Religious Education (ACRE) to jointly sponsor one program
- All APM past documents found and organized into year-by-year archive

2002-2003—Bonnie Wek—25th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Theme: Together in God's Service: Promoting Lay Ecclesial Ministry

- Continued Collaboration with ACRE to sponsor one program
- Formal Covenant with NALM as Local-Regional-Ministry Association (Lo-Re-Mi)

2003-2004—Josetta Marie Spencer, SSND—26th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry Theme: At the Heart of Ministry is Relationship
- Continued collaboration with ACRE to co-sponsor one program
- Remained covenanted Lo-Re-Mi of NALM
- Telephone survey to all new and renewing members
- Honored long term members of 20 to 25 years with a Certificate of Recognition
- Audio tapes of 1992 and 1993 Past-chair history gathering found and placed in APM archives

2004-2005—Mary Ann Kelly-Wright—27th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Theme: Ministers as Prophets of Hope
- APM Directory created
- Offered tiered membership: full; partial; and student.
- Remained covenanted Lo-Re-Mi of NALM
- Telephone calls to all parishes without APM members to identify any persons in pastoral ministry
- Audio tapes of 1992-93 past-chair meeting transcribed into narrative history for both APM and Archdiocesan archives

2005-2006—Jamie Moloney—28th Chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Theme: Amazing Graces
- Remained covenanted Lo-Re-Mi of NALM
- Received “Ministry Learning Community” grant to develop training for ministers to vulnerable adults.
- Worked to re-design APM logo in preparation for 30th anniversary (2007)
- Several members presented workshop for Ministry Day—
- “Vision and Leadership-an Ongoing Journey”

2006-2007—Nancy Loyd-Hutterer—29th chair

- Fran Donnelly, BVM—Consultant, Center for Ministry
- Theme: Baptism: Our Call to Transformation
- Remained covenanted Lo-Re-Mi of NALM
- Task-force engages in research and development of training workshop for those in ministry to Vulnerable Adults.
- Formally adopted the new logo: in the Archdiocese of St. Paul and Minneapolis

Summarizing APM’s last ten years: 2007-2017

2007-2008—Shelly Bjick—30th chair

- Theme: We Are the Body of Christ
- Vulnerable Adult Training (VAT) sessions were offered by the APM task force to train people to go back to their parishes to train others (“train-the-trainer”).

2008-2009—Kathy Indihar—31st chair

- Theme: Reflecting Christ’s Light
- Jim Robasse setup APM’s first web site: www.apmspm.org
- Vulnerable Adult Training (VAT) was changed to Ministry to Vulnerable Adult Training (MVA), and sessions were offered by the APM task force to train people to go back to their parishes to train others (“train-the-trainer”).
- APM and Archdiocese collaborated with APM’s Ministry to Vulnerable Adult Training, to be used in place of the training offered by Virtus
- Parish Services Team met with the APM members to discuss the ongoing and future relationship between the Archdiocese and APM.

2009-2010—Kathleen Conrad—32nd chair

- Theme: Weaving Our Stories as Church
- APM members provided feedback and recommendations to the Archdiocesan Parish and School Strategic Planning Task Force.
- Updated APM’s web site.

2010-2011—Sr. Fran Connelly, B.V.M.—33rd chair

- Theme: Abiding in Hope

2011-2012—Deacon Al Schroeder—34th chair

- Theme: Living the Resurrection

2012-2013—Anne Marie Bartlett—35th chair

- Theme: With (Re)New(ed) Vision: The Spirit of Vatican II
- Coalition/Governance/Connection with Archdiocese. Archdiocese would like all the associations to fold into the Archdiocese, and the Archdiocese would handle all financial transactions, etc.

2013-2014—Lisa Amos—36th chair

- Theme: Always and Everywhere Giving Thanks and Praise
- First blog article on the APM web site.
- Coalition/Governance/Connection with Archdiocese discussed throughout the year. Will ministry associations be folded into the Archdiocese or remain separate entities? Some associations are moving forward with this, while most are waiting for more discussion and details on how this would be an advantage for the associations.

2014-2015—Marge Virnig—37th chair

- Theme: Mystery, Awe, and Wonder
- Coalition/Governance/Connection with Archdiocese discussions continued. APM decided to remain as a separate non-profit association. APM notified the Coalition that we would like to maintain our current relationship with the Archdiocese and invite the Archdiocese to appoint an ex-officio member to our board. Ultimately, restructuring and bankruptcy of the Archdiocese ended this discussion.
- APM made recommendations to the Archdiocesan on their Code of Conduct, regarding those working with vulnerable adults. One of the changes was to recommend, rather than require, two pastoral care ministers at each visit, since this is not practical.

2015-2016—Sue Vento—38th chair

- Theme: Created and Called to Walk Humbly with God
- APM membership provided feedback on Archdiocesan benefits and pension plans.
- New educational opportunities being offered by St. Paul Seminary School of Divinity, and St. Catherine University, for lay ecclesial ministers and lay ministers.

2016-2017—Christine Ducharme—39th chair

- Theme: 40 Years of Grace and Hope (APM's 40th Anniversary!)
- Updated APM's history document that was originated by Josetta Marie Spencer, SSND, and Lynette Friesen, SSND, in 2007.
- Ministry Coalition/Coalition of Ministry Associations (COMA) changed its name/acronym to Coalition of Ministries (CMA), and updated its constitution.
- Began moving APM-related documents, programs, by-laws and goals, job descriptions, history, etc. to OneDrive, giving access to all APM Board Members. Also began converting the paper archives to digital.
- Archdiocese and Virtus working on training for those working with vulnerable. Will eventually replace APM's Ministry to Vulnerable Adults Training (MVA).
- Began process to contact each parish to find out the current Pastoral Care contact, for further follow-up.

2017-2018—Christine Ducharme—40th chair

- Theme: Unity, Service, Joy

2018-2019—Amy Chabot—41st chair

- Theme: Living Presence

Appendix 1—Mary Mulheron Award Recipients

Recipients	APM Pastoral Ministers	College of St. Catherine
1985	Patricia Durkin	Eleanor Getz
1986	Ann Pierce	Jean Radotich
1987	Lalande Hennen, SSND	Darlene Gray
1988	Joanne Tromiczak-Neid	Mary Ann Jens
1989	Avis Allmaras, CSJ	Donna Demarais, OSF
1990	Cordelia Korkowski, OSF	Sandra Larson
1991	Shirley Mueller, OSF	Joan Irgens
1992	Diana Pauling	Paula Fischer
1993	Corrine Cavanaugh	Margaret Schwendeman
1994	Paulissa Jirik, SSND	Mary Gnerer
1995	Veronica Novotny, OSB	Celia Hiland
1996	Carrie Kemp	Linda Towle
1997	Mary Robinson	Sarah Koch
1998	Sarah Keenan, OSF	None
1999	Lynette Friesen, SSND	None
2000	Mary Jane Brennan, IHM	Mary Elizabeth Jambor
2001	Josetta Marie Spencer, SSND	Mary Del Vecchio
2002	Martha Alken, OP	Nancy Brantingham
2003	Chris Sorensen Woodside	Mary Camber
2004	Sally Guiney	Julie Chrzanowski
2005	Shirley Rowley	Joyce Dahlberg
2006	Sandie Williams	Nancy Loyd-Hutterer
2007	Adaire Lassonde, SSND	Bailey Craft
2008	Mary Bosscher	Pamela Havel
2009	Deanna Donahue, SSND	Jean Thoreson
2010	Bonnie Wek	Gwen Buckingham & Maribeth Graves, OSF

2011	* Rev. Dale Korogi Award for Excellence in place of Mary Mulheron Award Presentation	Tanya Williams, O.P.
2012	Jamie Moloney	Nicole Duenow
2013	Anne Becker, SSND	Charlene Peterson
2014	Mary Ann Kelly-Wright	Marilyn Ochoa
2015	Kathleen Conrad	Sherri (Kehoe) Stella
2016	Mary Brady	Carol Reider
2017	Joan Apt	Lori Hannasch
2018	Lisa Amos	Kay Demarais
2019	LauraRose Paradis	Claire Kranz

Appendix 2—Programs and Presenters

Note: There is no history or record of programs prior to 1986.

1986—1987 Programs

- Gretchen Berg, OSF
- Sondra Smalley
- Barbara York

1987—1988 Programs

Theme: Grounded in Justice

1988—1989 Programs

(no record)

1989—1990 Programs

Theme: Creativity

- **Fall Gathering:** Christin Lore Weber, *“Blessings – Soul of Ministry”*
- **Program I:** Shawn Madigan, CSJ, *“Creativity—Energizer for Ministry”*
- **Program II:** Roseann Giguere, CSJ, *“Creativity—Expressions in Spirituality”*
- **Retreat:** Mark Scannell & Elaine Gaston, *“Creativity—Ritualizing Life Experiences”*
- **Ministry Day:** Loughlan Sofield, ST. *“Collaboration”*

1990—1991 Programs

Theme: Coming to Peace

- **Fall Gathering:** Gary & Carrie Kemp, *“Catholics Coming Home”*
- **Program I:** Eileen O’Hea, *“Coming to Peace with Self”*
- **Program II:** Judi Klepperich *“Coming to Peace with Another”*
- **Retreat:** Kay Vandervort, *“Coming to Peace: Experiencing God in the Ordinary”*
- **Spring Lunch:** Larry Cloud Morgan & Rose Tillemans, CSJ, *“Coming to Peace in the World”*
- **Ministry Day:** Eugene LaVerdiere

1991—1992 Programs

Theme: Professionalism

- **Fall Gathering:** Panel: Mickey Friesen, Paula Foster, Joan Purdie, and Sr. Mary White, *“Naming Who We Are”*
- **Retreat:** Sr. Eileen O’Hea, *“Come Away and Rest Awhile”*
- **Program:** Panel: Fr. James Notebaart, Rose Tillemans, CSJ, Fr. Ken Pierre, *“The Genesis of Pastoral Care”*
- **Spring Luncheon:** Bishop Ray Lucker, *“Our Baptismal Call”*

1992—1993 Programs

Theme: Self Care of Pastoral Ministers

- **Fall Gathering:** Bernard Brady, Ph.D., *“Ethics in Ministry –A Moral Perspective”*
- **Program I:** Dorothy Olinger, SSND, *“Earth Centered Spirituality and Self Care”*
- **Program II:** Panel: Margaret L. Kvasnicka, CSJ, Joan Purdie, and Peter Watkins, *“A Dialogue in Seeking Support for Self”*
- **‘92 Ministry Day:** Michael Crosby, *“A Hopeful Peace in a Shattered Reality”*

1993—1994 Programs

Theme: Living Our Call

- **Fall Gathering:** Julie Neraas, M.Div., *“Hope--What Gives Us Life”*
- **Program I:** Joan Timmerman, *“Healthy Sexuality”*
- **Program II:** Rev. Kevin McDonough, *“Healing Our Wounds”*
- **Retreat:** Loretta Javra, *“Listening for the Call”*
- **Program III:** Mary Sue Drier, *“Our Sense of Mission and Boundaries”*
- **Spring Lunch:** Sarah Meybaum, *“Storytelling in the Church”*
- **Ministry Day:** Cynthia Thero, Ph.D., *“Come Journey Together”*

1994—1995 Programs

Theme: Naming Our Call

- **Fall Gathering:** Fr. Ken Pierre and Panel: Professor Bernard Brady, Lawyer Joe Daley, Social Worker Ruth Ische, Author and Editor Joan Mitchell, CSJ, *“Rooted in Ethical Behavior”*
- **Program I:** Bishop Harry Flynn, *“Forming Our Vision Together”*
- **Retreat:** Edwina Gateley, *“Giving Birth to God in the Contemplative World”*
- **Program II:** Standards Task Force, *“Standards and Competencies: Boring or Beyond Belief”*
- **Program III:** Dr. Dolore Rockers, OSF, *“Ministering to the Ministers”*
- **Spring Luncheon:** Melody Martin and Pamela Armstrong, *“Made in the Image”*
- **Ministry Day:** Dr. Diana Hayes

1995—1996 Programs

Theme: Proclaiming Our Call

- **Fall Gathering:** Eleanor Lincoln, CSJ and Catherine Litecky, CSJ, *“We Are the Church, and We Proclaim Who We Are”*
- **Program I:** Frank Schweigert, *“The Deep Roots of Nonviolence”*
- **Retreat:** Dr. Ed Sellner, *“God has Made the Shadows His Hiding Place”*
- **Program II:** LaDonna Hoy, *“Church and Community: Imagine What We Can Do Together”*
- **Spring Lunch:** Gabriel Ashley Ross, *“Spirituality and Creativity”*

1996—1997 Programs

Theme: Nourishing Our Spirit

- **Fall Gathering:** Mary Kay Medinger and Mickey Friesen, *“Sabbatical Living: A Spirituality of Ministry”*
- **Program I:** Panel: Larry Huard, Carlos Valdez, Laura Gorman, Paul Deziel, *“Popular Religiosity”*
- **Retreat:** Martha Ann McGinnis, OSF
- **Program II:** Patricia V. Roberts, *“Spirituality and the Body”*
- **Program III:** Rev. Michael Joncas, *“Roots of Our Spirituality”*
- **Spring Luncheon:** Carrie Kemp, *“You are Beloved”*
- **Ministry Day:** *“Called to be Catholic - We Are All on Common Ground”*

1997—1998 Programs

Theme: Harvesting Our Gifts

- **Fall Gathering:** Rev. William McDonough and panel from Ethics Committee, *“Ethical Dilemmas”*
- **Program I:** Norie Siers
- **Retreat:** Martha Alken, O.P., *“Shapes as Signs of Life”*
- **Program II:** Sidney Callahan, Ph.D., *“Making Decisions in Faith and Good Conscience”*
- **Ministry Day:** Leif Kehrwald, *“Domesticating the Church: How Do We Bring Church Home”*
- **Spring Luncheon:** Mary Robinson, *“Reaping the Harvest”*

1998—1999 Programs

Theme: Sharing the Journey: Body—Mind—Spirit

- **Fall Gathering:** Rev. John Forliti, *“Faith in the Workplace”*
- **Program I:** “ Staff - St. John Neumann, *“Prohibited Behaviors—Policy and Training”*
- **Program II:** Susan Skye, *“Non-Violent Communications—Breaking Through Communication Barriers”*
- **Retreat:** Mary White, OSB and Patricia Roberts, *“Inner Freedom: Body, Mind, Spirit”*
- **Program II:** Bill Huebsch. *“Update of Vatican II and How It Relates to Ministry”*
- **Ministry Day:** Fred Kammer, SJ and Peggy Provasnek-Heinz, *“Discipleship for the 21st Century”*
- **Spring Luncheon:** Judith Klepperich, *“Finding God in Ordinary and Extraordinary”*

1999-2000 Programs

Theme: Finding Our Soul

In Collaboration with ICLM (Institute of Christian Life and Ministry)

- **Fall Gathering:** Rita Steinhagen, CSJ, *“Healing, Wholeness, Holiness”*
- **ICLM:** Joseph Gillespie, OP, *“Before Enlightenment, After Enlightenment, Exploring Life’s Transitions”*
- **ICLM:** Cletus Wessels, OP, *“Faith and the New Creation Story”*

- **ICLM:** Joseph Gillespie, OP, *“The Magic of Metaphor: Exploring the Use of Metaphor as the Heart and Soul in the Process of Personal Change”*
- **ICLM:** Joseph Gillespie, OP, *“Chemical Dependency and Family Therapy”*
- **Retreat:** Roseann Giguere, CSJ, *“Finding Our Soul: Healing, Wholeness, Holiness”*
- **ICLM:** Joseph Gillespie, OP, *“Understanding the Dynamics of Grief: Therapeutic Approaches to Loss and Change”*
- **ICLM:** Jan Swanson, MS, *“Dreaming and the Spiritual Journey”*
- **Spring Luncheon:** Roseann Giguere, CSJ, *“Rhythms of Life”* and *“Sabbath: Restoring the Sacred Rhythm of Rest”*
- **Ministry Day:** No Ministry Day, as the Archdiocese focused on the Sesquicentennial

2000—2001 Programs

Theme: Sabbath Time

- **Fall Gathering:** Mickey Friesen, *“Moving From Sabbath to Sunday, Living in God’s Time”*
- **Program I:** Warren Hanson, *“Sabbath Living Through Family Relationships”*
- **Retreat:** Norma Rae Hunt, *“Sabbath: Restoring the Sacred Rhythm of Rest”*
- **Program II:** Barb Schwery, *“Mutuality and Sabbath Living”*
- **Ministry Day:** Dr. Gene Scapanski, *“What Does it Mean to be a Lay Minister in the 21st Century?”*
- **Spring Banquet:** Dinner and Music by the Senior Commodores, *“Celebrating Sabbath”* – First APM Gathering Featuring Dinner and Music

2001—2002 Programs

25th Anniversary of APM Theme: Reverencing Our Past, Celebrating Our Present, Dreaming Our Future

*ACRE members Invited

- **Fall Gathering:** Candice Fancher, *“Reverencing, Celebrating, Dreaming—Seasoned with Humor, Spiced with Laughter”*
- **Program I:** Linda Cherek, *“Ministering in the Twenty-first Century: Reverencing Cultural Differences in Grief Rituals and Customs”*
- **Retreat:** Mickey Friesen, *“Creative Memories”*, *“Dangerous Memories”*, and *“Remembering Church”*
- ***Program II:** Mary Margaret Pazdan, OP, *“Being Disciples as Ministers of Christ: Explorations of the Gospel of John”*
- **Ministry Day:** *“Our Multicultural Church”*
- **Spring Banquet:** Dinner and Entertainment by David Barkheimer

2002—2003 Programs

*Collaborated with ACRE

Theme: Together in God’s Service: Promoting Lay Ecclesial Ministry

Fall Gathering: Joe Gillespie, OP, *“Together in God’s Service”*

***Program I:** Rev. Michael Joncas, *“A Theology of Service”*

Retreat: Joanne Dehmer, SSND, *“The Spiritual Practice of Noticing”*

Program II: Lyndall Johnson, MALP, *“Practicalities of Service”*

Ministry Day: Rev. Eric H.F. Law, *“Spirituality for Leadership in a Multicultural Community”*

Spring Banquet: Fran Donnelly, BVM, *“Celebrating Together in God’s Service,”* Dinner with Entertainment by Clinton Avenue Trio

2003-2004 Programs

Theme: At the Heart of Ministry is Relationship

*Collaborated with ACRE

- **Fall Gathering:** Martha Alken, OP, *“The Multifaceted Relationships of the Pastoral Minister” (Breakout Sessions - Dialogue Learning Stations on Code of Ethics)*
- ***Program I:** Bill Huebsch, *“Lighting the Adult Fires Without Leaving the Children in Ashes”*
- **Retreat:** Fr. Jack Lau, OMI, *“Sacred Relationship: Renewing Mind, Body, Spirit”*
- **Program II:** Diane Nettifee, *“Prayer as our Relationship with God”*
- **Ministry Day:** Kathleen Cahalan, Ph.D, *“Beyond Specialized Ministry: Christian Discipleship & the Purpose of Ministry”*
- **Spring Banquet:** Bishop Pates, Awards, Installation, and Entertainment

2004—2005 Programs

Theme: Ministers as Prophets of Hope

- **Fall Gathering:** Fr. Mike Byron, *“Ministers as Prophets of Hope”*
- **Program:** Fr. Joe Gillespie, *“Maintaining Hope with the World Gone Awry”*
- **Retreat:** Julie Neraas, *“Living Hope”*
- **Program:** Chris Sorensen Woodside & Bernadette Tatge, *“Women as Prophets of Hope”*
- **Ministry Day:** Bob McCarty, *“Poets and Prophets”*
- **Spring Banquet:** Sally Guiney, *“Hope for the Future,”* Awards, Installation, and Entertainment by Clinton Avenue Trio

2005-2006 Programs

Theme: Amazing Graces

- **Fall Gathering:** Jacquelyne Witter, *“What is Your Amazing Story?”*
- **Program I:** Heidi Busse, *“Grace-Full Women of the Bible”*
- **Retreat:** Rev. Nancy Brantingham, *“Incarnation: Amazing Grace!”*
- **Program II:** Cletus Wessel, OP, *“Amazing Graces of the New Creation”*
- **Ministry Day:** Reynolds (Butch) Ekstrom, *“Co-Workers in the Vineyard of the Lord: we’re all in this together”*
- **Spring Banquet:** Shirley Rowley, *“Amazing Graces,”* Awards, Installation, and Entertainment by the Clinton Avenue Trio

2006-2007 Programs

Theme: Baptism – Our Call to Transformation

- **Fall Gathering:** Bill Huebsch, *“Thirty Years of Grace – The Gift of Vatican II”*
- **Program I:** Fr. Michale Slusser, *“Do You Know How to Live ‘Royally?’”*
- **Retreat:** Kathleen Conrad Eustice and Marty Shanahan, *“I Have Called You by Name”*
- **Program II:** Carol Rennie, OSB, *“Baptism—A Process of Transformation”*
- **Ministry Day:** Lisa Anslinger, *“Here Comes Everybody: The Power of Collaborative Ministry”*
- **Spring Banquet:** Adaire Lassonde, SSND, Awards, Installation, & Entertainment

2007-2008 Programs

Theme: We Are the Body of Christ

- **Fall Gathering:** Mary Treacy O’Keef, *“Called to be the Body of Christ”*
- **Program I:** Matt Linn, SJ., *“Forgiveness/Healing in the Body of Christ”*
- **Retreat:** Father Paul Feela, *“We Are the Body of Christ”*
- **Program II:** Father Michael Byron, *“Inclusivity in the Body of Christ”*
- **Ministry Day:** Honoring Archbishop Flynn’s 75th Birthday
- **Spring Banquet:** Joanne Tromiczak-Neid, *“How Are We the Body of Christ?”* Entertainment, Clinton Avenue Trio

2008-2009 Programs

Theme: Reflecting Christ’s Light

- **Fall Gathering:** Dorothy Olinger, SSND, *“Reflecting Christ’s Light through the Lens of our Times”*
- **Program I:** Catherine Michaud, CSJ, *“Spirit Working in the Church”*
- **Retreat:** Jacquelyne Witter, *“Reflecting the Light of Christ!”*
- **Program II:** Russ Connors, *“Christ Our Light: Reflections on the Christian Moral Life as ‘Rhyming’ with Christ”*
- **Ministry Day:** Father Lee Piche, Jim Lundholm-Eades, *“More Than Words: New Models of Ministry in Changing and Challenging Times”*
- **Spring Banquet:** Catherine Michaud, CSJ, *“Celebrating Pastoral Ministers-How We Reflect Christ’s Light,”* Entertainment, Clinton Avenue Trio

2009-2010 Programs

Theme: Weaving Our Stories as Church

- **Fall Gathering:** Michael Silhavy, *“Forum with Archdiocesan Services Team”*
- **Program I:** Pat Dorsey Nanoff, DMin, LICSW, *“Stories with a Jagged Edge”*
- **Retreat:** Nancy Nutting Cohen, LMFT, *“The Weaving of our Lives and Ministry: Some Strands”*
- **Program II:** Father Dale Korogi, *“Rehearsing Death, Practicing Resurrection: The Paschal Parish”*

- **Spring Banquet:** Jacquelyne Witter, Ed.D. *“Weaving Our Stories as Church,”* Entertainment, Clinton Avenue Trio

2010-2011 Programs

Theme: Abiding in Hope

- **Fall Program:** Russ Connors, *“Hoping for Hope: On Pilgrimage with Cancer”*
- **Retreat:** League of Catholic Women *“Spa Day”*
- **Program II:** Jacquelyne Witter, Ed.D., *“Abiding in Hope”*
- **Ministry Day:** Barbara Sutton, *“Seeing Easter Through Visio Divina”*
- **Spring Banquet:** Professor Bill McDonough, *“Remaining in Hope,”* Entertainment, Clinton Avenue Trio

2011-2012 Programs

Theme: Living the Resurrection

- **Fall Gathering:** Tom and Julie Allen, *“Living the Resurrection - With Alzheimer’s”*
- **Program I:** Sr. Katarina Schuth, *“Living the Resurrection: Approaches to Ministry that Encourage New Life”*
- **Retreat:** Joanne Dehmer, SSND, *“Compassion: Living the Resurrection”*
- **Program II:** Bernard Evans, *“Living Resurrection in the Midst of Crucifixion”*
- **Spring Banquet:** Sr. Martha Alken, O.P., *“Living the Resurrection,”* Entertainment, Clinton Avenue Trio

2012-2013 Programs

Theme: With (Re)New(ed) Vision: The Spirit of Vatican II

- **Program I:** Jacquelyne M. Witter, Ed.D., *“Knowing More Clearly: Reawakening Our Awareness of the Dignity of Our Baptismal Identity in Christ”*
- **Program II:** Jacquelyne M. Witter, Ed.D., *“Loving More Dearly: Rekindling Our Commitment to The Universal Call to Holiness”*
- **Program III:** Jacquelyne M. Witter, Ed.D., *“Following More Nearly: Revitalizing Our Zeal for the Call to be a Sign of Joy and Hope”*
- **Retreat:** Jacquelyne M. Witter, Ed.D., *“Filled with the Spirit and Able to Speak: Encouraged and Emboldened for Ministry”*
- **Spring Banquet:** Jacquelyne M. Witter, Ed.D., Entertainment, Clinton Avenue Trio

2013-2014 Programs

Theme: Always and Everywhere Giving Thanks and Praise

- **Fall Program:** Marty Haugen, *“Always and Everywhere Giving Thanks and Praise...In Song and Prayer”*
- **Program I:** Joanne Dehmer, SSND, *“Always and Everywhere Giving Thanks and Praise...In Community”*
- **Retreat:** Sr. Joan Tuberty, Mary Schulz, *“Christ-Bearers, Ministering in Love”*

- **Program II:** Rev. Michael Joncas, *"The Always and Everywhere-ness of Sacramentality"*
- **Spring Banquet:** Fr. Steve Adrian

2014-2015 Programs

Theme: Mystery, Awe, and Wonder

- **Program I:** Kathy McLaughlin, CSJ, *"Mystery, Awe and Wonder In the Joy of Connection"*
- **Program II:** Joan Miltenberger, *"Mystery, Awe and Wonder In the Faces of those to/with Whom We Minister"*
- **Retreat:** Joanne Dehmer, SSND, *"Living Mindfully: With Mystery, Awe and Wonder"*
- **Program III:** Brent Derowitsch, *"Mystery, Awe, and Wonder: Everyday"*
- **Spring Banquet:** Kathy McLaughlin, CSJ

2015-2016 Programs

Theme: Created and Called to Walk Humbly with God

- **Program I:** Beryl Schewe, *"Filling Your Well-Cultivating Resilience"*
- **Retreat:** Michelle L'Allier, OSF, *"Walking Humbly With Our God Whose Name is Mercy"*
- **Program II:** Father Steve Adrian, *"The Year of Mercy"*
- **Program III:** Catherine Bertrand, SSND, *"A Place at the Table: Do I need a Reservation?"*
- **Spring Banquet:** Father Larry Snyder

2016-2017 Programs

Theme: 40 Years of Grace and Hope

- **Program I:** Dolore Rockers, Ph.D., *"Pastoral Ministry-How is that Going For You?"*
- **Program II:** Dr. Cathy Cory, *"Revelation: An Admonition to Live as a People of Hope"*
- **Program III:** Jacquelyne M. Witter, Ed.D., *"The Paschal Mystery of Pastoral Ministry"*
- **Retreat:** Fr. Michael Byron, *"Finding Our Own Grace"*
- **Spring Banquet:** Catherine Cory

2017-2018 Programs

Theme: Unity - Service - joy

- **Program I:** Archbishop Hebda, *"The Role of Lay Ecclesial Ministers in Pastoral Care in our Archdiocese"*
- **Program II:** Bill Huebsch, *"How to Learn the Art of Accompaniment"*
- **Program III:** Jayne Leyden Cavanaugh, *"Joy: How Pastoral Ministers Find It and Keep It"*

- **Retreat:** Fr. Mary Kaye Medinger, MA, *“Unity, Service, Joy: New Life Welling Up Within!”*
- **Spring Banquet:** Fran Donnelly, BVM

2018-2019 Programs

Theme: Living Presence

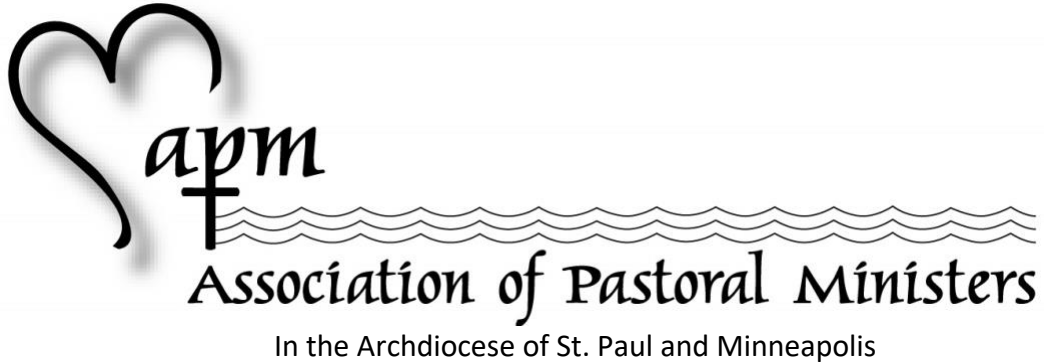
- **Program I:** Joan Mitchell, CSJ, *“Cultivating Everyday Word & Ritual in Our Lives”*
- **Program II:** Ted Bowman, *“Adaptive Caring: Care for Self and Others When Responding to Personal Suffering”*
- **Program III:** Catherine Michaud, CSJ, *“Ho Do I Know I’m Confirmed?”*
- **Retreat:** *Cancelled this year.*
- **Spring Banquet:** Mary Kaye Medinger, *“Meeting” Mary Mulheron: Mentor Across Time and Space!”*

Appendix 3—Tithing Recipients

1999	Mary's Shelter Jeremiah Program Teresa Living Center
2000	Office for Separated and Divorced Listening House
2001	Rainbows, MN Clare House
2002	Victim Intervention Project Institute
2003	Guadalupe Center
2004	M.O.R.E.
2005	East Side Learning Center
2006	St. Stephen's Human Services
2007	Lewis House
2008	Oyote Tawicohan (Way of the People) Funeral Home
2009	Second Harvest Heartland
2010	iLLUMINARE
2011	League of Catholic Women
2012	Sharing Korner
2013	Mary Moon Foundation
2014	Stepping Stone Emergency Housing
2015	Sexual Violence Center
2016	360 Communities
2017	Small Sums

2018 Learning In Style

2019 Sew We Work



Co-Workers in the Vineyard - Selected Quotes

“The same God who called Prisca and Aquila to work with Paul in the first century call thousands of men and women to minister in our Church in this twenty-first century. This call is cause for rejoicing.” p. 66

“God calls. We Respond. This fundamental, essential pattern in the life of every believer appears throughout salvation history. The Father calls a chosen people, patriarchs, and prophets. Jesus calls his apostles and disciples. The Risen Lord calls everyone to labor in his vineyard, that is, in a world that must be transformed in view of the final coming of the Reign of God; and the Holy Spirit empowers all with the various gifts and ministries for building up of the Body of Christ.” p. 7

“All the baptized are called to work toward the transformation of the world.... Working in the Church is a path of Christian disciples to be encouraged by the hierarchy. The possibility that laypersons undertake Church ministry can be grounded in Scripture and the teachings of the Church from St. Paul to the Second Vatican Council and in more recent documents. ‘Sharing in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and activity of the church. Their activity within the church communities is so necessary that without it the apostolate of the pastors will frequently be unable to obtain its full effect.’” p. 8-9

Co-Workers in the Vineyard, USCCB. 2005