

The Episcopal Diocese of Milwaukee

**Manual of Resources for
Discernment for Lay Professional Chaplaincy**



From the
Manual of Resources for Discerning a Call to Ministry
Lay and Ordained
Sections 1, 3.1, 3.3, 5.1.A, 5.1.B, 6.1, 6.2.A, 6.2.B, 6.2.C, 8, 10, 11

Revised: December 5, 2016

TABLE OF CONTENTS

Section	Title	Page
1	Introduction: A Message from the Commission on Ministry to the Church	4
3.1	Discerning a Call to Lay Professional Chaplaincy	5-14
	I. Characteristics of a Lay Professional Chaplain	6-7
	II. Nominations for Lay Professional Chaplaincy	7
	III. A Summary of the Process for Discerning a Call to Lay Professional Chaplaincy	7-9
	IV. Standards for Certification as a Board and Associate Certified Chaplain	8-10
	V. Parish Ministry Discernment Committee	10-12
	VI. Ministry Discernment Weekend with Commission on Ministry	12-13
	VII. Bishops Approval for Ecclesiastical Endorsement	13
	VIII. Probationary-Endorsement Agreement	13
	IX. Completion of Ecclesiastical Endorsement with the Episcopal Church	13-14
	Timeline and Checklist for Discernment, Formation and Endorsement to Lay Professional Chaplaincy	15-16
3.3	Required Forms and Letters of Application for Professional Chaplaincy	17-26
	Letter of Nomination from Congregation or Faith Community for Lay Professional Chaplaincy Discernment	18
	Letter of Acceptance from Applicant for Lay Professional Chaplaincy Discernment	19
	Nominee Personal Information Form	20-22
	Report of Presbyter Sponsoring an Applicant for Lay Professional Chaplaincy	23
	Vestry Endorsement of Application for Lay Professional Chaplaincy	24
	Application for Probationary-Lay Professional Chaplaincy Endorsement	25
	Application for Lay Professional Chaplaincy Endorsement.	26
5.1.A	Parish Ministry Discernment Committee for Those Discerning Lay Professional Chaplaincy	27-31
5.1.B	PMDC Meetings for Lay Professional Chaplains	32-37
6.1	Ministry Discernment Weekend with the Commission on Ministry	38
6.2.A	COM Questions for Those Discerning a Call to Lay Professional Chaplaincy Christian Ministry, Faith and Calling	39
6.2.B	COM Questions for Those Discerning a Call to Lay Professional Chaplaincy Emotional, Physical and Personal Health	40

6.2.C	COM Questions for Those Discerning a Call to Lay Professional Chaplaincy Academic, Intellectual and Leadership	41
8	Information on Medical and Psychological Examinations, Background Checks and Financial Review	42-43
10	A Glossary of Useful Terms	44-45
11	Bibliography for Discernment and Vocation	46-47

Section 1 Introduction: A Message from the Commission on Ministry to the Church

Dear Friends in Christ,

The Diocese of Milwaukee seeks to be a community of disciples following Jesus Christ into God's deepest desires for us and for all creation and to be a community that lives God's will by proclaiming in word and deed the reconciling love of God revealed in Jesus Christ. Living as active disciples of Jesus, we wish to invite and welcome others into the faithful communities. Together, we desire to participate in the building of God's kingdom through works of compassion, justice, and witness in the world.

In response to this vision, the Diocese of Milwaukee and specifically the Commission on Ministry, commit to the following:

- Supporting all baptized persons to discern and act on their calls to ministry.
- Supporting congregations to actively carry out their responsibility to recognize, affirm, and enable individual members in their ministries.

Hearing the Call to Ministry by All Baptized Persons

Jesus invites all of his followers into ministry. Discernment of that ministry by way of self-examination, conversation, and guided reflection is a lifelong process of following God's call, whether that ministry takes the shape of lay or ordained ministry. This process of discernment is carried out through individual prayer and study, with family and friends, with a congregation, and in the case of discerning a call to Professional Certified Chaplaincy or Holy Orders, with the Bishop, the Commission on Ministry and the Standing Committee.

The discernment process is as much about asking questions as it is about seeking answers. It is important for individuals and the community that is the congregation to take the time to be still and listen, to ask questions of each other and of the church, to discover more fully the holy mystery of life in Jesus Christ. We invite congregations and individuals to enter into this journey prayerfully and with open hearts. We extend this invitation with a sincere desire to provide you with faithful guidance and encouragement along the way.

Throughout an individual's process, all applicable paperwork should be addressed to the following:

The Episcopal Diocese of Milwaukee C/o President of Commission on Ministry Holy Orders Process Materials 804 E. Juneau Ave. Milwaukee, WI 53202-2798
The Episcopal Diocese of Milwaukee C/o Bishop Holy Orders Process Materials 804 E. Juneau Ave. Milwaukee, WI 53202-2798
The Episcopal Diocese of Milwaukee C/o Bishop's Assistant for Christian Formation & Ministry Holy Orders Process Materials 804 E. Juneau Ave. Milwaukee, WI 53202-2798

A message to lay men and women who are considering professional chaplaincy:

If you are opening this section of the manual for the first time, we assume you are a person aspiring to discern your call to professional chaplaincy with ecclesiastical endorsement by the Episcopal Church. This manual outlines the process by which this call is supported and endorsed, discerned and formed within the framework of the Diocese of Milwaukee and the Association of Professional Chaplains (APC).

For lay men and women seeking to become a professional chaplain, the process for ecclesiastical endorsement involves:

- Nomination submitted to the Bishop by your sponsoring congregation and clergy member.
- Community-based ministry discernment process within the context of the diocese and congregation.
- Ability and willingness to seek membership and Board or Associate Certification with the APC.
- If Probationary-Endorsement Agreement (next step after nomination) is granted, then you shall complete all requirements as set forth by APC.
- Formation refers to the stages of academic and spiritual preparation for this particular ministry, during which time the Bishop, with the advice of the Commission on Ministry may grant Probationary-Endorsement Agreement.
- This period of Probationary-Endorsement Agreement lasts until it is appropriate to apply for full certification with the APC.
- Complete application for Ecclesiastical Endorsement with the Episcopal Church.

The process of discernment and formation may at times seem complex and time-intensive, but it is our hope that this will also be a time of joy and discovery as you learn more about yourself and your gifts for ministry, seeking God's call for your life. We invite you to experience the excitement and wonder of diverse and varying communities who are discerning, affirming and supporting your call to ministry. We welcome you into this journey. As you read through these guidelines, know that our prayers are with you, and we ask that your prayers be with us.

Professional Chaplaincy is a ministry that requires not only extensive education, training, and formation; it also requires that one have the endorsement and support of their faith community to demonstrate that they have a grounding in their faith development and spiritual wellbeing.

Therefore, anyone who seeks endorsement as a Professional Chaplain must go through a discernment process, similar to someone seeking Holy Orders, with their local congregation and their diocese. This process allows them to walk their journey in community with others and in the end know they have the full support of the diocese in their ministry.

Before the Bishop gives his or her official ecclesiastical endorsement to a member of their diocese, it is important for the Bishop to know that the person will represent the Episcopal Church in a way that reflects its mission of compassion, justice, and witness in the world.

In this manual for Lay Professional Chaplaincy the discernment process, time tables and checklists are all included.

To Sponsoring Priests and other parish leaders:

At various times in our ministry, we are given the trust of one who asks for our guidance in exploring whether he or she is called to a certified, lay professional chaplaincy ministry. These guidelines outline the steps which those participating in the process of discernment and formation will take. We ask that you read through this text to acquaint yourself with the process as currently administered within the Diocese. With the Bishop and the Commission on Ministry, you — and those who assist you in the discernment process — bear a weighty responsibility. May God grant us humility and insight as we approach the gifts entrusted to us.

At all times you are encouraged to refer to the process timeline included in this manual, and to the Canons of the Episcopal Church. At any time, please feel free to contact either the Bishop's Office or the President of the COM for clarification or assistance.

I. In raising up individuals as Lay Professional Chaplains, The Diocese of Milwaukee seeks nominees who demonstrate the following characteristics:

A. Effective Witness and Spiritual Integrity

1. A vibrant, growing and healthy faith expressed in relationship with Jesus Christ as Lord and Savior.
2. A commitment to a life of prayer.
3. An interest in deepening one's spirituality, seeking God's revelation as it is given to us in Holy Scriptures, creation, tradition, and in the ordinary moments of our daily lives.
4. A desire to live out the faith expressed on Sunday mornings throughout the whole week.
5. A growing love of God and others that acknowledges that we are on a journey together.
6. Openness to the work of the Holy Spirit.
7. A compassionate and pastoral sensibility.
8. A desire for lifelong learning.

B. Commitment to Mission

1. A Missionary vision.
2. A clear understanding that the call to chaplaincy and/or Holy Orders is often a call of itinerancy (i.e. a call to serve wherever God might be calling, not necessarily in the aspirant's current geographical area.).
3. The ability to help God's people to see signs of God's grace unfolding within their own lives and community.
4. A willingness to work with a diverse array of people in a variety of situations and ministry settings.
5. Enthusiasm for the mission of the Church, including the liturgical, evangelical, social, formational, pastoral and prophetic dimensions of the Gospel.
6. A passion for encouraging all baptized persons to develop their own gifts for ministry.
7. The courage to confront injustice and facilitate reconciliation as a prophetic leader and witness within the church and the larger community.
8. An understanding that the call to take the Gospel to the ends of the earth means that the ministers of the Gospel are often called to stretch beyond their own personal comfort zones.

C. Personal Well-Being and Healthy Relationships

1. The ability to set and maintain healthy boundaries.
2. Personal maturity and stability of life.
3. A healthy sense of self awareness and humility.
4. A sense of humor and joy.

5. A commitment to maintaining spiritual, emotional and physical health.
6. Family life that is marked by faithfulness, life-long commitment, mutual caring and affection in accordance with the doctrine and discipline of the Episcopal Church and the Diocese of Milwaukee.

D. Ministry Skills and Experience

1. Competence in a variety of ministry talents and skills.
2. The ability to communicate, listen, inspire and build consensus with courage and integrity.
3. The capacity to understand the Christian faith and tradition and to articulate it effectively and appropriately.
4. A collegial leadership style that supports shared ministry with the lay and ordained ministers of the Church.
5. An ability to enrich the life of the Church by bringing diverse cultural perspectives.
6. Multicultural ministry experience and/or linguistic skills.
7. Engagement with the larger community.
8. Loyalty to the Episcopal Church coupled with the ability to be reflective and constructively critical.
9. The ability to exercise independent leadership within covenant relationship, maintaining a healthy sense of accountability to the larger community and its structures.
10. Consistently bear witness to the teachings and values of the Gospel of Jesus Christ in their personal lives.

II. Nominations for Lay Professional Chaplaincy

- A. Nominations for lay professional chaplaincy are the responsibility of the Vestry.
- B. Our diocese's guidelines specify that those confirmed adults in good standing whom the congregation believes might be called to lay professional chaplaincy are to be nominated via a letter that includes:
 1. The congregation's pledge to contribute financially to preparation for lay professional chaplaincy.
 2. And to involve itself in the Nominee's preparation for ecclesiastical endorsement and Board or Associate Certification with the Association of Professional Chaplains (APC).
- C. The letter shall be signed by two-thirds of the Vestry or comparable body, and by the member of the clergy or leader exercising oversight.

III. A Summary of the Process for Discerning the Call to Lay Professional Chaplaincy

- A. See Timeline and Checklist for Discernment, Formation and Endorsement to Lay Professional Chaplaincy for step by step instructions.
- B. All nominees shall:
 1. Live a life that will motivate your congregation to recognize a possible call to lay professional chaplaincy.
 2. Begin conversation and prayerful reflection with clergy and other members of congregation about feelings of being called to lay professional chaplaincy.
 3. Attend a general information meeting sponsored by the Commission on Ministry (COM) with your sponsoring Priest or other parish leader.
 4. Sponsoring Priest will send letter of nomination from congregation.
 5. Send your acceptance letter and the information outlined in the complete checklist to the President of the COM.
 6. Attend the PMDC Training with your sponsoring Priest or other parish leader and your PMDC.

7. Participate in a discernment process with PMDC.
8. Receive the recommendation of your parish's Vestry to apply for Ecclesiastical Endorsement.
9. Sponsoring Priest will send Report of the Vestry.
10. Undergo psychological and physical exams, a background check, and a complete financial review (**See Section 8 for detailed information about exams**).
11. Make sure that all required materials are with the President of COM and the Bishop by the date stated on the official timeline.
12. Attend Ministry Discernment Weekend (MDW) staffed by members of the COM.
13. Meet with the Bishop and sponsoring Rector to review all materials, receive the Bishop's decision on the Ecclesiastical Endorsement application, and discuss next steps in ministry.
14. Complete all required Safeguarding God's Children and People trainings.
15. Complete all requirements according to the *Standards and Procedures for Board or Associate Certification with the Association of Professional Chaplains*.

IV. Standards for Certification as a Board and Associate Certified Chaplain

A. Education Requirements

1. Bachelor's Degree in any subject from a college or university that is accredited by a member of the Council for Higher Education Accreditation. (www.chea.org)
2. Master's Degree from an institution accredited by a member of the Council for Higher Education Accreditation (www.chea.org) involving a minimum of 72 semester credits for Board Certification Candidates or 48 semester credits for Associate Certification Candidates comprised of the following:
 - a. Forty eight (48) graduate semester credits in theological, religious, spiritual, chaplaincy, spiritual care, counseling studies and or practice:
 - 1) History of the faith.
 - 2) Teaching and tenets of the faith.
 - 3) Sacred texts.
 - 4) Moral tenets or faith-based ethics.
 - 5) World religions.
 - 6) Ethnic and cultural diversity.
 - 7) Chaplaincy, religious or spiritual care of persons.
 - 8) Practice of religious and spiritual counseling.
 - 9) Practice of communication.
 - 10) Religious or spiritual education
 - 11) Ethics of professional practice.
 - 12) Religious or spiritual leadership in organizations including:
 - a) Leadership in local faith community (church, synagogue, temple, mosque, intentional spiritual communal living, etc.)
 - b) Spiritual care of institutions including education, consultation and employee development in the areas of organizational mission, vision and values, spiritual dimension of workplace environments, and spiritual dimensions of service.
 - c) Spiritual dimensions of lay or "secular" leadership.
 - 13) Faith-based internships supervised by master or doctorate prepared faith-based supervisors.
 - b. Twenty four (24) graduate semester credits from any of the above categories (Section i. and ii.), or any CHEA accredited graduate level study or degree program appropriate to chaplaincy (education, counseling, etc.). This is not applicable for Associate Certification Candidates.
 - c. If degree includes credit for units of CPE, the 72 credit requirement must be met or exceeded without including credit for those units being used to meet the CPE requirement.

- d. If the degree program does not involve at least 72 credits, the candidate must apply for an equivalency and be approved by the BCCI Commission on Certification through the equivalency process.
- B. Documentation of current ecclesiastical endorsement or of good standing for ministry as a chaplain by a recognized religious faith group received or reaffirmed within the last 12 months.
 - C. Clinical pastoral education (CPE) to function as a competent pastoral care provider. The required clinical education is four (4) units (1600 hours) for Board Certification Candidates or two (2) units (800 hours) for Associate Certification Candidates of Clinical Pastoral Education (CPE) which must be accredited by any of the following:
 1. Association for Clinical Pastoral Education (ACPE)
 2. National Association of Catholic Chaplains (NACC)
 3. Canadian Association for Spiritual Care (CASC/ACSS)
 4. If the clinical program was not accredited by one of the above organizations, the candidate must apply for a CPE equivalency.
 5. Supervisory Education CPE units will not be accepted for certification.
 - D. A minimum of 2,000 hours of work experience as a chaplain (equivalent of one (1) year full-time).
 1. The 2,000 hours begin after the completion of the chaplain's fourth CPE unit.
 2. Clinical hours accumulated during training after the required four (4) units of CPE may be counted at a rate of 250 hours for each additional unit of CPE completed and used as an equivalency.
 3. The 2,000 hour requirement is met by candidates when a substantial part of their duties include ministry commonly performed by chaplains in specialized settings such as health care. On-call hours, volunteer hours and S.E.S. hours that are spent providing direct patient care and can be verified and documented, may be used as an equivalency.
 4. If a candidate has not acquired the 2,000 hours of work experience, he/she may apply for Provisional Board Certified Chaplain.
 - E. Demonstration to the satisfaction of a BCCI certification committee either in writing or verbally all 29 competencies included in the Common Standards for Professional Chaplaincy:

Section I: Integration of Theory and Practice Competencies

- ITP1: Articulate an approach to spiritual care, rooted in one's faith/spiritual tradition that is integrated with a theory of professional practice.
- ITP2: Incorporate a working knowledge of psychological and sociological disciplines and religious beliefs and practices in the provision of spiritual care.
- ITP3: Incorporate the spiritual and emotional dimensions of human development into one's practice of care.
- ITP4: Incorporate a working knowledge of different ethical theories appropriate to one's professional context.
- ITP5: Articulate a conceptual understanding of group dynamics and organizational behavior.
- ITP6: Articulate how primary research and research literature inform the profession of chaplaincy and one's spiritual care practice.

Section II: Professional Identity and Conduct Competencies

- PIC1: Be self-reflective, including identifying one's professional strengths and limitations in the provision of care.
- PIC2: Articulate ways in which one's feelings, attitudes, values, and assumptions affect professional practice.
- PIC3: Attend to one's own physical, emotional, and spiritual well-being.

- PIC4: Function in a manner that respects the physical, emotional, cultural, and spiritual boundaries of others.
- PIC5: Use one's professional authority as a spiritual care provider appropriately.
- PIC6 Advocate for the persons in one's care.
- PIC7: Function within the Common Code of Ethics for Chaplains, Pastoral Counselors, Clinical Pastoral Educators, and Students
- PIC8: Communicate effectively orally and in writing.
- PIC9: Present oneself in a manner that reflects professional behavior, including appropriate attire, and grooming.

Section III: Professional Practice Skills Competencies

- PPS1: Establish, deepen and conclude professional spiritual care relationships with sensitivity, openness, and respect.
- PPS2: Provide effective spiritual support that contributes to well-being of the care-recipients, their families, and staff.
- PPS3: Provide spiritual care that respects diversity and differences including, but not limited to culture, gender, sexual orientation and spiritual/religious practices.
- PPS4: Triage and manage crises in the practice of spiritual care.
- PPS5: Provide spiritual care to persons experiencing loss and grief.
- PPS6: Provide religious/spiritual resources appropriate to the care-recipients, families, and staff.
- PPS7: Develop, coordinate, and facilitate public worship/spiritual practices appropriate to diverse settings and needs.
- PPS8: Facilitate theological/spiritual reflection for those in one's care practice.
- PPS 9: Facilitate group processes, such as family meetings, post trauma, staff debriefing, and support groups.
- PPS10: Formulate and utilize spiritual assessments, interventions, outcomes, and care plans in order to contribute effectively to the well-being of the person receiving care.
- PPS11: Document one's spiritual care effectively in the appropriate records.

Section IV: Organizational Leadership Competencies

- OL1: Promote the integration of spiritual care into the life and service of the institution in which one functions.
- OL2: Establish and maintain professional and interdisciplinary relationships.
- OL3: Understand and function within the institutional culture and systems, including utilizing business principles and practices appropriate to one's role in the organization.
- OL4: Promote, facilitate, and support ethical decision-making in one's workplace.
- OL5: Foster a collaborative relationship with community clergy and faith group leaders.

- F. Must be recommended for certification by a BCCI Certification Committee, approved by the BCCI Commission on Certification, and ratified by the BCCI Board of Directors.
- G. For more information on the Standards and Procedures for certification as a Board and Associate Certified Chaplain, please see the APC website bcciprofessionalchaplains.org.

V. Parish Ministry Discernment Committee

- A. Purpose of the Parish Ministry Discernment Committee
 1. The PMDC helps Nominees identify, discover, and explore the varieties of ministry in the Lord's service to which they might be called, and to discern whether God's call to this person is to a lay or an ordained ministry.
 2. The task of the PMDC is to create a caring but questioning environment in which the Nominee can risk testing his or her potential Call to lay professional chaplaincy.

B. Makeup of the PMDC

1. After the congregation nominates and the Nominee accepts, the vestry and sponsoring Priest or other parish leader, in collaboration with the Nominee, appoints a PMDC to work with the Nominee in examining his or her possible vocation to lay professional chaplaincy.
2. Where possible, the sponsoring Priest or other parish leader and the Nominee chooses at least six PMDC participants, one or two of whom are from another congregation who do not know the Nominee. Other members should be representative of the diversity of the congregation.

C. The role of the PMDC

1. The PMDC both facilitates exploration for the individual and carries the discussion about ministry into the larger community.
2. Since the call to lay professional chaplaincy is the possible call to itinerancy, the PMDC facilitates exploration for family members of the possible outcomes of such a call.
3. While the principal purpose lies in helping the Nominee clarify a calling, the process will probably result in mutual discernment for all involved.
4. The Nominee will ask: "Is lay professional chaplaincy the form my ministry should take?"
5. The PMDC, the Vestry, and the sponsoring Priest or other parish leader will ask:
 - a. "Does this individual sufficiently understand the ministries of all baptized persons and appreciate the opportunities for his or her lay ministry using those gifts given to him/her at baptism?"
 - b. "Does lay professional chaplaincy ministry seem to be the form of ministry to which God is calling this person?"
 - c. "Can we, in good faith, send this person to become a leader in chaplaincy ministries?"
6. During the course of their work together, the time may come when it seems proper to the Nominee not to proceed, or the committee may decide not to recommend the Nominee to the Vestry. In this event, the PMDC should help the Nominee find a suitable form in which to express his or her ministry.
7. In arriving at a recommendation, the PMDC is assisting the Congregation, the Vestry, the Rector or Parish leader, and diocesan officials. The Committee recommends, but the Vestry, Commission on Ministry, and Bishop have the canonical authority to decide.
8. The work done by the PMDC, and its report, are among the most important parts of this process. Members sustain a deep contact with the Nominee and frequently become identified and involved with that person.
9. Openness, candor, and support are encouraged, but it is also important to balance those qualities with a positive degree of objectivity. The reasons are evident: The committee may have to say "no" to the Nominee; or the Vestry, COM, or Bishop may not accept the committee's recommendations.
10. If the Nominee is directed to continue in another lay or ordained ministry, the PMDC affirms the Nominee's other ministries and its members must deal with their feelings about the outcome.

D. For more information on the PMDC responsibilities and procedures, see Section 5.1.A.

E. Preparation for PMDC meetings

1. The Nominee will write an autobiography.
 - a. The autobiography should not exceed ten typewritten pages.
 - b. The autobiography is designed to help Nominees explore their life histories in the context of their spiritual journeys and their sense of call to ordained ministry.
 - c. Nominees write about their development in the areas of family, personal relationships, school, career, and social and leisure activities.
 - d. Ideally, Nominees will produce succinct, substantive overviews of their lives, which will aid the PMDC, and eventually the COM, to explore their sense of a call in greater depth.

- e. The Nominees' challenge is to describe their faith pilgrimages, woven into a developmental history that includes a chronology from early childhood to the present.
 - f. Nominees might want to break the history into sections, such as early childhood with summary background on parents and siblings and the quality of home life, school years through high school, post high school years and college years, and adult life experiences to the present.
 - g. In each section, Nominees should note significant life events that influenced both their spiritual and developmental lives.
 - h. Since this is a lot to ask in ten pages, the Nominee might want to write as full an autobiography as possible in the first draft, then edit the draft to the prescribed length, seeking help if desired from a trusted friend for review. Because of the volume of materials that the Diocese collects and reviews for each Nominee, succinctness is highly valued. The ten-page limit is just that, a maximum. In-depth interviews will be a part of later phases of the process, so greater details can be presented at those times.
 - i. Nominees should be prepared to articulate how these events influenced their sense of a call to the ordained ministry.
2. The Nominee should familiarize him or herself with the outline of the meetings and the focus of the questions that may be asked during their time with the PMDC. These questions can be found in Section 5.1.B.
- F. Parish Ministry Discernment Committee Meetings
1. Meeting 1: Distribution of Nominee's autobiography and introductions by the PMDC committee members.
 - a. Present: Sponsoring Priest or other parish leader, Nominee, Nominee's Significant Other, Discernment Committee.
 - b. If it has not already been done, schedule the next five meeting times, identifying the topic for each, and reviewing together the questions that will direct and focus the discussions.
 - c. The Nominee hands out copies of the autobiography.
 2. Meeting 2: Exploration of Autobiography, Part I
 - a. Present: Nominee, Committee
 - b. Topics for Meeting 1 – pressures, ministries, areas of growth.
 3. Meeting 3: Exploration of Autobiography, Part II
 - a. Present: Nominee, Committee
 - b. Topics for Meeting 3 – emotional health, capacity for leadership.
 4. Meeting 4: Exploration of call to chaplaincy as a lay person
 - a. Present: Nominee, Significant Other, Committee (you may also invite a Professional Chaplain, Priest, Deacon and/or Lay Person there to speak to the different orders of ministry).
 - b. Topics for Meeting 4 that both the Nominee and his/her Significant Other should be given time to address – evidence of call to professional chaplaincy, understanding of call to lay ministry and not ordination, is interests and physical ability congruent with chaplaincy ministry.
 5. Meeting 5: Decision regarding the recommendation for proceeding in the certification process
 - a. Present: Committee only
 - b. The committee reviews the previous weeks' work and makes a final decision about whether to recommend that the Nominee proceed in the certification process.
 - c. Using the recorder's documentation and members' input, prepare a written summary for the 6th meeting, using the format provided in the appendices. It is especially important that prayer be a significant part of the agenda for this meeting.
 6. Meeting 6: PMDC Shares the decision regarding the recommendation for proceeding in the certification process
 - a. Present: Nominee, Committee
 - b. The committee reviews the previous weeks' work and share the final decision about whether to recommend that the Nominee proceed in the certification process.

- c. It is especially important that prayer be a significant part of the agenda for this meeting.

VI. Ministry Discernment Weekend with Commission on Ministry

- A. The Ministry Discernment Weekend (MDW) is the time set aside with the COM to continue discernment from a wider perspective than in the PMDC process.
- B. The weekend occurs in Fall of each year.
- C. It begins with fellowship and dinner on Friday night, followed by the sharing of stories and/or other activities to enable members of the COM and the nominees to get to know each other.
- D. The rest of the weekend consists of individual interviews of about 45 minutes each with small groups of COM members.
- E. Discernment topics with the COM:
 - 1. Christian Ministry/Faith/Calling
 - 2. Emotional/Physical/Personal Health
 - 3. Academic/Intellectual and Leading
- F. The Nominee should familiarize him or herself with the with the purpose of the MDW as well as the questions that will be asked during the weekend. These can be found in Sections 6.1, 6.2.A, 6.2.B and 6.2.C.

VII. Bishops Approval for Ecclesiastical Endorsement

- A. If successful, the COM will recommend the Nominee to the Bishop for ecclesiastical endorsement for lay professional chaplaincy.
- B. The Bishop will review the Nominee's file and will meet with him or her in person.
- C. If the Nominee has not yet completed all the requirements for Board or Associate Certification with the APC, the Bishop may grant a Probationary-Endorsement Agreement.
- D. If the Nominee has completed all the requirements for Board or Associate Certification with the APC, the Bishop may grant Ecclesiastical Endorsement.
- E. The Bishop may also recommend the Nominee take some additional Anglican Studies courses if he or she has not already done so.

VIII. Probationary-Endorsement Agreement

- A. If a Probationary-Endorsement Agreement has been granted, the Chaplain-in-Formation will continue to complete all the requirements for Board or Associate Certification with the APC.
- B. The Chaplain-in-Formation will write a yearly letter to the Bishop to inform him or her of the Candidate's progress toward certification.
- C. Once all requirements are met for certification, the Chaplain-in-Formation will submit a letter to the Bishop requesting full Ecclesiastical Endorsement.

IX. Completion of Ecclesiastical Endorsement with the Episcopal Church

- A. Once full Ecclesiastical Endorsement has been granted by the Bishop of the Diocese of Milwaukee, an application for Ecclesiastical Endorsement must be completed with the Mission Office of the Episcopal Church.
- B. The Mission Office will contact the Bishop for his or her endorsement letter.
- C. Once the application has been approved, a letter of endorsement will be sent to the offices of the Association of Professional Chaplains to be included in the Certified Chaplain Candidate's file.
- D. The application and information on Ecclesiastical Endorsement may be found at:
www.episcopalchurch.org/form/application-ecclesiastical-healthcare-endorsement

Timeline and Checklist for Discernment, Formation and Endorsement to Lay Professional Chaplaincy

DISCERNMENT PROCESS	
<input type="checkbox"/> Aspirant attends General Information Meeting with Rector and the Commission on Ministry (COM).	January
<input type="checkbox"/> Rector sends <u>Letter of Nomination from Congregation or Faith Community for Lay Professional Chaplaincy Discernment</u> form (found in Section 3.3) to the President of the COM at the Diocesan Office.	February 15
<input type="checkbox"/> Nominee sends <u>Letter of Acceptance by Nominee for Lay Professional Chaplaincy Discernment</u> form (found in Section 3.3) to the President of the COM at the Diocesan Office.	February 15
<input type="checkbox"/> Nominee sends the <u>Nominee Personal Information Form</u> (found in Section 3.3) to the President of the COM at the Diocesan Office.	February 15
<input type="checkbox"/> Nominee sends <u>Authorization to Release Information to Diocese</u> and <u>Authorization to Release Information to Applicant</u> forms (found on COM page of Diocesan website) to the President of the COM at the Diocesan Office.	February 15
<input type="checkbox"/> Nominee and members of the PMDC attend the COM's PMDC Training Day.	March
<input type="checkbox"/> The President of the COM will assign the Nominee a liaison from the COM to assist in the process and answer questions they may have along the way.	March
<input type="checkbox"/> PMDC meets with Nominee.	April-June
<input type="checkbox"/> PMDC makes report to Vestry.	July 1
<input type="checkbox"/> Rector submits the PMDC Report to COM President at the Diocesan Office.	July 15
<input type="checkbox"/> Rector submits <u>Vestry Endorsement of Application for Lay Professional Chaplaincy</u> form (found in Section 3.3) to the COM President at the Diocesan Office.	July 15
<input type="checkbox"/> Rector submits <u>Report of the Presbyter Sponsoring an Applicant for Lay Professional Chaplaincy</u> form (found in Section 3.3) to the COM President at the Diocesan Office.	July 15
<input type="checkbox"/> Nominee schedules psychological exam.	July-August
<input type="checkbox"/> Nominee completes <u>Behavior Screening Questionnaire</u> and <u>Life History Questionnaire</u> (found on the COM page of the Diocesan website) to bring to psychological exam. Do not submit this to the Diocesan Office.	Before psych exam
<input type="checkbox"/> Nominee undergoes psychological exam and asks Mental Health Professional to complete <u>Mental Health Exam Form</u> (found on the COM page of the Diocesan website) and have Mental Health Professional send to the Bishop by due date.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee undergoes physical exam and asks Physician to complete <u>Medical Exam Form</u> (found on the COM page of the Diocesan website) and have Physician send form to the Bishop at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee calls the Diocesan Office to arrange for a background check.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee completes a <u>Financial Review</u> (found at www.cpg.org/aspirants) and submits it to the COM President at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee sends <u>Application for Probationary-Lay Professional Chaplaincy Endorsement</u> form (found in Section 3.3) to the COM President at the Diocesan Office.	DUE SEPTEMBER 15

<input type="checkbox"/> Nominee sends up-to-date resume to the COM President at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee sends up-to-date photograph to the COM President at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee sends autobiography written for the PMDC to the COM President at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee has transcripts from colleges/universities sent directly to the COM President at the Diocesan Office.	DUE SEPTEMBER 15
<input type="checkbox"/> Nominee attends the Friday-Saturday Ministry Discernment Weekend (MDW).	Late September
<input type="checkbox"/> Nominee meets with the Bishop and Rector to review materials and receive a decision regarding approval of a Probationary-Endorsement Agreement or full Ecclesiastical Endorsement.	November
<input type="checkbox"/> Nominee receives letter from Bishop's office regarding decision for Probationary-Endorsement.	November/December
<input type="checkbox"/> Chaplain-in-Formation applies to Seminary or Anglican Studies Program with the Bishop's guidance and input.	Seminary Due Date
<input type="checkbox"/> Chaplain-in-Formation completes Safeguarding God's Church trainings, Anti-Racism training and Reporting.	Spring
FORMATION AND CERTIFICATION PROCESS	
<input type="checkbox"/> Chaplain-in-Formation completes all requirements for Board or Associate Certification with the Association of Professional Chaplains (found in Section 3.1 and at www.professionalchaplains.org).	TBD
<input type="checkbox"/> Chaplain-in-Formation sends reports of CPE to the Bishop.	TBD
<input type="checkbox"/> Chaplain Candidate sends <u>Application for Lay Professional Chaplaincy Endorsement</u> (found in Section 3.3) to COM President at the Diocesan Office.	TBD
<input type="checkbox"/> Chaplain Candidate meets with Bishop again to receive full Ecclesiastical Endorsement.	TBD
<input type="checkbox"/> Chaplain Candidate applies to The Episcopal Church Mission Office for Ecclesiastical Endorsement (found at The Episcopal Church's website: www.episcopalchurch.org/form/application-ecclesiastical-healthcare-endorsement).	TBD
<input type="checkbox"/> Bishop sends Letter of Endorsement to The Episcopal Church Mission Office.	TBD

1. Letter of Nomination from Congregation or Faith Community for Lay Professional Chaplaincy Discernment
2. Letter of Acceptance from Applicant for Lay Professional Chaplaincy Discernment
3. Nominee Personal Information Form
4. Report of Presbyter Sponsoring an Applicant for Lay Professional Chaplaincy
5. Vestry Endorsement of Application for Lay Professional Chaplaincy
6. Application for Probationary-Lay Professional Chaplaincy Endorsement
7. Application for Lay Professional Chaplaincy Endorsement

**Letter of Nomination from Congregation or Faith Community
for Lay Professional Chaplaincy Discernment**

We, the Vestry of _____ on behalf of the congregation, commit our support in helping _____ discern his/her call to ministry as a Lay Professional Chaplain.

We authorize the formation of a Parish Ministry Discernment Committee.

We commit to giving him/her opportunities within the parish to help in their discernment process (teaching, pastoral care, etc).

Sponsoring Presbyter _____ Date _____

Vestry

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

**Letter of Acceptance from Applicant
for Lay Professional Chaplaincy Discernment**

I, _____ accept the nomination of the Parish of _____
_____ to begin the process of discernment for Lay Professional Chaplaincy
within the Diocese of Milwaukee.

Signature _____ Date _____

(Please find the required additional information in the attached Nominee Personal Information Form.)

Nominee Personal Information Form

Name _____

Present Address _____

City/State/Zip _____

Phone _____

Cell Phone _____

Permanent Address _____
(if different from above)

Phone-Permanent Address _____

E-mail Address _____

Gender Male Female

Birth Date ____/____/____

Birthplace (City/State) _____

Communicant of _____

Length of Residency in Diocese _____

Date of Baptism _____

Performed by _____

Date of Confirmation or Reception into the Episcopal Church _____

Performed by _____

Have you previously applied for endorsement for professional chaplaincy? If so, when and briefly describe resulting action.

MARRITAL STATUS

Current marital status (please circle)

Single Married Separated Divorced Widowed

If married, spouse's name _____

If married, length of marriage _____

If previously married, length of marriage (s) _____

Write a brief evaluation of your spouse's feelings regarding your intent to become a professional chaplain:

Nominee Personal Information Form – Page 2

CHILDREN

Name of Child	Birth Date	Gender
		M F
		M F
		M F
		M F
		M F
		M F

PARENTS

Father's Name	Occupation	Religious Affiliation
Mother's Name	Occupation	Religious Affiliation

EDUCATIONAL INFORMATION

Are you currently enrolled in an educational institution? If so, please identify.

Name of School _____
 Address _____

Date of Diploma/GED ___/___/_____

College/University	Attended		Degree	Major
	From	To		

List principal extra-curricular activities. Indicate whether in high school, college, or both by checking the appropriate box.

Name of Activity	High School	College

Total years of education to date, beyond High School: (please circle) 1 2 3 4 5 6 7 8

Nominee Personal Information Form – Page 3

WORK HISTORY

Dates of Employment From ___/___/___ To ___/___/___

Employer _____

Type of Work _____

What I Liked Least _____

What I Liked Best _____

Reason for Leaving _____

Dates of Employment From ___/___/___ To ___/___/___

Employer _____

Type of Work _____

What I Liked Least _____

What I Liked Best _____

Reason for Leaving _____

Dates of Employment From ___/___/___ To ___/___/___

Employer _____

Type of Work _____

What I Liked Least _____

What I Liked Best _____

Reason for Leaving _____

I declare that the information given here is full and true and wish to submit my application to enter discernment for Lay Professional Chaplaincy in the Episcopal Diocese of Milwaukee.

Date ___/___/___

Signature

Printed Name

Report of Presbyter Sponsoring an Applicant for Lay Professional Chaplaincy

To: The Bishop of Milwaukee

_____ has been a communicant in good standing of _____
Church in _____ for the past _____ years and desires to apply for discernment as a Lay
Professional Chaplain. As the sponsoring Presbyter, I hereby endorse his/her application.

Sponsoring Presbyter _____ Date _____

(Please attach a type written response to the following questions)

Sponsor's Analysis of the Applicant

1. How long have you been personally acquainted with the applicant?
2. What is your estimate of the general suitability of the applicant for Professional Chaplaincy?
3. What is your estimate of the following qualifications of the applicant?
 - a. Physical:
 - b. Intellectual:
 - c. Emotional:
 - d. Moral:
 - e. Spiritual:
4. What precipitated his/her decision to prepare for Professional Chaplaincy?
5. In what situations have you observed leadership and pastoral qualities and how would you describe them?
6. If married comment on his/her marital situation
7. Comment on his/her family relationships.
8. What do you consider his/her strong points and limitations?
9. How does he/she use the strengths?
10. How does he/she handle the limitations?
11. Please estimate how well this applicant will sustain the demanding educational program that lies ahead with all its expectations of time, energy and finance.
12. Additional comments concerning why you think this person ought to prepare for Professional Chaplaincy.

Vestry Endorsement of Application for Lay Professional Chaplaincy

To: The Bishop of Milwaukee

We (Rector and two-thirds majority of the Vestry), whose names are hereunder written, testify to the best of our belief and personal knowledge that _____ has been duly discerned by a committee of this congregation; and that she/he has been a communicant of this Parish in good standing for a minimum period of one year. We do furthermore recommend further discernment of the applicant for Lay Professional Chaplaincy. We base our decision on the attached documentation and recommendation of the Parish Ministry Discernment Committee.

I hereby certify that the foregoing certificate was signed at a meeting of the Vestry of _____ Parish, _____, duly convened at _____ on the ____ day of _____, _____, and that the names attached are those of all (or two-thirds majority of all) the members of the Vestry.

(Signed) _____
Clerk (or Secretary) of the Vestry

Application for Probationary-Lay Professional Chaplaincy Endorsement

To: The Bishop of Milwaukee

Date:

I, _____, am applying for Probationary Ecclesiastical Endorsement with the Episcopal Diocese of Milwaukee for Lay Professional Chaplaincy.

Signed: _____

Application for Lay Professional Chaplaincy Endorsement

To: The Bishop of Milwaukee

Date:

I, _____, having fulfilled all necessary requirements hereby apply for Ecclesiastical Endorsement with the Episcopal Church for Lay Professional Chaplaincy.

Signed: _____

I. Purpose of the Parish Ministry Discernment Committee (PMDC)

- A. The PMDC helps Nominees identify, discover, and explore the varieties of ministry in the Lord's service to which they might be called, and to discern whether God's call to this person is to a lay or an ordained ministry.
- B. The task of the PMDC is to create a caring but questioning environment in which the Nominee can risk testing his or her potential call to lay professional chaplaincy.

II. Make Up of the PMDC

- A. After the congregation nominates and the Nominee accepts, the vestry and sponsoring Priest or other parish leader, in collaboration with the Nominee, appoints a Parish Ministry Discernment Committee to work with the Nominee in examining his or her possible vocation to lay professional chaplaincy.
- B. Where possible, the Sponsoring Priest or other parish leader and the Nominee chooses at least six PMDC participants, one or two of whom are from another congregation who do not know the Nominee. Other members should be representative of the diversity of the congregation.
- C. While it is fine to have people on the PMDC who are doing informal discernment to the ordained ministry, it is suggested that no more than one person be on the PMDC who is discerning a call to ordained ministry.

III. Orientation and Training of the PMDC

- A. The newly formed PMDC and the sponsoring Priest or other parish leader need to attend the regional PMDC Trainings held by the Commission On Ministry once a year.
- B. For dates of PMDC training, contact the President of the COM.
- C. The sponsoring Priest or other parish leader gives the PMDC members a copy of these guidelines so that they can become familiar with the procedure before the PMDC training date. The sponsoring Priest or other parish leader also gives the Nominee a copy of these guidelines and instructs the Nominee to begin writing an autobiography, which will be distributed at the end of the first PMDC meeting (see guidelines below).
- D. Members of the COM will facilitate dialogue on the process of being in discernment in the Diocese of Milwaukee, the pivotal role of the PMDC, and will share insights and thoughts from the "accumulated wisdom" of many PMDCs who have worked together in the past.
- E. Specific topics will include such administrative issues as the length of each meeting (we suggest 2 to 3 hours), scheduling dates, and choosing a location, as well as the crucial importance of confidentiality -- for both the PMDC members and the Nominee — throughout the entire process.
- F. The COM facilitators will discuss the process for each PMDC meeting in detail and will answer questions and entertain discussion.

IV. The role of the PMDC

- A. The PMDC both facilitates exploration for the individual and carries the discussion about ministry into the larger community.
- B. Since the call to lay professional chaplaincy is the possible call to itinerancy, the PMDC facilitates exploration for family members of the possible outcomes of such a call.
- C. The PMDC is asked to enter into a special relationship with the Nominee on behalf of the home congregation and the larger Church. This requires a commitment of time and energy, a sharing of themselves, and a willingness to ask difficult and challenging questions of one another.
- D. In the course of their work, committee members may enter spiritual depths in their life as a group and individually that will reward and challenge them.
- E. Many people entering this commitment to serve on a PMDC may ask, "What do I have to offer? Who am I to judge?" The basic qualifications are within each of us in our life experiences and in the Christian commitment we offer.
- F. This task calls for a willingness to be open, honest, and candid in the context of a caring community, both to confront and to support the Nominee.
- G. While the principal purpose lies in helping the Nominee clarify a calling, the process will probably result in mutual discernment for all involved.
- H. The Nominee will ask: "Is lay professional chaplaincy the form my ministry should take?"
- I. The PMDC, the Vestry, and the sponsoring Priest or other parish leader will ask:
 - 1. "Does this individual sufficiently understand the ministries of all baptized persons and appreciate the opportunities for his or her lay ministry using those gifts given to him/her at baptism?"
 - 2. "Does certified chaplaincy ministry seem to be the form of ministry to which God is calling this person?"
 - 3. "Can we, in good faith, send this person to become a leader in chaplaincy ministries?"
- J. In the early stages of the discernment process, the PMDC and Rector or parish leader and Vestry should be in close communication.
- K. As they near the conclusion of their work, or if they choose to terminate the process, the committee will need to communicate once again with the Rector or other parish leader and the Vestry.
- L. During the course of their work together, the time may come when it seems proper to the Nominee not to proceed, or the committee may decide not to recommend the Nominee to the Vestry. In this event, the PMDC should help the Nominee find a suitable form in which to express his or her ministry.
- M. In arriving at a recommendation, the PMDC is assisting the Congregation, the Vestry, the Rector or parish leader, and diocesan officials. The Committee recommends, but the Vestry, COM, and Bishop has the canonical authority to decide.
- N. The work done by the PMDC, and its report, are among the most important parts of this process. Members sustain a deep contact with the Nominee and frequently become identified and involved with that person.

- O. Openness, candor, and support are encouraged, but it is also important to balance those qualities with a positive degree of objectivity. The reasons are evident: The committee may have to say "no" to the Nominee; or the Vestry, COM, or Bishop may not accept the committee's recommendations.
- P. If the Nominee is directed to continue in another lay ministry, the PMDC affirms the Nominee's other ministries and its members must deal with their feelings about the outcome.
- Q. It is important for each parish to make this process its own. These guidelines may be modified, within reason, to meet each situation.

V. Procedure for the Parish Discernment Committee

- A. The procedure described in the following pages is outlined in steps and is designed to assist you in your work with your Nominee and his/her family.
- B. It consists of at least six meetings over a period of three-four months. At the end, you will complete the PMDC report, included below.
- C. You will need a convener (appointed by the Sponsoring Priest or other parish leader) and a recorder (appointed by the convener), who will report the committee's answers to the questions furnished below in the PMDC Report.
- D. This is an exploration and journey in which all members will be involved. We encourage you to ask your Parish Leader to invite the COM liaison to meet with the PMDC to answer any questions and review the PMDC role within the context of the entire ordination process.
- E. Responsibilities of the convener/chair of the PMDC:
 1. Appoint a recorder. This person will be taking notes/minutes at each meeting so that the committee can go back and look at them when the committee needs to write the report at the end. That person should take attendance at each meeting so that there is an official record of who was at each meeting.
 2. Make sure that the whole committee is present to write the report at the end of the process.
 3. If at any time you need to bring in the sponsoring Priest or other parish leader or someone from the COM, you would be the one to arrange this. You will be the liaison to the Vestry.
 4. Run the meetings, making sure that you are staying on task, asking/answering all the questions that need to be looked at for that meeting and begin and end in prayer. We encourage you to use the prayers and scripture provided for you in the manual as well as any others that you feel speak to discernment.
- F. Responsibilities of the recorder:
 1. Take notes during each meeting in a way that the committee can use them to write the report at the end of the process.
 2. Take attendance at each meeting and include that in the notes.
 3. The recorder will need to help categorize the notes so that they can be written into report format (see Section VI below).
- G. General suggestions for all meetings
 1. Please open and close your meetings with prayer. You may wish to use the Book of Common Prayer, especially pages 832-833. To place the discernment of gifts in a Biblical context, you might read 1 Corinthians 12:1-3; 2 Corinthians 4:5-14; Ephesians 4:7, 11-16; Romans 12:1-8; or Acts 4:13, 32-33.

2. Take time to enable each member of the committee to put aside the varied agendas of their day and focus on the discernment process. You might consider a time of meditation, a reflection appropriate to the focus of the particular meeting, a time of centering prayer.
 3. Build a climate that encourages risk, openness, and mutual respect, and that discourages judgment, competition, or advice. Set some guidelines for dialogue and discussion that will encourage openness, respect and risk. You will receive some sample guidelines at the PMDC training in October. Feel free to use those guidelines or use them to create your own. Be sure to discuss the issue of confidentiality at your first meeting.
 4. Integrate family members into the discernment process. Family discernment, ability to respond to a possible call to Itinerancy in light of spiritual, physical, financial, career needs of family members, and affirmation and support of family are important factors in discerning whether a call to certified, lay professional chaplaincy.
 5. Evaluation is an important step in this process, and we suggest that you use some method of evaluating at the end of each meeting. One that is easy is simply to tape up two pieces of newsprint and gather information about what was good and what was not so good, or what helped and what hindered. These evaluations should be kept by the recorder, and reviewed from time to time. During this process, the committee should identify any issues that need to be discussed with the family, the COM liaison, the Parish Leader, the vestry or the congregation.
 6. Although the recorder will gather answers to the questions explored during PMDC meetings, along with minority opinions, each member of the PMDC will evaluate not only the Nominee, but also the discernment process itself. We suggest that each member keep personal notes for future reference beginning with the first session.
- H. The sponsoring Priest or other parish leader is responsible for distributing the Manual for Discerning the Call to Lay Professional Chaplaincy in the Diocese of Milwaukee to each member of the PMDC. The Manual can be downloaded from the COM webpage on the Episcopal Diocese of Milwaukee website.
- I. In preparation for the next meeting of the PMDC, committee members, the Nominee and his/her significant other should review, and take notes on, the importance influences in their own faith journeys, their definition and vision of Christian ministry, and their thoughts and feelings about being engaged in this process.
- J. The Nominee will begin work on an autobiography to be distributed at the end of the first meeting.

VI. Guidelines for PMDC's Written Report

- A. The following questions are indicative of the areas that the PMDC has reviewed with the applicant and wishes to report to the Rector and Vestry of the parish. Please use as much space as you wish for this report and note by number each response.
1. Describe the applicant's understanding of Christian ministry, both lay and ordained.
 2. Describe the current ministries of the applicant.
 3. How do you see this applicant growing in the Christian faith?
 4. How would you describe this applicant's capacity to learn and ability to do the demanding work of a theological education and Clinical Pastoral Education (CPE)?
 5. What would you consider the state of this applicant's emotional health? Is the applicant facing any difficulties in life and taking appropriate steps to deal with them?
 6. Describe the gifts of leadership and pastoral skills you have observed in the applicant and how they are shown in parish life.
 7. A theological education program can be quite expensive and Clinical Pastoral Education can require many sacrifices to complete. Have you discussed with the applicant what plans exist for financing this and are you satisfied that the plans are adequate?

8. Enumerate the qualities that the applicant possesses which fit him/her to be endorsed as a Lay Professional Chaplain.
 9. Add any additional information that you consider relevant for the Rector and Vestry as they make the decision whether to recommend for endorsement as a Lay Professional Chaplain.
 10. If you are not prepared to recommend that the applicant proceed at this time towards lay professional chaplaincy, what alternative do you recommend?
- B. If the applicant is recommended for endorsement, this report in full or a summary is to be submitted to the Bishop and the COM.

VII. Resources for PMDC

- A. For more information on requirements for Board and Associate Certified Chaplaincy: bcciprofessionalchaplains.org.
- B. For more information on Standards of Practice for Professional Chaplains: See Standards of Practice page at www.professionalchaplains.org.
- C. For more information on Clinical Pastoral Education: www.acpe.edu.

I. Meeting 1: Introductions

- A. Present: Sponsoring Priest or other parish leader, Nominee, Nominee's Significant Other, Discernment Committee.
- B. After welcoming all the participants and introducing the convener, the sponsoring Priest or other parish leader departs. The convener will chair this and all subsequent PMDC meetings, and will name the recorder (preferably the convener has made this assignment before this first meeting). In this meeting, everyone is an equal participant; the Nominee is not the focus. Confidentiality is defined and emphasized at the beginning.
- C. The convener will establish the format for the meeting:
 - 1. All members will introduce themselves, stating briefly their names and other information such as occupation, years in the parish, family members, and a humorous fact that no one knows about them.
 - 2. Going around a second time, all members will talk about:
 - a. important influences in their faith journeys (e.g., family, friends, authors, teachers, experiences);
 - b. a high point and a low point in their journey;
 - c. their definition of Christian ministry;
 - d. their thoughts and feelings about being on the PMDC:
 - 1) What can I offer?
 - 2) What do I expect to receive?
- D. If it has not already been done, schedule the next five meeting times, identifying the topic for each, and reviewing together the questions that will direct and focus the discussions.
- E. The Nominee hands out copies of the autobiography, not to exceed 10 typewritten pages, to be read by each participant before the second meeting with a focus on:
 - 1. What pressures has this person experienced?
 - 2. What pressures is this person currently experiencing?
 - 3. How does he or she respond to pressure?
 - 4. Describe the primary involvement for this person: at work, home, church, and community.
 - 5. Describe this person's current ministries in those areas.
 - 6. How does he or she tie together the secular and sacred realms of life?
 - 7. Notes on the autobiographical statement:
 - a. The autobiography is designed to help Nominees explore their life histories in the context of their spiritual journeys and their sense of call to ordained ministry. Nominees write about their development in the areas of family, personal relationships, school, career, and social and leisure activities. Ideally, Nominees will produce succinct, substantive overviews of their lives, which will aid the PMDC, and eventually the COM, to explore their sense of a call in greater depth. The autobiography should not exceed ten typewritten pages, and may, indeed, be shorter.
 - b. The Nominees' challenge is to describe their faith pilgrimages, woven into a developmental history that includes a chronology from early childhood to the present. Nominees might want to break the history into sections, such as early childhood with summary background on parents and siblings and the quality of home life, school years through high school, post high school years and college years, and adult life experiences to the present. In each section, Nominees should note significant life events that influenced both their spiritual and

developmental lives. Nominees should be prepared to articulate how these events influenced their sense of a call to the ordained ministry.

- F. Because of the volume of materials that the Diocese collects and reviews for each Nominee, succinctness is highly valued. The ten-page limit is just that, a maximum. In-depth interviews will be a part of later phases of the process, so greater details can be presented at those times.

II. Meeting 2: Exploration of Autobiography, Part I

- A. Present: Nominee, Committee
- B. Drawing on both your reading of the Nominee's autobiographical statement and what you learned from the first meeting, explore the following questions or other questions raised by the information you have gathered.
1. What pressures have there been in this person's life?
 2. What pressures are currently in this person's life?
 3. How does he or she respond to pressure?
 4. Describe the areas of primary involvement for this person: at work, home, church, and community.
 5. Describe this person's current ministries in those areas.
 6. How does he or she tie together the secular and sacred realms of life?
- C. The PMDC now begins to explore the COM's basic questions (below). You can rearrange the order of these questions as seems best. The discussion should include findings from any career counseling the Nominee has undergone and your knowledge of the Nominee's home life, work life, congregational life, and other interests.
- D. CAUTION: Because of the probing nature of the questions, we recommend that all PMDC members share their own views concerning these questions as much as possible to avoid an inquisitorial posture. The PMDC is judging the Nominee's fitness for professional chaplaincy, but at the same time much can be learned from our collective viewpoints. While opinions are being expressed and judgments are being made, a sense of Christian love and learning is vital if these meetings are to be productive for all concerned.
- E. Questions topics for Meeting 1 – pressures, ministries, areas of growth:
1. What is the Nominee's understanding of the Christian ministry?
 - a. How does he or she view the ministry of the whole Body of Christ? How does he/she view the Mission of the Church as described in the Catechism on p. 855 of the BCP? (*The Mission of the Church is to restore all people to unity with God and each other in Christ*). How has he/she held themselves accountable for that mission in their lives?
 - b. How does he or she understand the task to seek and serve Christ in all persons; to make Christ's redemptive love known to all persons? How has he/she enabled someone else, especially the poor, weak, sick and lonely, to experience God in their lives or has taken the needs, concerns and hopes of the community to the church?
 - c. How does he or she understand the task to be a prophetic voice in challenging injustice and encouraging reconciliation? How has he/she addressed an injustice and encouraged reconciliation in their church or community?
 2. What is the person's reflection on his/her spiritual journey?
 - a. What is their spiritual journey to this point in time? What were some of the high points? What were some of the low points?
 - b. What are the spiritual disciplines the person participates in?
 - 1) Personal and corporate prayer life
 - 2) Spiritual direction

- 3) Deepening Biblical spirituality
- 4) Worship
- 5) Connectedness to a community that nourishes spiritual life
- c. What is their relationship with God? With Jesus Christ? With the Holy Spirit?
- d. How have they consciously tried to live out their faith and their discipline throughout the whole week? Who do they look for God in ordinary moments of their day?
- e. How have they consciously tried to live their baptism?
 - 1) Tell about a time when you helped someone see signs of God's grace unfolding in their own lives.
 - 2) Tell about a time when you had the courage to confront an injustice.
 - 3) Tell about a time when you were reconciled to someone or facilitated a reconciliation.
 - 4) What are your spiritual gifts and how have you thought about your ministry using those gifts?
3. What further growth is needed, and does the Nominee have the capacity to achieve such growth?
 - a. What is his or her academic record? How has he/she demonstrated the commitment to lifelong learning at this point in their life?
 - b. What are his/her spiritual gifts and how have they used them to date? How are they continuing to grow into their uniqueness as a child of God?
 - c. How open is he or she to questioning, self-exploration, and testing his or her view of reality? How do they monitor their impact on others in various situations? How do they track their emotions and engage them?
 - d. What evidence do you see of balance in their lives? Healthy physical lifestyle? Cultural competence? Social awareness (sense and understand others)? Appropriate work-life balance? What is their interest in books, literature, music, art? What hobbies or serious interests does the person have? What places do they like to visit? Who are the people (from history) he/she would most like to be with? Who are their friends? What careers are those friends in? What makes them friends? How do they think the relationship will change?
 - e. What evidence do you see of ethical living? How are they living lives of integrity, compassion and courage?
4. In what ways do you envision and experience the Nominee as one who is growing in the Christian faith? How do they ground themselves in personal and corporate prayer? How are they developing a deeper Biblical spirituality? What are their spiritual disciplines and how are they grounded in Anglican spirituality? How do they stay connected with a community who nourishes their spiritual life?

III. Meeting 3: Exploration of Autobiography, Part II

- A. Present: Nominee, Committee
- B. Questions topics for Meeting 3 – emotional health, capacity for leadership:
 1. What is the status of the Nominee's emotional health?
 - a. How aware is he or she of his or her own feelings?
 - b. How well does he or she express strong positive and negative feelings?
 - c. When dealing with his or her feelings, do physical gestures and movements (body language) match the words spoken?
 - d. To what extent is he or she aware of and comfortable with his or her sexuality? How well-integrated is his or her sexuality or sexual identity with other aspects of his or her life?
 - e. Are there any indications that he or she aspires to chaplaincy as a way of solving his or her personal problems?
 - f. To what extent is he or she able to articulate how his or her life story has impacted their interest in becoming a chaplain and their ability to provide pastoral care to others.
 - g. Does he or she have a level of maturity and ability to adapt to different situations that is commensurate with his or her age level?

- h. How comfortable is the person in dealing with death, loss and grief?
 - i. When did he or she fail and what did they learn from the experience?
 - j. When did he or she choose to take responsibility rather than place blame?
 - k. What would they change about their life if they could?
 - l. What does this person value the most; what can't she or he live without?
2. What is this person's capacity for leadership?
- a. Is he or she aware of and at ease with a variety of leadership styles and able to use them as the situation indicates?
 - b. How has he or she gathered a diverse group and facilitated the articulation of a shared vision that enabled everyone in the group to grow and develop?
 - c. How has he or she witnessed a need, taken the initiative with a sense of self-confidence, and enthusiastically enabled others to act?
 - d. Can he or she motivate others? How has he/she facilitated a group of people to see needs, search for opportunities, experiment, take risks?
 - e. How does he or she function in interpersonal relationships? How had he/she facilitated others in listening and responding to one another to establish mutual goals, resolve a conflict?
 - f. How comfortable is he or she with being a person in whom authority rests? To what extent is he or she ready to claim and use that authority appropriately? Tell us about a time when you listened, inspired and built consensus with courage and integrity.
 - g. Tell us about a time when you failed and what you learned from the experience.
 - h. Tell us about a time when you underwent a major change in your life that went smoothly and a change that you found difficult. Why was it smooth and why was it difficult? How are you handling this potential change?
 - i. What in your life would you change if you could?
 - j. Tell us about any multicultural experiences you have had or linguistic skills you have developed.
3. How does the person maintain personal well-being and healthy relationships?
- a. Who are your friends? What careers are those friends in? Why do you find them to be good friends? How do you think that relationship will change?
 - b. How do you keep your life in balance?
 - 1) work/leisure balance
 - 2) physical health
 - 3) emotional health
 - c. How will you keep your financial life in balance? Do you know how much it is going to cost for you to get the further education you will need? (college, graduate school, Anglican Studies) Do you have a plan for financing the education you will need? If there are two of you earning incomes right now, do you have a plan for how to live on one income while you are in school?

IV. Meeting 4: Exploration of call to chaplaincy as a lay person

- A. Present: Nominee, Significant Other, Committee (you may also invite a priest, deacon and/or lay person there to speak to the different orders of ministry)
- B. Both the Nominee and his/her Significant Other should be given time to address the following questions.
- C. Questions topics for Meeting 4:
 - 1. What evidence do you have that this person is called by God to chaplaincy ministry?
 - a. How does he/she relate to each of these definitions?
 - 1) The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.
 - 2) The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work

of reconciliation in the world; and to take their place in the life, worship and governance of the Church.

- 3) The ministry of deacons is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments. Deacons are catalysts who bring the needs of the world into the church and lead the church into the world in ministry.
 - 4) The ministry of priests is to represent Christ and his Church, particularly as pastor to the people; to share with the bishop in the overseeing of the Church; to proclaim the Gospel; to administer the sacraments, and to bless and declare pardon in the name of God.
 - b. What is his/her understanding of their call to remain a lay person and not seek ordination?
 - c. Are his or her primary interests congruent with the basic function of ministry?
 - 1) How do he/she love and serve the people with whom they are currently working?
 - 2) How do they see their role as leading ministry in their community?
 - 3) How do they see their role in teaching, counseling, developing people?
 - 4) How do they see their role in serving all people? Making Christ and his redemptive love known to all people? Interpreting to the church the needs, concerns and hopes of the world?
 - 5) How do they see their role in respecting, ministering to and advocating for people regardless of their physical, emotional, and spiritual issues and differences?
 - 6) What sort of chaplaincy do they see themselves called to? Health Care/Prison/Military/Long Term Care? Are they aware of all the requirements needed for these?
 - d. Is he/she prepared to engage the physical realities of professional chaplaincy?
 - 1) Are his or her innate abilities commensurate with the demands of chaplain ministry?
 - 2) Does he/she have the ability to follow God's Call wherever that may lead (what are the constraints of family, careers or other factors tying them to a particular location and how have they engaged those questions as a family unit)?
 - 3) The Call to chaplaincy is a call to ministry outside of the Christian Church. Has he/she experienced a time when they had a goal and found themselves re-directed outside of their comfort zone? How do they experience themselves fitting in with a diverse array of people? With whom do they work well? Who might challenge them?
 - 4) Has he/she experienced a major change in their life? What went smoothly; what was difficult/How is he/she handling this potential change?
 - 5) How will the time commitment graduate school, four units of CPE and the process of certification of impact the family?
 - 6) How will the financial commitment of graduate school/seminary impact the family? Does he/she know how much it is going to cost? Does he/she have a plan for financing seminary? If there are two wage earners, do they have a plan for living on one income? What is their current debt load (mortgage, vehicle loans, other large debts or expenses such as children's' education) and can they handle further debt for seminary? Is one spouse responsible for the finances? If so, is the other spouse aware of the financial situation?
 - 7) How will the potential move to a new community to attend seminary and or complete CPE impact the family?
 - 8) How can he/she engage the call to chaplaincy as a full career (finances, age, health, etc)?
2. Can you envision this person as a Lay Professional Chaplain?

V. Meeting 5: Decision regarding the recommendation for proceeding in the certification process

A. Present: Committee only

- B. The committee reviews the previous weeks' work and makes a final decision about whether to recommend that the Nominee proceed in the certification process.
- C. Using the recorder's documentation and members' input, prepare a written summary for the 6th meeting, using the format provided in the appendices. It is especially important that prayer be a significant part of the agenda for this meeting.

VI. Meeting 6: PMDC Shares the decision regarding the recommendation for proceeding in the certification process

- A. Present: Nominee, Committee
- B. The committee reviews the previous weeks' work and shares the final decision about whether to recommend that the Nominee proceed in the certification process.
- C. It is especially important that prayer be a significant part of the agenda for this meeting.

I. Ministry Discernment Weekend with Commission on Ministry

- A. The Ministry Discernment Weekend (MDW) is the time set aside with the Commission on Ministry (COM) to continue discernment from a wider perspective than in the PMDC process.
- B. The MDW serves as the Nominee's endoresement interview with the COM.
- C. The weekend occurs in September/October of each year.
- D. It begins with fellowship and dinner on Friday night, followed by the sharing of stories and/or other activities to enable members of the COM and the Nominees to get to know each other.
- E. The rest of the time together consists of individual interviews of about 45 minutes each with small groups of COM members.

II. Role of the Commission on Ministry During the Ministry Discernment Weekend

- A. The COM, on behalf of the Bishop and diocese, assess an Aspirant's readiness to continue in the discernment process, by evaluating the following areas:
 - 1. Christian ministry, faith, and calling.
 - 2. Emotional, physical, and personal health.
 - 3. Academic, intellectual, and leadership abilities.
- B. Additional areas for exploration for those who have been previously ordained.
 - 1. Determine whether the Nominee's previous service was with diligence and good reputation.
 - 2. Examines the reasons which impel the Nominee to leave their previous judicatory and seek ordination in the Episcopal Church.
 - 3. Determines the nature and extent of the Nominee's education and theological training.
 - 4. Determines the Nominee's preparations necessary for ordination in the Episcopal Church.

1. Describe your calling.
2. Give an example of an experience when you saw God clearly at work?
3. Who are God, Jesus and the Holy Spirit for you?
4. How do you see the difference between ordained and lay ministry? What is your understanding of your call to remain a lay person?
5. What is your understanding of your calling to chaplaincy?
6. What is your commitment and desire to be endorsed by the Episcopal Church?
7. What sort of chaplaincy do you see yourself being called to? Health Care/Prison/Military/Long Term Care?
8. What has been the most exciting ministry you have done to date? The most challenging?
9. What is your theology of stewardship and how does that translate into your life?
10. Describe your practice of personal prayer, study, and corporate worship.
11. What sustains you daily? How do you refresh yourself spiritually?
12. Who is your community and how do you stay connected with them? How does your community nurture your spiritual growth?
13. The call to chaplaincy may require you to move in order to find a position that is right for you. How easy or how difficult will it be for you to pick up and move? How does your significant other feel about moving?
14. The call to chaplaincy is the call to ministry outside of the Christian Church. Given your ministry focus you described earlier, how will you respond if you are re-directed – especially outside of your comfort zone? How do you experience yourself fitting in with a diverse array of people? With whom do you work well? Who might challenge you?
15. How do you see your role in respecting, ministering to and advocating for people regardless of their physical, emotional, and spiritual issues and differences?
16. What do you value the most? What can't you live without?

1. How would you describe your personality?
2. What are your strengths? What are your weaknesses?
3. What rewards do you think come from being and working with people?
4. Describe activities in which you perceived and followed as a leader.
 - a. In worship?
 - b. In service?
 - c. In teaching?
 - d. In community gathering?
 - e. In the wider world?
5. Tell us what you do maintain physical, emotional and mental health.
 - a. Exercise program?
 - b. Stewardship of time, talent, and treasures?
 - c. Recreation?
 - d. Maintain and reconcile relationships?
 - e. Which of these is the greatest challenge?
6. What is your interest in books, literature, music, art?
7. What hobbies or serious interests do you have? What places do you like to visit?
8. What would you change in your life if you could?
9. Who are your friends? What careers are they in? Why do you find them to be good friends? How do you see that relationship changing?
10. Who are the people (from history) you would most like to be with?
11. Tell us about a time you failed and what you learned from the experience?
12. Tell us about a time when you took responsibility rather than place blame
13. Tell us about a time when you underwent a major change in your life that went smoothly and a change you found to be difficult. What made it smooth? What made it difficult? How are you handling this change?
14. Tell us how you understand how your life story has impacted your interest in becoming a chaplain and your ability to provide pastoral care to others.

1. How comfortable/familiar are you with Episcopal worship, discipline and polity? How long have you been an Episcopalian?
2. How did you like school? What were your favorite courses? What did your favorite teachers do to inspire and encourage you to learn?
3. What is your learning style? How do you best learn?
4. What excites you about seminary and CPE? What do you think will be challenging for you?
5. Are you willing and able to meet all the requirements that are needed to be a certified chaplain?
6. What are your intellectual interests? What are you passionate about?
7. What are you doing to pursue ongoing lifelong learning?
8. How are you as a communicator? Tell me when you inspired someone? Tells us when you successfully influenced.
9. Tell us about a time when you successfully practiced active listening. Tell us about a time when you successfully negotiated.
10. How do you see your role in developing people?
11. How do you see your role in leading ministry?
12. Tell us about a time when you resolved conflict?
13. How do you advocate for people who are unable to advocate for themselves?
14. How do you hold yourself accountable for the mission of the church?
15. How do you seek out knowledge and experiences that will help you grow and develop?

Medical and Psychological Examinations

Each nominee or applicant is asked to make appointments for medical and psychological examinations.

For the medical examination the applicant may choose any licensed Medical Doctor. The ‘Medical Examination’ form, a canonically prescribed document, can be obtained from the Bishop’s Office, or the diocesan website’s resources section.

The cost of the psychological examination is shared equally between the diocese, applicant and congregation. As of August of 2015, the total cost is \$2400, or \$800 for each contributing entity.

The psychological exam will be given over several hours on one day and will take several weeks to be analyzed. This exam must be scheduled early enough in the summer so that the results will be received by the Bishop before the MDW weekend.

The Aspirant is responsible for scheduling the psychological exam with the examining psychologists selected by the diocese. These are doctoral psychologists who are licensed by the Wisconsin Psychology Examining Board and who are boarded as diplomats of the American Board of Professional Psychology (ABPP) or are listed in the National Register of Health Service Providers in Psychology (NR). Preferably, the psychologist is also a Fellow of the American Psychological Association (APA). “The appointed professionals shall use the forms for medical and psychological and psychiatric reports prepared by the Church Pension Fund for this purpose.”

Because it is not unusual for persons to approach psychological examinations with some degree of apprehension, it is important that the applicant understand the reasons for this canonical requirement, particularly how such assessments are important indices of suitability for ordained ministry.

Psychological instruments administered to an applicant include the Wechsler Adult Intelligence Scale-Revised (WAIS-R), an open-ended clinical interview, the revised Minnesota Multiphasic Personality Inventory (MMPI-2), the Thematic Apperception Test (TAT), a life history questionnaire, and sensory-motor testing. The psychologist personally works with the applicant in order to be sufficiently knowledgeable and understanding to make appropriate interpretations of the applicant’s functioning.

The purpose of the psychological examination is that of ascertaining the overall psychological functioning of the applicant. This includes areas assessed or evaluated - intellectual, sensory-motor, socio-emotional, vocational aptitude. The report will stress both strengths and relative weaknesses in these areas. The written psychological report is sent to the Bishop. These reports shall be kept on file by the Bishop and a brief summary shall be available to the COM and the Standing Committee. The reports are retained by the Bishop in a confidential file separate from the applicant’s general file. Where necessary to fully understand the written report, the Bishop may appropriately arrange for a face-to-face conference with the psychologist.

The psychological report specifically addresses the following areas as well as other areas and sub-areas that the examining psychologist may deem necessary and appropriate.

Is the applicant intellectually competent? Range of knowledge? Levels of cognitive functioning? Ability to acquire and apply knowledge? Capacity to comprehend, to abstract, to attend and concentrate, to be creative or innovative, and to gain closure with appropriate follow-up?

What is the level of the sensory-motor functioning of the applicant? Are there indications of possible neurological problems? If yes, what can you say about them? How might they affect the applicant’s day-to-day functioning? Is it advisable for the applicant to be referred to a neuropsychologist for further assessment/evaluation?

How does the applicant function socio-emotionally? What are the applicant’s dominant drives or motivations? What are his or her ego strengths? How realistically does the applicant view himself of herself (self concept)? What is the capacity of the applicant for compassion and empathy? What are the applicant’s primary defenses, and

how well do they work for him or her? Is he or she inner directed or other directed? Other relevant socio-emotional characteristics observed?

How does the applicant relate to his or her environment? How does he or she face problems? How does he or she relate to problem people? Is he or she able to sustain close, warm, and mutually rewarding relationships? How sensitive is the applicant to others? How does he or she relate to diversity? Other observations re: the applicant's relations to his or her environment.

What is the character of the applicant's general sexual adjustment? This area of personal and interpersonal adjustment is considered to be an important component of an applicant's overall adaptive capacity and, as such, worthy of inquiry and assessment/evaluation. Through sensitive and judicious interviewing, as well as an interpretation of responses to diagnostic instruments, the psychologist will be expected to comment on the applicant's current sexual adjustment and how this relates to the other areas of being assessed/evaluated. Issues or questions regarding ethics or morality of sexual behavior will not be addressed here, but will be taken into consideration, as necessary, by the Bishop.

What are the applicant's vocational interests? The Episcopal Diocese of Milwaukee requires the use of the Strong Vocational Interest Blank.

What is the applicant's general state of mental health and ability to handle stress? An accurate assessment/evaluation must be made since the applicant's state of mental health and ability to handle stress will influence nearly all aspects of ordained ministry?

Occasionally, an examiner reports such deep-seated problems that the applicant cannot be recommended for ordained ministry. In such a case, the psychologist's report may suggest postponement of the process until the applicant undertakes a prescribed program to address apparent concerns. If an applicant is in therapy at the time of the examination, it is important that written permission be given to the therapist to share oral, written or other information with the psychologist.

Approved Psychological Testing Center for the Diocese of Milwaukee

The Psychology Center
7617 Mineral Point Road,
Madison, WI 53717
608.833.9290
<http://www.tpcmadison.com/>

Background Checks Background checks are required of all applicants for Postulancy in the Diocese of Milwaukee. The checks are initiated by the Bishop's Office. The cost of the background checks is covered by the diocese. An outside agency, the Oxford Document Management Company, conducts three of four checks: a 'paper' reference check, sent to past employers and all schools attended during the past fifteen years, which inquires about a history of sexual abuse/exploitation; a motor vehicle check, which surfaces vehicular violations such as driving while intoxicated; and a credit check. A separate outside agency, Risk Prevention Group, conducts a police records check for all locations of residence for the past seven years, to discover any criminal convictions of record. The Bishop of Milwaukee receives all information derived from background checks. No other parties have access to this information, except in certain situations specified by law. When the Bishop receives information which suggests that an inquiry should be made, the Bishop contacts the person for a private discussion of the matter and makes a determination as to what next steps, if any, should be taken. Background check information forwarded to the Bishop is kept in a secure file, and no other person has access to that file.

Financial Review

A comprehensive financial review is required for all those who sense a call to the priesthood, and who must thus contemplate the prospect of funding their theological education. This review is conducted using a tool developed by the Church Pension Fund. You may access 'PlanAhead: An Internet Financial Planning Tool for Nominees, Postulants and Candidates for Holy Orders' at www.cpg.org/aspirants.

Aspirant: a person seeking to be ordained. Not yet nominated for Holy Orders.

Bishop: The Bishop is the chief pastor of the diocese and oversees the entire process. Each person seeking ordination does so in close contact with the Bishop and may proceed only with the Bishop's blessing and consent.

Candidate: A person who is in the second stage of testing a vocation and is usually midway in their education and formation process.

Canons: The official law of the church. There are National Canons and Diocesan Canons which govern the process of ordination.

Clinical Pastoral Education (CPE): This is practical work usually done in a hospital or some other institutional setting. The work is supervised by a certified CPE instructor. Small group work and feedback on a variety of situations is addressed. A written report is sent to the bishop on the student's strengths and weaknesses.

Clinical Pastoral Training (CPT): This is the hands-on pastoral training component of the Deacon Formation Program. Working with an institution, and under the guidance of qualified supervisors, the participants hone their pastoral skills, while working at the same time on increasing their self-awareness.

Consensus: A consensus is a general group agreement without taking a vote. Parish Ministry Discernment Committees are asked to come to a consensus about the suitability of an aspirant's call to ordained ministry.

Commission on Ministry: The COM is appointed by the Bishop to assist in discerning lay and ordained ministry and to assist the Bishop in considering and providing for the ministry needs of the Diocese, lay and ordained. Its function is advisory. The commission is made up of clergy and laity.

Ember Letter: A letter written by a postulant or candidate to their bishop at the appointed times of the year.

General Ordination Examination (GOE): A test given to all senior seminary students by the National Board of Examining Chaplains. The exams are given in January of the senior year. All seven of the required areas of competency are covered. The exams are read by anonymous readers who give comments on the answers and judge whether the answer are adequate or the student needs further work.

Jesus: The Center of the process, our life, and our ministry. It is all about Jesus.

Liaison: A person from the Commission on Ministry who assists in the formation of the parish ministry discernment committee. The person also is available to the aspirant throughout the process to clarify any issues that may arise during the process.

Ministry Discernment Weekend (MDW): time set aside with the Commission on Ministry to continue discernment from a wider perspective than the in the PMDC process. The MDW gathering serves as the Aspirant's Postulancy interview with the COM.

Nominee: A person who has been nominated by their congregation to enter the discernment process for Holy Orders.

Parish Ministry Discernment Committee (PMDC): a diverse group of individuals, at least two from the aspirant's parish and at least two from another parish, who assist the aspirant in discerning the ministry to which they are being called: lay, priest, deacon.

Postulant: A person who is in the first stage of formation.

Rector: The priest in charge of a parish. The rector's affirmation is needed as the process continues. A rector has a crucial role in the discernment process. Persons seeking ordination should be in close contact with their rector as they consider what they may be called to do.

Standing Committee: Members are elected by the Diocesan Convention. Persons seeking ordination meet with the Standing Committee from time to time. Its approval is required at various stages during the process.

Theological Education: A suitable program of theological education must be selected by the person seeking ordination in consultation with the Bishop. Enrollment in Deacon's school or seminary does not guarantee ordination.

Vestry: The governing body in a parish. A person seeking ordination receives affirmation from the vestry at various times within the process.

Vicar/Priest in Charge: Clergy person in charge of a parish who serves at the discretion of the bishop.

You: It is not about you!

Vocational Discernment

Alphonso, Herbert, et al. *Discovering Your Personal Vocation: The Search for Meaning Through Spiritual Practices*. Mahwah, NY: Paulist Press, 2001.

Countryman, L. William. *Living on the Border of the Holy – Renewing the Priesthood of All*. Harrisburg, PA: Morehouse Group, 1999.

Dewar, Francis. *Called or Collared*. London: Society for Promoting Christian Knowledge, 2002.

Farnham, Susanne G., Joseph P. Gill, R. Taylor McLean, Susan M. Ward, *Listening Hearts: Discerning Call in Community*, Morehouse Publishing, 2000

Hardy, Lee. *Fabric of this World: Inquiries into Calling, Career Choice, and the Design of Human Work*. (Eerdmans, 1990)

Palmer, Parker J., *Let Your Life Speak: Listening for the Voice of Vocation*, Jossey-Bass Publishers, 2000

Portaro, Sam. *Crossing the Jordan: Meditations on Vocation*. Cambridge, MA: Cowley Publishing/Cloister Books, 1999.

Schuurman, Douglas J., *Vocation: Discerning Our Callings in Life*, Wm. B. Eerdmans Publishing Co., 2004

Westerhoff, Caroline A. *Calling: A Song for the Baptized*. Cambridge, MA: Cowley Publishing, 1994

Willimon, William H. *Calling and Character: Virtues of the Ordained Life*. Nashville, TN: Abington Press, 2000

Priesthood of the Baptized (Lay Ministry)

Diehl, William. *The Monday Connection: On Being an Authentic Christian in a Weekday World* (Harper, 1993)

Dozier, Verna. *The Dream of God: A Call to Return* (Cowley, 1991)

Forrester, Kevin Thew. *I Have Called You Friends: An Invitation to Ministry*. New York, NY: Church Publishing, 2003.

Levoy, Gregg. *Callings: Finding and Following an Authentic Life*. New York, NY: Three Rivers Press, 1998

Schwab, A. Wayne. *When the Members are Missionaries*. Essex, NY: Member Mission Press, 2002

Vocational Diaconate

Barnett, James M. *The Diaconate: A Full and Equal Order* (Trinity, 1995)

Booty, John. *Servant Church: Diaconal Ministry and the Episcopal Church* (Morehouse, 1982)

Brown, Rosalind. *Being a Deacon Today: Exploring a Distinctive Ministry in the Church and in the World*. (Morehouse, 2005,)

Collins, John N. *Deacons and the Church*. Harrisburg, PA: Morehouse, 2002.

Platter, Ormonde. *Many Servants: An Introduction to Deacons* (Cowley, rev. ed., 2004)

Vocational Priesthood

Brown, Rosalind and Cocksworth, Christopher. *On Being a Priest Today* (Cowley, 2004)

Gallagher, Nora. *Practicing Resurrection*. New York, NY: Alfred A. Knopf, 2003

Ramsey, Michael. *The Christian Priest Today*. Rev. ed. Cambridge, MA: Cowley Publishing, 1994.

Snow, John. *The Impossible Vocation: Ministry in the Mean Time* (Cowley, 1988)

Willimon, William H. *Pastor: The Theology and Practice of Ordained Ministry*. Nashville, TN: Abington Press, 2002

General Studies

- Bell, Rob. *Velvet Elvis: Repairing the Christian Faith*, Zondervan Publishers, 2005
- Buechner, Fredrick. *Now and Then: A Memoir of Vocation*. Rev. ed. San Francisco, CA: Harper Collins, 1991.
- Bonhoffer, Dietrich. *The Cost of Discipleship*. New York, NY: Simon and Schuster, 1959.
- Guenther, Margaret. *Holy Listening: The Art of Spiritual Direction*. Cambridge, MA: Cowley Publishing, 1992.
- Willimon, William H. *Remembering Who You Are: Baptism and the Christian Life*. Nashville, TN: Abington Press, 1980.
- Thornton, Martin. *Christian Proficiency*. Cambridge, Mass., Cowley Publications, 1988
- Miller, Donald. *Blue Like Jazz*. Nashville, TN. Thomas Nelson. 2003

New Church's Teaching Series. (Cowley Publications):

- Vol. 1 - Griffiss, James. *Anglican Vision*
- Vol. 2 - Ferlo, Roger. *Opening the Bible*
- Vol. 3 - Johnston, Michael. *Engaging the Word*
- Vol. 4 - Guenther, Margaret. *Practice of Prayer*
- Vol. 5 - Thompsett, Frederica Harris. *Living with History*
- Vol. 6 - Lyman, Rebecca. *Early Christian Traditions*
- Vol. 7 - Lee, Jeffrey. *Opening the Prayer Book*
- Vol. 8 - McIntosh, Mark. *Mysteries of Faith*
- Vol. 9 - Holmgren, Stephen. *Ethics After Easter*
- Vol. 10 - Lewis, Harold. *Christian Social Witness*
- Vol. 11 - Presler, Titus. *Horizons of Mission*
- Vol. 12 - Weil, Louis. *Theology of Worship*

Gifts Discernment

- Bugbee, Bruce and Don Cousins, *Network*, Zonderman Publishers 2005
- Edwards, Lloyd. *Discerning Your Spiritual Gifts* (Cowley, 1988)

If you have other resources or books that you would like to see added to this list, please let the President of the Commission on Ministry know!