



Partners in Pastoral Care

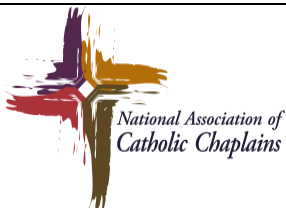
Continuing the Healing Ministry of Jesus
in the Name of the Church

MENTORING HANDBOOK

DRAFT 2

SUMMARY:

A Template for Mentoring Programs to strengthen the Formation for Pastoral Care Ministers in Diverse Settings through Partnership of Archdiocesan Offices, Academic Programs and National Associations



*National Association of
Catholic Chaplains*



Catholic Prison Ministries
COALITION

Sponsored by the National Association of Catholic Chaplains

The Partners in Pastoral Care Project is a Product of the National Association of Catholic Chaplains (NACC) and its Partners

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MENTORING HANDBOOK: PARTNERS IN PASTORAL CARE MINISTRY

MENTORING FOR THE PASTORAL CARE MINISTRY PARTNERS IN PASTORAL CARE JUNE 2020

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Steps in Setting-Up a Mentoring Program

How can one set up a mentoring program for parish or diocesan volunteers for prison ministry? This manual was developed so that readers can benefit from our experience and develop an even better mentoring program in their own diocese. Any mentoring program needs to be considered as a "work in progress." A strong mentoring program involves a partnership between the diocesan, parish and national organization involved in the formation of candidates to serve. Each partner needs to have clearly defined timelines and roles.

1. Form a mentoring committee.

The chair:

- Is discerned in a meeting of each spring.
- Is the liaison between the formation program coordinator and the organization.
- Annually works with the Formation Coordinator to review and revise the existing *Handbook for Mentors and Sponsors* based upon recommendations of the mentors and protégés in the evaluations of the previous year.
- Directs the committee members to survey all mentors to see how things are going in January. Note: If there are any issues that need to be addressed, the program director is notified.
- Reminds protégés and mentors each year to submit their evaluation forms by mid-May.
- Reviews the evaluations in June with the committee to determine what improvements may be made.
- Works in July/August with the Program Coordinator to determine who would be the best mentors or sponsors for the new candidates.

The Program Director:

- Is an *ex-officio* member of the mentoring committee.
- Sees that the recommended revisions are made in the handbooks and that enough handbooks are printed.
 - Informs mentoring committee when a new candidate has been approved for formation and begins a process of consultation to discern the best mentor.
 - Meets with the chair of the mentoring committee to consult chaplains and others to determine who might be the best match for the new person.
 - Calls the mentors to see if they are willing to serve.
 - Sends a copy of the most recently revised handbook with a letter to:
 - a) The mentor - to give contact information on the protégé
 - b) The protégé - to give contact information on the mentor
 - c) The Protégé's pastor - to clarify why we do this and encourage the pastor to understand the reasons for the program and to explain the strengths the particular mentor brings to the relationship.

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2. Clarify the roles of Mentors, Sponsors and Protégés

Mentors

Mentors guide volunteers new to the ministry.

Sponsors

Sponsors help experienced volunteers who have moved from other dioceses to understand the particular policies and guidelines of the Archdiocese.

Mentors and sponsors should ideally be members of the NACC or at least diocesan recognized chaplains with significant experience. Diocesan coordinators or directors of pastoral care have an expectation that the chaplains who are chosen generally cooperate with Archdiocesan policies and guidelines and are good role models.

Both the diocesan leader and the formation coordinators should choose mentors and sponsors who are close enough to the candidate to facilitate frequent communication and occasional meetings.

Protégés

Protégés are those new volunteers who are under the care and guidance of a *mentor* or *sponsor*.

3. The Handbook:

The handbook needs to be developed to help mentors, sponsors and protégés to understand their relationship and what they need to do during this first program year. It ought to be filled with practical information about: qualities of mentors and sponsors; various roles of mentors; practical tips in mentoring and sponsoring; expectations of a mentors and sponsors; qualities and expectations of protégés; a schedule for yearly contacts; a model for each meeting and evaluation forms.

Qualities of Mentors And Sponsors

1. Sense that their call springs from spiritual/prayer life
2. Open and flexible
3. Personally secure and self-confident
4. Sense of boundaries and realistic expectations
5. Presence, listening and compassion
6. Hospitality/welcoming
7. Sense of humor
8. Maintain confidentiality and be non-judgmental
9. Lead others to resources
10. Share responsibility
11. Accessible
12. Creative and Innovative

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Roles of the mentor:

Teacher
Wisdom Figure
Sponsor
Attentive Listener
Healing Role
Advisor
Exemplar
Facilitator of Dreams

Protégés are encouraged to:

Be Prayerful
Desire to learn and have a sense of openness
Have an interest in people
Have an orientation toward a goal and a sense of priority
Take a proactive stance
Be introspective
Be assertive in clarifying their questions and needs.

Both Mentors and protégés are also expected to:

Share in the responsibility for the mentoring relationship.
Hold a mutual respect for each other.
Challenge each other's preconceived ideas.
Be involved in diocesan and deanery activities.
Meet with their protégés at least seven times during the year.
Visit each other's by taking turns hosting the meetings.
Seek advice and information from one another as needed.
Submit an evaluation in at the end of the formation program.

Practical Tips In Mentoring And Sponsoring

- 1. Discipline of Presence**
Prepare an inviting and hospitable environment.
Be attentive. Put all other concerns aside when you are together.
- 2. Self-Disclosure**
Be open about your life, when it is appropriate.
- 3. Set limits-boundaries with your protégé**
Talk about availability. For example, determine if one's protégé needs to have your home phone.
- 4. Assure your protégé of confidentiality**
Create an environment where the protégé feels comfortable to be honest with you.

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5. **Clarify your role as mentor/sponsor**
You are a friend. However it is within the context of a formal program.
6. **Stay aware of your personal issues**
Watch out when your own agenda always surfaces at meeting times.
7. **Pay attention to and nurture your own spirituality.**
8. **Invite the protégé to experience your parish ministry**
Invite the protégé to come to one of your programs.

Expectations Of Mentors and Sponsors

- Contact and introduce oneself prior to the first formation meeting of the year.
- Meet at least ____ times with protégé during the program year.
- Plan, initiate and schedule on-site visits to each other's site at least once.
- Discuss topics suggested in the monthly calendar.
- Communicate by phone on a monthly basis.
- Attend and accompany protégé to diocesan or parish formation events.
- Clarify the role of the formation program and the appropriate Diocesan office.
- Work through the details of candidate involvement at the site.
- Share insights and information on new issues, polices and events as needed.
- Care and pray for the protégé.
- Notify formation director if you have any concerns regarding your protégé.
- If at any time you are unable to fulfill your role as mentor, contact the Mentoring committee chair.
- Submit an evaluation in at the end of the program.

Schedule For Yearly Contacts

It is very important that the protégé and mentor or sponsor communicate on a monthly or weekly basis (depending on the length of the formation program)

They need to meet in person:

1. At least four times during the program year other than given program formation meeting times.
2. Attend and accompany protégé at appropriate meetings and events.

Suggested Schedule Of Monthly Topics To Discuss

The guide should provide a meeting by meeting list of topics to discuss. These ought to be based on the suggested questions and topics for the foundational, Intensive or comprehensive leadership pathway.

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Model For Mentor/Sponsor And Protégé Meetings

1. **Share:**
 - a. What is happening in your lives?
2. **Where is the protégé in ministry?**
 - a. Successes?
 - b. What has not succeeded and why?
3. **What monthly topic needs to be discussed (see above)?**
 - a. Other concerns raised by the protégé.
4. **What support might the protégé want or need over the next few months?**
5. **Prayer**

End of Year Evaluation Questions

For Mentor/Sponsor

1. Note the strengths and weaknesses of the mentoring process for you.
2. What topics were most helpful for you?
3. Are there additional topics that need to be included in the future? What are they?
4. Would you consider this role again? Why or why not?
5. *If you were not involved with your protégé, what happened?*

For Protégé

1. How was the mentor/sponsor helpful?
2. Are there additional topics/areas you would like to see included? If so, name them.
3. *If applies:* I chose not to use the mentoring/sponsoring process because...

Note: Both mentor and protégé evaluation forms are returned to the chair mentoring committee by the (date based on the end of the program year schedule at the site assigned). The simpler the forms are, the more likely that they would be returned.

Summary:

We have learned that a mentoring program is best accomplished as a partnership between the diocesan or parish formation program and the professional organization supporting the ministry with clearly defined roles and timelines for everyone involved, regular communication and annual evaluations and revisions.

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Program of Formation for Pastoral Care Ministers in Diverse Settings
through Partnership of Archdiocesan Offices, Academic Programs and National Associations

1. MISSION

This Partners in Pastoral Care Ministry program was formed to develop a national, integrated and Catholic approach to identifying, preparing and supporting men and women who can offer pastoral care ministry in the many setting it is now needed.

2. INTRODUCTION

Problem: As part of continuing the healing mission of Jesus the Catholic Church provides pastoral care services. Those Catholics in need of pastoral care services require pastoral care ministry providers with diverse competencies, including but not limited to board certified chaplains, priests, permanent deacons, pastoral care volunteers, and parish nurses. While many Catholic dioceses/organizations have initiated formation/training programs in pastoral care, there have not been a nationally consistent set of standards competencies, nor approaches for training to ensure the highest quality of pastoral care is being provided.

Leadership for the process: The National Association of Catholic Chaplains (NACC), founded by the US Catholic Bishops in 1965, marked its 50th Jubilee Year in 2015. NACC has provided training, certification, and support to chaplains, clinical pastoral educators, and all who continue the healing ministry in the name of the Church, to ensure that the highest quality pastoral care is provided to the aging, ill, and dying.

NACC with the help from a Raskob Foundation grant led a collaborative planning process with representatives from key partners representing the varied settings for pastoral care was developed to identify:

- Those with the most critical pastoral needs and the settings where they are found
- The type of needs and types of pastoral care needed
- The specific levels of competencies needed to meet those needs
- The diverse ministries (board certified, pastoral associates, volunteers, parish nurses) needed with these competencies
- The standards/training/formation required to obtain those competencies
- The core elements for professional and volunteer pastoral care formation... and their respective accountability
- An agreed upon organization approach to provide training in response.

Twenty years ago, its membership of 3600 included more than 50 percent religious women (many whose congregations led Catholic Healthcare organizations and still do), 25 percent priests, 18 percent lay men and women, and the rest deacons and religious brothers. Today, its 2300 members are more than 50 percent lay men and women, 25 percent religious women, 18 percent priests, and the remainder deacons and religious brothers. With two-thirds of its members being board certified chaplains or CPE supervisors, NACC members

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minister mainly in healthcare settings, with the remaining working in parishes, correctional institutions, and other settings. NACC collaborates with a wide variety of professional chaplaincy associations, Catholic Health Association's (CHA) Pastoral Care Advisory Committee, as well as Catholic graduate programs and other Catholic ministry associations.

With the support of NACC's USCCB Episcopal Liaison and its Episcopal Advisory Council, the CHA, and key other Catholic ministry associations, the NACC agreed to lead this collaborative strategic planning project.

The Proposed Solution: A network of Partners in Pastoral Care was formed to develop common and specialized standards and competencies that could then be used to design and implement programs of formation for those who are responsible for preparing ministers who provide pastoral care in its many settings. Those involved in developing this approach represented such varied settings as homes, hospitals, prisons, veterans' administration, migrant camps, diverse cultural ministries and more. What has become clear is that whether one volunteers occasionally, on a regular basis, or as a professional, greater effort is needed to provide consistent, comprehensive and holistic training in both core competencies and specialized competencies.

- **Core competencies** because many who minister in pastoral care serve in more than one setting.
- **Specialized competencies** because the better one understands the persons and context served the more effective they will be meeting the needs of those served.

For whom: This program has been developed to helping those who prepare pastoral care ministers to be sure that they take advantage of the best practices surfaced by NACC and its partners and modeled on the standards and competencies recognized and approved by the U.S. Catholic Conference of Bishops for other ministries in the Church.

Note: The Code of Canon Law requires that those who assist in the ministry of the Church receive both 1) proper formation and 2) adequate remuneration including health benefits:

1. *Lay persons who permanently or temporarily devote themselves to special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly and to carry out this function conscientiously, zealously, and diligently. (Code of Canon Law, Latin-English Edition, 231 #1, p. 68)*
2. *Without prejudice to the prescript of can. 230 # 1 and with the prescripts of civil law having been observed, lay persons have the right to decent remuneration appropriate to their condition so that they are able to provide decently for their own needs, and those of their family. They also have a right for their social provision, social security, and health benefits to be duly provided. (Code of Canon Law, Latin-English Edition, 231 #2, p. 68 -69)*

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3. PROGRAM PURPOSES

- To address the growing need
- To provide an integrated Catholic approach to identifying, preparing and supporting men and women needed to provide pastoral care in multiple settings. This program is based on *Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministers* USCCB, (2005) which promulgates the four pillars or dimensions of formation, viz., 1) human 2) spiritual 3) intellectual and 4) pastoral required for all who are preparing to minister in the Catholic Church.

4. PROGRAM FRAMEWORK

The four dimensions of formation in *CoWorkers* also provides an organizational framework for this pastoral care preparation program along with guidance on what goals, elements, and methods would best serve candidates. The Core and Specialized competencies are organized using the same dimensions to be sure that preparation is comprehensive and holistic preparing candidates to serve in the name of the Church.

Each module or session should include:

- a. **Clear reference to the standards and competencies** that have been developed by the *Partners in Pastoral Care* to be addressed. *This can help both those providing the formation and the candidates to more clearly understand how what is being done prepares them for the ministry.*
- b. **A list of appropriate level resources** for standards and competencies covered that are easily accessed by all candidates either on-line or in print.

Each level should be comprised of:

- c. **Clearly defined number of hours** required to complete including presentation time, opportunities for appropriate level of exposure to the ministry whether by shadowing, mentoring, or actual orientation to the particular facility.
- d. **A community of support** in the parish or diocese to sustain them and continue to care for them with spiritual and practical group guidance. This may also possibly be done through membership in a national organization that provides regional conference calls and ongoing formation opportunities. Mentoring is ideal but one on one mentoring needs a pool of possible candidates who have completed training themselves and may not be available when the program starts. This type of community provides an opportunity for ongoing growth and support in the ministry. This may also help candidates be aware of other levels to which they can aspire.

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5. PROGRAM CONTENT/CURRICULUM

THE GOALS, FORMATION ELEMENTS AND METHODS:

In this section the primary goal, formation elements and appropriate methods are listed for each of the four dimensions:

Human

Human Formation Goal: Human formation aims at developing the human qualities and character of the lay ecclesial minister for the purpose of personal growth and ministerial service.

Human Formation Elements (Based on: USCCB (2005) *Co-Workers in the Vineyard of the Lord*, pp.36-37):

- A basic understanding of self and others
- Psychological health
- A mature sexuality
- Physical health
- Knowledge of one's personal gifts and special charisms
- Recognition of traits and abilities one lacks
- Understanding of family systems and dynamics
- Ability to learn from both praise and criticism
- Appreciation and valuing of racial, ethnic, and cultural diversity
- A genuine respect and concern for others
- Virtues of Christian discipleship

Human Formation Methods:

Appropriate Adult Methodology

- Participation in small faith community
- Triad sharing
- Affirmation and critique
- Periodic feedback
- Counseling
- Fostering of self-reflection and self-awareness

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Spiritual

Spiritual Formation Goal (Based on: USCCB (2005) *Co-Workers in the Vineyard of the Lord*, pp. 38-42): Spiritual formation aims at striving for holiness, openness for on-going conversion, daily growth in the love of God and neighbor and the practices of prayer and spirituality that foster these dispositions and attitudes. It aims at promoting and strengthening the fundamental conversion that places God, and not oneself, at the center of one's life and seeing openness to this ongoing conversion as a prerequisite for fruitful spiritual formation.

Spiritual Formation Elements

- A living union with Christ
- Spiritual formation built on the word of God
- Spiritual formation based on the Liturgy, especially the sacraments
- An incarnational spirituality of presence, and a paschal spirituality of loving service
- An awareness of sin
- A spirituality for suffering
- A Marian spirituality
- Love for the Church
- Devotion to the Eucharist
- An ecumenical spirit

Spiritual Formation Methods

- Daily prayer and spiritual practices
- Spiritual direction
- Faith sharing and theological reflection
- The practice of justice and charity
- Studying the lives of the saints

Intellectual

Intellectual Formation Goal (Based on: USCCB. (2005) *Co-Workers in the Vineyard of the Lord*, pp. 42-46): Intellectual formation aims at developing an understanding and appreciation of the Catholic faith which is rooted in God's revelation and embodied in the living tradition of the Church. It includes a study of the sacred sciences but also requires other disciplines relevant to effective ministry.

Intellectual Formation Elements

- Scripture and its interpretation
- Dogmatic theology
- Church History

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- Liturgical and sacramental theology
- Moral theology and catholic social teaching
- Pastoral theology
- Spirituality
- Canon law

Intellectual Formation Methods

Opportunities which maximize participation and draw on participant's experience:

- Small groups
- Lectures
- Discussions
- Independent research guide
- Learning projects
- Theological reflection on field experience
- Use of technology (teleconferencing, distance learning)

Pastoral

Pastoral Formation Goal (Based on: *Co-Workers in the Vineyard of the Lord*, pp.47-49):

Pastoral formation aims at cultivating the knowledge, attitudes and skills that directly pertain to effective functioning in ministry settings and pastoral administration that supports direct ministry.

Pastoral Formation Elements

- Methods for providing formation for others
- Leading of community prayer and preaching
- Pastoral ministry skills
- Family mission and family perspective
- Effective relationship and communication skills
- Collaboration
- Discernment of the signs of the times
- Gift discernment and volunteer ministry management
- Change and conflict management skills
- Basic counseling skills
- Culture and language studies
- Administration skills
- Leadership and organizational development
- Applicable civil law
- Ministerial code of ethics

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Pastoral formation methods

- Traditional classroom or seminar formats
- Practical experience in real situations
- Mentored reflection no experience
- Opportunities to practice skills with feedback
- Demonstrations, projects and practice
- Role playing
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6. FORMATION PATHWAYS – Wholistic and developmental

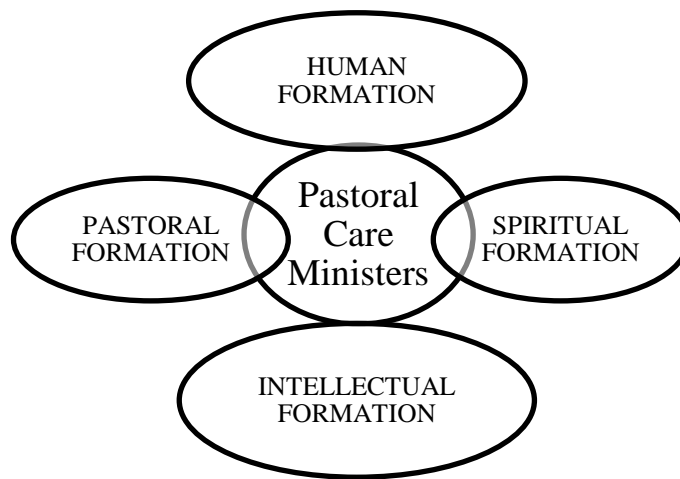


Figure One: The Intersecting of the Four Pillars of Formation for the Wholistic Formation of Pastoral Care Ministers

Formation Pathways for Growth

Three levels of Formation for Pastoral Care Ministers are addressed here:

- Level I: Introductory for the new volunteer,
- Level II: Foundational for the para-professional or experienced volunteer that may also help to coordinate new volunteers, and
- Level III, for the full time professional whether paid or volunteer pastoral care minister that may also be responsible for assuring that all elements of pastoral care are addressed for a particular setting, such as a board-certified hospital or prison chaplain.

These three levels provide a possible pathway for those candidates to engage in every more responsibility and leadership based upon their time, talents and commitment to continuing formation.

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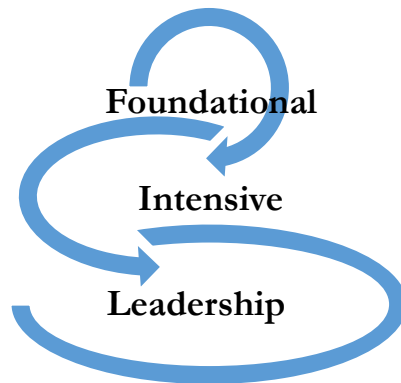
Growth in the Four Formational Dimensions in each pathway

The four areas of growth are related to one another – in a similar manner as the six tasks of catechesis or six areas of a Catholic life lived (knowledge of faith, liturgical education, moral formation, prayer, education for living in Christian community, education for evangelization and apostolic life) – separated for understanding but inter-related in lived experience.

In this vision one keeps deepening the level of understanding of self, those served, partners in the community represented, the resources for the work and skills needed. With that comes increased growth in levels of experience, awareness of the breadth of, and responsibility the ministry.

The pathway being created is designed to allow for growth in all four dimensions or understanding and growth so that one can sustain the ministry and live the mission. The process needs to offer each candidate whatever he or she needs for successful discernment of the best ways to offer time and talent to the ministry chosen or even better to whatever ministry would be most appropriate based on the gifts discerned and the environment where they can make the most impact for good. This point about greatest impact is guided by the Ignatian principal of *magis*. Those who have the greater awareness and gifts share in the greater responsibility.

Figure 2: *The Three Pathways for Formation for Pastoral Care Ministers*



Foundational

Scope of Practice: Someone who completes Level I is should be prepared to visit, accompany, bring Holy Communion, and pray with those in the pastoral setting they will assist in serving.

Preparation Focus: One should be focus on growth in all four dimensions as one is offered to prepare for and experience the ministry enough to be able to discern the call to pastoral care:

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Human

- Understand oneself
- Understand those whom and with whom one will serve
- Understand the cultural and religious diversity of those served.

Spiritual

- Reflection on the work and its relationship to one's own call to holiness
- Reflection on the call in the scriptures, and the motivation for one's inclination for this ministry
- Understand the resources that the Church offers the minister and those ministers to on road to holiness

Intellectual

- Reflection on the spiritual and corporal works of mercy
- Reflection on what it means to serve “in the name of the Church”
- Understanding of basic Catholic Social Teaching as the grounding for this work.
- Identify and understand the basic doctrines of the Catholic faith and a Catholic interpretation of the Scriptures as the main source of Christian spirituality.

Pastoral

- Awareness of the particular needs and skills necessary to serve in one's chosen setting.
- Understanding of the culture of the setting (home, senior care center, prison, health care facility) one has chosen and how it impacts one's approach to the ministry.

Intensive

Scope of Practice: Someone who completes the first two levels understands more deeply the meaning of the healing ministry and its practices in the Catholic Church, namely the needs for pastoral care on the part of a parish which includes outreach to the specialized setting(s) in which one has discerned to serve.

Preparation Focus: One should focus on further growth in spirituality to motivate and sustain the ministry, as well as the foundational knowledge and skills for the area of ministry (home care, senior care, prison ministry, health care setting) where he or she will be devoting one's ministry.

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Human

- Greater understanding of what particular gifts one brings, as well as the gifts of all those being served
- Awareness of what gifts those served and of those with whom one is partnering in the pastoral care setting

Spiritual

- Greater focus on what is in the Church's arsenal (forgive the military analogy) that will support that service I am called to do.
- What do the minister and those served most need in their setting now that one has accompanied them further?

Intellectual

- The candidate should be able to articulate basic theological and moral teachings of the Church and their basis in Scripture.
- Determined by what aspects of faith do I need to know to best serve particular needs in this setting such as leading prayer, leading scripture study, adult catechesis, English as a second language, faith sharing and the bible, etc. (This can vary. As the different ministry descriptions are discerned and developed the intellectual standards that apply would be included. A basis understanding of the Creed would be helpful as a foundation.)

Pastoral

- Focus on developing the skills relating to the ministry discerned. For example, one may learn how to lead and to train others called to assist in bible study, RCIA, Extraordinary Eucharistic ministry, etc.
- Learning when it is appropriate to call for the gifts of those served - so that those served also appreciate the consequence of their baptismal call to serve the needs of others.

Leadership

Scope of Practice: Someone who completes the three levels will be prepared not only to serve but to lead others in service. This comprehensive preparation allows one to serve as a faith companion, a group leader or a coordinator of services in their specialized pastoral care setting. Some examples would be able to identify specific

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spiritual care and sacramental needs, such as Sacraments of Initiation, Healing or Vocation. The equivalent of a Level III candidate who completed the program for a hospital setting could be a Board-Certified Chaplain, if one has attained all the qualifications and competencies required for board certification.

Preparation Focus: The candidate should be able to apply most of the contents learned in a ministerial setting. Along with a deepening spirituality to motivate and sustain one, the candidate is gaining the knowledge and skills to prepare and organize others in the ministry specialization that s/he involved in.

Human

- Focusing on growth in all the above areas comprehensively as possible using the standards developed as a guide.

Spiritual

- Deeper commitment to one's baptismal call to pastoral care
- Growing gifts of spiritual discernment to aid others in their baptismal call
- Ongoing growth in liturgical and personal prayer and how these nurture and sustain oneself in ministry

Intellectual

- All six dimensions of a Catholic life lived (knowledge of faith, liturgical education, moral formation, prayer, education for living in Christian community, education for evangelization and apostolic life)
- Being equipped to help other be prepared for the ministry

Pastoral

- Greater responsibility for all aspects of the ministry in the pastoral care setting
- Leading others to meet all the needs possible in that given setting whether, hospital, prison, veterans, eldercare, care of migrants, etc.
- Full partnership with others responsible for the persons' care, and in service to the partners as well as appropriate.
- Even upon certification there is still room for growth in each for live-long learning and improvement of one's understanding and practices of the ministry.

For more information on the competencies and suggested resources go to:

<https://www.nacc.org/about-nacc/partners-in-pastoral-care/>

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Appendix 2: Some Suggested Key Questions for Each Pathway

The following chart reflects the key questions and focus that should be addressed at each level one of a program. The competencies referenced would be appropriate for any pastoral care ministry but the Primary Resources used as an example are from Messengers of Hope a level 1 Prison Ministry resource. Each level should focus on appropriate resources, standards and methods for the particular pastoral care ministry.

Program should use an appropriate Primary Resource for each ministry

Topic	Related Competencies
<p>1. Why am I doing this?</p> <p>Focus: Motivation for Pastoral Care Ministry</p> <ul style="list-style-type: none"> - My own story? + One's own attraction to this ministry + Facing personal biases + Awareness of own hurts, being wronged - My own faith journey? - Call to what pastoral care ministry? 	<p>1.1.1</p> <p>1.1.2</p> <p>1.1.3</p> <p>1.2.1.1</p> <p>1.2.3.1</p>
<p>2. Where am I and who is there?</p> <p>Focus: The Culture I am called to serve in.</p> <p>What cultures? Hospital, homecare, eldercare, diocesan staff supporting these ministries, etc.</p>	<p>4.2.1.1.</p>
<p>3. How do I represent the pastoral care ministry of the Church?</p> <p>Focus: Pastoral identity, presence and empathic listening</p> <ul style="list-style-type: none"> - Being a minister of the Church 	<p>1.6.4.1</p> <p>2.9.1.1</p> <p>2.9.2.1</p> <p>3.11.1.1</p> <p>4.1.1.1</p> <p>4.1.2.1</p>
<p>4. What am I doing there?</p> <p>Focus: Pastoral Presence</p> <p>Part One: Visitation and Accompaniment</p> <ul style="list-style-type: none"> - Listening empathically to their needs <ul style="list-style-type: none"> + Facing losses + Death and Grief + Transitions + Spirituality of those serve 	<p>1.6.1.2</p> <p>3.10.1.1</p> <p>3.11.1.1</p> <p>4.1.1.1</p> <p>4.1.2.1</p>

**MENTORING HANDBOOK:
PARTNERS IN PASTORAL CARE MINISTRY**

Topic	Related Competencies
<p>5. What am I doing there?</p> <p>Focus: In the Name of the Church</p> <p>Part Two: Religious Agent</p> <ul style="list-style-type: none"> - Worship and sacraments - Bible Studies - Sharing sacramentals (rosary, etc.) - Sharing their faith/sharing our faith - Evangelizing 	<p>2.2.1.2</p> <p>2.2.2.1</p> <p>2.3.1.1</p> <p>2.4.1.1</p> <p>2.4.2.1</p> <p>2.8.1.2</p> <p>2.8.2.1</p>
<p>6. How do I navigate the system?</p> <ul style="list-style-type: none"> - What I should expect - Do's and don'ts <ul style="list-style-type: none"> o End of Life o Ethical Directives o HIPPA o Etc. - Role of staff/ relating to staff who also may need pastoral care and are partners in care. 	<p>3.5.1.1</p> <p>3.5.2.1</p> <p>3.5.3.1</p> <p>4.2.1.1</p> <p>4.3.1.1</p> <p>4.5.1.1</p>