

Ecclesiastical Endorsement Application Packet

We encourage you to read the ecclesiastical endorsement manual to determine eligibility requirements for your area of ministry.

Checklist of materials to be submitted:

- ✓ Personal data form (in this packet)
- ✓ Statement of vocational goals and plans for obtaining certification
- ✓ Personal history essay
- ✓ Statement of Lutheran theology of pastoral care
- ✓ Two recent verbatims (Note: If applying to be endorsed as a pastoral counselor, counseling descriptions may replace verbatims. If applying for Emergency Services Chaplaincy, one verbatim is required, plus two chaplaincy scenarios, which will be provided by the SPM Office after all other materials have been submitted.)
- ✓ Sermon manuscript, notes or outline; Bible study; or devotion
- ✓ Documentation of clinical and academic education
- ✓ Supervisory evaluation(s) (CPE, AAPC, etc.)
- ✓ Self-evaluation(s) (CPE, AAPC, etc.)
- ✓ Letter of support (good standing) from your district president
- ✓ Statement that applicant acknowledges and agrees with the SPM Code of Ethics

Please submit your application and required information to:

LCMS Specialized Pastoral Ministry
Attention: SPM Director
1333 S. Kirkwood Road
St. Louis, MO 63122

Email: joel.hempel@lcms.org
Fax: 314-996-1124



SECTION I. PERSONAL INFORMATION

Date: _____

Last Name: _____ First Name: _____ Middle Initial: _____

Sex: Male Female Marital Status: _____

Home Address: _____

City: _____ State: _____ Zip: _____

Home Phone: _____ Email: _____

Agency/Institution: _____

Department/Division/P.O. Box No.: _____

Agency/Institution Address: _____

City: _____ State: _____ Zip: _____

Agency/Institution Phone: _____ Email: _____

Mailing Preference: Home Agency/Institution

Present Position Title: _____

Home Congregation: _____

Home Congregation Address: _____

City: _____ State: _____ Zip: _____

District in which you are a member: _____ District president: _____

District in which your ministry is located (if different than your home district): _____

District president with oversight of your ministry (if different than your home district president): _____

SECTION II. ROSTER DATA — PART A

Position Type(s) *(Please check those that best apply)*

- | | |
|---|---|
| <input type="checkbox"/> Department director/manager | <input type="checkbox"/> Director of education/training |
| <input type="checkbox"/> Staff pastoral counselor | <input type="checkbox"/> Intern/resident |
| <input type="checkbox"/> Corporate/administrative | <input type="checkbox"/> Congregational pastor |
| <input type="checkbox"/> Staff chaplain | <input type="checkbox"/> Volunteer chaplain |
| <input type="checkbox"/> Part-time chaplain (20 hours per week or less) | <input type="checkbox"/> Congregational deaconess |
| <input type="checkbox"/> Other: | |

Type of Agency/Institution and/or Program Presently Serving *(Please check all that apply)*

- | | |
|---|---|
| <input type="checkbox"/> General medical hospital | <input type="checkbox"/> Community mental health center/program |
| <input type="checkbox"/> Psychiatric hospital/program | <input type="checkbox"/> Social service agency |
| <input type="checkbox"/> Pastoral counseling center/program | <input type="checkbox"/> Juvenile/youth/children's facility/program |
| <input type="checkbox"/> Geriatric or long-term care facility/program | <input type="checkbox"/> Facility for developmental disabilities |
| <input type="checkbox"/> Drug/alcohol treatment facility/program | <input type="checkbox"/> Business/industry |
| <input type="checkbox"/> Congregation | <input type="checkbox"/> Law enforcement agency |
| <input type="checkbox"/> Fire department | <input type="checkbox"/> Other: |
| <input type="checkbox"/> Correctional facility | |



Affiliation of Agency/Institution (Please check all that apply)

Government: Federal State County City

Church association: Lutheran Ecumenical Other church body (Please specify: _____)

Private: Non-profit For-profit Other (Please specify: _____)

ROSTER DATA — PART B (Please complete as applicable)

Year of ordination/commissioning/consecration: _____ Current district of roster: _____

Roster Status

- Active
- Inactive emeritus
- Inactive candidate
- Inactive non-candidate
- Other (Please specify: _____)

Present Source of Call (If applicable)

- Synod Congregation
- District RSO
- Other

SECTION III. PROFESSIONAL DATA

Current Memberships/Certifications in Professional SPM Organizations

American Association of Pastoral Counselors (AAPC)

- PCT (Year: _____)
- Clinical Pastoral Counselor (Year: _____)
- Fellow (Year: _____)
- Diplomate (Year: _____)
- Other: _____ (Year: _____)

Association for Clinical Pastoral Education (ACPE)

- Acting or Associate Supervisor (Year: _____)
- Full Supervisor (Year: _____)
- Clinical Member (Year: _____)
- Supervisory Education Student (Year: _____)

Association of Professional Chaplains (APC)

- Board Certified (Year: _____)
- Associate (Year: _____)
- Affiliate (Year: _____)

American Correctional Chaplains Association (ACCA)

- Member (Year: _____)
- Certified (Year: _____)

American Association of Mental Retardation — Religion Division

- Certified Member (Year: _____)
- Member (Year: _____)

Other professional organizations: _____ (Year: _____)

Number of years of service in SPM ministry: _____

College of Pastoral Supervision and Psychotherapy (CPSP)

- Board-certified Associate Chaplain (Year: _____)
- Board-certified Chaplain (Year: _____)
- Pastoral Counselor (Year: _____)
- Diplomate (Year: _____)

Association of Mental Health Clergy (AMHC)

- Member (Year: _____)
- Certified (Year: _____)

American Association of Marriage and Family Therapy (AAMFT)

- Clinical Member (Year: _____)
- Supervising Member (Year: _____)
- Other: _____ (Year: _____)

International Conference of Police Chaplains (ICPC)

- Member (Year: _____)
- Certified Member Level _____ (Year: _____)

Federation of Fire Chaplains (FFC)

- Member (Year: _____)
- Certified Member (Year: _____)



Professional Positions Serving in SPM Ministries

INSTITUTION/LOCATION	INSTITUTION TYPE	POSITION	DATES

Congregational Ministry Experience (*i.e., positions/calls without professional SPM focus*)

CONGREGATION/LOCATION	POSITION	DATES

SECTION IV. SPM ENDORSEMENT STATUS

Please check one of the following:

- Previously endorsed through LCUSA (1967-1988) Date: _____
- Previously endorsed through the LCMS (since 1988) Date: _____
- Unsure of endorsement status
- Other (Please specify: _____)

SECTION V. OTHER FILE DATA

College, Seminary, Graduate Study

SCHOOL ATTENDED/LOCATION	MAJOR	YEARS ATTENDED	YEAR OF GRADUATION	DEGREE

Clinical Pastoral Education

CENTER/LOCATION	TYPE OF INSTITUTION	DATES	NO. & KIND OF UNITS	SUPERVISOR(S)



Other Clinical Education/Training For SPM Ministry (*AAPC, institutes, etc.*)

CENTER/LOCATION	TYPE	DATES	OUTCOME/CREDIT

Other Significant Professional Positions/Experience (*Administration, education, etc.*)

INSTITUTION/LOCATION	TYPE	POSITION	DATES

Areas of Special Professional Expertise or Interest

Publications (*List only most significant*)



Verbatim Outline

Date ministry occurred: _____

Minister: _____ No. of visits: _____

Kind of contact: *(Pastoral care, counseling, advocacy)* _____

Date verbatim was presented to peers: *(If applicable)* _____ Person visited: *(Use a fictitious name.)* _____

Known Facts

Summarize what factual information you have learned about the person before the ministry visit. Describe the person, situation and reason for the visit.

Notes:

If this verbatim has been or will be presented to peers and/or a supervisor or committee, leave this margin for written comments.

Preparation

How did you prepare yourself for the visit? Were you aware of God's presence? If so, how did you intentionally include God in the preparation (and visit)? Take note what you did not wish to do/say. State if there is anything specific you want to have happen as a result of the visit. If you have visited the person previously, what "theme (see conclusion below)" did you want to remember? However, avoid pressing your agenda upon the person.

Preparation is key in presenting a nonanxious presence. REMEMBER: You are not in ministry alone! The Spirit of God is with you and will provide guidance. Be still and know you can trust Him! It is likely that you will have an agenda going into the visit. But you also want to avoid imposing it if it gets in the way of attending to the person and what he/she needs.

Observations

What did you find at the beginning of the pastoral contact? Observe the person and his/her surroundings. Note the appearance of the person, posture, gesture(s), facial expressions, attitudes, nervous mannerisms, etc.

Such observations are clues as to how to proceed.

Reason For This Verbatim

State the reason(s) you are presenting this pastoral contact. What especially do you want the evaluator (peers and/or supervisor) to focus on for your learning?

Reasons might be that this experience left you wondering what you could have done differently. For example, as the visit unfolded, something might have happened that threw you a curve. You might find it easier to write this section after you have recorded the actual pastoral care contact with the person.



Pastoral Contact

Because extensive note-taking during a visit distracts from the minister's involvement in the relationship, it's wise not to take notes or limit them to a few short phrases. However, soon after a visit, jot down key words in sequence. Put all paraphrasing in parenthesis. Each comment by the minister and person visited is to be a separate paragraph with the initial of the one speaking, and a number in front of each paragraph (i.e. – S₂ or C₅). Nonverbal communications should also be noted. Listen with full attention and you will notice that memory improves with interest and practice.

Reserve all interpretations for the conclusion, keeping this section for the verbatim text without commentary. See the following example of what a segment of a pastoral care contact might look like when recorded:

Chaplain 1: Good morning, Mrs. Schmidt. I just heard about what happened. May I come in?

Mrs. S 1: O, thank you so much pastor. Please do. You can sit here.

C 2: Thank you. The church office secretary called me when she found out George was admitted. Could you tell me what the doctor said?

MS 2: It's not good. They found some kind of blockage! But you can see George is resting well for the moment. He's been asleep for a while.

G 1: I'm not that asleep! Hello pastor! It looks like God has something else planned for me!

MS 3: Now George, don't always be thinking the worst.

G 2: (George glances at his wife and then looks at me with raised eyebrows.)

C 3:

Conclusion – *Analysis of what took place.*

1. State the theme. Theme is primarily about the person's need [spiritual and/or emotional and/or relational and/or physical] plus any resistance that is present in the person, in you as the minister or in the context that gets in the way of the need being addressed.

An example of theme from the above snippet in the pastoral contact section might be: Mrs. S might need to have pastor present to offer spiritual comfort, reassurance and hope. G might have a more immediate or primary need to talk about his fear or anger, perhaps mixed with tension he is having with his wife. The resistance would likely include Mrs. S not wanting to enter that painful space, and/or G being reluctant to say much more if he feels he will not receive a "hearing."

2. Give your spiritual assessment. That is, what are the primary spiritual concerns of the person?

Examples of spiritual assessments would include but not be limited to the faithfulness of God, the providence (divine purpose/control) of God, trust in God, saving faith or living faith, grace, need for repentance, value of community/fellowship, the presence of the Spirit, vocation, conflict of values, etc. In the previous scenario, it is difficult to know what the spiritual assessment would be until you hear more. But taking a guess, it might include the providence of God and G being at peace with it and/or not appreciating it, reassurance that God is present and will strengthen both of them for the journey ahead, perhaps the value of church community, etc.

3. Countertransference What, if any, personal issues/themes/emotions of your own were evoked and/or were at play in the visit? Transference is broadly understood as the person receiving care being emotionally entangled — for better or worse — with the person giving care. Thus, countertransference is the opposite. In ministry, the minister's emotions become entangled — sometimes with limited or no awareness — with the person receiving ministry. Again, this can have positive or negative ramifications.

Honesty in self-awareness is critical for competency in ministry. Counter transference can be helpful or harmful, depending on how one manages it.



4. Criticism of your responses What did you like about what you did/said? What did you not like? Comment on your own feelings, the feelings of the other person and how you dealt with those feelings. **IMPORTANT:** Give examples of what you might say/do differently if you were to start the visit over.

*Don't be hard on yourself, but be honest. The more open you are, the more you will learn. Remember the goal is to **learn**, not to get it right!*

5. Theology In addition to the above spiritual assessment, how did you interact with the person spiritually? How could you have responded differently? Remember, specific theological language does not have to be used for the conversation to be “theological” or spiritual. Who you are, what you know and what you bring to the moment is very theological. What other theological (spiritual) notions would have been appropriate to introduce or remember in future visits? What theological beliefs, if any, in your opinion need to be challenged when it's timely?

Give this section special attention. *This is what makes you unique from a secular counselor or a social worker.*

6. Consider systemic and structural support and/or victimization of the individual(s). What social structures and/or systems are especially helpful in supporting the well being of the person(s)? Similarly, what structures or systems are oppressing the person(s) and possibly causing emotional and spiritual stress or brokenness? What systemic or structural intervention is needed to either affirm or challenge the system? Remember your appropriate prophetic calling!

It is wise to not take any confrontational action (intervention into the organizational system/structure or one of its parts) until you first talk with your supervisor(s) and/or trusted peer(s).

7. Document the time of the pastoral contact in minutes. Next appointment, if any.

8. Plan for the next visit, if any. Include the theme you want to remember, the frequency of visits appropriate to this person and any specific action/ministry which needs your attention. Remember to consult with and/or refer to other professionals, colleagues or a community/home pastor, priest, rabbi, imam, etc., when appropriate.

