

Personal Identity and Pastoral Call

Student Manual

Practicum I

STMM 555

School of Theology and Ministry
Seattle University

Richard Cunningham, Faculty
Director Field Education

Disclaimer

The University reserves the right without prior notice to change the fees, rules and calendar regulating admission and registration, instruction in, and graduation from the University, its divisions and the School of Theology and Ministry, and to change any other policy or regulations affecting the students. Changes go into effect whenever the proper authorities so determine and apply not only to prospective students but also to those who at that time are matriculated in the University. Provisions in this Manual, as in other University publications, do not constitute a contract with any current, prospective, or enrolled student.

The University also reserves the right to discontinue courses at any time. As a general rule, students follow the academic programs contained in the Graduate Bulletin of Information and other applicable School of Theology and Ministry manuals and publications in effect at the time of their matriculation. At all times students are responsible for accessing online the most up to date version of this Manual, other applicable School of Theology and Ministry manuals and publications, the Graduate Bulletin and University policies, rules, or regulations. Bulletins, manuals, policies, or regulations posted online are the most current versions and are intended to supersede prior online versions and hard copies.

Non-Discrimination Statement

Seattle University does not discriminate on the basis of race, color, religion, sex, national origin, age, disability, marital status, sexual or political orientation, or status as a Vietnam-era or special disabled veteran in the administration of any of its education or admission policies, scholarship and loan programs, or in its employment policies and practices. All university practices and procedures are administered in a manner consistent with Seattle University's Catholic and Jesuit identity and character. Inquiries about the non-discrimination policy may be directed to the University's EEO officer and Title IX coordination, University Services Building 107, (206) 296-5870, or hr@seattleu.edu

Personal Identity and Pastoral Call

Student Manual

Practicum I

STMM 555

Compiled and edited by Richard Cunningham
Faculty, Director Field Education

Contributing to the creation of this manual are:
Gretchen Gundrum, Catherine Fransson, Valerie Lesniak, and Mary Rose Bumpus

Richard Cunningham
Phone: 206.296.2101
E-mail: rdick@seattleu.edu

School of Theology and Ministry
Seattle University
901 12th Avenue
Seattle, Washington 98122-1090
Phone: 206.296.5330
Fax: 206.296.5329

Welcome

Welcome to the STMM 555 Course Personal Identity and Pastoral Call - Practicum I, a formation / field education course designed especially for you as you investigate your personal identity as a pastoral person.

This course places you at the very center of your own learning. You can tell right off that this is not a lecture course. This is a course, which follows a prescribed process to identify the direction and evaluation of your learning. That is an important understanding as you begin this course because it may be quite a shift for you. As in real life this course structure takes into account that you are the decision maker, designer, and implementer of your own learning.

To guide you in this learning process, you have several key elements. This manual provides the basic framework for the course. It has been carefully constructed to give you the systematic guidance, procedures and processes for your work. You will also have the thoughtful guidance of the faculty who will lead you in identifying your goal and the resources necessary for you to be a successful learner.

Your first task will be to identify a single concrete goal upon which to focus your attention. Once that focus is identified, you write your own learning goal. Some will call the goal an adult learning contract or covenant. You are the one that is responsible for determining the goal, in consultation with the faculty, and a small group of peers. You are the one who sets the parameters of the goal, the resources, and the person(s) who will assist you.

The faculty will distribute a syllabus to be used in concert with this manual. There are texts for the course; however you have some latitude in selecting those which will help you explore your identity goal as a pastoral person.

Begin now to read this manual and complete the assignments before your first class.

The forms presented in this manual may be reproduced or you can request of the Director of Field Education an electronic form be sent to you via e-mail.

Enjoy this unique learning experience and take advantage of the learning world that is you!

Table of Contents

Part I -- Personal Identity

Getting Under Way	3
Course Description	3
Personal Pastoral Identity	3
Distinctive Meeting Time Feature of This Course	4
Beginning this Course	4
Accompaniment	5
Clarifying The Picture	6
The Lenses	6
The Call	6
Vocation and Confidence	7
Theology	8
The Formation Process	9
Pedagogical Formation Approach	10
The Competencies	11
Competencies Addressed in Practicum I	11

Part II -- Primary Resources

Three Primary Resources	17
Theological Reflection	17
Primary Components of Theological Reflection	17
The Call -- A Discernment	19
Venturing Forth	19
Reflecting and Discerning Your Call	20
Self-Diagnostic Rating Scale	22
Competencies Concerning Identity as Pastoral Minister	22
Pastoral Qualities	27
A Reflective interaction	27

Part III -- Companions and Guides

Guides For The Journey	31
The Mentor	31
Classmates	32
The Faculty Member	33
On Choosing Mentors, Spiritual Directors, Supervisors and Therapists	33
Issues of Concern and Processes for Dealing with Them	34
Fair Process Policy	34
Statement on Nondiscrimination	34

Sexual Harassment Policy	35
Abuse and Neglect Reporting	35
Procedure for Termination/Disengagement of Relationship	35

Part IV -- Check Lists and Assignments

<u>Check List -- Prior to the First Session</u>	<u>39</u>
<u>Check List -- The First Session</u>	<u>40</u>
<u>Check List -- Between Sessions</u>	<u>40</u>
<u>The Learning Covenant</u>	<u>41</u>
<u>Mid-Course Report or Up-date</u>	<u>41</u>
<u>The Final Paper</u>	<u>41</u>
Guidelines for Final Paper	41
<u>The Class Presentation</u>	<u>42</u>
Guidelines for Class Presentation	43
<u>Guidelines for Reading A Classmate's Paper</u>	<u>43</u>
Critiquing another's paper	43
Some things to look for and questions to ask	43
<u>Check List -- Second / Final Session</u>	<u>44</u>
Integration / Learnings Paper	45
<u>Check List -- After the Last Session</u>	<u>46</u>

Part V-- Learning Covenant -- Description and Forms

<u>The Promise Behind The Learning Covenant</u>	<u>49</u>
<u>Creating Your Covenant - Instructions</u>	<u>49</u>
The Personal Identity Covenant in Pastoral Ministry	50
<u>Practicum I - Personal Identity In Pastoral Ministry – A Covenant</u>	<u>51</u>
<u>Guidelines for Mentor Evaluation</u>	<u>55</u>
<u>Mid-Course Report Form</u>	<u>57</u>
Reporting Your Progress	57
<u>Practicum I - Suggested Grade Sheet</u>	<u>58</u>

Part VI -- Bibliography

<u>Bibliography</u>	<u>61</u>
---------------------	-----------

Part I

Personal Identity and Pastoral Call

Getting Under Way

Course Description _____

Focus of Personal Identity and Pastoral call - **Practicum I** will be on your personal identity as one who is called to pastoral ministry. This course creates a special opportunity for students to engage in a discernment process, creating an individual learning covenant within the context of a group of peers. Students are engaged in activities which help to formulate personal and professional goals that will enhance ministerial performance and a clearer understanding of their pastoral identity

Practicum I is an exceptional course. Singularly the finest element puts you in charge of designing the focus for your own study. You are the creator of your own curriculum and responsible for its development and outcomes. This is a challenging task, puts you in the driver's seat, and has the potential to yield high results. The faculty and the structure of the course provide boundaries for you to frame your point of focus. This manual will provide you with the language, guidance and process for you to pursue the creation of your own course goal and learning covenant.

Personal Pastoral Identity _____

The intention of this course is to center yourself in the middle of your personal pastoral identity. To do this, you will be invited to look through several critical lenses, to examine your pastoral identity from different vantage points. You will experience pleasure and deep joy as well as points of tension when looking through these critical lenses. This practicum in pastoral identity is the occasion to explore the practice of ministry and investigate yourself as a person doing and being minister.

You will be in good company, if you do not always feel up to the challenge of examining the tension, which exists between vocation and confidence. You may have the desire or feel you have been called by God to this vocation. However, you may lack the confidence. Alternatively, you may have lots of confidence, but wonder about being called. More questions arise: Who am I as a person of God? How do I express myself vocationally? What must I do to exploit confidence in myself as a pastoral leader? Take good counsel. These are the same tensions Moses experienced in the burning bush or when he declared that, he was not eloquent, slow of speech and tongue. Familiar ancients named Sarah, Jeremiah, Mary, and Jonah experienced the tension of God's call.

Distinctive Meeting Time Feature of this Course _____

The meeting time structure of this course provides the bookends within which the student explores the topic of inquiry. The class does not meet on a weekly basis; rather it meets in two clusters of classes, separated by many months. Two typical scenarios are outlined below, the Summer Quarter and the Fall Quarter.

Fall Quarter:

First class session: The class is scheduled for a weekend, typically meeting early in the fall quarter on a Friday evening through Sunday afternoon.

Second Class session: The class reconvenes seven (7) or eight (8) months later in May for a weekend beginning on Friday evening. In this second session, students debrief by giving a presentation reporting on their course work. The length of this second session will vary, depending by the number of students. Each student will have between 30 and 45 minutes to share their findings, address questions and receive feedback.

Summer Quarter

First class session: The class is scheduled during one of the 2 week summer session, typically meeting six (6) times for three (3) hours.

Second Class session: The class reconvenes a year later during one of the 2 week summer sessions. In this second session, students debrief by giving a presentation reporting their course work. The number of meeting times will depend on the number of students. Each student will have between 30 and 45 minutes to share their findings, address questions and receive feedback.

The information below gives further evidence of the distinctive features of this course.

Beginning this Course _____

How do you start this course? You begin with questions. The answers to questions provide information and greater understanding about the world in which we live. Sometime the questions come one at a time. Sometimes the questions are like a drippy faucet, one right after another. At other times, the questions pour in all at once.

The principal focus of this class will be to bring into question you and ministry. Questions in search of answers. Questions like: Why am I in the School of Theology and Ministry? What is Ministry? What is Theology? Why am I taking this course? What are the expectations? Who will I work with? Where will I go? What will I do? How will I do? Why is God calling me? What is God calling me to do? Is it really God who is calling me? How do I view myself as a pastoral leader?

By this time in your theological education, you are more than likely to have been questioned by friends or acquaintances. You almost know the nature of the question by their tone. It goes something like: "Well, tell me, (calling you by your first name), why did you decide to go to theological school?"

Your answer may dance off your lips or you may stammer, searching for words, which communicate the why of your decision to your friend as well as yourself. You may have said, "You know, I'm not sure", or "It just seems like the right thing for me to do," Or, you may continue to struggle with the question as well as the answer. It is that question which frames the pastoral identity focus of this course.

The background material, which follows, will assist you in answering some of these and other questions as you prepare for the first session and the rest of this unique course. Critical definitions are discussed in this manual, which will provide you with the language of the course. You will become more familiar with terms like pastoral identity, accompaniment, the call, vocation and confidence, and theological method.

Accompaniment _____

Discovering one's pastoral identity, no matter how fundamental or profound, is of little value if the quest for pastoral identity is not held in holy regard by a community. In recent years, ministry can and has been largely been practiced in highly individualistic ways. People work hard to accomplish goals with people and programs, and end up burned out. It has tended to attract practitioners who resist accountability, or at least are suspicious of supervision. Another model is the model of the disciples as ones who accompany each other.

We value an approach that is collaborative, working with others, sharing the responsibilities within the Christian Community. When working with others, one has the opportunity to address and assume responsibility for the person they are becoming. They experience themselves as loved, not for what they do but who they are.

The context of this course includes a community of colleagues or individuals who work with you as companions. In Luke 24:13 ff., the followers of Jesus were on the Emmaus road discussing all the things that had happened to them. From where they were, it might take just over two hours to walk the seven miles to the village of Emmaus. So caught up in conversation were the followers, that they failed to recognize Jesus was with them.

In a recent prayer time/ worship, an STM student used this passage as the focal point of her homily. Reflecting on this familiar and well-used passage of scripture, she said that this time she caught something new. She shared that her new insight was that ministry is not done by one's self. We are accompanied on the road by others and the Christ of our faith.

The class sessions will encourage individuals to focus on individual learning goals while journeying with others. Accompaniment encourages each person to pursue with passion their own important work while caring for one another, offering feedback and challenge for personal and professional growth. Accompaniment is a constant reminder of God's action in the learning process.

Clarifying the Picture

The Lenses _____

In this course, we will use specific lenses for viewing the self along the way. Each lens gives a different focus, color, and hue to your endeavor. You will begin by using the lens of your call to ministry. Next, you will use the lens, which examines the tension between vocation and confidence by practically and creatively exploring the whole person: physical, intellectual, spiritual, creative and emotional. Finally, you will examine the role and function of theology.

Each critical lens has a unique and proper function for viewing pastoral identity. Your self-identity as pastor is one of the most essential ingredients. Gregg Dues & Barbara Walkley, in their book Called to Parish Ministry, suggest that the “self is the most important tool always at hand in ministering”.¹

We can now turn to a brief description of the three primary lenses you will be using in this course: The Call, Vocation and Confidence, and Theology.

The Call _____

The word “call” might be a familiar concept or it could be foreign, uncomfortable or intimidating. Whether this is your word or not, we each begin at different points of understanding. To explore your personal identity with this lens is to search for the truth of God in your life.

God calls or invites individuals to ministry in a variety of ways -- a loud shout, a sign, a whisper, a person, a series of events, a quiet moment, a dance or a song. During the first class session and throughout the course, you will have the occasion to revisit or explore your own call as it relates to your understanding of your pastoral identity.

If this is a first time experience to examine your call, you may be apprehensive. Be assured that the class discussion will be of benefit. Once you have enumerated the distinguishing marks of the call, you will be invited to examine your own call and share it with your colleagues. The statements below will provide a necessary framework for understanding the nature and purpose of the call.

The word call comes from the Latin *vocare* which means call forth, the root word of vocation. Toward the end of the medieval period in Europe, there were three primary professions to which one was “called”: medicine, ministry and teaching. One was “called out” from all the other possibilities by God and the community.

The National Conference of Catholic Bishops invites us to look holistically at our call as a natural progression into the Christian faith from our baptismal entrance into the body of Christ. In the document, Called and Gifted four distinctive “Calls” are identified: *The Call to Adulthood*, *The Call to Holiness*, *The Call to Ministry*, and *The Call to Community*. “The adult character of the People of God flows from baptism and confirmation which are the foundation of the Christian life and ministry. They signify initiation into a

community of believers who, according to their state of life, respond to God's call to holiness and accept responsibility for the ministry of the Church."ⁱⁱ

An essential element of the call is to place it within the context of a community, as opposed to something that happens by one's self. H. Richard Niebuhr, in his book The Purpose of the Church and Its Ministry provides a contextual framework, as well as four corner posts which define the "the Call." He identifies and discusses four central elements of a call to ministry:

- 1) The call to be a Christian;
- 2) The secret call, namely, that inner persuasion or experience whereby a person feels directly summoned or invited by God to take up the work of ministry;
- 3) The providential call, which is that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of one's life in all its circumstances;
- 4) The ecclesiastical call, that is, the summons and invitation extended to an individual by some community or institution of the Church to engage in the work of ministry. ⁱⁱⁱ

Until one risks paying attention to their call, there is hesitancy, the chance to draw back. The call is a bold initiative, which rises out of knowing your own identity and personal truth in relation to God. The discernment of "The Call-- A Discernment" is found on **page 19**. You will want to complete the process "Reflecting and Discerning Your Call" and bring it with you to your first class session.

Vocation and Confidence _____

Oliver Wendel Homes said, "Every calling is great when greatly pursued".^{iv} Ministry is a vocation that is pursued with desire. Frequently a tension exists between one's desire and one's confidence. This lens is bi-focal allowing you to examine both vocation and confidence.

An evaluative and reflective tool has been designed for your use before and during the first class session. This assessment tool combines the familiar Core Competencies of STM's Master's degree programs with the **PISCES** discernment process. **PISCES** is an acronym for:

Physical: attention to exercise, nutrition, health, leisure, etc.;

Intellectual: attention to the acquisition of knowledge, and to the discipline of reason;

Spiritual: attention to the development and deepening of one's spiritual life;

Creative: attention to appreciating and expressing one's sense of beauty and truth;

Emotional: attention to one's feelings, and their appropriate expression;

Social: attention to interpersonal relationships, and to life in community with others.

Later in this manual, the process will be carefully outlined in which you will first evaluate yourself and then invite three others who know your work/ministry/life to also give you feedback. These evaluations will be completed before the first class session and brought to the opening session. See Part II, **page 23**.

Theology _____

In the quest for pastoral identity, it is essential to be clear as one can be about one's relationship to God. It is commonly held that because one is engaged in theological education that God is present to-in-with the seeker. However, it may also be presupposed that because one is engaged in theological education that one is searching to understand the mystery of God. The Theological school is the arena to discuss and explore the nature of God. This we know for certain. Theology is not an incident on the sidelines of theological education; rather it is the core of our very being.

Theology is a complex activity, moving in several directions at once, reflecting at different levels a variety of assumptions whose relation to each other is scarcely perceived and, at best, highly problematical. It responds to questions, real or imagined, in a world, which never stands still. Once again, the questions must be asked: What does it mean to you to do theology? Is it different from thinking theologically? Do you find theological meanings imbedded in an experience or do you supply the experience with theological meaning? Robert Kinast suggests that "Theology as a Word-from-God, a Word-about-God, and a Word-to-God either found within, or brought to, a situation has no intrinsic limit to it." ^v

In this course, you will be invited to examine God in your life and work. We are looking for a theological method that does justice to experience and at the same time is fully informed by, but is certainly not subordinate to, scholarship and understanding of the Christian faith traditions. Theology is an active and critical ministry. It investigates and reflects upon God's presence (or absence) in our lives and asks what that means for us. Our theological enterprise is a relationship with God rather than abstract talk about God.

Theology is a discipline that exists specifically to articulate the language of faith. It refers to an experience of living rather than to a speculative exposition of abstract truths. It starts from experience and reflects on God's self-communication in the history of the world. The understanding of faith is a never - ending effort to reach the ultimate meaning of life, history, and the fate of the world and humanity.^{vi}

Maria Pilar Aquino asserts that the function of theology is "to articulate the language of faith."^{vii} In this practicum, you will be invited and encouraged to use the opportunity to explore your own identity and to articulate your call to ministry -- your theology. To do this, you will create and engage in a goal of personal identity with internationality, so that you will be more confident of your identity as one who is pastoral. The experience of creating a personal identity goal and pursuing its challenges is the playground for reflecting theologically with others for the purpose of understanding, naming and living into your "call."

The Formation Process

The formation component of the School of Theology and Ministry is carefully structured into the curriculum of each ministerial degree. It is also woven into the personal response of each student. It is further emphasized in the call to ministry students receive from God, other individuals, and the denominational community in which each is nurtured.

When we speak of formation, we mean the identification, naming and development of gifts for ministry. These gifts include leadership, spiritual direction, and the pastoral response of preaching, teaching and care of souls. Formation, therefore, fosters the integration of the entire person who both seeks God and discerns God's continuing invitation. It is an imprecise task that engages the whole person.

Thus, in the formation component, faculty, students and their peers enter into an ongoing dialogue which, over time, helps increase student's awareness of their gifts, the particular nature of their call to service, and personal transformation. In the best possible outcome, engagement in the holistic process offered through our programs helps students to minister out of a deepened personal identity and a strong pastoral integrity. As one student said. "The program helped me to become more than I've ever been before."

The formation process requires a willingness to hear and accept information about self that is hidden or unknown. Theological knowledge without empathy, compassion, and awareness of personal woundedness is bankrupt theology. Theological knowledge that is deepened by personal faith has a growing edge. It speaks to the heart as well as to the mind. It is the integration of the two, which is the singular strength of the School of Theology and Ministry at Seattle University. Without student's intimate understanding of what nourishes their own growth, they cannot begin to know how to nurture the soul of another. Theologians, as public holders of wisdom about God, must have a personal relationship with the Sacred in order to be soul-tenders of people and transformers of this planet.

The degree programs provide for formation in three primary ways:

1. Course work: Academic classes, field placement classes, and Practicum classes.
2. Activities: Community meetings, reflection days and evenings, retreats, spiritual direction, prejudice reduction workshops, and evaluation processes.
3. Denominational requirements: Denominations may have particular additional formation activities and course work.

The integration of all of these components helps clarify the nature of students call to ministry, fosters emotional and spiritual development, deepens multicultural awareness and allows extended time for depth awareness and relationship to the Sacred.

Pedagogical Formation Approach _____

This integrative model of formation (theological, personal, professional, and communal) is based on:

- An adult learning model that assumes individuals know what fosters personal growth when encouraged to reflect honestly on their lives;
- A belief that individuals are responsible for their lives and have the capacity to seek out resources that will facilitate their development;
- An awareness that effective ministry requires the ability to:
 - Establish a pattern of clarifying one's needs,
 - Take initiative to address them "even when we are busy,
 - Discern priorities in responding to these needs;
- Appreciation of the significance of one-on-one reflection as well as peer reflection with others involved in the School of Theology and Ministry and in the particular denominational community from which the student is called.

It is not how far you swim.....

It is how you swim far.

The Competencies

Competencies Addressed in STMM 555 and 556

Competencies in **bold CAPS** or maroon are appropriate for Personal Identity and Pastoral Call – Practicum I and those in regular type face or blue are explored in Professional Identity and Pastoral Call – Practicum II.

I. Theological Competencies – Scripture and Tradition

A. Scripture

4. **ABILITY TO INTERPRET THE TRADITION IN SUCH A WAY THAT IT CONTINUES TO LIVE TODAY**

B. An ability to reflect theologically on the basic themes of the Christian Traditions

4. Ability to reflect on one's own theological method, to contrast it with other methods, and the ability to enable a community to reflect theologically
5. **ABILITY TO INTEGRATE THEOLOGY WITH PASTORAL PRACTICE**

C. An Understanding of the dynamics and principles of moral development in decision making and of Christianity as a faith that does justice.

5. Ability to do a critical social analysis of a ministerial context
6. Ability to interpret the moral tradition within one's ecclesial community and to enable the community to face moral issues in a manner which brings about a dialogue between the heritage of faith and those issues

II. Pastoral and Ministerial Skills Competencies

A. An understanding of self as human, minister, leader.

1. **ABILITY TO NAME ONE'S OWN STYLE OF INTERACTION AND LEADERSHIP**
2. **ABILITY TO NAME ONE'S MINISTERIAL GIFTS AND LIMITATIONS**
3. **ABILITY TO IDENTIFY ONE'S OWN CULTURAL AND OTHER (CO-CULTURAL) PERSPECTIVES**
4. **ABILITY TO MANAGE ONE'S TIME AND RESOURCES**
5. Ability to speak effectively in public settings
7. **KNOWLEDGE OF IMPACT OF FAMILY OF ORIGIN ON PERSONAL IDENTITY AND CALL TO MINISTRY**

B. An understanding of the other and the dynamics of interaction with another.

1. **ABILITY TO LISTEN FOR UNDERSTANDING, RESPOND WITH EMPATHY, FACILITATE INTRA- AND INTER-PERSONAL CONFLICT AND MAKE APPROPRIATE REFERRALS WHEN RELATING ONE-TO-ONE IN A PASTORAL CONTEXT**
2. Ability to be an effective participant in different kinds of groups, maintaining one's personal authority and collaborating openly in the group process toward mutually sought outcomes
3. Understanding of and ability to provide collaborative leadership in small groups
4. Ability to facilitate conflicting parties in reaching resolution
5. Knowledge of planning and decision-making processes
6. Ability to promote communication within a group or a large organization
8. Ability to motivate, challenge, and support members of a particular community
9. Ability to name multiple cultural perspectives as represented in the community

C. Understanding of pastoral helping theory and practice

2. Ability to raise and clarify issues in pastoral ministry
3. Ability to identify problems, marshal resources, plan and implement solutions in the area of pastoral ministry
4. Ability to communicate and adjust one's leadership to various cultural groups

D. Understanding of ministerial Identity

1. **ABILITY TO ARTICULATE AND PERFORM OUT OF A MINISTERIAL IDENTITY**
2. Ability to integrate reflectively theological content with practical/ pastoral experience
4. **KNOWLEDGE OF ONE'S CHURCH POLITY AND THE LEADERSHIP SKILLS AND PASTORAL PRACTICE IMPLIED IN THAT POLITY**
5. An ability to articulate a personal and ecclesial theology of ministry
8. **KNOWLEDGE OF APPROPRIATE BOUNDARIES AND ABILITY TO EXERCISE GOOD JUDGMENT AND ETHICAL BEHAVIOR IN RELATION TO A VARIETY OF LEADERSHIP ISSUES (I.E. SEXUAL BOUNDARIES, FIDUCIARY RESPONSIBILITY, DUAL RELATIONSHIPS, ETC.)**

E. Ability to guide and direct a Christian community (i.e., congregation, parish, pastoral care unit. etc.) in its mission

1. Ability to communicate and adjust one's leadership to various cultural groups
2. Ability to engage the community with the larger social context in which they live their faith
3. Ability to articulate and communicate the mission that guides the community
5. Ability to lead a group in a collegial manner.
6. Ability to accomplish institutional goals/ objectives determined by others
7. Ability to function as a change agent- to use and mediate the range of social process (including conflict) in a way that contributes to the common good
8. Knowledge of how socioeconomic factors influence and affect religious organizations
9. Knowledge of and ability to work within one's faith tradition

III. Spiritual Growth and Development Competencies**A. An awareness, development and expression of one's personal spirituality**

1. **ABILITY TO ARTICULATE ONE'S RELATIONSHIP WITH GOD, AS IT IS INFORMED BY THEOLOGICAL REFLECTION IN ONE'S SOCIAL CONTEXT**
2. **ABILITY TO PARTICIPATE IN PRAYER IN SMALL GROUPS**
3. Knowledge of one's denominational piety and spirituality

C. The ability to lead out of a spiritual grounding toward justice

1. Knowledge that action toward justice flows out of spirituality
2. Ability to sustain action manifesting faith that does justice
3. Ability to help a community ground its action for justice

D. The ability to lead a community in its faith life and religious expression

1. **AN ABILITY TO DISCUSS WITH OTHERS THEIR RELATIONSHIP WITH GOD IN BOTH A SUPPORTIVE AND CHALLENGING MANNER**

- ⁱ Dues, Greg and Barbara Walkley, *Called to Parish Ministry* (Mystic: Twenty-Third Publications, 1995), p. 87.
- ⁱⁱ *Called and Gifted: The American Catholic Laity, Reflections of the American Bishops Commemorating the Fifteenth Anniversary of the Assurance of the Decree on the Apostolate of the Laity*, November 13, 1980, National Conference of Catholic Bishops, Washington, D.C. p. 4.
- ⁱⁱⁱ Niebuhr, H. Richard, *The Purpose of The Church and Its Ministry* (New York: Harper & Row, 1956), p. 64.
- ^{iv} Peter, Laurence, *Peter's Quotations* (New York: Bantam Book, 1977) p. 513.
- ^v Kinast, Robert L., *Let Ministry Teach: A Guide to Theological Reflection* (Collegeville: The Liturgical Press), 1996, p. 9.
- ^{vi} Aquino, Maria Pilar, *Our Cry for Life: Feminist Theology from Latin America*, Translated by Diana Livingstone (New York: Orbis, 1994), p. 9.
- ^{vii} *Ibid.*, p. 9.
- ^{viii} Gustavo Gutierrez, *A Theology of Liberation*, (Maryknoll: Orbis, 1973) p.15.
- ^{ix} Genesis 12:1
- ^x Genesis 13:9-10, 14-15
- ^{xi} Acts 1:8

Part II

Primary Resources

Three Primary Resources

In this section of the manual are distinctive readings and processes that are designed to assist you prepare for the first class sessions.

The first section is a general overview of theological reflection. Theological Reflection is a basic method of accessing or doing theology in the present moment. It is a theological method or tool in practical ministry.

The second, The Call -- A Discernment, is a personal discernment activity designed to help you focus on your "call" to ministry.

The Self-Diagnostic Rating Scale is a tool for self-reflection which examines your personal identity from six different vistas; the Physical, Intellectual, Spiritual, Creative, Emotional and Social aspects (PISCES).

Theological Reflection

Primary Components of Theological Reflection _____

Theological reflection is an art. It is not something one does quickly or without expending energy. Time is an important element for engaging this art form. There are a number of different models, some emphasizing one component more than another. However, within all models, three central components exist: experience, reflection, and praxis.

Experience

The starting point and distinctive feature of theological reflection is its use of experience. This is deceptively simple because it is not immediately clear what counts as experience or whose experience counts. Ordinarily when people talk about "experience," they seem to indicate their own (which is either very personal or private), or events which affect them in some significant way.

Recently, theologians are placing greater significance on the "collective experience," giving special attention to the historical, socio-cultural context. For example, feminist theologians encourage reflections on women's common experience. A similar emphasis appears in theological reflection on the experience of Latino/Hispanic, African American and Pacific peoples. The thrust of this reflection is to reveal the theological wisdom inherent in these traditions, thereby countering the prevailing cultural assumptions while expanding and diversifying the dominant culture.

Reflection

In today's world experiences, happen one on top of the other, in rapid succession. It is difficult to establish the ending of one event before another one begins. Typically, we devour events; to savor has little to no meaning. In truth, theological reflection is ultimately your critical reflection on yourself, on your own basic principles, actions and beliefs of the head and the heart.

Reflection is a means of slowing down or taking time to look into the experience. If experience is the starting point, the heart of theological reflection is unquestionably reflection. It may sound foolish to combine reflection and heart in this way, but it is an indication of a blending of the scientific or logical with the aesthetic. For example, imagination is encouraged as a way of seeing a truth.

Theological reflection is a way of examining the merging in the moment; religious tradition, cultural understandings, family of origin and personal identity. What emerges out of this exploration or analytical method is a deeper understanding of the self and the integration of thought and feelings imbedded in the experience. Often theological reflection combines left and right brain activity.

Action / Outcome / Praxis

To let something happen as a result of the experience and reflection on it is to complete the process. This final step has many names; some call it the action step, the outcome, or the praxis. You could say it is dancing the truth into form. Some will want, when faced with a challenging situation, to envision a practical response and then justify it through theological reflection. The struggle is to let praxis or action flow from reflection rather than from theoretical discussion.

Summary

Theological reflection leads to redefinition of who we are and what we do. Theology as critical reflection is not only liberating, it is transformational. Such theology does not stop with reflection, but rather tries to be a part of the process through which the world is transformed. "It is a theology which is open -- in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just and fraternal society -- to the gift of the Kingdom of God"^{viii}

The Call -- A Discernment

Venturing Forth _____

The church needs visionaries who choose not to play it safe but to take risks and trust God in stating with authority the good news of the Gospel and calling forth the bold action.

Abraham and Sarah were secure and settled in Haran when God called them out: "Leave your country, your people and your father's household and go to the land I will show you."^x It took sacrifice and courage to embrace unknown territory as the Promised Land. One does not learn to risk in comfortable surroundings. One obeys the call, ventures forth in faith, and commits to doing whatever it takes to see vision become reality. As Abraham discovered in his conflict with Lot: "The eyes of faith do not focus on appearances but visualize what can be".^x

The inner call summons you to your purpose. Two things make up that inner call; the very life that moves you from within, and the action of God at the core of your being. If you pay attention to your inner call, your life will be filled with meaning and purpose. If you ignore the call, your life will easily become marked with frustration and anxiety.

Your inner call is a source of energy for your life. "You will receive power when the Holy Spirit comes on you, and then you will be my witnesses... to the ends of the earth."^{xi}

The following exercise is based on the belief that your inner call resonates within you in such a way that you can be conscious of it. You may want to reread the section on "The Call" in Part I prior to addressing or discerning these questions. With these questions as your guide, take some time to write or journal your responses.

Bring your responses with you to the first session of class.

Reflecting and Discerning Your Call _____

Instructions for completing this reflection and discernment process:

The discernment methodology described below will provide you with the opportunity to engage yourself with a series of questions designed to stimulate a search for clarity about identity and call to ministry.

1. Center yourself in quiet.
2. Open yourself to the presence of God
3. Focusing on one question at a time, reflect your life experience in relation to what is being asked. Encourage new questions to arise and modify the printed questions to fit your situation. You do not have to respond to each question!
4. Write down your responses, ideas, phrases to these questions in your journal. The first time through this exercise, do not censor your thoughts/feelings. Put down what comes forth—a stream of consciousness. Writing is preferred.
5. After you have completed your responses, go back over what you have written and begin writing in your journal addressing the statement: “Now I see...”
6. Bring your journal and response to the first class session.

Call To Pastoral Ministry - Discernment and Reflection

Describe some way in which you feel very much alive (enthusiastic, excited, eager). Explore your own call as it relates to your understanding of your pastoral identity.

Recall your earliest memory of being special, set apart or distinguished. Write down some key words that come to mind about those events.

Where is God in your life? What do you believe God is calling you to do?

What is your strongest desire (goal) at this time in your life?

What do you fear most concerning your inner call?

How would you be different if you acted out that call?

What image or metaphor helps to describe your call?

In your life story, what would you name as God's call for you? What does "Called out" mean to you?

How do you characterize your pastoral identity?

What images of cultural differences are in your call to ministry?

How is a community calling you? Would you identify this as an ecclesiastical call?

In your own life, can you identify a progression into the Christian faith from your baptismal entrance into the body of Christ as a pastoral leader?

Is there a sense in which you view your call as providential; an invitation to do ministry?

Who are the most important "models of ministry?" Name them and identify the characteristics, which make them special people.

How do you include social justice in your ministerial call?

Self-Diagnostic Rating Scale

Competencies Concerning Identity as Pastoral Minister _____

This tool asks you to do two things: rate each competency statement as to its importance to your identity as pastoral minister and rate your present proficiency of the competency. The tool is designed to graphically represent your potential areas of growth in deepening your understanding of yourself as minister. Preliminary work will enhance your ability to process the information more effectively in the first class session of Practicum I.

Instructions for completing the tool:

1. Make three copies of this tool.
2. Read each competency statement. Ask yourself: "How **R**equired is one's ability to demonstrate this competency, if one is to be an effective minister? **Place the letter "R"** on the Lickert scale next to the competency statement. Remember that "0" means not at all required, "3" means required and "5" means "absolute must!"
3. Re-read each competency statement asking yourself: "How **P**roficient am I in demonstrating this competency for ministry? **Use the letter "P"** on the Lickert scale next to the competency statement to indicate your **present p**roficiency at the competency.
4. Notice those competencies where you have created "gaps" of more than one point of rating difference. When you have indicated a higher "Required" than "Present Proficiency," you have alerted yourself to an area of growth.
5. Ask the three friends, family members and/or coworkers to follow the same process concerning you.
6. Compare the "gap" areas among all the returned tools. These "gap areas" will assist you in discovering a meaningful and helpful learning contract for Practicum I.
7. Bring the results of your "Self and Other (3)" assessment to the first session of Practicum I.

I. Pastoral Identity _____

1. I can name the impact of my family of origin on my "call".

0 1 2 3 4 5

2. I can recognize people who trigger family of origin issues.

0 1 2 3 4 5

3. I can recognize events that trigger family of origin issues.

0 1 2 3 4 5

4. I can share my story appropriately in a variety of settings.

0 1 2 3 4 5

5. I can name and describe the persons, events and situations which have influenced my personal development

0 1 2 3 4 5

II. Vocation and Confidence _____

A. Physical

1. I am comfortable with my body.

0 1 2 3 4 5

2. I am free from chronic pain and/ or fatigue.

0 1 2 3 4 5

3. My body serves me well in my vocation.

0 1 2 3 4 5

4. I have a healthy body image.

0 1 2 3 4 5

5. I eat right; abstain from harmful substances and exercise regularly.

0 1 2 3 4 5

6. I sleep well and am refreshed when I awake.

0 1 2 3 4 5

7. I cope well with stress.

0 1 2 3 4 5

B. Intellectual

1. I continually seek out expertise in my ministry.

0 1 2 3 4 5

2. I read material in my field regularly.

0 1 2 3 4 5

3. I challenge myself to grow in areas outside my area of expertise.

0 1 2 3 4 5

4. I regularly discuss ideas with colleagues, friends, and family.

0 1 2 3 4 5

5. I keep up with world events.

0 1 2 3 4 5

6. I reflect on my experiences and attempt to derive learnings from them.

0 1 2 3 4 5

C. Spiritual

1. I am aware of the transcendent in my life.

0 1 2 3 4 5

2. I regularly foster a relationship with the transcendent.

0 1 2 3 4 5

3. I share my experience of the transcendent with a spiritual director or companion.

0 1 2 3 4 5

4. I share my faith with a faith community.

0 1 2 3 4 5

5. My experience of the transcendent informs my work, family life, and lifestyle choices.

0 1 2 3 4 5

D. Creative

1. I appreciate my own creativity.

0 1 2 3 4 5

2. I find time to nurture the creative in me.

0 1 2 3 4 5

3. I regularly express my creativity.

0 1 2 3 4 5

E. Emotional

1. I am aware of and can identify my feelings.

0 1 2 3 4 5

2. I make appropriate choices about acting on my feelings.

0 1 2 3 4 5

3. I initiate opportunities to negotiate conflict.

0 1 2 3 4 5

4. I encourage others to express their feelings.

0 1 2 3 4 5

5. I can laugh at myself.

0 1 2 3 4 5

6. I use humor appropriately in my ministry, family, and faith community.

0 1 2 3 4 5

F. Social

1. I foster healthy relationships socially.

0 1 2 3 4 5

2. I nurture healthy family relationships.

0 1 2 3 4 5

3. I seek out and treasure friendships.

0 1 2 3 4 5

4. I enjoy people from a variety of cultures, nationalities, and socio-economic levels.

0 1 2 3 4 5

5. I know the difference between getting my needs met through ministering through ministering to others, and ministering to others.

0 1 2 3 4 5

6. I am aware of and participate in relationships that foster social justice.

0 1 2 3 4 5

7. I participate with confidence in a variety of social settings.

0 1 2 3 4 5

III. Theological Reflection _____**A. Recognizes Experience**

1. I see the transcendent in my daily life.

0 1 2 3 4 5

2. I regularly name my experience in light of the transcendent.

0 1 2 3 4 5

3. I associate my lived experience with that of the tradition I have inherited.

0 1 2 3 4 5

4. I associate my lived experience with that of the Scriptures.

0 1 2 3 4 5

5. I associate my lived experience with that of the lives of other faithful.

0 1 2 3 4 5

6. I recognize the transcendent in others' experience.

0 1 2 3 4 5

B. Knows how to express thoughts/knowledge both orally and in writing.

1. I regularly write down my thoughts about the transcendent in my life.

0 1 2 3 4 5

2. I regularly share my experience of the transcendent with others.

0 1 2 3 4 5

3. I question my understanding of the transcendent and seek new understanding.

0 1 2 3 4 5

4. I am open to reflecting on others' experience and understanding so as to challenge my own answers and questions.

0 1 2 3 4 5

5. I synthesize my understanding of the transcendent in life in writing

0 1 2 3 4 5

6. I synthesize my understanding of the transcendent in life orally.

0 1 2 3 4 5

Pastoral Qualities

This pastoral qualities listing may be used in a solitary discernment process whereby you examine each of these general areas and sub statements. Record your impressions, insights and understandings.

A second step would be to ask two other people to join you in a conversation about their image of you reflected in this pastoral qualities listing. Spend several hours together. Begin with prayer; allow time to focus on each category and the sub statements. Ask one of the others to record the feedback. Conclude with prayer. Several days later review the notes to identify your strengths and areas of challenge.

A. Personal History

1. Has sense of family history
2. Can describe the persons, events, and situations, which have had significant influence on personal development.
3. Is in good physical condition, with the endurance and vigor normally expected for everyday life at his/her age.
4. Maintains health by using preventive health measures (e.g., exercise, weight control and responsible use of medications and alcohol).

B. Spiritual/Ministerial Development

5. Has an active faith life (prayer, reflection, worship in faith community, etc.).
6. Demonstrates a commitment to ongoing spiritual growth (spiritual direction etc.)
7. Engages in ministerial involvement from a faith perspective.
8. Aware of and personally involved in contemporary issues, such as human rights issues and human service issues.
9. Can clearly articulate her/his reasons for engaging in ministry as rooted in choice rather than personal need.

C. Social Effectiveness Skills

13. Is able to interact comfortably and appropriately in social settings.

D. Intellectual Skills

16. Knows how to express thoughts/knowledge both orally and in writing.
17. Possesses critical skills with an ability to be both creative and logical.

E. Psycho-Social-Emotional Integration

20. Is emotionally mature, understanding the sources of her/his emotional responses and able to express appropriately personal feelings in a given situation.
21. Has a sense of self-worth; is aware of her/his skills and talents
22. Is comfortable with the sexual dimension of his/her person.
23. Exhibits a capacity for intimacy, showing capacity for self-disclosure, empathy, inclusiveness, and an ability to sustain close and enduring relationships with both men and women.
24. Maintains a variety of relationships, including friendships, work relationships, and family ties.
26. Is able to set boundaries in order to maintain physical, psychological and emotional health.
27. Is effective in the use of personal power, using authority in a productive and sensitive manner.
30. Is able to relax and enjoy leisure (e.g., vacation, recreation, socializing).
31. Has an available sense of humor, is able to laugh at self.

Part III

Companions and Guides

Guides for the Journey

The Mentor _____

The mentor is someone who will walk with you and guide you in the accomplishment of your goal. Each student is responsible for securing a mentor they believe will assist them in attaining their goal. The following suggestions will assist you in the wise and careful selection of a mentor.

What should you look for in a mentor?

The mentor should be someone you believe to possess the skills and competencies that you want to foster in yourself. You need to locate someone you like and respect. Your mentor should be familiar with your ministerial situation as well as sympathetic, understanding and supportive of your goal. You will want someone who is able to challenge your work while supporting your work and worth. Sometimes it is a stretch but it is good to find a mentor who has not worked with you in this kind of relationship before.

- **Qualifications and Credentials** Pay attention to the person's academic, leadership qualifications, and credentials. Ask questions about his/her vision for the site, ministry and career. Does the person clearly understand what tasks you will be doing? What is their energy level for working with you? Do you think they will give you the time you need?
- **No Dual Relationships** A mentor should not be someone who has been your spiritual advisor, counselor, therapist, intimate friend, boss, employee, pastor, priest or mentor. You need to find someone who has a clear understanding of relationship boundaries. Dual roles and relationships can be confusing because they all too frequently do not encourage growth in new, unexplored areas. You need to find someone who will give you particular feedback based on your work and ministry, bring a fresh eye to you and your goals.
- **A Truth Teller** You are looking for an individual who will have the courage to be truthful with you, providing insight and challenge to your project. You also want a person who will affirm your plans, ideas, interactions, and gives you appropriate guidance. You want someone who has been this way before you and is willing to help you on your journey.

When do you select a mentor?

The mentor should be selected **no later than four weeks after the end of the first class session**. Once you have determined your Practicum I goal, you should set out to locate your mentor. It will be to your advantage to choose someone who is an expert in the area of your growth goal. This means that you may need to go beyond the people you already know to find the best mentor you can possibly find.

It is best to let your Practicum faculty member know who you are thinking about asking to be your mentor prior to extending the invitation. Usually this is before you leave the first cluster of classes. You will want to interview the person you are asking to be your mentor. Remember this is your choice. It can be quite embarrassing to 'dis-invite' a mentor. Once you are certain of their potential to work with you, invite them with certainty.

What will you ask the mentor to do?

The mentor's responsibilities include: understanding the Practicum I process and your covenant, sharing with you their expertise, challenging your work and giving you feedback. To accomplish these responsibilities, you need to meet with the mentor a minimum of once a month for consultation and feedback.

You will also ask your mentor, at the conclusion of the process, to prepare a two (2) and no more than three (3) page final report or letter, signed and dated. You will share with the mentor the Guidelines for Mentor's Evaluation, see **page 55**.

The mentor and the School of Theology and Ministry. As soon as your mentor has reviewed and signed your covenant, you will submit it to your faculty member for approval. Once approved the faculty member will send to your mentor a letter of acknowledgment and additional information.

Classmates _____

Although you are not required to meet between class sessions, some former students have found it helpful to meet in small groups throughout the year. Should you decide to meet, you might find it useful to establish group guidelines, expectations and goals. Feedback from prior students suggested that sharing prayer and support with classmates can help sustain your commitment to your goal. Another suggestion is to use the Modified Shalem Sharing Process, as advanced in the Day's of Reflection. Remember this is not a required element of the course.

Another option or alternative could be sending classmates your three (3) project updates as described as Mid-Course Report Form on **page 57**. E-mail might be a possible tool to help you stay in touch and find support over the length of the class.

The Faculty Member _____

The STM faculty member will create the environment for you to discover your Practicum I goal. Once you have determined your goal and secured the mentor's signature the faculty member will give final approval. With information you provide, the faculty member will contact your mentor and send additional information about the Practicum I process.

The primary STM contact between the initial class session and the final session will be the faculty member. It will be your responsibility to notify the STM faculty member of any changes or problems with your mentor or critical hindrances to accomplishing the goal.

The final session or debriefing will be arranged for and facilitated by the faculty member.

On Choosing Mentors, Spiritual Directors, Supervisors and Therapists _____

In training leaders for ministry, the School of Theology and Ministry at Seattle University provides a number of opportunities for students to develop their gifts. The formation process requires that students undergo spiritual direction concurrent with their course work and have supervised internships and field placements before graduation.

A number of our faculty and staff, both core and adjunct, are skilled spiritual directors, therapists, and mentors. Sometimes students wish to work with faculty in these roles. However, we believe in the importance of having the benefit of wise guidance from a number of sources through the process of training for ministry and have a policy of avoiding dual roles with students whenever possible.

Additional guidelines:

- Core faculty and staff do not normally provide spiritual direction, psychotherapy, or field supervision for any currently enrolled students. Each core faculty member has students assigned as advisees with whom they meet annually. The advising role is an extension of the teaching role. Advisors provide academic advice and follow-up on students' ministerial growth and formation components.
- Adjunct faculty may serve in the roles of mentor, spiritual director, or psychotherapist for students they are not currently teaching. If a student completes a class with an adjunct and does not plan to take additional courses from that professor or they may ask for direction, mentoring, and counseling with the individual.
- A mentor, coach or supervisor should be someone who has received an advanced academic degree more than 5 years ago.

Issues Of Concern and Processes For Dealing With Them _____

Occasionally a student may experience an unexpected difficulty, be it, at the field education site, with peers in the class, faculty or On-site Supervisor. A carefully prepared process is outlined below for ensuring the best outcome when changes need to be made or the unforeseen happens.

Fair Process Policy _____

The Fair Process Policy for the School of Theology and Ministry is located at <https://www.seattleu.edu/registrar/Policies.aspx> and in the Graduate Bulletin. This policy sets forth the process that students should follow to seek review of certain decisions by STM that may impact a student's status in an STM academic program. In most instances, these decisions involve judgment by academic decision makers that a student has not demonstrated the requisite knowledge, skills or judgment needed to complete a program or to be a competent practitioner or that the student has engaged in unethical, unprofessional or unsafe conduct in a clinical, field, or contextual education setting. The Fair Process Policy identifies decisions that may and may not be reviewed under the policy.

Statement on Nondiscrimination _____

Seattle University does not discriminate on the basis of race, color, religion, sex, national origin, age, disability, marital status, sexual or political orientation, or status as a Vietnam-era or special disabled veteran in the administration of any of its education policies, admission policies, scholarship and loan programs, athletics, and other school-administered policies and programs, or in its employment related policies and practices. All University policies, practices and procedures are administered in a manner consistent with Seattle University's Catholic and Jesuit identity and character. Inquiries relating to these policies may be referred to the University's Associate Vice President of Human Resources and Equal Opportunity Officer.

Consistent with the requirements of Title IX of the Education Amendments of 1972 and its implementing regulations, Seattle University has designated three individuals responsible for coordinating the University's Title IX compliance. Students or employees with concerns or complaints about discrimination on the basis of sex in employment or an education program or activity may contact any one of the following Title IX coordinators:

Gerald Huffman
Assistant Vice President for Human Resources
Equal Opportunity Officer
University Services Building 107
(206) 296-5870
huffmaje@seattleu.edu

Dr. Michele Murray
Associate Vice President of Student Development
Student Center 140B
(206) 296-6066
mmurray@seattleu.edu

Dr. Jacquelyn Miller
Associate Provost for Academic Affairs
Administration 104
(206) 296-5446
jcmiller@seattleu.edu

Sexual Harassment_____

The Sexual Harassment Policy and Sexual Harassment Complaint Procedure for Students may be located on line at <https://www.seattleu.edu/hr> and in the Graduate Bulletin and Student Handbook. Copies are also available in the Office of the Vice President for Student Development. Students may contact the Assistant Vice President for Student Development (206) 296-6066 or the Associate Vice President of Human Resources and Equal Opportunity Officer (206) 296-5869 for more information.

Sexual harassment occurs in church settings as it does in so many other contexts. All individuals, students, mentors, faculty who work in an STM Contextual Education program should be aware of the University's policy in this matter.

The School of Theology and Ministry is committed to providing a work and student environment that encourages intellectual and academic excellence and the emotional well-being of its students, faculty and staff.

Circumstances, facts and conduct that violate this policy contradict the University's educational philosophy and standards. Seattle University expressly prohibits sexual harassment of its students, faculty or staff.

Abuse and Neglect Reporting_____

The student who becomes aware of any suspected abuse or neglect of children, youth or adults should immediately report the incident to his or her mentor / coach. The incident should also be reported to the assigned faculty for the course and the Director of Contextual Education.

Internship Site Expectations

Each site will have different expectations and requirements. As a student intern you will need to make decisions based on those requirements. For example the site might require an orientation or special training. Such a requirement may mean additional work for you. Because this is the site's requirement, and not STM's you will have to make additional decisions based on your time, energy and desire to work at that site.

Other requests that may be required but not limited to are:

Affiliation Agreement

This is legal agreement between the site and Seattle University. It spells out how each institution is responsible for working together and with the student intern. Most generally it is required by an institution, like a hospital. The agreement may articulate specific requirements that the student must address. Usually the agreement is signed by the institution. The student does not sign the document. A sample of the agreement is in the appendices

Immunizations

In institutions like hospitals, nursing homes and hospice sites – students may be required to produce a list of immunizations with dates or get the immunization at his or her expense.

Background Checks

Some internship sites will require a “background check.” Some institutions require a particular format or agency.

Should you be asked to secure a background check by the internship site, please contact the Office of Contextual Education for assistance.

Procedure for Termination / Disengagement of Relationship_____

It is the clear intention of the School of Theology and Ministry and its office of Contextual Education to assist students in arranging for the best possible match with mentors / supervisors / coaches. Our task is to facilitate the successful interaction with all parties.

There may be occasions when a match does not best meet the needs of the student, the site and or the supervisor, mentor or coach. In those instances, the Contextual Education office encourages students and supervisors to look for ways to work together recognizing that differing expectations are operative in any organization or relationship. At the first sign of concern, the student or the mentor / supervisor / coach is asked to discuss the situation with the other. The concern should also be shared with the assigned faculty for the course. If the concern is not resolved, the concern should be made known to the Director of Contextual Education who will in turn discuss the issue with the Associate Dean for Academic Affairs and Student Life.

Because an internship agreement or covenant is in place or letters have been exchanged, neither the student nor the mentor / supervisor / coach should terminate the internship relationship unilaterally.

If during the course of the placement, termination / disengagement is being considered, in most cases a consultation between the student, the mentor / supervisor / coach and the Director of Contextual Education will take place. The goal of this conversation will be to reach a joint decision about the proposed termination / disengagement. The same procedure will be followed if a student takes a leave of absence. In addition, the student will be required to have an exit interview with the Director of Contextual Education.

In all instances, however, the STM has the right to withdraw a student from a Contextual Education site or internship without notice when in the judgment of the Director of Contextual Education or other STM official the student's continued presence at that site or University, the STM, the public or the student.

If the termination results from changes at the site or in the original agreement, the student may be placed in a different site. This decision is made on an individual basis and is not automatic. Ordinarily, if the student chooses not to begin the placement after the first day of class fall quarter, then the student must wait until the next academic year to complete the requirements in contextual education.

Safety Considerations

Promoting personal and professional safety is of primary concern for the School of Theology and Ministry at Seattle University. Safety in the workplace is a shared responsibility between the employer and intern. In the Resources you will find recommended steps that each can take to create safe environments and promote safety for those who are involved in contextual education. It is essential that the On-site Mentor and the Student Intern have a conversation about the personal or professional risks at the internship site.

INTRODUCTION: Promoting personal and professional safety is of primary concern for the School of Theology and Ministry [STM] at Seattle University [SU]. Safety in the workplace is a shared responsibility between the employer and intern. Below are recommended steps that each can take to create safe environments and promote safety for staff who are involved in contextual education. It is essential that the On-Site Supervisor and the Student Intern have a conversation about the personal or professional risks at the internship site.

The School of Theology and Ministry in its desire to prepare persons for pastoral ministry requires learning experience outside the classroom. "Experiential learning" is an established tradition, such as working in a homeless shelter, hospital, local congregation or clinical work in the medical and allied-health professions. Experiential learning can give students the necessary breadth of knowledge to compete and survive in somewhat unpredictable work environments. Other variations on the terminology that you may hear from faculty and staff include "service-learning," "reflective projects," "clinical programs," "internships," "externships," and "contextual education."

From a risk management perspective, communication during the planning stage is the key to managing "experiential learning" risks. To prevent injury, misunderstandings and litigation in any type of program, STM/SU recommends that you focus on your communication about the risks involved at your particular site.

REVIEW PROCEDURES AND PRODIGALS appropriate to the site: The student and the On-Site Supervisor should have this conversation within the first week of the internship and focus on any safety issues and concerns. These would include but are not limited to:

- exchanging emergency numbers,
- health issues
- emergency plans – e.g., what to do in case of an emergency, fire, unpleasant client

- administrative responsibilities
- building safety and security
- address the student's feelings about any risk that may be present

On-Site Supervisors should find it useful to share with interns any existing security precautions established by the internship site. Train the intern in safety policies of the internship site.

Discuss and Plan:

- What to do when an intern feels threatened;
- Emergency plan for exiting a building or difficult situation;
- Exchange contact information as well as critical emergency numbers;
- Discuss safety routes and review possible scenarios;
- Create an action plan.

Organization may want to review established protocols

- procedures,
- contact information,
- established practices,
- common Rules of the Organization,
- health Risks – and precautions.

THE STUDENT INTERN:

The student intern is encouraged to raise the topic with the supervisor whenever they feel uncomfortable or they believe their personal safety is in jeopardy.

Suggestions for Student Interns

- Dress to protect yourself. Wear shoes and clothes that make it easy for you to move quickly. Avoid wearing expensive jewelry or carrying a purse. Avoid any accessory that could potentially be dangerous such as necklaces or scarves.
- Carry a minimal amount of cash.
- Carry a noise-making device such as a whistle.
- Conduct visits during daylight hours when possible.
- Maintain car doors locked. Avoid leaving items visible on the car seats during visits. Avoid entering the trunk of the car. Prepare the materials needed for the visit in advance and carry them with you.
- Know the layout of the site you are visiting. Keep the door in sight during the visit. Identify locations where other people may be present and possible escape routes.
- Have knowledge of the activities of the neighborhood in advance and avoid visits when the risk may be higher such as times of increased drug or alcohol use.
- Know the location of the local police or fire department so that driving there for safety is an option.
- Avoid areas with poor visibility by others such as alleys or isolated buildings.
- Be aware of your personal behavior and the risk it may pose to others for example in domestic violence or child abuse situations.
- Be aware that your behavior may unintentionally trigger a response in another person that could not be predicted. Be prepared to respond with de-escalation techniques or escape.
- Report all incidents occurring in the field according to the employer's policies and procedures.

Threats/Assaults/Accidents

1. Any time you feel uneasy about your safety with a client or other person at your internship site, immediately report it to your supervisor. You and the supervisor should jointly inform the appropriate authorities – civil, religious and university / school.

2. Threats, assaults or accidents must be immediately reported to the supervisor. An incident report will be completed for all injuries either accidental or caused by the participant, including attacks by dogs, burns, falls and others.
3. If you find yourself in a dangerous situation, immediately leave or defend yourself in a reasonable manner with the intent to escape and seek safety.
4. The use or carrying of weapons is prohibited. Small knives used only for food preparation are not considered weapons in this case.
5. Reporting suspected child abuse or neglect is a serious issue to the civil authorities. Notify the leadership of the STM (Associate Dean of Academics and Student Life and the Director of Contextual Education).

If you feel uneasy about a situation, look at your watch and say something like, "It's later than I thought. My supervisor is expecting me. I'll call/contact you soon."

INTERNSHIP SITE RECOMENDATIONS:

- Maintain policies and procedures addressing personal safety of field staff;
- Evaluate policies and procedure in relation to personal safety outcomes on a regular basis;
- Implement measures to reduce risk to personal safety;
- Provide safety equipment;
- Train staff in personal safety measures;
- Maintain a mechanism for reporting and recording incidents;
- Provide for post-trauma support;
- Foster effective relationships with partner agencies working with homeless people such as shelters, community agencies, housing programs, and local law enforcement that promote an environment conducive of personal safety;
- Work with each partner agency to assure it has appropriately taken into consideration the safety of your on-site visiting health care staff in their own agency's safety plan;
- Assure that the partner agency has a mechanism to inform your agency and staff of any potential safety risks and vice versa;
- Develop or modify a written memorandum of understanding with partner agencies so that expectations related to safety and safety-related communications are established in writing.

All School of Theology and Ministry STUDENTS MUST CONTACT IMMEDIATELY THE ADMINISTRATION of the School of Theology and Ministry when an emergency event immediately AFTER THEY CONTACT Local Authorities at 911

School of Theology and Ministry Contacts are:

Richard Cunningham, D. Min, Faculty, Director of Contextual Education

Phone: 206.296.2101 E-mail: drdick@seattleu.edu

Sharon Henderson Callahan, Ed. D., Associate Dean for Academics & Student Life

Faculty: Integration of Transformational Leadership for Justice

Phone: 206.296.5336 E-mail: scal@seattleu.edu

Today I understand vocation quite differently –
not as a goal to be achieved but as a gift to be received.

Parker Palmer

Part IV

Check Lists and Assignments

Check List -- Prior to the First Session

Prior to the first class session it will be necessary for you to read the manual, complete the assignments, and then bring requested material with you to the first session. For a description of the class sessions see **page 4**.

- A syllabus will be distributed which will identify assigned textbooks, in addition to this manual. The books will be available in the Seattle University Bookstore, under the teaching faculty member's name.
- Keep a journal. It is highly recommended that you use a journal throughout the class. The journal will be an excellent tool for recording your thoughts, feelings, insights, frustrations, fears, hopes dreams, prayers, and questions about your journey into pastoral identity.
- Read this Student Manual - Personal Identity and Pastoral Call – Practicum I.
- Text Books:** Textbooks: Books are available in the Seattle University Bookstore.
- Complete the discernment process "The Call--A Discernment: Reflecting and Discerning Your Call," which focuses on you "Call" to pastoral ministry in **Part II, page 20**.

Bring this with you to the first class session.

- Complete the evaluation instrument "Self--Diagnostic Rating Scale," and invite three (3) other people to use the same evaluation tool to evaluate you. **See Part II, page 22**.
- Collate the information from all persons who completed the evaluation including yourself. Carefully note or mark areas of divergence and/or similarity.

Bring this material to your first class session.

- Begin thinking about the area that you wish to explore as you seek to further understand your personal identity in pastoral ministry. Spend time in quiet reflection, journal writing, reviewing the evaluative instrument, and discerning where God is calling you.
- Create a list of questions you have about the course. **Bring them with you to the first session.**

Check List -- The First Session

- Bring with you to the first session: 1. “The Call--A Discernment: Reflecting and Discerning Your Call;” 2. “Self--Diagnostic Rating Scale;” with the results of your evaluation; 3. Your manual; 4. Bible; and 5. Journal.
- Be prepared to share with members of the class your progress / discoveries thus far with these discernment / diagnostic tools and your journaling.
- You will be led in several different processes designed to provide both comfort and structure in working with others as you develop your learning contract. You may expect to give and receive feedback, have time of quiet reflection, and opportunities for prayer, conversation, and sharing with members of your class. The class session will begin with prayer and introductions. Group norms will be established and questions will be addressed.
- Before the end of the first class session you will create a rough draft of your adult learning covenant. See **pages 49-53**. Some individuals will be able to complete a final draft and receive faculty approval necessary to move ahead with the process.

Check List -- Between Sessions

- Select a mentor to work with you during the process of completing your learning covenant.
- Within one month of the first class session, the learning covenant is due to the faculty for approval. The covenant should be typed or reproduced on a computer, no Faxes please. E-mail is acceptable.
- Action:** Send two copies of your covenant, signed and dated by you and your mentor.
- Once the learning covenant is approved, a letter will be sent to your mentor by the faculty member. The letter welcomes your mentor into the process and acknowledges their contribution to your educational experience on behalf of the School of Theology and Ministry.
- Mid Course Report: Three times over the course of this learning covenant prepare and send a 250 to 500 word status report to the faculty. You may use e-mail or regular mail. See **Description below and Form on page 57**.
- Two weeks prior to the final session create and send a “Final Paper” of your progress no more than 12 pages in length. The date will be announced prior to the end of the first session. Name and address list will be supplied by the faculty. See **The Final Paper below**.
- Read and comment on each of your classmate’s papers you receive prior to the last class session. Your comments should contain both positive and challenging comments based on the information provide. You will want to comment on identifiable learnings- and their concrete-ness, attentiveness to theological reflection, and specific actions taken as a result of learnings. **Description below**.

The Learning Covenant

The resolve will be to end the beginning class session with a rough draft of your Personal Identity Covenant. See **Description below and Form on page 49-53**.

It will be the student's responsibility to finalize the Personal Identity Covenant and secure the mentor and student signatures. Two signed copies are to be sent to the Faculty/ Instructor 30 days (one month) after the class session for approval. Late papers will impact the final grade in a negative way.

The faculty member will approve the Personal Identity Covenant and notify the student. At the same time, a letter of acknowledgment and additional information will be sent to the mentor by the faculty member.

Mid-Course Report or Up-date

Between the first session and the second/final session, you are to turn in by mail or e-mail a report of your progress. A form asking some basic questions is provided, see **page 57**. This is to be a brief report of 250 to 500 words.

The Final Paper

The final paper should be no more than 12 typed pages reporting your progress and addressing the "Guidelines for Final Paper" (see below). You are welcome to create your own evaluation criteria. However, you must tell the readers (your classmates and STM faculty) the nature of the criteria. The target audience for this paper will be your classmates. Your goal is to describe the results of your work to them. You will distribute a copy of your final paper to each member of your class and faculty member two weeks prior to the final session.

Guidelines For Final Paper _____

Your final paper should be written using the approach of your choosing which best tells the story of your discoveries or learnings about your personal identity. This is neither an autobiographical history nor a psychological digest but a reflective analysis of your pilgrimage toward your goal.

You will want to discuss those things which went extremely well (just as you had expected), as well as including the things which did not go as planned. It is important to identify key learnings, name specific skills or label struggles along the way, and identify those things that you would do differently. As the writer of the final paper you should make it obvious to the reader what you did, how you did it, what went well and what did not, and what you want to remember.

It will be very important, in light of the work you have accomplished, to evaluate your personal identity as one who is called to pastoral ministry. How do you view yourself as one who is called? What are the tensions between vocation and confidence? In addition, where is God in this process?

As you reflect on your Practicum I learning covenant these additional questions may be helpful in evaluating your accomplishments:

1. Have the goals of the Practicum I been met? How have the goals been met?
2. How has your personal identity in pastoral ministry grown? What changes have you seen? Be concrete.
3. Were you able to achieve what you wanted to with your mentor in terms of your professional goals and objectives? If not, what have you discovered?
4. What areas do you now identify as areas yet to be explored for continued growth and development?

You are welcome to create your own criteria for your evaluation; however, you must tell the readers of your report (classmates and faculty) the nature of the criteria you are using.

Reminder: Your final paper needs to be signed and dated by yourself and your mentor.

The Class Presentation

The last class session is a creative time for debriefing, honoring and celebrating your covenantal work. It is a time for each member to share their discoveries orally with their peers. The class presentation should not be a reading of your final paper. The class presentation needs to take into account that those listening have already read your final paper. Your purpose will be to lead the class in a conversation that will discuss your goal name specific growth areas, learnings personal and theological and give time for questions or feedback. See Guidelines for Class Presentation below. Each student will be given between 30 to 45 minutes to share key learnings / highlights and to solicit feedback and comments from group members.

To facilitate the debriefing, each person will mail a copy of the final paper to everyone listed on the class list. You should do this no later two weeks prior to the final class session.

Since everyone has received, a copy of your paper your presentation does not need to repeat material contain there-in. Begin with the idea that all have read your report and you want to now share additional insights. You may refer to the paper occasionally if you believe that will help you discuss your personal identity learnings and theological understanding.

Each student is asked to carefully read each paper several times looking for how comprehensively your colleague has addressed the seven questions in the Guidelines For Reading A Classmate's Paper-- see below. Write your comments and questions on their papers, as you will give them back to the author following their class presentation.

Permission for a copy of a peer's paper. These papers reflect the trust of the author and as such are confidential. If you want a copy of a peer's Practicum I paper, ask permission by writing your request on the front of their paper you critique. The author will then have your request and can make a decision appropriate to them.

Guidelines for Class Presentation _____

Preface: Since everyone will have read your paper, you will begin with the premise that everyone has some knowledge of you and your Practicum goal, process and results.

Purpose: To verbally present the highlights of the Practicum experience, lead a conversation, and receive feedback based on your written paper and presentation.

Length: You will have 30 minutes to: • make a presentation • address comments and questions from peers • receive feedback from classmates and identify new insights.

How: The presentation is up to you. You are welcome to be as resourceful and creative in your presentation as you want. For example, you could bring pictures; slides, symbols or you may use the white board or flip chart paper.

As the presenter, you will want to identify (name) what you want the class to know about you, your process or the results and God's activity. In addition, you will need to give specific or concrete examples.

The verbal presentation should not take all the time. You will want to budget time for questions/answers/feedback on both your verbal presentation and paper. A few minutes at the end will be needed to for you to make known what you received in the feedback or new insights.

Guidelines for Reading a Classmate's Paper

Critiquing another's paper _____

It is an interesting task to be asked to critique a classmate's paper. It is important for a variety of reasons. First, it encourages you to examine the paper more carefully, noting the difficulties and successes. Next, it sharpens your analytical skills by encouraging you to ask challenging questions of the author. Finally, it gives you a different way to provide feedback, both positive and constructive.

Approach this assignment from the point of view of being a mirror to the writer. Thoughtfully reflect on what is being said, step into the shoes of the author as you reflect upon their work. You will want to carry on a dialogue with the author as opposed to looking for what needs to be corrected. In the margin you can offer your praise, concern, or hope. In those moments when you identify with what the author is going through, let them know. This process will prepare you for the verbal presentation the classmate will make in your final class session.

Some things to look for and questions to ask _____

As you review your classmate's final paper, these questions may help to focus your critique. Write your responses to these and other questions on the classmate's paper.

1. Has the writer clearly stated their Practicum I goal? Can you see evidence of their examining their "call to ministry"?

2. How were the PISCES and Self Diagnostic Rating Scales used and responded to?
3. Where did theological reflection take place? Where are the signs of grace or hope?
4. What was not said that you wonder about? What gaps exist?
5. What do you find noteworthy about the writer?
6. What truth do you want to affirm? What was confusing or What didn't you understand?
7. What would you like to see the classmate do as a next step?
8. What affirmation do you offer? What did the author do that in your view was a significant milestone or area of growth?
9. Where and how was God's presence identified in the paper?

Check List -- Second / Final Session

- Bring with you your final papers -- the same one you mailed to everyone two weeks earlier.
- Bring all of the papers your classmates sent you.
- Bring your mentor's letter of evaluation.
- Prepare and bring a 30- to-45 minute presentation to be shared with the class. (Faculty will determine length depending on number of students in class). See **The Class Presentation on page 42.**

Integration/Learnings Paper

At the end of the final class, you will receive all of the written comments from your classmates. You are asked to reflect on these written notations and the verbal comments after your presentation and to prepare a two-page “Lessons Learned” paper. This two-page summary is intended to go one step deeper in assisting you in identifying, celebrating, and retaining the key learnings from your own work.

The Integration / Learnings Paper is a summary of what you have gleaned from the written comments of your peers, the questions, and affirmations they have written on your paper. You will also want to include insights and responses received verbally after your class presentation in the final session.

The two page Integration/Learnings should clearly identify the following:

1. A summary of your learnings
2. The theology you have learned as a result of this experience and
3. The action(s) you will take as a result of this practicum.

This two page **Lessons Learned** will be due two weeks after the final class session.

Check List -- After the Last Session

- Prepare and submit to the faculty no more than a 2 page Integration/Learnings paper identifying: This paper is due two weeks after the 2nd class session -- See **Integration Learnings Paper above**.
- You are responsible for submitting all papers on time, including the Mentor’s letter of evaluation.
- Complete Practicum I “Suggested Grade Sheet”, **page 58**.

Part V

Learning Covenant

Description and Forms

The Promise Behind the Learning Agreement

“I will be your God and you will be my people.” Throughout the Scriptures, God and we are described in covenant with each other; we make promises, primarily of fidelity to our life together.

“Covenant” suggests a responsibility freely assumed, and so the promises for this Practicum experience become apparent only when the student’s learning goals are clear and resources are secured to provide safety and nurture. The learning agreement makes this explicit, but beneath the contractual document is each person’s promise. The agreement is proposed by the student, then refined, finalized, and signed by the parties involved. Finally, all belong to each other -- student, colleagues, mentor, faculty and God.

Creating Your Covenant -- Instructions

The Personal Identity Covenant in Pastoral Ministry _____

The Personal Identity in Pastoral Ministry Covenant Form is found on **pages 51-53**. The following suggestions will assist you in completing your goal.

Note: The total length of your Covenant may be up to three (3) pages.

Part I -- Topic or Title

Naming the area of the goal is helpful in discussing and visualizing the potential for your goal. It is a way of identifying what you are doing.

Part II -- What personal identity in pastoral ministry or competency is being addressed?

Describe what personal identity area or competency is desired. Discuss what you want in terms of your personal identity in pastoral ministry.

Part III -- Your Goal(s)

In clear descriptive terms, state the targeted goal. The goal must be measurable, (specific and concrete) realistic and attainable. These statements should begin with "I will..." This section should be focused and provide the greatest clarity about what it is you are going to do.

Part IV-- How will you be different?

This is a question you need to address regarding your vision. Vision always deals with the future. Quite simply, a vision is a realistic, credible, attractive idea of how you hope to be different. One reason you write this is to help you know how you will recognize your accomplishments at the end of this course.

Part V -- What strategies will be used?

This is a listing of how you will go about accomplishing your goal. List or identify the steps you will take to get to the goal.

Part VI -- Time line or key bench marks:

One of the dangers of this kind of learning is that time can control you rather than you controlling time. In this section, be very specific in identifying those key dates by which you will need to have certain things accomplished. **For example:** By January 1, I will have retold my family of origin story with particular attention to God's activity in my life. By May 1, I will have met with my mentor to discuss techniques in recruiting volunteers. By June 1, I will have read two (2) books on church administration.

Be certain to include the three (3) "Mid-Course" update reports as found on **page 57**.

Part VII -- What resources will be used ...

List a carefully selected bibliography, etc. Be realistic in your selection and discuss selections with your mentor.

Part VIII -- Lessons Learned or Evaluation -- How will I evaluate my covenant?

Before you begin your project, identify the means by which you will evaluate your work. It will be necessary for you to include personal and professional growth areas, discoveries you made about yourself along the way, and theological reflection.

Part IX -- Celebration

When you complete your work for Practicum I, what will you do to celebrate your accomplishments and honor your learnings?

Part X -- Mentor's Name

The name, address and phone number of the mentor is necessary for procedural contact from the School of Theology and Ministry

Part XI -- Signatures

You need to secure the signatures of three important people before proceeding with your goal -- yours, your mentor's, and your Practicum I faculty.

PERSONAL IDENTITY and PASTORAL CALL - PRACTICUM I A COVENANT

Name: _____ Date: _____ E-Mail: _____

Telephone: _____ / _____ FAX: _____

ELEMENTS OF THE COVENANT

NOTE: Should you have more than one goal (no more than three (3) complete parts I through IX for each goal. Completed Covenant will be typed and no more than three (3) pages in length.

I. Topic or Title: _____

II. What need(s) is being addressed by accomplishing this goal? You may wish to substitute the words competencies or personal identity for “needs”

III. Goal for Practicum I:
(2 or 3 sentences - begin with “I will...”)

IV. How will I be different as a result of completing this goal?

V. What strategies will be used?

VI. Time line or key bench marks:

VII. What resources will be used (bibliographies, individuals, groups, methodologies, theories, models)?

VIII. Lessons Learned or Evaluation - How will I evaluate my covenant? (Include those methods of evaluation, which will be used to identify personal and professional learnings and theological reflections).

IX. Celebration - What will you do to celebrate the completion of your covenant goal(s).

X The Mentor's Information Sheet **Completed and attached**

Student is responsible for submitting the Mentors Information sheet – see next page.

X. Signatures:

Student's Signature: _____ Date: _____

Mentor's Signature: _____ Date: _____

Faculty Signature: _____ Date: _____

X The Mentor: (this section to be completed by the Mentor)

1. Mentor's Name: _____
Address: _____

Phone Number: _____ Fax: _____
E-mail: _____
2. Employment: _____
How Long? _____ Title: _____
3. Academic Degrees or Credentials:
4. What are your skills or gifts that have been identified as important to our student in meeting his or her goals?
5. Have you been a mentor / supervisor before? Please briefly describe your experience and include key leanings, likes and dislikes:
6. Are you in a "dual relationship" with this student? (e.g., pastor, mentor, counselor, boss, employee, close friend or spiritual advisor? If yes, please describe:
7. How would you describe your leadership style?
8. Additional information, questions or comments - use back side:

Guidelines for Mentor's Evaluation

Instructions: *The student is to review this form with the mentor at the beginning of the process and give to the mentor for use in writing the student's final evaluation.*

The mentor is asked to write a substantive letter evaluating the student's progress. This is typically between 2 and not more than 3 pages.

In evaluating your experience with the student throughout the year, the following questions may be a helpful guide. Please feel free to add any other observations that you deem appropriate.

1. Have the goals stated in the learning contract been met? How have the goals been met?
2. What has taken place within the student that you can see and observe in relation to Personal Identity in Pastoral Ministry?
3. How has this learning covenant changed or shaped the student's theological understanding?
4. Has the student incorporated these goals into his or her personal or professional life? Give examples.
5. Are there any other comments you would like to share?

Thank you for your evaluation.

Student's Signature

Date

Mentor's Signature

Date

Mid-Course Report Form

Reporting Your Progress _____

Three times, between the First Session and the Second/Final Session, you are asked to **mail or e-mail** a brief 250 to 500 word status report to the faculty. You may send this to your classmates if you choose. The due dates will be given by the faculty or mutually agreed upon with the faculty and recorded in your learning covenant under section VI Time Line.

Please respond to these basic questions:

Overview - How is it going?

What is going well?

What is not working as you thought it might?

How has your work gone with your mentor (and/or local group)?

What is your key learning thus far? What do you want to remember?

What do you want to modify or change?

Thus far the Practicum I course has been:

Practicum I Suggested Grade Sheet

 Student's Name

 Date

Instruction: *Complete this form and submit it to the faculty at the final class session.*

Please suggest an appropriate grade for your Practicum I work. You may find the following considerations useful.

- Your progress in relationship with your goals _____
- Your faithfulness to your plan _____
- Your growth in personal identity as pastoral minister _____
- Your growth in the following areas:
 - goal setting _____
 - academic/theological understanding _____
 - communication and leadership skills _____
 - personal identity _____
- The regularity and quality of your meetings with your mentor _____
- The overall impact of this experience on your life and ministry _____

Your suggested grade for Practicum I _____

Part VI

Bibliography

Contextual Theology / Sociology

- Bellah, Robert N. *Habits of the Heart*. New York: Harper and Row, 1985.
- Bevans, Stephen B. *Models of Contextual Theology*. Faith and Culture Series. Maryknoll, New York: Orbis Books, 1996.
- Bridges, William. *Making the Most of Change*. New York: Cambridge: Perseus, 1991.
- _____. *Transitions*. New York: Addison-Wesley Publishing, 1980.
- Foster, Charles R. *Embracing Diversity*. Alban Institute, 1997.
- Hillman, James. *Kinds of Power: A Guide to Its Intelligent Uses*. New York: Doubleday, 1997.
- Holland, Joe, and Peter Henriot. *Social Analysis: Linking Faith and Justice*. Maryknoll, N.Y.: Orbis Books, 1992.
- Jacobsen, Eric O. *Sidewalks in the Kingdom: New Urbanism and the Christian Faith*. Grand Rapids: Brazos Press, 2003.
- Law, Eric H. F. *Sacred Acts, Holy Change: Faithful Diversity and Practical Transformation*. St. Louis: Chalice Press, 2002.
- _____. *The Bush was Blazing but not Consumed*. St. Louis: Chalice Press, 1996.
- _____. *The Wolf Shall Dwell with the Lamb*. St. Louis: Chalice Press, 1993.
- McNair, Joseph. *Multi-Cultural Awareness: Consciousness Toward a Process of Personal Transformation*. Dubuque, Iowa: Kendall/Hunt Publishing Company, 1997.
- Noland, Albert, OP. *The Service of the Poor and Spiritual Growth*. London: Catholic Institute for International Relations, 1985.
- Senge, Peter M. *The Fifth Discipline*. New York: Doubleday, 1990.
- Wheeler, Barbara G. and Edward Farley, eds. *Shifting Boundaries: Contextual Approaches to the Structure of Theological Education*. Louisville: Westminster John Knox Press, 1991.
- Wink, Walter. *Violence and Nonviolence in South Africa: A Third Way*. Philadelphia: New Society Publishers, 1987.

Leadership

- Becker, Carol E. *Leading Women: How Church Women can Avoid leadership Traps and Negotiate the Gender Maze*. Nashville: Abingdon Press, 1996.
- Cashman, Kevin. *Leadership from the Inside Out*. Provo: Executive Excellence, 1998.
- Hahn, Celia Allison. *Growing in Authority Relinquishing Control: A New Approach to Faithful Leadership*. Bethesda: The Alban Institute, Inc., 1994.
- Heifetz, Rondald A. *Leadership without Easy Answers*. Cambridge: The Belknap Press, 1994.
- Jenkins, Michael, and Deborah Bradshaw Jenkins. *The Character of Leadership*. San Francisco: Jossey-Bass, 1998.

Kim, W. Chan and Renee Mauborgne. *Blue Ocean Strategy*. Boston: Harvard Business School Press, 2005.

Nanus, Burt. *Visionary Leadership*. San Francisco: Jossey-Bass Publishers, 1992.

Sosnik, Douglas B., Matthew J. Dowd and Ron Fournier. *Applebee's America: How Successful Political, business, and Religious Leaders Connect with the New American Community*. New York: Simon and Schuster, 2006.

Learning Theory

Foster, Charles, Lisa Dahill, Lawrence Golemon, Barbara Tolentino. *Educating Clergy : Teaching Practices and Pastoral Imagination*. San Francisco : Jossey-Bass, 2006.

Freire, Paulo. *The Pedagogy of the Oppressed*. New York: Continuum, 1983.

Groome, Thomas H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Harper and Row, 1980.

Hough Jr., Joseph C., and John B. Cobb, Jr. *Christian Identity and Theological Education, Studies in Religious and Theological Scholarship*. Chico, CA: Scholar Press, 1985.

Jarvis, Peter, John Holford, and Colin Griffin. *The Theory and Practice of Learning*. London: Kogan Page Limited, 1998.

Pastoral Ministry

Booth, Leo. *When God Becomes a Drug, Book 1: Understanding Religious Addiction and Religious Abuse*. Long Beach: SCP Limited, 1998.

Bush, Joseph E. *Gentle Shepherding: Pastoral Ethics and Leadership*. St. Louis: Chalice Press, 2006.

Dues, Greg and Barbara Walkley. *Parish Ministry: Identity, Challenges, and Spirituality of Lay Ministers*. Mystic: Twenty-Third Publications, 1995.

Elford, R. John. *The Pastoral Nature of Theology: An Upholding Presence*. Lexington: Cassell, 1999.

Evans, Alice Frazer, Robert A. Evans, and William Bean Kennedy. *Pedagogies for the Non-Poor*. Maryknoll, NY: Orbis Books, 1985.

Fendall, Lon, Jan Wood, Bruce Bishop. *Practicing Discernment Together: Finding God's Way Forward in Decision Making*. Newberg: Barclay Press, 2007.

Gula, Richard M. *Ethics in Pastoral Ministry*. New York: Paulist Press, 1996.

Hart, Thomas. *The Art of Christian Listening*. New York: Paulist Press, 1980.

Lebacqz, Karen and Ronald G. Barton. *Sex in the Parish*. Louisville: Westminster/John Knox, 1991.

Moore, Thomas. *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*. New York: HarperCollins, 1992.

- _____. *The Education of the Heart*. New York: Harper Perennial, 1996.
- Muller, Wayne. *Legacy of the Heart; The Spiritual Advantages of a Painful Childhood*. New York: Simon & Schuster, 1992.
- Neuger, Christie Cozad, (Ed.). *The Arts of Ministry: Feminist-Womanist Approaches*. Louisville: Westminster John Knox Press, 1996.
- Nelson, Susan. *Healing the Broken Heart*. St. Louis: The Chalice Press, 1997.
- Nicholas, Michael P. *The Lost Art of Listening*, New York: The Guilford Press, 1995.
- Nouwen, Henri J. M. *Creative Ministry*. New York: Doubleday & Co., 1991.
- _____. *Lifesigns*. New York: Doubleday & Co., 1986.
- _____. *The Wounded Healer*. New York: Doubleday & Co., 1972.
- Palmer, Parker J. *A Hidden Wholeness: The Journey Toward an Undivided Life*. San Francisco: Jossey-Bass, 2004.
- _____. *The Courage to Teach*. San Francisco: Jossey Bass, 1998.
- _____. *The Company of Strangers: Christians and the Renewal of America's Public Life*. New York: Crossroad, 1997.
- _____. *To Know As We Are Known: Education as a Spiritual Journey*. San Francisco: Harper and Row, 1983.
- Pembroke, Neil. *The Art of Listening*. Grand Rapids: William B Eerdmans Publishing, 2000.
- Peterson, Marilyn R. *At Personal Risk: Boundary Violations in Professional-Client Relationships*. New York: W. W. Norton & Company, 1992.
- Rhodes, Lynn. *Co-Creating: A Feminist Vision of Ministry*. Philadelphia: Westminster Press, 1987.
- Williams, Brian A. *The Potter's Rib: Mentoring for Pastoral Formation*. Vancouver: Regent College Publishing, 2005.
- Zikmund, Barbara Brown, Adair T. Lummis, and Patricia M. Y Chang. *Clergy Women : An Uphill Calling*. Louisville: Westminster: John Knox Press, 1998.

Personal Identity / Spiritual Care

- Anthony, Martin M. and Richard P. Swinson. *When Perfect Isn't Good Enough: Strategies for Coping with Perfectionism*. Oakland: New Harbinger Publications, 1998.
- Brackley, Dean. *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Igitius of Loyola*. New York: Crossroad, 2004.
- Brown, Robert McAfee. *Reflections over the Long Haul: A Memoir*. Louisville: Westminster John Knox Press, 2005.
- Cassidy, Sheila. *Sharing the Darkness: The Spirituality of Caring*. London: Darton, Longman and Todd, 1988.
- Cruse, Sharon Wegscheider. *Another Chance: Hope and Health for the Alcoholic Family*, 2nd Edition. Palo Alto: Science and Behavior Books, 1989.

- Cunningham, Sister Agnes, S.S.C.M. and John Weborg. *Prayer and Life in the Spirit*. Chicago, IL: North Park Theological Seminary, 1993.
- Fischer, Kathleen R. *The Inner Rainbow: The Imagination in Christian Life*. New York: Paulist Press, 1983.
- Fischer, Kathleen R. *Women at the Well*. New York: Paulist Press, 1988.
- Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue*. New York: The Guilford Press, 1985.
- Howell, Patrick J. SJ. *A Spiritguide through Times of Darkness*. Kansas City: Sheed & Ward, 1996.
- Kaufman, Gershen. *Shame: The Power of Caring, Revised Ed.* Rochester: Schenkman Books, Inc., 1985.
- Keen, Sam. *To a Dancing God*. New York: Harper and Row, 1970.
- Kegan, Robert. *In Over our Heads: The Mental demands of Modern Life*. Cambridge: Harvard Univeristy Press, 1994.
- Kegan, Robert and Lisa Laskow Lahey. *How the Way We Talk can Change the Way We Work*. San Francisco: Jossey-Bass, 2001.
- Keizer, Garret. *The Enigma of Anger: Essays on a Sometimes Deadly Sin*. San Francisco: Jossey- Bass, 2002.
- Kottler, Jeffrey A. *Beyond Blame*. San Francisco: Jossey-Bass, 1998.
- Lehr, Fred. *Clergy Burnout: Recovering from the 70-hour Work Week...and Other Self-Defeating Practices*. Minneapolis: Fortress Press, 2006.
- Lester, Andrew D. *The Angry Christian: A Theology for Care and Counseling*. Louisville: Westminster John Knox Press, 2003.
- Linn, Dennis and Sheila Fabricant Linn, Matthew Linn. *Don't Forgive Too Soon: Extending the Two Hands That Heal*. New York: Paulist Press, 1997.
- Matusak, Lorraine R. *Finding Your Voice: Learning to Lead...Anywhere You Want to Make a Difference*. San Francisco: Josey-Bass, 1997.
- May, Rollo. *Power and Innocence: A Search for the Sources of Violence*. New York: W. W. Norton & Company, 1972.
- McClintock, Karen A. *Sexual Shame: An Urgent Call to Healing*. Minneapolis: Fortress Press, 2001.
- Myers, Isabel Briggs with Peter B. Myers. *Gifts Differing*. Palo Alto: Consulting Psychologists Press, Inc., 1980.
- Palmer, Parker J. *Leading from Within: Reflections on Spirituality and Leadership*. Washington, D.C.: The Potter's House Book. n.d.
- _____. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey Bass, 2000.
- Richardson, Ronald W. *Family Ties that Bind*. Bellingham: International Self-Counsel Press, 1984, Third Edition 1995.
- Rohlheiser, Ronald. *The Holy Longing: A Search for a Christian Spirituality*. New York: Doubleday, 1999.
- Rohr, Richard and Andreas Ebert. *Discovering the Enneagram: An ancient Tool for a New Spiritual Journey*. New York: Crossroad, 1991.

Rupp, Joyce, OSM. *Praying Our Goodbyes*. Notre Dame: Ave Maria Press, 1988.

Savvy, Carroll. *The Gift of Anger: A Call to Faithful Action*. Westminster: John Knox Press, 1995.

Sherrill, Lewis Joseph. *The Struggle of the Soul*. New York: The MacMillan Company, 1951.

Wimberly, Edward. *Recalling Our Own Stories*. San Francisco: Jossey-Bass, 1998.

Winter, Miriam Therese. *Woman Word: A Feminist Lectionary and Psalter*. New York: Crossroad, 1991.

Practical Theology

Anderson, Herbert, Edward Foley. *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine*. San Francisco: Jossey-Bass, 1998.

Aquino, Maria Pilar. *Our Cry For Life: Feminist Theology from Latin America*, translated by Diana Livingstone. New York: Orbis, 1994.

Beck, Robert. *Nonviolent Story: Narrative Conflict Resolution in The Gospel of Mark*. Maryknoll, NY: Orbis Books, 1996.

Berryman, Phillip. *Liberation Theology*. Oak Park: Myer Stone, 1987.

Browning, Don S. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis: Fortress, 1996

Brueggemann, Walter. *Hopeful Imagination: Prophetic Voices in Exile*. Philadelphia: Fortress, 1987.

_____. *Hope within History*. Atlanta: John Knox, 1987.

_____. *The Bible Makes Sense*. Atlanta: John Knox, 1977.

Buechner, Frederick. *Telling Secrets*. San Francisco: Harper and Row, 1982.

_____. *The Sacred Journey*. San Francisco: Harper and Row, 1982.

Cone, James H. *A Black Theology of Liberation: San Francisco*: Harper and Row, 1986.

_____. *Risks of Faith: The Emergence of a Black Theology of Liberation, 1968-1998*. New York: Harper and Row, 1999.

Dillard, Annie. *Teaching a Stone to Talk*. New York: HarperPerennial, 1982.

Gutierrez, Gustavo. *A Theology of Liberation*. Maryknoll, N.Y.: Orbis Books, 1973.

King, Martin Luther, Jr. *Where Do We Go From Here: Chaos or Community?* New York: Harper and Row, 1967.

McFague, Sally. *Speaking in Parables*. Philadelphia: Fortress Press, 1975.

Prothero, Stephen. *Religious Literacy: What Every American Needs to Know – and Doesn't*. San Francisco: Harper Collins, 2007.

Schleiermacher, Friedrich. *Brief Outline in the Study of Theology*, W. Farrer, trans. Edinburgh: T and T Clark, 1889.

_____. *Christian Caring: Selections from Practical Theology*. James O. Duke and Howard Stone, eds. Academic Renewal Press, 2002.

Smith, Gary, S.J. *Radical Compassion: Finding Christ in the Heart of the Poor*. Chicago: Loyola Press, 2002.

Smith, Luther E. Jr. *Howard Thurman: The Mystic as Prophet*. Richmond: Friends United Press, 1992.

Tracy, David. *The Achievement of Bernard Lonergan*. New York: Herder and Herder, 1970.

Tutu, Desmond. *Hope and Suffering*. Grand Rapids: Eerdmans, 1986.

Willimon, William H. *Pastor: A Reader for Ordained Ministry*. Nashville: Abingdon Press, 2002.

Wink, Walter. *Naming the Powers*. Philadelphia: Fortress Press, 1984.

_____. *Unmasking the Powers*. Philadelphia: Fortress Press, 1986.

_____. *Engaging the Powers*. Philadelphia: Fortress Press, 1992.

_____. *The Powers that Be: Theology for a New Millennium*. New York: Doubleday, 1998.

Theological Reflection

Allen, Carol J., Jeffrey H. Mahan, and Barbara B. Troxell, *Shared Wisdom, A Guide to Case Study Reflection in Ministry*. Nashville, Abingdon Press, 1993.

Bumpus, Mary Rose and Rebecca Bradburn Langer. *Supervision of Spiritual Directors: engaging in Holy Mystery*. Harrisburg: Morehouse, 2005.

Carroll, Jackson W. *As One with Authority*. Louisville: Westminster John Knox Press, 1991.

Collins, Raymond F. *Models of Theological Reflection*. Lanham: University Press of America, 1984.

Ellingsen, Mark. *The Richness of Augustine: His Contextual and Pastoral Theology*. Louisville: Westminster John Knox Press, 2005.

Green, Laurie. *Let's Do Theology: A Pastoral Cycle Resource Book*. London: Mowbray, 1993.

Kelsey, David H. *Between Athens and Berlin*. Grand Rapids: William B. Eerdmans Publishing, 1993.

Killen, Patricia O'Connell, and John de Beer. *The Art of Theological Reflection*. New York: Crossroad, 1994.

Kinast, Robert L. *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville: The Liturgical Press, 1996.

_____. *What Are They Saying about Theological Reflection?* New York: Paulist. 2000.

Krisak, Anthony F. "Theological Reflection: Unfolding the Mystery". In *Handbook of Spirituality for Ministers*, Robert J. Wicks, ed. New York: Paulist Press, 1995.

Locke, Hubert. *Searching for God in Godforsaken Times and Places*, Grand Rapids: Eerdmans, 2003.

Lonergan, Bernard. *Method in Theology*. New York: Herder and Herder, 1972.

- Mahan, Jeffrey H., Barbara B. Troxell, and Carol J. Allen. *Shared Wisdom: A Guide to Case Study Reflection in Ministry*. Nashville: Abingdon Press, 1993.
- Muller, John J. *What are They Saying About Theological Method?* Mahwah: Paulist Press, 1984.
- Patton, John. *From Ministry to Theology: Pastoral Action and Reflection*. Nashville: Abingdon Press, 1990.
- Paver, John E. *Theological Reflection and Education for Ministry*. Burlington: Ashgate, 2006.
- Pohly, Kenneth. *Transforming the Rough Places: The Ministry of Supervision*. Franklin, Tennessee: Providence House, 2001.
- Solle, Dorothee. *Thinking about God: An Introduction to Theology*. Philadelphia: Trinity Press, 1990.
- Stone, Howard W., and James O. Duke. *How to Think Theologically*. Minneapolis: Fortress Press, 1996.
- Schon, Donald A. *The Reflective Practitioner: How Professionals Think in Action*. New York: Basic Books, 1983.
- Thurman, Howard. *Disciplines of the Spirit*. Richmond, Friends United Press, 1999
- _____. *The Centering Moment*. Richmond, Friends United Press, 1969.
- _____. *The Inward Journey*. Richmond, Friends United Press, 2000.
- _____. *Deep Is The Hunger*. Richmond, Friends United Press, 1990.
- _____. *Meditations of The Heart*. Richmond, Friends United Press, 1994.
- Whitehead, James D. "The Practical Play of Theology" in *Formation and Reflection*, Mudge and Poling, eds. Philadelphia: Fortress Press, 1987, 36-54.
- _____ and Evelyn E. Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry* (Second Edition). Kansas City: Sheed and Ward, 1995.
- Willimon, William H. *Pastor: The Theology and Practice of Ordained Ministry*. Nashville: Abingdon Press, 2002.
- Wink, Walter. *Transforming Bible Study: A Leader's Guide*. Nashville: Abingdon Press, 1980.

Cultural Diversity

Non-text Books

Asian, Asian/American

- Brown, Alan. *Audrey Hepburn's Neck*. New York: Washington Square Press, 1996.
- Mura, David. *Turning Japanese*. New York: Anchor Books, 1991.
- Sukiyama, Gail. *The Sammauri Garden*. New York: St. Martin's Press, 1995.
- Chang, Jung. *Three Swans: Daughters of China*. New York: Anchor Press, 1992.
- Fadiman, Anne. *The Spirit Catches You and You Fall Down*. New York: Noonday Press, 1997.
- Tan, Amy. *The Kitchen God's Wife*. New York: Ballantine Books, 1991.

East Indian, East Indian/American

Lahiri, Juhmpa. *Interpreter of Maladies*. New York: Mariner Books, 1999.

Roy, Arundhati. *The God of Small Things*. New York: Washington Square Press, 1997.

People with Disabilities

Greenberg, Joanne. *In the Sign*. New York: Holt, Rinehardt, and Winston, 1970.

Hockenberry, John. *Moving Violations*. New York: Hyperion Books, 1995.

American Culture

Fitzgerald, Frances. *Cities on the Hill: A Journey Through Contemporary American Culture*. New York: Simon and Schuster, 1986.

Robinson, Marilynne. *Gilead*. New York: Picador, 2004.

Stein, Harry. *One of the Guys*. New York: Pocket Books, 1988.

Judaism

Frankl, Viktor. *Man's Search for Meaning*. New York: Pocket Books, 1946.

Johnson, Paul. *A History of the Jews*. New York: Harper Perennial, 1987.

Michaels, Anne. *Fugitive Pieces*. New York: Vintage International, 1996.

Potok, Chaim. *I am the Clay*. New York: Knopf Publishing, 1992.

Zimler, Richard. *The Last Kabbalist of Lisbon*. New York: Overlook Books, 1998.

Irish Culture/Spirituality

O' Donohue, John. *Anam Cara, Spiritual Wisdom From The Celtic World*. New York: Bantam Books, 1997.

Uris, Leon. *Trinity*. New York: Bantam Books, 1976.

Eastern Europe

Kundera, Milan. *Identity*. New York: Harper Perennial, 1997.

Powers, Charles. *In Memory of the Forest*. New York: Penguin Books, 1996.

African/ American

Baldwin, James. *The Fire Next Time*. New York: Dial, 1963.

Cose, Ellis. *The Envy of The World*. New York: Washington Square Press, 2002.

McBride, James. *The Color of Water. A Black Man's Tribute to His White Mother*. New York: Riverhead Books, 1996.

Saffire. *Push*. New York: Vintage Books, 1996.

Wilson, William Julius. *The Bridge Over The Racial Divide: Rising Inequality and Coalition Politics*. Berkeley: University of California, 1999.

Wright, Richard. *Native Son*. New York: Harper and Row, 1940.

Gay-Lesbian

Maupin, Amistead. *Tales of the City*. New York: Chronical Publishing, 1978.

Sarton, May. *Journal of Solitude*. New York: Norton Publishing, 1968.

Latin, Latin/American

Allende, Isabel. *Paula*. New York: Harper-Collins, 1994.

De Bernieres, Louis. *The War of Emmanuel's Nether Parts*. New York: Vintage Books, 1990.

Garcia Marquez, Gabriel. *One Hundred Years of Solitude*. New York: Avon Books, 1970.

Saramajo, Jose. *The Gospel According the Jesus Christ*. New York: Harcourt Brace and Company, 1994.

Native American

Brown, Dee. *Bury My Heart at Wounded Knee*. New York: Holt, Rinehardt, and Holt, 1970.

Craven, Margaret. *I Heard the Owl Call My Name*. New York: Doubleday, 1973.

Kidwell, Clara Sue, Noley, Homer, and Tinker, George E. "Tink". *A Native American Theology*. Maryknoll, New York: Orbis Books, 2001.

Other

Diller, Jerry V. *Cultural Diversity, A Primer for Human Services*. Belmont, CA: Brooks/Cole: Wadsworth, 1999.

Whyte, David. *The House of Belonging*. Langley, WA: Many Rivers Press, 1997.

Wiederkehr, Macrina. *Behold Your Life*. Notre Dame, IN: Ave Maria Press, 2000.

Periodicals

Anderson, Herbert. "Forming a Pastoral Habitus: A Rich Tapestry with Many Threads", *Journal of Supervision and Training in Ministry*, Vol. 15 (1994): 231-42.

Journal of Supervision and Training in Ministry, vol. 26, 2006.

Killen, Patricia O'Connell. "Rediscovering Women's Authentic Voices of Faith." *Sewanee Theological Review* 35 (1992): 365-79.

Killen, Patricia O'Connell. "The Practice of Theological Reflection in Small Faith Groups," *Chicago Studies*, Vol. 31 (August 1992):189-196.

Kinast, Robert L. "A Process Model of Theological Reflection." *The Journal of Pastoral Care*, Vol. 52, No. 4 (1998): 349-357.

Nessan, Craig L. "Confidentiality: Sacred Trust and Ethical Quagmire." *The Journal of Pastoral Care*, Vol. XXXII, No. 2 (1983): 144-155.

Talvacchi, Kathleen T. "Finding God Experientially in the Tradition: Theological Reflection as Spiritual Formation." *New Theological Review*

Weavings: A Journal of the Christian Spiritual Life - The Upper Room, Nashville, Tennessee.

(A bimonthly ecumenical journal contains articles focusing on theological reflection from a variety of authors).

Suggested articles are:

<i>Failure</i>	Volume VII, No. 1	January-February 1992
<i>Forgiveness</i>	Volume VII, No. 2	March-April 1992
<i>Gratitude</i>	Volume VII, No. 6	November-December 1992
<i>Hospitality</i>	Volume IX, No. 1	January February 1994
<i>Anger</i>	Volume IX, No. 2	March-April 1994
<i>Listening</i>	Volume IX, No. 3	May-June 1994