

**The 28<sup>th</sup>  
Biennial Consultation  
Toronto, Canada  
January 19-23, 2005**

**Association for Theological Field Education**

**ATFE**

**PROCEEDINGS**

# Report of Proceedings

## 27<sup>th</sup> Biennial ATFE Consultation

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## ATFE Chair's Steering Committee Address

By Dudley Rose

January 22, 2005

Let me begin by saying what an enormous privilege it has been to serve this Association. I have attended ATFE Biennials since Denver in 1991, and for a few years even before that I met with the Boston area theological field educators. I can say without hesitation that it is among theological field educators that I have found my most gracious, helpful and treasured colleagues. So six years ago when I was asked to serve this Association, I was as humbled as I was surprised. I was a little fearful, too. But I needn't have been. As I look over the last six years and visualize the colleagues I have had, both on the Steering Committee and not, and as I look over what the Association has done and been, I know that almost all of it was done by you. So my debt of gratitude is not only for the privilege you have given me to serve, but also for the many ways in which you have carried so much of the load. On both counts, thank you from the bottom of my heart. It has been great fun, and great work, and I will miss it.

As some of you know, I have the rare privilege of now offering a second Biennial address from the chair. Due to Sue Zabel's unforeseen illness, I was chair at the Biennial Consultation two ears ago in Chicago. At this current Biennial, then, I don't have newness on the job as an excuse for any lack of wisdom to impart. On the other hand, I am now, two years later, more aware of just how little actual wisdom I may actually have. I am just wise enough to begin to suspect that one address from the chair is probably the right number.

Nonetheless, with your permission, I would like to offer a few parting thoughts this evening.

First, let me just reflect on what has happened here in Toronto. I have heard from many of you how much you have enjoyed this Consultation. The insights, coming as they did, from theological field educators, from those within our field, seemed to move us more quickly into deep and nuanced conversations. There was never any question about whether our speakers "got it". In the smaller presentations, workshops and seminars, we were treated to exciting current work and research that theological field educators are doing. Many of you have told me that you leave Toronto renewed, informed, inspired and with many new resources. So, thank you to Lorraine St. Marie, Cam Harder, Joan Wyatt, Bob O'Gorman, Emily Click and to all of those of you who offered afternoon sessions. ATFE members are doing exciting and very good work. As Bob O'Gorman said in speaking of Emily Click's work, and his comments apply to all we have seen, we stand at another defining moment in theological field education.

In addition, as is true and right for theological field educators, we were asked to engage context kinesthetically, spiritually and experientially as well as intellectually. The unsettling, but also kind and gracious, experience of Turtle Island and the Aboriginal people will long affect me; both because of its painful exposure of difficult truths, but also because of the generosity with which our hosts laid them bare. I am grateful for all that has taken place over these last days, and to all of you who have made it possible.

Second, and I have thrown most of this portion of my address away because what I wrote to say has been already said and said far better than I would say it, but second, I would like to sketch out a few thoughts, a few trajectories, a few observations about the ideas of theological reflection, context, the "other," and our field of inquiry, and then what I think they say about our relationship with other fields of inquiry and with our colleagues in those fields. What I have to say will rely on much of what has been offered at this Consultation, but I hope it offers

something new, as well. This plan is large, and the time, you will glad to know, is short, so my remarks will be by necessity suggestive and incomplete.

Several of our speakers have emphasized attention to context, both its location and its otherness. It is an important emphasis, for as some of you have pointed out, theological reflection that looks only at the person, ministry, world and conclusions of the student, misses the transformation that the content of the context is prepared to teach. But turning our attention to the other is not simply a matter of the direction in which we look.

Cam Harder told us that participatory research, which is based on Frere's work, is research that begins with the people being studied being given the opportunity to describe and interpret themselves. This seemingly simple and innocent idea is, of course, fraught with complexity and subversiveness. It is subversive because the researcher loses control of the narrative; the narrative belongs to the subjects. It is complex because hearing another describe his or her story requires the researcher to learn the language and world of the story teller. It is not a simple matter to learn these languages or worlds, but it is a very easy matter to convince ourselves that one has when one hasn't. We may too easily assume that the language, the world or context of the other is identical to ours. Joan Wyatt told us that she requires her students to enter contexts so dramatically different from their own precisely so the students can more readily and immediately be aware of the differences.

As most of us recognize, building the skills to read the contexts of others is arduous business. Unnoticed and unexcavated presuppositions threaten to derail us at every turn. We instinctively attempt to bury difference in the warm embrace of familiarity. Resisting judgment is often not our strong suit.

We have heard over these days many good reasons to make the effort, especially in theological reflection. Allowing others to speak for themselves is a matter of justice and respect. It allows a more authentic and genuine ministry. And it makes any critical correlation more sound and meaningful. I will come back to another observation about relationship with context in a moment, but first I want to note some similarities between our work and the work of those scholars in other fields.

Increasingly other fields have also come to understand the importance of reading the context more carefully. They have come to demand of themselves and their students that they enter the world of those they study with respect. Rather than overlay interpretations, norms and presuppositions they are asked to face the attendant unfamiliarity, the attendant otherness of who and what they study. This requires developing subtle language skills, historical and cultural knowledge, and openness to the unexpected. Like Donald Schön's reflective practitioner, scholars are more and more aware that the context itself contains much of the information necessary to understand it, so the process must be dynamic, integrative and open-ended. Further, they have come to understand context to be found in multiple dimensions, chronologies and forms. For example, the Biblical scholar may understand context to mean the time, place and culture in which the texts were written, or to mean the language in which it is written, or to mean the interpretive milieu and theological location of the reader.

But let me give you an example from yet another field. Francis Clooney a comparative theologian at Boston College studies Christianity and Hinduism comparatively.

In order to do his work with integrity Clooney must learn Hinduism on its own terms. He must learn the languages. Even the grammar is instructive, because thought constructs are quite different in Sanskrit from those carried in English. He needs to learn the various worlds of and behind the text. He must come to grips with the fact that there is no Hinduism, but multiple

Hinduisms, just as there are multiple Christianities. He must work through a variety of unfamiliarities. Only when Clooney has done the best he can to hear the Hindu text on its own terms is he ready to compare it (or correlate it) with a Christian text. He may then select a Vedic text that deals with the idea of body and place it in conversation with Paul's passage in 1 Corinthians 12:12 and following. Incidentally, he must follow a similar process with the text of Corinthians. There are many levels of context he must engage.

So, what's the point? What does he gain in this study and comparison? First, as a scholar, he has pursued a subject of interest to him, and he has tried to learn about it as authentically and honestly as he can. He has tried to let the context speak for itself as much as possible. Second, Clooney would locate himself as a Christian theologian, and in the comparison with the Hindu text, he may see something that sheds new light on how he reads Paul. But third, it is possible that he finds something in the Hindu text which more significantly challenges his Christian theology. In listening honestly and carefully to the other on the other's own terms, he has been willing risk to some degree his own religious and personal convictions.

I draw two conclusions that have relevance for theological field educators from this rather provocative vignette. First, when we engage the other on the others own terms, we must be prepared for conversion from some deeply held convictions. When the minister engages a dispute in the church, the minister is not simply guiding or managing conflict resolution. The minister, if open to the possibility, may be converted by the disputants. Schön would say that the solution had to be found in the materials of the problem itself. Heifetz would say it was leadership. Either way, I believe our models for ministry education and formation should aim to teach students to attend to others at these deep levels. They should never be satisfied with reflection that ends at simply excavating and explicating the students' theology, or sees ministry events, or contact with others, as merely opportunities to learn more about themselves. True engagement with context always contains the possibility of significant, even disruptive change. The context and its content are inextricably braided together.

Second, there are many other scholars like Francis Clooney, and in fields other than comparative theology, who see disciplined and careful attention to the other to be fundamental to their work. And many of them are our colleagues. Biblical scholars, religious studies professors, historians, ethicists, theologians and others are more and more realizing that the first requirement of their teaching is to introduce students to the defamiliarity that proper study of the other requires. Many of them have worked out sophisticated theories and methodologies and approaches for disciplined engagement with and attention to others. Many have understood the subversive impact and theorized it. Many have used the work of thinkers I have heard referred to here this week -- Ricouer, Levenas, Tracy – to develop their insights.

My second conclusion, then, is that whether we see our programs to be weighted heavily toward any one of the models that Emily has given us – mentoring, practica or integration – we have many intellectual concerns and understandings in common with others of our faculty colleagues. While theological field educators should never be satisfied with only an intellectual agenda, I believe we ought not to eschew one either. We can both claim our distinctiveness as a field, including our particular commitment to experience, and converse cheek to jowl with faculty in other fields. When we do, we can learn from each other, and, along the way perhaps, do much to mend the marginalization many field educators feel.

Let me conclude by again saying thank you. It has been an honor and a privilege to serve you. God be with you the rest of your time in Toronto, in your travels back home, and in your work. God bless you.

# ATFE Program Booklet

The program booklet and registration information is located on the CD in separate files entitled:

[atfebooklet.pdf](#)

[atferegistration.pdf](#)

[suggestedresources.pdf](#)

# Keynote Presentations

# Impact of Context on Theological Field Education

Moderator: Abigail Johnson

Panelists: Lorraine Ste-Marie, Cam Harder, and Joan Wyatt

## Introduction: Abigail Johnson

When we ask students to engage in theological reflection, we are usually attentive to their ability to connect a specific encounter or event with the biblical text or a theological theme or construct. We want them to become pastorally aware, bringing spiritual gifts to their engagement with contextual events. We want them to reflect, looking for God's spirit at work. We want them to become more self-conscious about their own theological methodology and to become aware of the theological worldviews of those they encounter. We want them to develop a practice of ministry that is compassionate and wise, aware of family systems analysis, use and abuse of power and boundary issues. We want them to develop clarity about their pastoral identity and learn how to enter a pastoral relationship.

Through the process of asking students to theologically reflect on ministry issues that arise, we ask them to dig deep into their feelings, their ways of thinking, their spiritual discernment and their visions for ministry. Despite the rigorous demands we place upon our students, there is one area that needs more attention in our theological reflection process and that is context. What is hardest to get at as we walk with students in their theological education process is raising awareness of context as they theologically reflect. When we call ourselves an Association for Theological Field Education, often the word "field" is assumed. The field is where the students are placed. The field is the hospital room, the prison visiting room, the pulpit, the congregation, the Christian education program, and the street ministry. Yet the field, as context for ministry, is more complex and requires more attention. As Marcel Proust once said, "the real voyage of discovery consists not in seeking new landscapes but in having new eyes." Having new eyes for the context that we presume and assume is part of the task of theological field education.

When considering the issue of context, a question arises about what we mean when we refer to context. What are the contextual lenses through which we view any particular moment that a student encounters in their theological field education placement?

Looking at context is rather like looking at the surface of a pond. If we throw in a stone that represents the question "What is context?" we set in motion radiating rings of contextual awareness. The first layer of awareness is our immediate engagement with others. In that engagement, perhaps through a conversation, we are aware of language, education, gender, sexual orientation, worldview and theological worldview, culture, ethnic background, faith, income, and power. That conversation takes place against a backdrop of local or regional community, urban, rural or suburban community, national, international and global community. In looking closely at the impact of those various communities, we need to examine context through political, social, economic, geographic, demographic and historical lens. As a faith community, we bring another layer of contextual analysis as we enter into dialogue that may be ecumenical and multi-faith, being attentive to denominational structure and declared and operative theology. Even in a so-called "secular" environment, we are looking for a God that works within history, within geography, within political structures, in other words, a God that is at work within context.

As our Association continues to push at the edges of what it means to engage in theological reflection on ministry issues, we need to become more attentive to the perplexity and complexity of context. Our students come from those contexts so we need to understand who are our students and why are they coming to our universities and seminaries. Also, we are preparing our students to minister within contexts beyond our institutional walls, so how are we preparing them to be more contextually aware. Jesus was contextually aware when he advised us to be innocent as doves and wise as serpents. We need to prepare our students to be aware of context so that they can offer compassion to a world in need and yet be savvy about what that world is all about. Our three panelists are going to offer their thoughts about the context in which they engage in theological field education and the way it has shaped their curriculum and field education program.

### **Lorraine Ste-Marie**

Lorraine Ste-Marie is Director of the Centre for Ministry Formation, Saint Paul University, Ottawa, Ontario. The Centre for Ministry Formation welcomes candidates for ordained and lay ministry for vocational discernment and ministry formation. As director, she works closely with a team of pastoral educators to provide an integral ministry formation process which includes intellectual, human, spiritual and pastoral development. Lorraine is a member of the editing board of Theological Field Educators Abstracts, an electronic abstract journal for field education. She is also a consultant for adult faith development with the Archdiocese of Ottawa and has served on the Executive Steering Committee of the Canadian Association of Ministries Program, a network of ministry formation and adult faith programs across Canada. Lorraine has a Master of Arts (Theology) in Ethics from Saint Paul University and is currently writing her dissertation for a Doctor of Ministry degree at McMaster Divinity College in Hamilton, Ontario. As well as her academic studies in theology and administration, Lorraine has engaged in intensive practical training in the facilitation of conflict resolution, formative spirituality, pastoral liturgy as well as the “immunity-to-change” language technology with Minds at Work in Cambridge, Massachusetts. Her current research interests focus on the relationship between language and transformational learning in vision-based pastoral leadership.

## **Contextual Lens for Theological Field Education**

The contextual lens for field education which I have chosen to address is the vision of church and ministry of the formation community in which ministry formation takes place. Ministry formation at Saint Paul University is shaped by its social and historical location, both of which are deeply interconnected with its particular vision of ministry and church, and all of which have changed over the years. It is that particular vision of ministry and church which is one of the contextual lenses for field education—a vision which shapes each of the student’s pastoral practice as well as theological reflection. I offer you some specific details from my socio-historical context.

Saint Paul University’s roots go back to 1848, when the Roman Catholic bishop of Ottawa (an Oblate of Mary Immaculate) opened a small college for Roman Catholic men. The Oblates strategically located this college on the Ottawa River—the dividing line between what was then Lower Canada (Quebec which is predominantly French) and Upper Canada (Ontario which is predominantly English). Ottawa was and continues to be the meeting place for Canada’s two official cultures, English and French. Throughout its many transformations in status, staffing, student population and programming, Saint Paul University has become much more

ecumenical and responsive to the multicultural student population. In the midst of all that change, Saint Paul University has faithfully maintained its official bilingual and bicultural character. There are many who intentionally choose Saint Paul University because of that uniqueness, especially those who are called to minister in both officially recognized languages either across Canada or anywhere in the world.

Although formation for Roman Catholic priesthood has always been integral to the mission of the founding College, it was not until 1937 that Saint Paul Seminary officially opened its doors. The historical context of the past 68 years is characterized by four distinct ages or eras, each of which has had its own particular vision of church and ministry. That vision has deeply marked both the content and process of ministry formation in each of the eras. As well as that vision has been the contextual lenses for pastoral practice in each of those ages.

The first age spanned from the Seminary's opening to the Second Vatican Council in the mid-1960s. For about 35 years, the Rule of Seminary life was to provide regularity, observance of its religious obligations, and an orderly Seminary life in accordance with the directives of the Holy See and Seminary discipline. This Rule not only shaped the formation community of that age, but also both reflected the prevailing vision of church and ministry, which was characterized by order, regularity and strict observance of religious obligations. This vision of church and ministry was the contextual lens for theological reflection and discerning appropriate pastoral practice for that time.

The second age was ushered in by the Second Vatican Council's burning desire for renewal, during the second half of the 1960s. This desire for change carried with it a vision of ministry that no longer fit the Rule of the first age. Given the profundity of change, the turmoil of the second age was inevitable. This turmoil was symbolic of what was happening at every level of church life. Not only was there a drastic drop in candidates for ordained ministry in seminaries across the country, there was a mass exodus from religious communities and presbyterial ministry. This radical decline was also experienced in the Sunday assemblies, and especially in francophone Quebec. Without the familiar framework in which members had forged their identity, many sensed a deep loss and disorientation. Many chose to abandon a way of life which had lost both its power over them and its capacity to speak to them at the core of their being. Saint Paul University Seminary was no exception to this radical decline. In this time of intense change, the Rule of the first age with its vision of church and ministry, no longer responded to the aspirations of the candidates nor the needs of the Canadian church.

The third age dawned in 1971, when the Rule of the Seminary was updated in the spirit of renewal desired by the Second Vatican Council. While traditional structures were preserved: spiritual direction, initiation to prayer, daily Eucharist and the Office, elements were added which fostered social and personal development. These elements are significant with respect to the emerging vision of church and ministry. Faith-sharing groups were formed; a Student Council was established to help create and promote dialogue between the formation team and the seminarians, committees of seminarians took on certain responsibilities in the community, and a more elaborate evaluation procedure was developed to involve the student self-evaluation and feedback. These were the main innovations enhancing the climate of mutual confidence. It was in this age that pastoral activities (field education) were intentionally designed to encourage students to remain in contact with the world during their theological studies and ministry formation process. A close look at this new Rule reveals that while regularity and order of the daily devotions are not dismissed, there was a move toward basing Seminary formation on principles of adult education.

The defining vision became co-responsibility and empowerment. There was an intentional move to provide a formation process in which seminarians had input into their overall programming, decisions and evaluation. This was the beginning of an understanding of formation as a dynamic and on-going process. This move was monumental not only in the delivery of the formation program within the Seminary but also with respect of the relations of the Seminary with the *outside* world. In this Rule of the third age, the vision of church and ministry were characterized by the movement from a child-like dependence on order, obligation and outer authority toward a more adult-like independent stance of co-responsibility and empowerment for both the ordained and the laity. And as with the first age, theological reflection and discernment of appropriate pastoral practice were shaped by that vision of church and ministry—a vision in which the church was becoming less triumphant and more dialogical with others outside its immediate boundaries.

The transition into fourth age began with the opening of the Centre for Ministry Formation in 1997. Like the Rule of the third age, this transition was also faithful to the renewal begun in the Second Vatican Council. As the number of candidates for ordained ministry diminished and the role of laity in the church increased, Saint Paul University had recognized the growing need for a ministry formation process for preparing lay pastoral associates for ecclesial ministry. Rather than provide a completely separate formation track for lay ministers, the University Seminary became an integral part of the Centre so that it could offer formation as one unit, yet each with its distinctive parts, for candidates for both lay and ordained ministries. The Centre opened its doors eight years ago, welcoming its first candidate for lay ministry, a woman soon to be followed by other women and men seeking a space for vocational discernment and preparation for ministry. As with all vital change, innovation and tradition are the defining marks of this transition. The Centre continues to build on the evolving story of bilingual ministry formation at Saint Paul University.

The mission of the Centre is marked by the call to discipleship and pastoral leadership as sharing in the mission of the People of God. Building on the values of co-responsibility and empowerment first named in the vision of third age, the Centre offers an integral formation process<sup>1</sup> in a community which identifies itself as a community of disciples. As a community of disciples, the Centre is a mentoring community in which new learning relationships emerge as its members accompany one another in their growth and attentiveness to the common good of the formation community. Holding together the many ways in which we are called to dependence, independence and interdependence in our relationships and pastoral practice, the Centre has expanded our understanding of co-responsibility for the students' personal formation to intentionally include their contribution to the well-being and formation of others.

Giving priority to ministry formation as pastoral leadership education calls for the developing of particular skills and competencies, as well as the shaping of the student's attitudes and identity as a collaborative, interdependent, integrated and transformative pastoral leader. This particular attitudinal profile and pastoral identity is rooted in a vision of church as communion—a vision in which the mission of Jesus Christ is shared by all the baptized in a multiplicity of charisms and ministries. These values are named and integrated into the learning goals and assessment of the students' overall formation process, including their supervised pastoral practice. The vision of church and ministry the first, second and even third ages no longer fits our current needs as church. This is a difficult concept for some candidates for

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<sup>1</sup> Integral formation includes human, pastoral, spiritual and intellectual development.

ministry to understand. Some lament what they experience as excessive demands on their own human, spiritual, pastoral and intellectual maturity.

As the Centre attempts to live out of a communion ecclesiology, we seek to move toward a more inclusive church which embraces a renewed understanding of pastoral leadership which is shared by all the baptized. Now, as persons of faith, we know that communion is never fully realized in this life, and that the call to transformation and to communion go hand in hand. Therefore, as we participate in Christ's mission, we participate in the process of transformation (conversion or change) to which all of creation is called. That call to freely engage in the on-going process of transformation is at the core of our vision of ministry and church. And as Mahatma Gandhi aptly reminds us, "we must become the change we want to see in the world." This means that Centre must work toward transforming its own ecclesial culture as a formation community in order to be agents of transformation for and with others. It is this vision of church and ministry which is the contextual lens for pastoral practice and theological reflection.

Ministry formation within the Centre's vision of church and ministry is characterized by what we call *significant changes*, which are clearly articulated in its mission statement—a mission statement which is an important part of the members' handbook. None of those changes have happened in a vacuum. The Centre's mission is shaped by a vision of church and ministry which has undergone *significant changes* since the Second Vatican Council in the mid-1960s. These *significant changes*<sup>2</sup> represent a vision of church which is becoming more and more inclusive<sup>3</sup>—a vision which is marked by unity-in-diversity, mutuality as well as an attentiveness to God's presence in our world. This vision is intentionally integrated into our ministry formation process. I will give you an example. One of the significant changes named in our mission statement is the movement from a monastic spirituality to a spirituality which is based on pastoral practice. In keeping with this vision, in one of our weekly faith-sharing group meetings, the group leader asked us to reflect on "how our spirituality is shaped by our pastoral practice." One of our candidates for ministry first responded by saying, "I would have preferred if you had asked: How is your pastoral practice shaped by your spirituality?" The first question: "How is your spirituality shaped by your pastoral practice?" is very different from the second: "How is your pastoral practice shaped by your spirituality?" The starting point for our reflection is the experience (the story) of the other, not our personal spirituality. Here we are invited to not only pay attention to God in others, but actually be open to be shaped and formed by how God reveals Godself in the other in our pastoral practice.

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<sup>2</sup> I refer to the vision as cited in the Centre's mission statement itself:

**Significant Changes**

- In meeting the challenges of being church—a church which emerges from Vatican II—significant shifts of perspective and emphasis occur. Some of these transitions for the Centre are moving from:
- A Seminary forming presbyters... to a Centre preparing for a variety of ministries.
- A monastic style of spiritual life... to a spiritual life based on pastoral practice.
- A vision of mission and ministry restricted to bishops, priests, and deacons... to a mission shared by all the baptized, in a multiplicity of charisms and ministries.
- An elitist view of ordained ministry... to a mutuality of ministries and solidarity in service. Men preparing for orders... to women and men preparing for various pastoral leadership roles.
- A cleric-lay axis... to a community-ministries axis.

<sup>3</sup> Inclusivity in the sense of gender, language, culture, theological expression and leaning, etc. Of course, the question of "legitimate diversity" comes to the fore here—a question with which we, as church, need to continue to struggle.

As field educators, we know that the focus on pastoral formation is not limited to the location of the internship in which the student is ministering. The Centre considers the formation community itself to be a critical locus for pastoral formation. The formation community is itself neither an experiment nor a laboratory, but is in itself a particular expression and an integral part of the universal church. In other words, the Centre identifies itself as an authentic faith community that struggles to live its call to participate in Christ's mission in its current socio-historical context. In my own leadership role in the Centre's ministry formation process, I have become clearer about the challenges and obstacles to living out the Centre's vision of moving toward a more inclusive church. I have come to appreciate that there is no simple way of engaging in those challenges. Change cannot be legislated. Neither coercion nor censure of exclusive behaviour serves long-term transformation, or deep structural change of attitudes and ministerial identity.

As I ponder some of the Centre's experiences and the members' behaviours, I am struck by the many complexities in our attempts to provide an integral formation process which gives equal value to the diversity of the ministries, *and* provides for the development of ministerial skills and identity which are specific to the ministry for which the student is preparing. For me, the question which begs to be asked is: How do we move towards a more inclusive church in which we practice mutuality and solidarity in the diverse forms of pastoral leadership and in which difference in ministry promotes unity rather than division? One way of engaging in this question is to look at the Centre's practice of ministry formation and pastoral leadership education as "praxis." I define praxis as practice which embodies its *telos*—its final purpose or vision.<sup>4</sup> In praxis, we are actually guided in our practice by becoming more and more conscious of the vision which is embodied in the practice. In other words, what we do, how and what we speak, to whom we intentionally choose to speak, and how we relate to one another inside and outside the formation community—all this matters with respect to moving toward our more inclusive vision of church and ministry. The goal of the Centre's praxis is to engender new realities by re-constructing pastoral values and objectives in order to respond to our current pastoral needs. As both women and men prepare for pastoral leadership, new ways of ministering and new forms of ministry are established and the ecclesial community has the capacity to be itself transformed.

As we engage in a variety of methodologies<sup>5</sup> to reflect on our pastoral practice, we have come to appreciate that the narrative process of story and reflecting is in itself a praxeological process which is essential to the discovery, construction, re-construction and growing consciousness of the Centre's vision of church and ministry. As with the experience in the faith-sharing group, it is in the telling our story, in reflecting on that story and re-thinking it in community in light of our vision, that transformation has already begun—transformation *in* the candidates for ministry as well as *in* the communities in which they are engaged. In this light, ministry formation is itself praxeological in that the vision and theology of ministry which are themselves undergoing significant changes, are found within the Centre's practice, leaving the vision itself open to critique and theological reflection.

Now I would not want to leave you with a picture of the Centre as utopia or having achieved the eschaton. Far from it. In fact, life can be messy at times; but like all of us here, we are on the journey. The very fact that the Centre's praxis is moving toward a more inclusive

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<sup>4</sup> Ray Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, Illinois: InterVarsity Press, 2001), 49.

<sup>5</sup> For example: case studies, verbatims or structured conversations with supervisors and mentors.

church is a sign that the model of church found in the Seminary Rules of the First and Third age no longer fits our current realities. Yet, the best of those Rules should and do continue to have a hold on us. They are and need to be incorporated into our current praxis. However, the Centre does continue to embody built-in supports and behaviours which tend to maintain exclusive practices, one of which is clericalism. It is oft-times difficult if not impossible to transform those counter-praxes. For instance, the praxis of clericalism is well imbued with what some would call an ingeniously designed and historically rooted philosophical, theological and ecclesiological system; much of which stands as a contradiction to any attempts to moving toward a more inclusive church and thereby maintaining the status quo. Those same contradictions are embodied in varying degrees in the Centre's praxis.

The Centre is attentive to its responsibility to ponder deeply our ecclesiology and theology of ministry which is revealed in our praxis. In reflecting on the Centre's praxis, questions are raised as to how to enable transformation according to our mission and vision of church. Recognizing our accountability to all of God's people, one of critical questions are: How can the Centre's ministry formation process make a difference to the future life of the church in which our candidates for ministry will serve? Although my question is future-oriented, its answer needs to be rooted in our current praxis which enfolds our rich and developing history.

The Centre's vision of church and ministry is one of the contextual lenses through which we reflect on the students' pastoral practice in their theological field education placement. In this process of reflection, students have opportunities to intentionally discover, clarify and integrate that vision in their pastoral practice and on-going formation for pastoral leadership. The ultimate goal of that process is that all candidates for ministry may themselves become agents of transformation in the mission of Christ.

### **Cam Harder**

Rev. Dr. Cam Harder is Associate Professor of Systematic Theology and Director of Contextual Education at the Lutheran Theological Seminary in Saskatoon, SK. He has spent eleven years doing research with rural people and was a parish pastor for twelve years in town and country ministry. Cam regularly offers community workshops and seminary courses aimed at helping rural communities to regain some control of their future. In 2004-2005 he completed a sabbatical study (funded by the Wabash Foundation) of several dozen religious and secular institutions in Canada, the U.S., Britain and India that train seminarians and other community leaders for rural development. He is the author of *The Shame of Farm Bankruptcy: A Sociological and Theological Investigation of Its Effects on Rural Communities* unpublished thesis (Toronto: University of St. Michael's College, 1999) and has contributed chapters to *Writing Off the Rural West* and *Doing Ethics in a Pluralistic World*. He has written numerous articles for church and agricultural papers, including the "Moral Economy" column in the *Western Producer*.

## **How a Rural Context Affects the Shape of Field Education on the Prairies**

At our seminary in Saskatoon, SK, about 80% of our graduates are called into small rural parishes. As the communities around them depopulate, getting stripped of their services and institutions, the congregations tend to hunker down in a survival mode. They watch their young people leaving and not coming back. They see their schools and hospitals being shut down, regionalized. There is a kind of corporate grief that sets in. They are constantly having to say

good bye, to let go. It's like getting flesh-eating disease, watching your body parts being amputated, finger by finger, limb-by-limb. They often feel hopeless—trapped by fate on a down escalator that can only end in the dark hole of extinction. Some feel abandoned by God—as if God joined the exodus to the cities and left them behind. There is often a corporate sense of shame; the community feels wounded, weak, not quite publicly presentable anymore. It stifles their energy for mission and traps them under a blanket of communal depression.

These congregations need hope, renewed self-esteem, and a set of skills for rebuilding their communities. Our grads need specialized tools for understanding these rural contexts and for catalyzing change.

I've felt that our traditional field education hasn't really given either our rural congregations or our students what they've needed. In the past an intern was often a cheap way to supply a congregation that could no longer afford a full-time pastor. For the congregation the intern was both a visible step toward closure and an attempt to stave it off a little longer. For interns it was often a confusing, frustrating time of wrestling with what seemed to be unsolvable problems and a deadly inertia, with only an off-site supervisor for help.

Looking for some answers, I spent my sabbatical year traveling across Canada, the U.S. India and Great Britain, visiting seminaries, rural institutes and NGO's. I wanted to find training methods that would both equip our students for rural ministry and help to revitalize rural congregations in the process.

I can't say that I've found a magic solution. But I've found a tool that is very promising. I've used it fruitfully in a pilot project with one of my interns. The tool is community-based participatory research. You're probably familiar with its development out of the work of Paulo Friere. Friere was a Latin American educator. He saw that communities began to pull out of poverty and oppression when they changed the source of their self-image. Most of the time, communities came to know themselves through the eyes of educated elite. Much the way that women have come to see themselves through the eyes of men. The sources of knowledge, the textbooks, tend to be written by people who don't share the people's oppression and in fact often contribute to it. The knowledge they gain from such elite tends to reinforce their sense of themselves as a people without resources, reliant on others, helpless and hopeless.

Friere suggested that the job of a teacher is to help communities learn how to research themselves, to see themselves through their own eyes.

This is how it worked in my pilot project. A parish consisting of 4 small rural churches contacted us for help with a congregational survey. They wanted to know where their members had all gone and was there any chance of getting them back. I said that I would train a student to work with them. But I asked if they would take the student on as an intern. That way the student could live with them and really get to know them. And the student could also help them learn how to gather that information for themselves. They agreed and we worked together to raise funding for the internship.

Of the interns that volunteered we purposely chose one who was an urbanite, with no experience in rural life or ministry. I gave the intern a reading course in research methods before we began. It mostly focused on methods of interviewing and processing data from interviews. As I'm doing this again now, I'm focusing much more on training the intern in group facilitation methods—especially appreciative inquiry and asset-mapping—and action planning—how to equip leaders to take what they learn about themselves and use it to bring healthy change.

The intern worked with a group of parish leaders to set up a series of interviews. These were intended to help sharpen the focus of the study. There was an underlying anxiety among the

members that the motive out of which congregational leaders were undertaking this study was to dredge up reasons for closing down the churches. People were interviewed at the center and the margins of the congregations and their responses collated by the parish councils. What came out of those interviews were lots of expressions of frustration. Young people were being excluded. Older people felt that worship was not connected to their economic realities. There was a sense of lost purpose.

The self-perception that emerged was pretty negative. It was obvious that the congregations saw themselves as problem places—problems with youth, problems with attendance, problems with commitment

So the intern organized a series of focus groups within each of the congregations and instead of asking “what’s wrong?” he asked “what’s right?” The questions come out of the work of David Cooperrider. They’re called “appreciative inquiry.” Cooperrider’s assumption is that organizations change in the direction of their most frequently asked questions. Positive questions create positive change. Negative questions generate blaming and discouragement.

So the intern asked the focus group questions like these: “What has been the highlight of your experience with this congregation? What are some of the things we do well? What have we done in the past that has really worked with youth? What do people really turn out for and why? What are 3 wishes that we have for this congregation?”

It was amazing to see the energy that developed in that parish. There was a dramatic rise in self-esteem as they listened to each other’s stories and discovered that they did some things very well. It was a way of removing shame and restoring honour to the congregations.

The intern worked with a group to collate responses. This time inter-congregational focus groups were held. The people were asked “what resources do you have personally that we could bring to our future together?” The resources they were told to look for included personal experience, skills, hobbies, personality traits, congregational groups, things people owned, community connections, and so on.

Out of those gatherings came a growing sense that this was not a poor, dying parish but one that was rich in history, people and resources. The job was to pull them together in creative ways. Essentially, the intern used a tool called “asset-mapping.” Luther Snow has a good book just out on this for congregations from the Alban Institute. Called “The Power of Asset-Mapping: How Your Congregation Can Act on Its Gifts.”

The internship finished while the parish was developing action plans. But the people had the process well in hand, and knew how to go back and repeat steps if they needed to. And they have moved forward in ministry with new vitality.

In the semester following internship it has been delightful to see the intern’s growth in maturity and perceptiveness. In class this urbanite constantly asks questions that provoke us to think about things from a rural perspective. And his insight into congregational dynamics is keener than most. Which definitely wasn’t the case before internship.

I believe that using community participatory research projects as part of our field ed has several advantages:

First, it teaches students that the source of expert knowledge is primarily in the people, not in the seminary library. They learn to come to their context with a listening, inquisitive stance, not with a bunch of answers.

Second, it gives students a set of tools with which they can enter a variety of contexts and discover the unique characteristics of each one. They don’t have to depend on broad generalizations.

Third, it teaches students how to be equippers rather than expert performers.

Fourth, it helps congregations become learning communities. Instead of depending on the pastor to tell them who they are, the student gives them the same tools he or she was given—so they can research themselves and their community. And instead of extracting information from a community, as research projects often do, it leaves the community richer, more aware of its own gifts, better equipped to understand itself.

Finally, it helps to raise the hope, self-esteem and faith of rural congregations. They discover that they have unexpected resources, that God is still at work in their midst, that the future isn't a black hole.

There are challenges, however. Projects have to be shaped to the intern's capabilities. The project we began with was probably too large and should have been trimmed to fit better within a year's internship. Also supervisors need to be on board with the theory and process of community participatory research. We help them do this in a team-building retreat just before internship begins. If a supervisor simply wants an intern to learn how to do things the way their congregation does them, there may be some friction. Also, although it is oriented toward positive responses, this sort of research may generate feedback about the supervisor's ministry with which he or she may not be too comfortable. The intern must be careful not to get involved in evaluations of the supervisor's ministry with congregational members.

What I appreciate about this training tool is that it fits well with several key theological convictions that are native to rural communities.

One is that knowing is a matter of relationships, not data transfer. In rural communities information is always weighed according to one's relationship with the informant. How much can I trust what this person says? Why are they telling it to me? What's safe to talk about with this person, what's not? Who else are they connected to that may be the source of their information? And so on? To *know* anything in rural communities, one must know people, face to face.

That's very much the way that "knowing" is understood in the Bible. We read that Adam *knew* Eve and she bore a son. I'm pretty sure that Adam's knowing had nothing to do with reading Eve's curriculum vitae. It was a relational knowing. And a very fleshly knowing.

This brings us to the matter of knowing God. At the bottom of all our seminary training is this hope that somehow our students will meet God. That's the meaning of "theology" right? The study of God. But looking at our curricula students might easily get the idea that to know God is to know texts. That we know God by studying God's curriculum vitae, so to speak. Yet that very curriculum vitae tells us that God is incarnate—that to meet God we have to get to know real people. That's the doctrine of the incarnation.

The doctrinal descriptions in our dogmatics texts are really meant to *point us* to the meeting place with God. They show us where others have found God, they give us some idea of what we might expect, though surprises are common. They function as God's curriculum vitae or as the *syllabi* for our theology course. But they are not the course itself. The real study of God, the knowing God, happens in the community.

And that's the second theological conviction inherent to rural communities. You can never know a person in isolation from others. Rural people's self-image is constructed out of relationships. They may live with the same people their whole lives and come to see themselves and others' through the community's eyes. That's why shame is such a powerful dynamic. To lose the respect of the community is to become invisible—to lose oneself. And to gain their respect, to gain honour, is to find oneself.

The Bible tells us that God's self is also determined in community. Our doctrine of the trinity points to the experience of the early church. At the Jordan they came to know Jesus through the Father's eyes: "this is my beloved son." In Jesus' ministry of healing and teaching they came to know the Father as one who heals and restores and accepts. Through the Father and Son they received the gift of the Spirit who makes all things new. They discovered that God *is* community.

And that brings me to the third and last theological conviction of our rural communities—that it is building community, not growing large congregations that is the church's mission in rural communities. It reflects the vision in Revelation—that in the end, when all is said and done, the point of salvation is that all the nations live together, with the natural world, in a beautiful, dynamic community. Salvation, forgiveness of sins, the sacraments, even the Church are not ends in themselves, but the Church's gift to the world to help build a preview of that community. God's mission in the world is to reproduce that divine communal life.

I discovered in our internship project that the great thing about community participatory research is that whether or not some earth-shaking action plan comes out of it, the very doing of the research—the getting to know each other—builds community. That's what it's all about—from a rural point of view anyway.

### **Joan Wyatt**

Joan Wyatt experienced the need to understand culture and context as a nurse in pediatrics, psychiatry and obstetrics in Toronto, New York, Edinburgh and northern Alberta. Her observations were further challenged in ministry, first from the privileged perspective as the spouse of a minister in rural and small towns in both Alberta and Ontario and then on her own as an ordained person in the United Church of Canada in a multi cultural context in Toronto. Joan is currently Assistant Professor of Pastoral Theology and Theological Field Education at Vancouver School of Theology, a multi denominational school that prepares students for lay and ordered ministry both in a residential program in Vancouver and through the Native Ministries Program by extension in North America and Hawaii. VST also offers graduate programs in theology and spirituality. Observing and reading the dynamic of ever-changing individual and communal living texts is an important aspect of Joan's teaching and her own understanding of her intellectual disciplines.

## **The Impact of Context on Theological Field Education**

### **Toronto to Vancouver**

Six years ago, after ten years in Ministry in a Toronto congregation I arrived in Vancouver. This is an exquisite city on Canada's west coast where the mountains meet the sea and eagles nest in the towering firs. On arrival I was repeatedly asked, how will you make the cultural shift to British Columbia? Good Question. So, as teachers are wont to do, I designed my first year course so that the students and I could learn what I thought that we needed to know.

### **Three Cultural Contexts Immediately Came to Mind.**

We started with First Nations peoples. Vancouver School of Theology (VST) sits on land that traditionally belongs to the Musqueam Nation. The legacy of Indian Residential Schools is, I think, the most pressing challenge before Canadian churches today. First Nations' land claims generate an ongoing political debate in British Columbia. Bishop Desmond Tutu's words are burned into my consciousness from 1990 when, during the Mohawk standoff over land use in

Quebec, he addressed the General Council of The United Church of Canada. Tutu told us that Canada's system of Indian reserves had provided the pattern to construct apartheid in South Africa.

Second, we turned our attention to the history and the stories of Chinese and Japanese Canadians. I knew from elementary school history that Chinese people helped to build the railways that connected Canada from shore to shore and that they were then subjected to head tax and curfews. I knew of the disenfranchisement of land and possessions and internment of Japanese Canadians during WWII. But what has happened since? And what about the newer Korean immigrants? VST has many Korean students.

Third, we explored Vancouver's notorious Downtown Eastside. This area, contained in roughly six city blocks, has no real counterpart in any other Canadian city. It is heavily populated by sex trade workers, pimps, johns, drug addicts and dealers. It is cheek by jowl with Chinatown. Most waves of immigration to Canada's West coast entered adjacent to this location. Some from each group were unable to move on and stayed. Others have gravitated here to fulfill needs not so easily met in other areas of the city. The high proportion of First Nations people in this unique community has prompted some to quip that the Downtown Eastside is one of Canada's largest Indian Reserves.

### **Why Begin with These Contexts**

I observed in Toronto that the Ecumenical Forum that prepared mission personnel for careful observation, analysis and respect overseas seemed to achieve good outcomes. By comparison, I observed that seminary graduates in Canada frequently seemed unable to understand and appreciate Canadian congregations before they attempted to lead them off in some uncharted direction. It occurred to me that learning about context might be easier if the context was not too similar to one's own.

Thus, the first year course in Pastoral Theology and Theological Field Education, a course required for all MDiv and MA students at VST, looks at First Nations, Three Asian Communities and the Downtown Eastside. Through a highly experiential process, students begin to learn to do contextual analysis and in the process to reflect on themselves and their peers as living texts.

### **What Do I Mean by Living Texts?**

I begin with the assumption that there is no absolute objective truth and that there is no single identity to be discovered. Living texts of self, other and community are, despite their distinctiveness, in a constant process of construction, deconstruction and reconstruction, of life, death and rising to new forms. The concept of constructed identity opens space for transformation to be expected and regarded as a norm rather than only a source of conflict and resistance. The relationship between and among individuals and communities creates context and the conditions for this ever dynamic process of change. Access to any particular living text, individual or communal, can be gained by observation across a spectrum of such things as ritual, language, the arts, and how the history of the text has been constructed. Such access is provisional since the text is not static but dynamic.

### **Why These Texts?**

I chose the living texts in Vancouver of First Nations, Asian and Downtown Eastside because they are so different from the dominant culture of our school. I chose them so that voices

that might be silent will speak first. I chose them because they are vital, distinct threads in Vancouver's fabric.<sup>6</sup> I chose them because dramatic encounters will offer students an opportunity, to begin the spiritual discipline of reading, and re-reading, ever-changing living texts, and so will enhance their capacity for openness to difference, to change and to God.

I propose that the capacity to read a living text can be learned and that the skills are transferable to reading different texts. The ability to read the living texts of self, other, and community each requires curiosity, respectful inquiry, openness to difference and to disciplined reflection.

### **Students Responses to the Course**

Students are often deeply disturbed by what they encounter in this course. Reactions are varied some are angry that they have had to cope with such difficult material; some want to hear no more; some to fix things; some to assign blame to someone or something; some want to vent and rant and cry their outrage at such wrong. These are real experiences about real lives and real contexts. They are also real moments for learning.

A frequent response to this course is that the experiences have been revelatory and transformative. These include:

- two young women who asked me “did you send us to the Downtown Eastside so that we would never be the same again?”
- a young Taiwanese student who asked “can I have a placement in the Downtown Eastside? I need to overcome my fear of people who are so different from me”
- a sixty year old First Nations woman from a remote village said,, “I had no idea that people would want to listen to what I had to say.” Francis brought her context into our classroom. She said where she expected to feel silenced and insecure, suddenly her context was the curriculum and she and her people were the experts. To see her peers crying at stories from residential schools made her feel that she was not so alone in her grief and the journey to seek healing
- a Japanese graduate student related her research on so-called Korean “Comfort Women” abducted by the Japanese military and used as sexual slaves during WWII; Four young Korean men in the class were moved to hear such compassion and regret from someone who in their eyes is part of the oppressive nation that harmed in one case, a grandmother, in another an aunt.

### **Some Observations, Conclusions and Further Work in Process:**

The goals of this course are somewhat subversive. Students are already dislocated through the experiences of a first semester. Careful educational process is required to allow time and space to process the emotional content of this course. In the second semester, students undertake a similar discipline of reading context in a supervised site, in most cases, a parish or congregation. One of the questions posed is how do the contexts that we studied in the first term feature in this new context? Can we see evidence in the membership, in liturgy, music, outreach, prayers, the budget? What is the nature of the relationship between these contexts? What does this mean theologically and how does it connect with how you see the gospel? Since on- site Field Educators and lay people engage in the research that the students conduct, the question, about what may be missing, functions as a challenge to the site as well as the student.

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<sup>6</sup>Other contexts could have been chosen. The East Indian community is an important aspect of Vancouver's cultural fabric which is addressed at VST through a course in World Religions.

Supervised Field Education is a required course for all three years of the MDiv ordination track at VST. The engagement in the first year begins a process of mutual reflection that continues in second and third year through the formalized structures of supervision and Ministry Reflection groups. We have begun this year to experiment with Societal Ministry placements that do the classroom work through other theological disciplines. Currently this is integrated with a Spirituality Course taught by Sallie McFague, as well as a course in Revelation and one in Amos. This is hopeful step toward integrating other theological faculty into praxis teaching. So after six years, thanks to students, gracious hosts, fascinating guests and wonderful field trips, I have learned a lot about this exquisitely beautiful city. The experiences have uncovered a complexity that includes stories and lives of fretful desperation, of harmful public policies and both extreme loss and remarkable triumph and courage. Working and teaching in Vancouver gives me passion to continue to reflect on and to refine contextual learning. It also fuels my passion and hope that living texts, even marred by trauma, can rise to creative life made new. And as educators, we, in the companionship of Christ, can be part of the adventure.

I had this experience myself as a student nurse at Sick Children's Hospital in the early 1960s. An instructor from Hong Kong taught us how important it was to read the living text of our patients and their families. Sick Kids was very multi-cultural. Patients and staff came from all over the world. Encounter with a vulnerable child whose culture and language is different from one's own evokes a multitude of feelings. These encounters, under Ms. Chen's tutelage were valuable teachable moments. She helped us to see that we had been taught to see the world in a particular way and that it might not be the only way. She expanded our curiosity and openness to difference and, I think, our capacity for compassion for all of our patients.

### **Constructing a First Year Theological Field Education (TFE) Course at VST**

From reading course descriptions and meeting with the curriculum committee I noted that VST was committed to TFE and had an expectation that it played a key role in integrating theoretical learning from other disciplines. I could see that students received good teaching in hermeneutics. In the required orientation to the school they would learn how to identify power imbalances and privileges related to culture, gender and sexual orientation. They would be informed of VST's stated expectations to ensure that minority voices are respected and protected. But there was little experiential opportunity to enliven these theories. Students were serving primarily in congregational or parish sites.

Using the three areas as broad examples of the larger landscape of Vancouver I designed the first semester of a full year course required for all MDiv students. The first semester is now also required for MA students. In addition to an examination of the three discrete areas I have added sections on addictions and gay, lesbian and bi-sexuality.

The process in each section requires exposure to the history, culture and arts of each particular area under scrutiny. Students are required to

- read assigned novels, Joy Kawgawa's, *Obasan*,
- watch videos and films on things like residential schools and *Traffic*
- visit Arts and Cultural Centres, like UBC's Museum of Anthropology and Nitobe Gardens
- visit social Service Agencies
- spend a plunge day in the DTES
- visit worship specific to the cultures

In addition to class visits there are class presentations from First Nations students and from faculty and staff. These include Wendy Fletcher, Dean at VST sharing her research on residential schools, Gerald Hobbs, Professor of History who acts as a consultant for First Nations land claims, Martin Brokenleg, director of Native Ministries and professor of Native Theology who presents on both First Nations histories, rituals and experiences, as well as on addictions. I now co-teach this course with Alan Lai, who takes the lead in the section on Asian cultures in Vancouver. The inclusion of guests and the variety of visits helps to model that ministry requires a capacity to be highly relational, curious, varied and connected. Who is teacher and who is learner, what and how we learn is challenged in this course.

The three hour weekly class time includes small peer discussion groups that provide opportunity to process the content of the course. A lectionary passage is assigned as reading each week and class opens with worship related to the passage and the topic of the day. Students keep a weekly journal in which assigned questions direct them to reflect on their own responses and help in sharing in the small groups and in writing the three reflection papers required at the end of each section of the course.

### **Second Semester of the Course**

Students are placed by the first Sunday of Advent in sites, for MDiv students primarily, but not exclusively, in congregations or parishes. For MA students who elect the course in a site appropriate for their focus of study. In this semester students:

- compile a thick description on their assigned supervised sites
- write two papers on their observations and research, one an historical and sociological account and analysis and two a theological and biblical analysis; in each case students are required to consider how the faith community corresponds to their own expectations and theological /biblical commitments
- must include in their reflections how the issues and contexts examined in the first semester feature in these faith communities or agencies; Are they reflected in membership, liturgy, music, outreach, budget? What does this mean theologically/ how does it connect with how you see the gospel?

I propose that the capacity to read a living text can be learned and that the skills are transferable between living texts. The ability to read the living texts of self, other, and community each require curiosity, respectful inquiry, openness to difference and disciplined reflection.

Constructed identity is mostly unconscious and unreflected. By eschewing any idea that true identity, personal or communal, is fixed, opens space for transformation to be expected and regarded as a norm rather than a source of conflict and resistance.

### **Plenary Table Group Discussion**

- Who are you and where are you from? (school, area of Canada, regional distinctions)
- How does context affect the way you shape curriculum?
- How do you pay attention to context in your program?

# Contextual Education of the Reflective Practitioner

## Part 1, The Shift to Contextual Education

Bob O’Gorman

Loyola University Institute for Pastoral Studies

“Good News for the Isolated: the role of Theological Field Education in Theological Education.”

It is an honor to be one of the key notes for this 28<sup>th</sup> Biennial Field Educators Consultation. My concern is to live up to the committee’s faith in their invitation. I applaud the decision to recognize that we field educators ourselves do have the resources to name, analyze and deal with the issues that face us in theological education.

I had the opportunity of a year’s sabbatical in 2003 to act as a field education student. For the first six months I visited six seminaries and spent four or five days at each school where I immersed myself in classes. I interviewed 52 faculty and sat in on their classes. The second semester, I reflected on and wrote about the teaching practices that I had observed.

There are two contributions I want to make today:

The first is to offer theological and historical grounding for why context and reflective practice are central to the curriculum of theological education, and that there is a major shift toward contextual theology on the horizon. I want to reassure you that even though your faculty may not be there yet, there are faculties that are there, and that the ATS is moving in that direction.

Second, I want share with you experiences of the field visits that I made to seminary classrooms. I will take you on one of my visits and let you in on the conversation I had. For the most part these were professors who have taken context very seriously and have a broad notion of context. I want to share these stories with you and so urge you to visit the classrooms of your colleagues and to enter into a conversation with them that evokes your mutual concern for context and for reflective practice. I had very fascinating and fruitful conversations, and much to my surprise for the most part field educators in these schools had not had the richness of these conversations that I had.

### **Our role in ministerial education**

I have been in Theological Field Education since 1975, a field where I found my home. I have been a teacher since 1963, but it was in 1975 that I began to engage the relationship between the context that students are in and the theology that is being taught at the school. It is the intersection of these two – context and content that gives me the energy that enlivens my sense as a teacher. One of the main supports for me in Theological Field Education has been these biennial meetings. My first meeting was in 1979, and I’ve only missed one meeting since that time. I was called to serve in the organization through the steering committee for eight years in the ‘90’s. Much of my research and publication has centered on Theological Field Education. As I have engaged this collegiality of field educators over these many years, one of the key themes that has dominated has been **our role** in ministerial education, our role in the curriculum, our role in the seminary. Dudley Rose in his introduction to this consultation used the image of field education moving from “a sow’s ear to silk purse” in the second half of the 20<sup>th</sup> century. I joined the ranks when we were seeing the silk purse image emerge. However, one of the key

observations that can be made about field education is that still today, it is not universally recognized as having a central place in the seminary curriculum.

- Have you been experiencing some concerns about your place in the Theological curriculum?
- Have you perhaps personally felt marginalized, especially in contrast to some of the dreams you get at these gatherings?
- Have you become a bit disillusioned by the fact that although your dean may support what you are doing, what is happening in the curriculum is in the hands of other faculty, and the direction it is going does not respect the concerns you have about reflective practice and the focus on ministry settings?
- Because curriculum conversation is controlled by more classical fields, do you feel a sense of isolation? Do you confront what I've heard theological colleagues say to field educators, "Hey you're doing a great job in field education" but not at all allowing what you represent, namely ministry settings, and students' reflection on ministry to shape the curriculum?

Oftentimes, the field educator is not tenured or a tenure track faculty member. Some, unlike the rest of the seminary faculty are ranked as staff. We know that one of the characteristics in Theological Field Education is our incredible turnover. Probably a third of you in the audience are new to Theological Field Education. That's what we generally find at the biennial session. I am naming my assumption that the clarity and value for Theological Field Education in the seminary curriculum is lacking in a lot of our institutions. Perhaps you are a person sitting in this audience who came to the biennial in Chicago two years ago for the first time, and you went to the new director's clinic, you were filled with enthusiasm and ideals about Theological Field Education, and you became amazed at what a collegiality there is here. You went back and re-designed the manual for field education in your institution based upon what you had learned here. And then as these two years unfolded, a lot of the brightness you had in Chicago began to dim, as you saw that a lot of what you were trying to do in Theological Field Education was not central to the faculty decision-making and discussions around curriculum. Many of the colleagues that you work with and whose voices carried weight in those meetings did not understand or fully honor what you were about. You may have found this task of articulating a contextual vision of the curriculum a very difficult one. This presentation is going to address this concern for what I describe as isolation and to suggest that there are ways of breaking down that isolation. And so I have re-titled the talk: "Good News for the Isolated: the role of Theological Field Education in Theological Education."

Having shared these assumptions I want to move to the two points of my presentation: working toward an understanding of contextual theology and the good news of contextual teaching across the disciplines of theological education.

### **Contextual Theology**

Contextual theology might be best understood as the attempt to take very seriously the setting in which people live out their religious lives; to reflect on the activities in that setting and discern a contemporary presence of God. An example of a setting in which people live their religious discipleship is a congregation's operation of a daycare center. A church commits budget, professional and volunteer staff to minister care for families, God's healing presence. Reflection to discern the presence of God may well be aided by confronting the biblical text: "suffer the little children to come unto me." It may be aided by sociological studies that examine

pressures on family life of contemporary society demanding and desiring dual incomes. It also raises the political question in the form of tax expenditures for faith-based initiatives and thus the deep relationship of church and state, or as H. Richard Niebuhr would call it, Christ and culture.

Theology or “God Talk” concerns what we creatures are able to say about the creator. Contextual theology developed in the mid-twentieth century as a part of breakthrough by the human sciences in epistemology that valued subjective experience as a base of knowing<sup>7</sup>. It grounds theological education in experience thus expanding theology’s classical norms of scripture and tradition. Experience becomes not only the beginning point of reflection but also the point of return for contextual theology, indeed an initial norm for doing its work. Like a font of water coming from the ground, ever new and alive, the practices and concerns of the community (past, present and future) are the source of theology, its very nature.

This issue of contextual theology can be captured in playing with the two words: *text* and *context*. Several years ago James Gustafson suggested that theological education was at a fork in the road, with one force pulling it, to use his words, “toward a faithfulness to the *fathers*,” and another force pulling theological education to what he called a usefulness for religious living. The latter part of the 20<sup>th</sup> century saw, and we continue to see today this contest between text and context pulling us in one direction or the other.

See if this is reflected in your own schools? Do you have those on the faculty who are very closely associated with their disciplinary guilds, attempting to capture the intellectual imaginations and passions of the students in terms of the incredible advancement in areas such as biblical studies that have uncovered deeper and deeper layers of archaeological meanings in ordinary biblical texts? It is no exaggeration to say that greater advancements in knowledge of biblical texts have happened in the last century than in all the centuries together that preceded it. I would call this, a passion for text.

Then there are those voices, particularly those aligned with the congregations (as well as those aligned with concern for public social transformation) that support and in some cases govern our schools, which cry out for training of ministers who can encounter, and effectively relate to contemporary settings, ministerial or public. In contrast to the academic “guild” knowledge and teaching practices, this counter force (the “pastoral” or ministerial) is pulling theological education to the “context.” Here the point of departure for theological education is not the reflections of scholars and their mastery of methods of inquiry but the daily living manifested by people negotiating birth & death, hunger & abundance, morality and injustice, in the city, the suburbs and in rural areas, in situations of poverty and plenty, with the young and the old. “Context” encapsulates these “real-life texts” that challenge our students to explore connections between life and faith.

The church and the public square demand accountability from the theology school for **both** an authentic but also a “usable” knowledge to help people understand and respond to their spiritual experiences.

In its first Biennial Convention of our new century (here in Toronto in June 2000) the Association of Theological Schools (ATS), the accrediting agency for some 300 theology schools in the U.S. and Canada approved a new mission statement. It reads:

*The mission of The Association of Theological Schools in the United States and Canada (ATS) is to promote the improvement and enhancement of theological schools to the benefit of communities of faith and the broader public.*

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<sup>7</sup> cf. Polkinghorne, Donald. E., Methodology for the Human Sciences: Systems of Inquiry. Albany, NY: State University of New York Press, 1983

The new phrase in this statement is the focus on “communities of faith” or the contexts of ministry. This change resets the aim by which schools determine their curriculum and teaching, putting the faith communities they serve and the public communities of society at the hub of their teaching. The kinds of students enrolled (men and women, older and younger, new to church life and those who grew up breathing “church air”), the view of religious leader (“Pastor,” “Priest,” “Preacher,” “Minister”), and the theological viewpoints of the faculty (conservative or liberal) or the disciplines (bible, ethics, theology, history) become the spokes in the teaching that relate to this context, communities of faith and the broader public. In this statement, the member schools of the ATS made a radical shift of focus in theological education. They made a shift to context from text.

In standing at this fork in the road between text and context I have sought to two sources of wisdom: David Tracy and Yogi Berra. David Tracy calls for – “A mutual critical correlation between an **interpretation** of the religious [historic] fact and [an **interpretation** of] the contemporary situation<sup>8</sup>.” Yogi is more succinct. He says “When you come to a fork in the road, take it<sup>9</sup>.” But both Yogi and Tracy, however, refuse to allow an either/or choice.

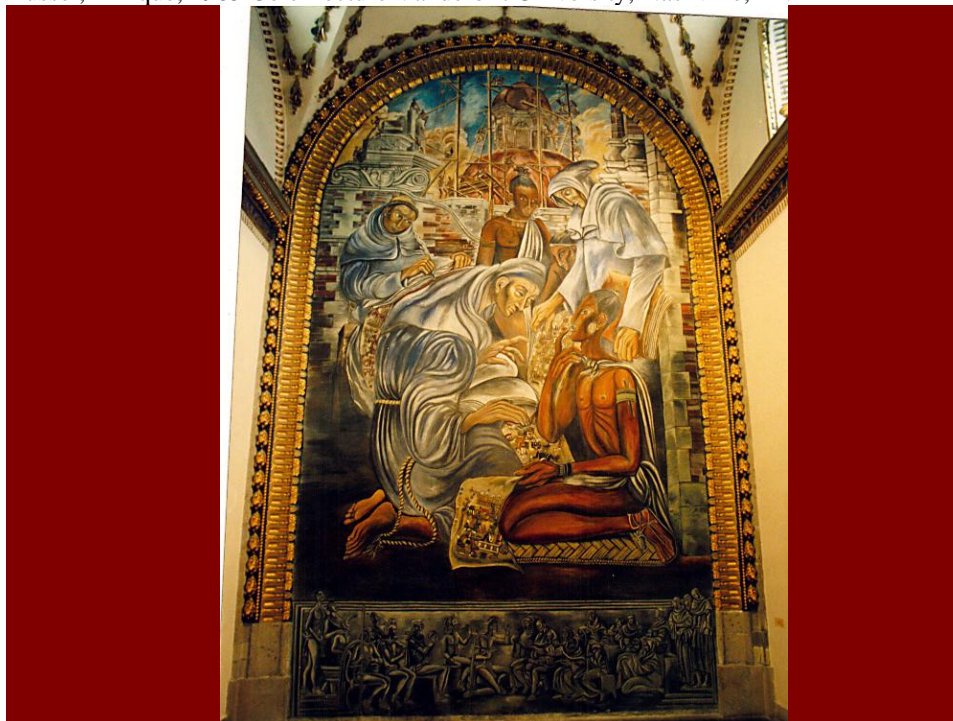
Let me try to illustrate Tracy’s *mutual critical correlation* with the image of a dramatic story told by an historian of Mexican religion, Enrique Dussel<sup>10</sup> and captured in a fresco on the wall in the Chapel of the Virgin, Pinacoteca, in Mexico City, by Frederico Cantu<sup>11</sup>. Dussel tells us that after Cortez conquered the Aztec leader Montezuma, but before he destroyed the Aztec

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<sup>8</sup> Browning, Don S. Practical Theology: The Emerging Field in Theology, Church, and World (San Francisco: Harper and Row, 1983), p. 61.

<sup>9</sup> Berra, Yogi and Dave Kaplan When You Come to a Fork in the Road, Take It!: Inspiration and Wisdom from One of Baseball's Greatest Heroes New York: Hyperion 2002

<sup>10</sup> Dussel, Enrique, 1985 Cole Lecture Vanderbilt University, Nashville, TN



<sup>11</sup> *Frailes e Indigenas* by Frederico Cantu (1959) in La Capilla de la Virgin, Pinacoteca, Virreinal, Mexico City

temples, he ordered Montezuma to gather his holy men. Cortez summoned his Franciscan monks. He then sat the two groups down in a room and asked the monks to determine if there were any religious truths in the Aztec tradition. Cantu illustrates this scene with six figures, three monks and three Aztec holy men. In the mural the monks hold a Christian Bible and the Aztecs unfold their sacred codex. Each of the three pairs of monks and Aztec holy man are on equal levels with each comparing and contrasting the two sets of text. The monks have their fingers on pages of the bible and the Aztec holy men trace theirs over sections of the codex.

Dussel tell us that Cortez only allowed an hour for this “correlation”. At the end of the hour the Franciscans gave a “thumbs down” and Cortez went on to destroy the Aztec temple and use its materials to erect the Cathedral of St. Francis.

Committed to what he calls a trust in the worth-while-ness of creation, Tracy maintains that the principle sources for theology are both common human experience and the texts, symbols, stories, and rituals of religious tradition. The task of theology is to set our interpretation of these sources in mutual critical correlation, that is, allow each to speak equally to the other. Had Tracy’s views been operative in 1521 in Franciscan theology, Cortez’s attempt to correlate the truth or “worth-while-ness” of God’s creation of both Spaniards and Aztecs may have given us a different history of the Americas.

Many people approach theology with an assumption, if not a belief that knowledge of God is contained in Holy Scripture, **period** (or in scripture as authoritatively interpreted by the church hierarchy). Tracy claims that God is alive in the **present** experiences of life. With this understanding of the relationship of tradition and present experience, Tracy articulates his method of theology in this single phrase: to do theology is to activate a mutual *critical correlation between an interpretation of the religious fact (teaching, texts, symbols, stories, and rituals) and an interpretation of the contemporary situation.*

In the classroom this correlation or synthesis happens when the professor and students creatively represent and engage the noticeable contrasting pictures of what is present in scripture (for example, the injunction “to choose life”) and what is present in contemporary experience (for example, a woman’s lack of power to exercise choice over her body) and they do not leave the table until a mutual critical correlation between an **interpretation** of the religious fact (teaching, texts, symbols, stories, and rituals) and an **interpretation** of the contemporary situation has been achieved; that is until our interpretation of scripture is revised and/or our interpretation of our present experience is revised.

The crucial word here is **interpretation**. Our interpretation flows from our perception. The problem in correlation is our ability to perceive. Yet the very act of perception, what our eyes see, shapes what we are taught to perceive. There is no such thing as an "immaculate perception." The biblical text is permeated by mythical language based on the knowledge that flows from a limited perception. All reality (that is, what we seem to be looking at) is shaped by culture.

Let me try to illustrate. When Captain Cook landed in the Hawaiian Islands he was recognized as the god Lono who had returned. What was going on here is not merely perception but judgment; not alone the eyes’ sensory perception but the meaningful interpretation of what the eyes are relating to the brain. The Hawaiians did not see Cook’s vessels as we would see them. They had never seen such tall ships before and thus could not imagine them, and thus did not actually see them. What the Hawaiians saw in looking at Cook was how they interpreted Cook and his ships in the light of their total cultural cosmology. H. Richard Niebuhr told us this

60 years ago when he said, “All knowledge is conditioned by the standpoint of the knower<sup>12</sup>.” All cultures are settings within which their members, individually and collectively, engage in reasoning and face the common human predicament of getting the world right -- understanding, predicting and controlling their environment, natural and social<sup>13</sup>. That is, what education and faith are all about.

Thus we can conclude that not only is content shaped by context but context as well is shaped by content. And so theological education needs to embrace the wisdom of Yogi Berra, *When you come to a fork in the road take it*. Theological educators cannot get off the hook by choosing to side with text or with context, but must teach their students to engage both in a mutual critique. With this view of the mutual relation of text and context we can see where the student, who has a privileged relation to the context (as the teacher has a privileged relation to the text), makes a genuine contribution at the learning table. And this is the privileged place of field education in the curriculum. It brings forward the student and his or her ministry context. Christian tradition assigns favored status to the doctrine of the incarnation. That Christ became human means that context matters.

### **Stories of Mutual Correlation of Text and Context**

I now want to share some stories of mutual correlation of text and context from my visits. I visited six schools recommended to me as ones that take context seriously in their curriculum. At each seminary I sat in on a bible class, a history class, a theology class, and a class in practical ministry (generally the preaching class). In several seminaries I also sat in on ethics classes. I was looking for how the professor relates context to her or his teaching of seminary students and what role the field educator played here.

An assumption that I had in my visits to these seminaries, was that the field educator is the one who really knows most about context. After all, we were the ones who either directly through field visits, or vicariously, through our immersion into the students’ case studies of contemporary ministry settings, we are the ones who were most aware of the context. We see ourselves having two expertise: one, is a high awareness of the contemporary practices of ministry and discipleship, and two, the skills to have students relate the practices in that context to the texts they are engaging in the seminary. This assumption, however, proved false.

What I found out much to my surprise was that the professors that I visited in their various disciplines had a high awareness of context, and that in fact their teaching methodologies were real examples of what Tracey would call this mutual critical correlation of text and context. But, for the most part, the field educators were not aware of this.

One of my visits was at an African-American school and the class was that of a distinguished professor of Hebrew Scripture. This man, originally from southern Africa did his schooling in Oxford and Harvard. In my interview I asked him, if after his many years at this school, his teaching had changed. He assured me it had – with a dramatic story. After teaching at

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<sup>12</sup> H. Richard Niebuhr, *The Meaning of Revelation* (New York: Macmillan Publishing Company, 1960), p. 5.

<sup>13</sup> Lukes, Stephen Different Cultures, Different Rationalities? [www:  
http://64.233.179.104/search?q=cache:OeIdruGLbgMJ:sociology.fas.nyu.edu/docs/IO/244/cook.pdf+Captain+Cook+ships+and+perception&hl=en](http://64.233.179.104/search?q=cache:OeIdruGLbgMJ:sociology.fas.nyu.edu/docs/IO/244/cook.pdf+Captain+Cook+ships+and+perception&hl=en)

this seminary for a few years – in the manner of the sophisticated textual criticism he had endured at Oxford and Harvard – and seeming rather content that he was able to move his students from a more literal to a contextual understanding of the Hebrew texts; the school began to receive complaints from the churches it served. The churches claimed that its recent graduates were not preaching the Hebrew Scriptures.

This professor was shocked and inquired from his former students concerning this accusation. They told him that indeed in his classes they had come to see the Scriptures in a whole new light, but there was no way they could share that light with their church members (it would blind them) and so they simply avoided preaching these texts. This professor then asked the pastor of the African-American church he attended if he might offer a Wednesday evening bible study. The pastor agreed and soon these Wednesday night sessions were packed with church members who became enthralled with his unfolding of the Hebrew texts. The professor then invited his students to attend these sessions. In light of this experience he completely revamped his teaching and assignments for this course to simultaneously involve the students with both the content – Hebrew Scriptures and context – their local congregations.

This professor went on to tell me an additional story. As he became more involved in his local church he noticed a Sunday morning practice at the collection time. Persons who tithed stood in one line with their blue tithing envelopes held high. And those who didn't stand in another as both lines proceeded up the aisle to the collection baskets. This discrimination affected the professor at two levels, one was the humiliation he felt for a group of church members and the other was the misinterpretation of Biblical tithing. This experience in the context of the local church and its religious practices has redirected this man's research. He has now done primary investigation on the tithing practices of Abraham and Moses and challenged our popular understanding of tithing as demanding like amounts from the wealthy and the poor.

The first story demonstrates a call to authentic contextual pedagogy. Initially this professor had the issue of "context" as his content – the contextual formation of the Hebrew Scriptures. Yet he failed to teach contextually until the present local context demanded it. Thereupon he personally engaged the present context – the local congregation and structured his teaching so that it could teach his students as well.

The professor's second story illustrates the mutual critical power context has with text. Contextual theology is reflection upon an identifiable area of religious practice, in this case tithing, drawing upon a range of disciplines, in this case Hebrew scripture, cultural sociology, ethics. In this mutual correlation both context and text were transformed.

Teaching the context in theological education cultivates students' capacities to be present to the community's situation and environments, develops learning skills to hear and describe the people's experience, and hones students' ability to interpret the community's circumstances in relation to scripture, tradition, and ministry. It opens the student to new, previously disenfranchised voices (especially people of color and women) that may not be represented in the reflections of the classical texts. The context is thus an essential locus for exercising and gaining the knowledge for theological education.

### **Assignment**

In drawing my talk to a close, I want to go back to the assumptions that I brought. My initial assumptions were somewhat pessimistic about our plight, but I have positive assumptions as well. And those assumptions are, number one, we have a high awareness of context. We have a particular skill of helping students relate text and context. This thrust toward contextual

education is where we stand to enhance the mission of ATS, of theological education, to a superior degree. And what is lacking is the mutual critical correlation between the field educator and her or his seminary colleagues. I want to suggest two tasks to you. I want to give them as homework assignments to bring back to our next biennial, in Dallas, January 2007.

1. First, I want you to cross the line into the classroom of your colleagues and as a good field ed student, observe what they are teaching, how they are teaching, and do your own analysis of this in terms of text and context. And after each of those encounters, find \$15 some place in your budget, take that colleague to lunch, and begin to talk to that colleague about text and context in your experience of those realities in her or his classroom. In other words, begin a dialog.
2. The second thing I'd like you to do is to produce a publication. I envision this as a tract that you give to the dean as material to include in your faculty retreat in Sept 2006. Make as an aim of your research, a way in which the faculty could share in their understandings of text and context in its mutual critical correlation.

# Contextual Education of the Reflective Practitioner:

## Part 2, The Categories of Field Education

Emily Click  
Claremont School of Theology

I am going to begin by telling you a story, which is fictional, about a student in a field education placement. We'll call her Lucy, and her placement is in a highly traditional, suburban United Church of Christ congregation. Lucy's supervisor, Martha, has given her a Sunday to call her own. Lucy is to decide the scriptures and order of worship, as well as to preach and lead the entire worship service. Martha plans to attend, but to sit in the pew and let Lucy "run the show." In the spirit of freedom of the pulpit, Martha has put no restrictions on what Lucy chooses as her topic, nor on how she constructs the worship service.

On the appointed Sunday, Martha settles into the front pew for what will be a very interesting experience indeed. Even before the service begins, Martha is surprised to see that the baptismal font, usually located in the back corner of the chancel, has been moved to the front and center of the chancel. The flags of the country and church have been removed from their customary perches at either side of the chancel, and are nowhere to be seen. When Lucy begins the worship service, she speaks not from the pulpit or lectern, as Martha always does, but from the center of the chancel.

Lucy shouts, with arms raised and a spirit of real enthusiasm, that today will be a celebration of the renewal of baptism. Everyone, she declares, will be invited to come forward, to dip their hands or faces into the font, and to recite their baptismal vows anew. She further explains that she has removed the flags, just for today, to emphasize that nothing else, dedication to family nor country nor work nor study should stand before our baptismal commitment to Christ.

Martha ponders what the congregation members' reactions will be to these events. She also considers what will be her role in reflecting with Lucy on the likely mix of responses. Martha wonders about what will undoubtedly be her added responsibilities of interpretation to the congregation of the learning curve for students. However, Martha is also secretly pleased that Lucy has refused to be bound by fear of reaction, and has done something that certainly will stir up what has been a rather sedate congregation.

Well, that's the story. I am certain you could write some very interesting "next chapters" to this story. Maybe yours would focus on the horrified reaction by trustees to the scratches on the chancel flooring, which resulted from Lucy's late night dragging of the heavy font across the distance. Maybe yours would focus on the mixed reactions to the disappearance of the flags, and the ensuing heated discussions of whether or not the country's flag ought to be displayed inside the sanctuary. A subsequent chapter might explore how this moment, when Lucy gets the congregation to contemplate their dedication to Christ above everything else, inaugurates a new era of refreshed worship in this congregation. There are many positive and negative possibilities that could follow on this type of incident, which I think is perhaps a little dramatic, but not terribly different from what happens in our field education programs every week.

The chapter that concerns *us* here today focuses on how Lucy learns about leadership through this event and the many events that follow. We will consider how we construct learning opportunities for Lucy as she lives through the initial incident and all that follows. For example, is Lucy's learning about leadership so tied up in the experience that she is not able to generalize

lessons from that experience? Or does Lucy learn mostly by watching how Martha responds to the many mixed reactions the congregation throws out following the worship service? Maybe Lucy learns the most about leadership by simply talking things through with Martha during dedicated hours mandated by field education, or just during a car ride from or to the hospital. Does Lucy learn by writing up a case study on this incident, and discussing it with the peers in her field education group? Or does Lucy learn mostly by bringing her multiple new insights about baptism, congregations, flags and leadership back into her various M.Div. courses, and using the wisdom of her experience to enlighten the content and process of those classes?

Today we will reflect on how we design educational processes that best capture and take advantage of golden moments like Lucy's enthusiastic embracing of baptism and removing of the flags. We will explore the ways different field education programs emphasize one approach over another, with the purpose of helping Lucy learn about leadership.

### **What Theological Field Educators Teach**

Before we look at how we teach, let us consider for a moment what we teach. Our common purpose as theological field educators is to prepare leaders for service to God and the human family. Through out internship programs, students develop ministry abilities. However, our focus goes well beyond the cultivation of preaching and teaching skills. Many of us would say the core of our work is to develop what Donald Schön calls reflective practitioners.<sup>14</sup>

When I say that we develop the reflective capacities of our students in order to foster leadership, I want to state clearly that this is a rigorous discipline. We mean something more involved than simple contemplation of one's own experience. Instead, what we mean by reflective practice is more akin to archaeological digging. We help our students examine fundamental assumptions. We teach them to question their intuitions and reflexes. We show them disciplined approaches to linking faith concerns to experiences.

In Lucy's case, for example, we would want her to examine what actually happened in response to her worship service in comparison with what she expected would happen. We would want Lucy to learn that moving a baptismal font without consulting others is predictably provocative, and why. We would like for Lucy to understand that embodied ideals are far more tricky and complicated than abstract values. Field education offers opportunities to move baptismal fonts *and* also to reflect on what happens after they are moved.

The reasons why we emphasize developing a rigorous ability to reflect while leading relate to the conditions our students face in ministry today. Conditions in our society, our churches, hospitals, military chaplaincies are ambiguous and are characterized by hard to define problems without easy answers. In many regions, such as Southern California, some churches wither in a culture of indifference, while other churches thrive. Although the majority of our students are Christians preparing to lead congregations, a significant number also get ready to serve in non-congregational, sometimes even non-religious settings. They must learn how to lead in contexts of divided loyalties, and where decision-making may be guided by multiple values.

Donald Schön explored the complexities of working as a professional in a time when the very meaning of being professional is shifting away from simple technical expertise and toward understanding the artistry of designlike practice. Schön wrote about how important it is for professionals in many fields to learn to reflect on action in ways that later enable those professionals to consider the things they intuitively understand about their professional practices

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<sup>14</sup> Donald A. Schön, *The Reflective Practitioner: How Professionals Think in Action* (New York: BasicBooks, 1983), 4-5.

already.<sup>15</sup> This capacity to ponder what Schön calls professional knowing-in-action helps leaders function in the difficult conditions our students face. Leaders must know how to step out of action, through reflection, to develop vision that is shaped by a perspective that goes beyond immediate impressions and needs.

The difficult conditions under which ministry takes place today mean our students must learn how to lead without necessarily providing answers. You may be familiar with the work of Ronald Heifetz, who declares that today's leaders face uncertain conditions that require long-term adaptive approaches. This means one crucial aspect of leadership is "disappointing people's expectations at a rate they can stand."<sup>16</sup> I want us to consider together, how are we preparing our students to lead without easy answers? How are we enabling them to form vision with long-term, adaptive perspectives? How are we working with them as they develop a mature stance that understands how to disappoint people in order to help them move to a better place?

### **The Background for this Presentation**

Over the past few years, the focus of my doctoral research has been the work of theological field educators. I have investigated how we prepare leaders. I am going to share with you what I found out through talking with a number of field educators. You might say that I am drawing a map of the terrain of field education. You may be able, after viewing this map, to better understand how your program is similar or different from other programs. The map shows that the territory of Theological Field Education is varied, and full of diverse approaches.

There are three main ways field educators teach the reflective habits our students need to become the servant leaders we hope will strengthen our churches. I will describe these modes that we use to teach reflective leadership, and how this makes for three basic types of field education. These essential models for field education enable us, as field educators, to reflect on our work in ways that I hope will strengthen our own capacities for reflective leadership. Just as our students benefit from reflecting on their practice, so also we here today may gain perspective by reflecting on the differing methods employed by theological field education programs.

Before I introduce these three models, however, let me give you a little background to the study and dialog with other field educators that has gone into the formation of the models.

I became interested in studying field education when I was hired to fill a new position as director of field education at the Claremont School of Theology in 1999. Like most field educators, I was a pastor who had no formal training or educational preparation for the job. I had taught part time at the seminary. I came in with plenty of ideas about the importance of leadership in the church, the worthiness of partnership between church and seminary, and the value of academic work being linked to practice.

I was interested to see what those already in the field had found to be the most effective practices. At first, I went looking for books or other resources to tell me what had been found through study of theological field education. I found a few articles that summarized some of what was happening within field education, but very little by way of comparative data or research-based information.

One of the most significant articles I found was a 1993 study in which Donald Beisswenger reported on his survey of theological field education's purposes.<sup>17</sup> He found that

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<sup>15</sup> Ibid.

<sup>16</sup> Ronald Heifetz, *Leadership Without Easy Answers* (Cambridge: Belknap Press of the Harvard University Press, 1994).

<sup>17</sup> Donald F. Beisswenger, "Field Education and the Theological Education Debates," *Theological Education*, 33, no. 1 (1996): 49-58.

integration was consistently named a top goal amongst field educators. Beisswenger, however, made note that further study needed to be done on field education's central purposes. In a way, the work I am doing is an attempt to do just what Beisswenger was calling for, to give us more detailed information about what field educators are doing, and why. Our field needs basic information to enable us to reflect on and compare varying approaches to field education.

Just as many of you have done, I got my introductory education about theological field education by interviewing outstanding field educators. During my first year, I visited Lynn Rhodes at the Pacific School of Religion, Julieanne Hallman at Andover Newton Theological School, and Kathleen Talvacchia at Union Theological Seminary. They helped me understand the basics, including interviewing students, working with supervisors, and teaching theological reflection. Talking with them and visiting their schools was as valuable as taking a graduate level course on the subject of theological field education. I am certain many of you have been equally impressed with the ethic of professional generosity that permeates theological field education.

My process for studying field education and building a theory developed further when I administered surveys and conducted over thirty interviews to collect information. I asked basic questions such as how students were placed, how supervisors were trained, and what the field education manuals contained. I compiled field education materials that build a snapshot of theological field education.

Next, I looked for patterns in the data. I eventually developed categories of approaches to field education, which formed a grounded theory of how we do theological field education. I did not, however, develop this theory alone.<sup>18</sup>

I used a process in which those who are studied also advise the researcher and determine the use of the research results. You may know this process as participatory action research.<sup>19</sup> The participating field educators have been closely involved in interpreting the research. I invited many of the directors of programs I studied to read my periodic research reports, and then to suggest areas for further research, and also to critique the accuracy of my findings. Participants came together in a series of regional gatherings. Although many field educators have graciously participated in these ways, they of course do not share blame for the outcome. Instead, their contributions should point to the cooperative nature of theological field education.

### **Introducing the Three Models**

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<sup>18</sup> One particularly helpful text about developing grounded theories is by Barney G. Glaser, *Theoretical Sensitivity* (San Francisco: University of California Press, 1978). Glaser summarizes the history of the development of grounded theory. Here is Glaser's summary of grounded theory: "Grounded Theory is based on the systematic generating of theory from data, that itself is systematically obtained from social research...How the analyst enters the field to collect the data, his method of collection and codification of the data, his integrating of the categories, ...and constructing theory—the full continuum of both the processes of generating theory and of social research—are all guided and integrated by the emerging theory. In contrast, traditional methods of theory development rely on standard methods of social research that are not directly...related to how the theory will be developed" 2.

<sup>19</sup> According to Paul McNicoll, PAR is a methodology that "incorporates subjects in the research and indexes results to transforming the lives of those involved."<sup>19</sup> Further, according to McNicoll, "it is what happens when researchers are both part of the population to be researched and beneficiaries of the findings...Academic and professional researchers serve not only as experts but as co-learners who share their research skills and also recognize and benefit from the skills and knowledge of the other group members." Since I was not just a researcher into TFE but also a director of field education myself, I was both a part of the population to be researched and also received immediate benefits from my own findings. Paul McNicoll, "Issues in Teaching Participatory Action Research," *Journal of Social Work Education*, 35 no. 1 (Winter 1999): 51-62.

The three models that I discovered in theological field education are: a) the *Reflecting Through Mentoring* model, b) the *Reflecting Through Practica* model, and c) the *Reflecting through Curriculum Integration* model. These models arise from the ways different programs emphasize one of three elements that are present in nearly every theological field education program. These three fundamentals are mentoring or supervision, reflective practica or integrative seminars, and integration throughout the M.Div. curriculum.

One other word before I go into the three models in more detail. I want to be quite explicit that I do not believe that any one of these three models is the “right” model for field education over the other two. Each has significant strengths as well as challenges inherent in their functioning. I believe that theological field education has matured to where we can see a diversity of approaches as being legitimate, depending on the context, mission and type of institution in which the field education program operates. In other words, in some cases the mentoring model is the best, but in other situations or institutions, one of the other models would work much better.

Furthermore, no program devotes itself solely to one model. Every program mixes various aspects of all three elements. You may emphasize mentoring, but that does not mean you do not have practica and work to integrate field education with other parts of the M. Div. curriculum.

### **The Mentoring Model**

Let’s begin by looking at the mentoring model. I will first give a general description of it. Then I will give a concise description of one program that focuses on the mentoring aspect of theological field education.

Programs in the *Mentoring* model share a common value. They believe that working with a supervisor in a ministry setting gives a student the best opportunity to learn the arts of ministerial leadership. These programs share the educational perspective that timely reflection, held soon after action heightens learning and improves students’ formation as leaders. Thus while these programs often also use some type of reflective practica to instill theological reflection, the mentoring aspect of the program is the most highly focused arena for learning the arts of theologically reflective leadership.

There are differing ways these programs relate to their supervisors. Some ask the supervisors to teach skills to students, while others support a view that mentors are spiritual guides who reflect with students but do not focus on instructing students in the skills of ministry. Programs differ in how they train or select mentors, but they share a common emphasis on the way leadership is best developed by engaging in the actual experiences of leading, with excellent supervision.

It should be noted that not all programs use the term mentoring.<sup>20</sup> Some programs prefer the term supervisor, in order to connote a distance from the special and voluntary type of relationship for which they feel the term mentoring should be reserved. I use the terms mentor

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<sup>20</sup> In a phone interview with Jeffrey Mahan of Iliff School of Theology, October 27, 2003, he explained that he prefers not to use the term mentoring because for him it was important to preserve the distinction between a mentoring relationship, which is entered into voluntarily, and supervision, which is assigned by another in order to address specific tasks. For Mahan, mentoring is the deeply personal type of relationship that may rarely occur within the context of Theological Field Education, but would not be the norm. “I resist the use of mentor because I think the mentor is a voluntary relationship that may or may not occur between a more experienced person and someone earlier in their career. Supervisor is a role that you can assign and implies particular power and authority...many field educators are now adopting the term mentor because it is a less hierarchical and more collaborative term...”

and supervisor virtually interchangeably, but would note that this stands in contrast to how the terms are used in practice. The benefit of using the term supervisor is that it denotes a relationship that is part of an assignment, and is focused on issues of performance and skill-building. The disadvantage is that this can undermine the other agendas also embedded within Theological Field Education relationships, namely the developmental work that is tended by a senior advisor and experienced by the student. The term mentor captures these two functions, of supervising work and supporting development, in a way that makes it useful to many programs.

Programs in the mentoring model share a similar place in the overall curriculum of the school. Theological Field Education programs in these schools are one part, but not the defining center, of the M.Div. curriculum. Schools with this emphasis regard the work supervisors do as important but not necessarily at the heart of the entire curriculum. In schools that emphasize mentoring, supervisors are essentially adjunct faculty who are free to do what they do best, to work as excellent practitioners who host and supervise students. They are not necessarily expected to tie their work into the heart of the seminary coursework.

To return to our earlier story, of Lucy, we can see how programs in this model use mentors to teach leadership. Martha might wait to see what Lucy says after the worship service, and then use key moments to draw Lucy into further reflection. For example, Lucy might begin by saying something to Martha like, “wow, I couldn’t believe it when Bob, the trustee came up to me and blasted me for moving the baptismal font! Isn’t he just impossible?” And Martha might respond by saying, “well, Lucy, let’s look at that in a little more depth...” One can see the advantage of a skilled minister observing and being part of the action that is the basis for Lucy’s own growing self-awareness. Martha might even suggest to Lucy that they look together at the theological issues in the incident. This might involve exploring her theological stance of centralizing baptism, but also might include exploring theological perspectives on relationships and sharing decision-making. One hopes also that Martha herself is receiving some kind of support as she struggles to help Lucy grow into her own special person as a leader.

The schools that emphasize mentoring appreciate the ways that students develop their own leadership styles as artistic living legacies of prior generations’ learning through leading. Thus leadership is not something that is written on a blank slate, but is inherited, given as a legacy from one generation to the next. This is a powerful paradigm of leadership, one that is rarely made explicit, but is carried implicitly within models that emphasize the unique opportunity for a student to work with a person in an authorized leadership role.

This view, that leadership is something that is handed down, affects our conviction of where best to teach leadership. The notion of leadership as legacy tends to appreciate the way that mentors embody values. Mentors live out ideals, rather than just explain or analyze them. Martha might tell Lucy a story of some incident from her own ministry in which she learned to temper her enthusiasm by consulting others, or in which she wishes she had been more bold and energetic.

Although all field education programs use supervisors or mentors, not all of them rely heavily on the mentors to do the core teaching. In mentoring programs, if the supervisor does not teach it, there may or may not be other aspects of the field education program designed to teach it. This means that the quality of the field education program is heavily dependent on the quality of the mentors who teach students. Mentors who fall short of ideals show the rough edges behind the veneer of professional functioning. Although students can sometimes learn just as valuable of lessons from flawed leaders as from saints, the heavy reliance on mentors can leave students

vulnerable to problematic experiences. However, few of us can deny the power of a truly inspiring leader whom we have known well and who stands up to the test of close scrutiny.

There are some well-developed models out there for training supervisors, such as the programs at Andover Newton Theological School and Harvard Divinity . However, these rely on economies of scale that other programs do not always have available to them. The Boston area schools are able to share the training of supervisors, and thus can sustain extensive supervisory training. Other schools that are more isolated and have more restricted resources, may still be working to develop adequate training for supervisors and those who teach the practica. This means that the ways of training supervisors varies widely across schools, in a way that is heavily dependent on the resources available. The next steps for some programs would be for them to look beyond simply selecting excellent mentors toward engaging all mentors in more regularized training. This of course opens up questions about staffing for field education programs, in order to provide a higher level of training.

I am not taking time to go into depth just now about just how we train supervisors and those who teach our reflective practica. However, if there is interest, we might take more time to look at these issues during the afternoon workshop I will be leading. For those of you with further questions in the area of training and developing mentors, I encourage you to stop by the workshop.

### **Example of the mentoring model: Fuller Theological Seminary**

One example of a school that operates out of the mentoring model is Fuller Theological Seminary, one of the largest theological schools in the world. Fuller's field education program focuses on the influence of supervisors in the learning process for students. As the manual explains: "The supervisor's practice of ministry will become a model for the student's own ministry. The relationship developed between supervisor and intern often becomes the most crucial relationship the student has during his or her seminary career."<sup>21</sup>

Gwen Ingram, Fuller's field education director, explains that the focus on supervisors enables the field education program to respectfully support the varied needs of students. Fuller's student body is highly diverse, ethnically, denominationally, and theologically. Ingram believes that the emphasis on individualized instruction with excellent mentors is the best way for students in such a setting to develop spiritually as Christian leaders.

### **Reflecting Through Practica Model**

The next major approach is the reflecting through practica model. The reflective practica programs are similar for the ways they emphasize learning leadership in the seminary context. These groups, which I also will call practica or seminars, normally take place on the seminary campus. Usually these groups meet weekly. The seminars often focus on case studies in order to draw meaning from ministry incidents that students report to the group. Group leaders most frequently are practitioners with expertise in group facilitation. These programs place a high value on learning from peers as well as on learning from mentors.

These programs see theological reflection as something that is taught best when it is somewhat removed from, but in no way disconnected from action. In other words, these programs take the educational theories of praxis seriously, in a way that places significant emphasis on the ways disciplined reflection on action informs future action.

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<sup>21</sup> From Fuller Theological Seminary website [www.fuller.edu](http://www.fuller.edu), September 20, 2004.

The fact that seminars are somewhat distant from actual ministry experiences means that these programs bring intentionality to the teaching of reflective habits, but they may do so in ways that are more abstract than the ways mentors model reflection in action. In the supervisory model, the work with mentors is messy and full of the impracticality of real life. In the seminar-based model, it is possible to discuss issues in a detached way that requires extra hard work to establish immediate connections with the complicated realities of actual situations.

For example, Lucy might write up her case study on the worship service in a way that focuses on the theological concerns she brought to her worship service. It would be possible for a seminar to therefore avoid the more thorny issues of who decides to move flags and baptismal fonts, when and how. These issues were probably more likely to be part of her discussions with her supervisor, and might not arise at all within a seminar setting. The mentoring model benefits from the fact that until one actually experiences the movement of a baptismal font, the discussion of such a move misses some vital points. However, the seminar model allows a number of reflective experiences that are also valuable.

In a seminar, for example, Lucy might experience a fuller learning cycle by not only experiencing and reflecting on the event, but also then bringing some theoretical or textual wisdom to that reflection. For example, Lucy might read Shared Wisdom in order to learn new steps of engagement with her experience.<sup>22</sup> Additionally, the seminar setting will allow peer reflection on the event. Peers can engage empathetically with students in ways that few supervisors or directors of field education are able to do. They might, for example, have been part of the same worship class that suggested Lucy do precisely what she did, and they might therefore bring interpretive wisdom to the discussion that no one else could bring. One of the strengths of the reflecting through practica model is the way students learn to accept challenge and support from others, which is crucial to leadership.

Often the schools that focus on reflective practica assign texts for these seminars, and structure them with a syllabus that reinforces the similarities between the seminars and other courses. The programs that emphasize learning through reflective practica build in a type of analysis that protects against students reflexively assimilating inappropriate conclusions. The learning through practica model places weight on the benefits of observing incidents, analyzing them, and bringing new insights back into the experiential learning process. Its use of the praxis model balances embodied ideals with abstract analyses of what happens when those ideals meet realities.

### **The Seattle University School of Theology and Ministry**

At the Seattle University School of Theology and Ministry, the distinction between the teaching assigned to mentors and that relegated to seminars is quite clear. Dick Cunningham, the director of field education, explains that “the onsite supervisor is the person who has the skill set, they’re not being asked to do theological reflection. They are a supervisor because they are already an expert.”<sup>23</sup> He adds, “(mentors are expected to) review and plan student activities and assignments, discuss vital issues, debrief student’s work, provide encouragement and challenge to the student.” They also engage in evaluative interaction.<sup>24</sup>

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<sup>22</sup> Jeffrey H. Mahan, Barbara B. Troxell and Carol J. Allen, *Shared Wisdom: A Guide to Case Study Reflection in Ministry* (Nashville: Abingdon, 1993).

<sup>23</sup> Quote from telephone interview with Richard Cunningham, July 15, 2003.

<sup>24</sup> Quotes in this paragraph are also from telephone interview with Dick Cunningham, July 15, 2003.

While mentors may themselves be highly capable of theological reflection, this program does not assume that this means they will be highly capable of teaching a student how to do theological reflection. A quote from the manual clarifies this type of distinction: “The internship provides the contextual arena for the student’s primary work. It is here that the student finds source material for doing theological reflection.”<sup>25</sup>

This quote demonstrates one way of distinguishing a program using the mentoring model from one using the practica model. The distinction is in how they view the student’s work in context. Programs in the practica model see the work in the ministry setting as a way of gathering materials that make the work of the seminar possible. This shows that the emphasis is on the seminar as the location of primary learning about theological reflection on experience. This stands in contrast to the perspective of mentoring programs, which see seminars as exercises that support the learning that occurs primarily in the context of the ministry placement itself.

### **The Third Model: Reflecting Through Curriculum Integration**

The third model, *Reflecting Through Curriculum Integration*, is based on a new paradigm that is emerging in professional education. Within schools of nursing, social work, architecture, and teacher education, as well as theological schools, there recently has been a shift toward an integrative model of education.<sup>26</sup> Recently, some theological schools have developed curricula with integrative learning as a core organizing principle. In these schools field education often has a different role than has traditionally been the case.

The field education programs in this third model are part of a larger dynamic in their institutions, which places integrative learning in the forefront of the curriculum’s purposes. Other disciplines, such as theology or ethics either coordinate with, or independently echo the types of integrative learning that field educators have been advocating for many years.

Most of these schools use an organizational theme for learning to focus integrative energies. These themes might be formation for ministry, training and mentoring for ministry, or something less overtly framed as professional ministry, like incorporating values of diversity. Such themes give an organizing principle to the way that various disciplines interact within the curriculum.

In the first two models, the field education program is a somewhat isolated though highly valued part of the overall curriculum. In general the curricula in these institutions are marked by some degree of fragmentation between academic disciplines.<sup>27</sup> Professors from differing

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<sup>25</sup> Quote from online manual, <http://www.seattleu.edu/theomin/Fielded/fielded.asp>.

<sup>26</sup> Several recent articles point to these trends. In Lynda Baloche, John Hynes, Helen Berger “Moving Toward the Integration of Professional and General Education” *Action in Teacher Education* v.18 (Spring 1996): 1-9, for example, the idea of curriculum integration is explored through looking at a professional course in education foundations that is paired with a general education course in sociology. The integrative model they use calls for an experienced learner to attend both classes and “help students make connections between disciplines and among each other.” In this program, “the centerpiece is an integrative, field-based research project,” 1.

<sup>27</sup> In a 1996 article, Donald F. Beisswenger examines this issue. Beisswenger, Donald F. “Field Education and the Theological Education Debates,” *Theological Education*, 33, no. 1 (1996) : 49-58, He begins by summarizing David Kelsey’s analysis, which focuses on one strand of theological education, which he calls “Berlin,” in which, as Beisswenger explains, there are “two discrete areas of theological work: (a) helping students develop an understanding of Christian faith through exposure to persons doing research in biblical, historical, and systematic fields and (b) educating students for church leadership.” (53) David. H. Kelsey, *Between Athens and Berlin: The Theological Education Debate* (Grand Rapids: Eerdmans, 1993).

disciplines teach students largely in isolation from each other, with students learning biblical disciplines simultaneously with historical disciplines, but not in a coordinated, intentional way.

In the third model, professors see the work of integrating their own field with others as a key part of their teaching. They look to field education as an indispensable resource for this integration. It would be an overstatement to describe the theological schools in this third model as being the only ones in theological education who achieve integrative learning. Neither should the schools in the third model be interpreted as being unique in placing a high value on field education. Instead, these schools place field education into a particular role in relation to the overall commitment to integration. The distinction I am making here is between schools where integration has become the single most important organizing principle of the whole curriculum vs. schools where it is one of many values within the overall educational plan.

Programs in this third model may also teach reflection by using mentors and seminars. However, this model contains elements not always seen in the other programs. Schools in this model rely on the way the integrative work necessary to the entire curriculum happens through contextual learning. This model therefore is called *Reflecting Through Curriculum Integration*, in order to signify that these programs view field education as a crucial lynchpin for the integrative work of the entire curriculum.

Lucy would, if she attended this type of school, find many places where professors would work with her to intentionally integrate her experiences into the content of their courses. She might, for example, reflect on the incident during the integrative discussion section of her ethics and theology course. She might be able to challenge assumptions present in the group discussion in a way that could re-shape their theoretical understandings. At schools in the first two models, it is quite possible that Lucy's other professors do not even know what she is doing in field education.

The field education programs in this third model do not simply serve as a relief valve for other parts of the curriculum, doing the integrative work that is neglected elsewhere. Instead, in these programs, the integrative work of field education is hardly distinguishable from integrative work occurring elsewhere in the curriculum.

Sometimes the field educator is the resident expert on how to contextualize learning, but that is not necessarily the reality in all of these programs. Other faculty persons are often equally focused on integrative work that includes contextualizing the materials in their courses. The field educator is a resource, but he or she works alongside others who are also conversant with methods and approaches of integrative learning.

### **Denver Seminary**

Denver Seminary focuses its entire M.Div. program on what it calls "Training and Mentoring." The school has absorbed the field education program into the overall curriculum with many courses explicitly addressing issues traditionally covered just in field education.

Donald Payne, who is the field educator at Denver, makes it clear that integration is the focus throughout the curriculum, not just within field education. He explains, "five years ago we

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This division between classical studies and preparation for leadership was first noted by Edward Farley. Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress, 1983). Schools in the first two models may or may not be stuck in this paradigm of fragmentation between classical studies and practical preparation. However, the disciplines in these schools do tend to work somewhat independently of each other.

replaced all field education with an intensive mentoring program.”<sup>28</sup> Every M.Div. student spends five semesters in what they call a process rather than a program. The process involves students setting learning goals for the M.Div, which they then strategically plan to address either through course work, field-based learning, or some combination of these. The students participate in campus-based spiritual growth groups that are led by faculty. They must have two mentors that are from off-campus for the entire five semester sequence.

What is distinctive about Denver is its effort to intentionally coordinate all of the work of the M.Div. around a theme, training and mentoring, which usually is associated primarily with just one aspect of the curriculum, field education.

### **Conclusion**

These three models for field education are intended to help us be reflective about our practice as theological field educators. The categories do not serve the same function as a coin sorter. Coin sorters enable you to separate a large collection of coins into each type. These models for field education instead help us to reflect on where the major educational energies flow within our own programs. Programs that might be in the same category still might look quite different from each other. Certainly not every program even fits into just one of these three categories. The purpose, therefore, is not to sort programs, but is instead to give us language tools to enable us to compare and contrast the ways that we build educational experiences for our students who are developing as leaders.

One of the issues I have not addressed in detail here today is how institutions might best determine the model that suits their context. One might even wonder if it could be possible, or optimal, to have excellence in all three areas in an ideal program. Without going into detail, let me suggest that having all three elements equally emphasized in one program is probably not the Holy Grail it might at first appear to be. First of all, the third model, of curriculum integration, sounds like an educator’s dream model. However, it is not suitable in every setting, and it requires a buy-in by the entire faculty. That may be an unattainable goal in many cases, but it also may not be an appropriate goal in every setting. Similarly, some programs may be able to develop mentoring and practica in nearly equal degrees, but this may not be optimal in every setting. I would summarize by reminding you of what I said at the beginning: within theological field education we are maturing to a stage in which we recognize there are diverse and equally valid ways to educate and form leaders.

The Reflecting through Mentoring programs emphasize the way that leadership develops in context, under the guiding care of excellent supervisors. The Reflecting Through Practica programs place greatest emphasis on the ways that students learn the rigorous disciplines of reflection that lie at the heart of leadership when they take extra steps to analyze and review their assumptions and insights. The Reflecting Through Curriculum Integration programs focus on how the contextualized learning of field education provides experiences that energize the heart and soul of the entire M.Div. curriculum. These three models capture the main impulses at play throughout theological field education, the dynamic interplay of mentoring, peer-guided reflection, and the intersection of experiential learning and coursework.

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<sup>28</sup> Telephone interview with Donald J. Payne, May 20, 2003.

# A Kinesthetic Educational Process: The Context of Our Land

Canadian Caucus

The Blanket Exercise

## Step 1

Lay six or more blankets on the floor up against each other so as to create a large square (there should be enough room on the blankets for all participants to move about freely.) One blanket is folded and set aside.

Invite everyone to stand on the blanket and ask them to move around on the blankets.

**Narrator:** These blankets represent the northern part of Turtle Island, or North America, before the arrival of the Europeans. You represent the Aboriginal peoples, the original inhabitants.

Long before the arrival of Europeans, Turtle Island was home to millions of people, living in thousands of distinct societies.

These were fishing, hunting, and farming societies, each with its own distinct institutions, its own language, its own culture and traditions, its own customary laws and systems of governance. These Nations interacted and cooperated with one another – economically, and militarily. Before the newcomers arrived, the original peoples were already well versed in a process of resolving disputes as they arose, through treaty making.

Diverse as they were, First Peoples shared things in common. Their relationship to the Land – to Mother Earth – defined who they were as peoples. All of their needs – for food, clothing, shelter, culture, and spiritual fulfillment – all of these things came from the land, from the blankets. And in response, First Peoples took seriously their collective responsibility to serve the land – not as its owners, but as its original caretakers.

## Step 2

Introduce the volunteer as a representative of the European settlers, and have this volunteer join the others on the blanket:

**Narrator:** In Europe at the end of the 15<sup>th</sup> century, events in Europe occurred that would deeply impact these Aboriginal societies. In 1493, at the request of King Ferdinand and Queen Isabella of Spain, Pope Alexander issued the following papal bull.

**European** (opens a scroll and declares aloud): According to the Doctrine of Discovery in 1493, non-Christian nations may no longer own land in the face of claims made by the Christian sovereigns. The Indigenous people of these lands are then to be placed under the tutelage and guardianship of those Christian nations that “discover” their lands.

**Narrator:** And so began the process of the European ‘discovery’ and colonization of Turtle Island.

Now, the European steps on blankets and begins to mill around.

**Narrator:** When Europeans first began to arrive to this part of Turtle Island, the relationship between settlers and Aboriginal peoples were characterized by cooperation and interdependence. Early settlers were greatly outnumbered by Aboriginal peoples. They depended on First peoples for their survival and to make sense of the complex political and social systems that existed at that time.

There were commercial arrangements and intermarriages, leading to the creation of the Metis (*pronounced "May-tee"*) Nation, and there were military alliances. These early relationships were formalized in the form of treaties.

The **European** (unrolls a scroll and reads): The Royal Proclamation of 1763 hereby confirms that Aboriginal nations have title to their lands and the consensual treaty-making with the crown, is the only way that land can be ceded from Aboriginal peoples.

**Narrator:** Later on, the federal government replaced the crown as the treat-making body. To the original inhabitants of this part of the Turtle Island, treaties were sacred agreements. They marked these agreements with spiritual ceremonies – with the creation of Wampum belts in the East, and with Pipe ceremonies in the West.

To First Peoples, these treaties were definitely not statements of submission or surrender as they are sometimes interpreted today – they were not real estate deals. Instead, they were statements of peace, friendship, sharing or alliance. They were based upon instructions of traditional spirituality around sharing, respect and honesty. Treaties were means of sharing land and resources, and ensuring peaceful co-existence among diverse peoples.

*At some point, the European begins to slowly fold the blankets over, making the blanket space smaller and smaller. The Narrator reminds the participants that they must not step off the blankets. The objective is to stay on the blankets, even though the space is decreasing.*

**Narrator:** But European colonialists had altogether different views of land, and of treaties. Land, in their view, was a commodity that could be bought and sold, and treaties were a central means of getting Aboriginal peoples to ‘surrender’ or ‘extinguish’ their title to the land.

Over time, the relationship between Aboriginal peoples and Europeans continued to degenerate. After the war of 1812, Europeans no longer needed First Peoples as military allies; as the fur trade began to dry up and as colonists turned more and more to agriculture, they no longer needed First Peoples as trading partners either.

More and more Europeans arrived, and they quickly outnumbered the Aboriginal Peoples. The Europeans also brought with them new diseases – small pox, measles, TB – diseases for which the original peoples had no immunity. Fully half of the Aboriginal people alive at that time died from these diseases.

Narrator asks those participants with cards to step off the blanket, as they represent those who died of the various diseases.

**Narrator:** More and more Europeans also meant an ever increasing demand for new land for settlement. The colonists also brought new ideas from Europe about the inferiority of non-white races. Soon colonists began to view First Peoples no longer allies, but as obstacles to further expansion and settlement – as a ‘problem’ to be solved. So they began to devise more and more ways to take land from the Aboriginal peoples. Some of the land was taken in war. Some land was stolen outright by the government, which used laws that it had written to enable it to do just that. Some land was taken by killing the Aboriginal peoples.

### **Step 3**

*The **European** continues to turn up the blankets into smaller and smaller bundles.*

**Narrator:** With the European drive to control more and more land, Aboriginal Peoples’ suffering increased.

*The **European** walks to one person in the east.*

**European:** You represent the Beothuk, (*pronounced “Bay-Awe-Tuk”*) the original inhabitants of what is now Newfoundland. Your people were hunted down and killed and are now extinct. Please step off the blankets.

*The **European** then gives the folded blanket to a participant in the west.*

**European:** On the west coast and the prairies blankets infested with small pox virus were given to Aboriginal peoples. You represent the thousands of Aboriginal people who died from the small pox in this way. Please step off the blankets.

**Narrator and European** walk to the north side of the blankets, and choose one ‘island’ of people (2-3 people).

**Narrator:** In the High Arctic, Inuit communities were removed from their traditional territories and relocated to isolated, barren lands with which they were unfamiliar, with often devastating results.

**European:** You represent those First Peoples – the Inuit, and the Innu at Davis Inlet, and countless other Aboriginal communities – who suffered and sometime died through forced relocation.

*The **European** directs the group to leave their blanket and move to another smaller, folded blanket.*

*The **European** then hands out the numbered scrolls to participants.*

**Narrator:** And policies were continually being developed that led to more suffering...

**Narrator** asks the participants with the scroll #1 to unroll and read it aloud, followed by scroll #2, and so on.

**Scroll # 1:** Terra Nullius – The notion of Terra Nullius, which in Latin means ‘empty land’ – gave a colonial nation the right to absorb any barren or uninhabitable territory encountered by explorers.

**Narrator:** In other words, if the land was deemed ‘empty’ then it was considered subject to the Doctrine of Discovery and could be claimed by the European explorers. Over time, this concept was conveniently expanded to include lands not occupied by ‘civilized’ peoples, or those not being put to ‘civilized’ use.

**Scroll # 2:** The BNA (British North America) Act – also known as the Constitution Act of 1867, put “Indians and Lands reserved for Indians” under the unilateral control of the federal government.

**Narrator:** The BNA was drafted in part to provide policy “teeth” for Sir John A. MacDonald’s announcement that Canada’s goal was “to do away with the tribal system and assimilate the Indian people in all respects with the inhabitants of the Dominion.” The Act specified how Aboriginal peoples were put “under the protection: of the Crown. It provided the legal base for the treaties, and it emphasized the government’s central priorities of “assimilation, enfranchisement, and civilization.”

**Scroll # 3:** Indian Act – All laws respecting Indians were first consolidated into the Indian Act in 1876.

**European** (in a loud voice): Now hear this! According to the Indian Act of 1876 and the British North America Act of 1867, you and all of your territories are now under the direct control of the Canadian Federal Government. You will be placed on reservations. Please fold the remaining blankets in half.

**Narrator:** The effect of the Indian Act on Aboriginal people was to transform independent Aboriginal nations into physically marginalized and economically impoverished ‘bands’ and individuals into “wards of the state.” Through the Indian Act, the federal government has denied Aboriginal peoples the basic rights that most Canadians take for granted.

**European:** You may not leave your reserves without a permit. You may not own property. You may not vote. You may not practice your traditional spirituality, or gather to discuss your rights, or practice your traditional forms of government. To do any of these things is to face prosecution and imprisonment.

**Narrator:** The Indian Act also had huge implications for the restriction of Aboriginal land rights.

**Scroll # 4:** Raising money to fight for land rights in the courts was illegal.

**Scroll # 5:** Enfranchisement – The federal government had a policy in which it would “grant enfranchisement” to all Aboriginal people who entered professions.

**Narrator:** That is, the government would “reclassify” Aboriginal people entering the professions as Canadians. Lawyers, of course, were included in this legislation, which effectively prevented land rights cases from reaching the courts during the first half of this century.

**Scroll # 6:** Aboriginal peoples were denied the vote until 1960.

**Narrator:** Denying Aboriginal peoples the vote allowed non-Aboriginal minorities in some areas to pass laws that further restricted the lives of Aboriginal peoples. When BC entered confederation in 1871, only 10% of its population was non-Aboriginal, but the minority elected representatives who then passed legislation determining things like who could hunt where and how, who could extract what resources, and so on.

**Scroll # 7:** Spiritual ceremonies, such as the potlatch and the Sun Dance, were outlawed and driven underground.

**Narrator:** It’s important to note that efforts to undermine Aboriginal traditions and ceremonies was part of a broader project of undermining what defined Aboriginal peoples – their relationship to the land – and eliminating them as obstacles to further development.

**Scroll # 8:** Assimilation – At the turn of the century it was widely assumed by the Dominion government that the “Indian problem” would soon solve itself as Aboriginal peoples died off from diseases. The survivors would be absorbed into the larger society. These expectations were stated clearly by Indian Affairs deputy superintendent Duncan Campbell Scott who wrote that his goal was “to continue until there is not a single Indian in Canada that has not been absorbed into the body politic.”

**Narrator:** The government’s policy of forced assimilation explains, in part, the extraordinary pressures placed on Aboriginal peoples over the past century to surrender and/or sell their lands and resources. The goal of the government in land rights negotiations has been clearly consistent with this policy: to take as much land and resources from Aboriginal peoples as possible.

**Scroll # 9:** Residential schools – From 1820 until the 1970’s, the federal government removed Aboriginal children from their communities and placed them in church-run boarding schools, often far from their home communities, where in most cases they were prohibited from speaking their own languages. Many children, especially those from distant communities, stayed at the school year round, and these were often the children who suffered most. At one point, at the height of the residential school era, over 50% of Aboriginal children were attending residential schools.

**European:** While some report having positive experiences at schools, many more Aboriginal people suffered from the impoverished conditions at the schools, and from emotional, physical and sexual abuse. Many more experienced losses of family and community connections, and of

opportunities to learn their culture and traditions from their elders. Raised in an institution, most lost their parenting skills. Some students died at residential schools; many never returned to their home communities.

**Scroll # 10:** 1969 White Paper – This piece of legislation proposed the abolishment of the Indian Act and the complete assimilation of Aboriginal peoples into Euro-Canadian society as the solution to the “Indian problem.”

**Narrator:** Aboriginal peoples saw this legislation, written when Pierre Trudeau was Prime Minister and Jean Chretien (who later became Prime Minister of Canada) was Minister of Indian Affairs, as a policy aimed at terminating their Aboriginal rights. They were outraged, and they organized and defeated it. From this movement, the National Indian Brotherhood, now known as the Assembly of First Nations, was born.

**Scroll # 11:** Broken promises – Over the years, 2/3rds of land set aside for treaties has been lost or taken, through fraud, mismanagement, intimidation, expropriation for military purposes or to development. And rarely has the government made an attempt to replace this land.

**European:** Meanwhile, we continue to allow large companies to set up shop on Aboriginal territories, generate huge profits from natural resources and often pollute and deplete the land, without regard to treaties or land claims, and without benefits flowing to Aboriginal peoples.

**Narrator:** Aboriginal peoples continue to view treaties as sacred agreements between sovereign nations that must be honoured to ensure equitable sharing of resources and peaceful coexistence. But that view of treaties continues to go largely unrecognized with non-Aboriginal society, which views treaties primarily as surrender documents. You may have heard the old saying by Aboriginal peoples: Non-Aboriginal peoples kept only one promise: they promised to take our land, and they took it.

**Scroll # 12:** Termination (or Extinguishment) – When the federal government negotiates with Aboriginal communities that have not ceded their traditional lands, it requires that Aboriginal peoples give up their rights, or title, to the large majority of their traditional territory as a condition of settlement. In return, Aboriginal peoples receive a specified set of rights.

**Narrator:** Since the British North America Act, it has been the policy of the government of Canada to terminate the rights of Aboriginal peoples. It does this through a process called “extinguishment.” A variety of national and international bodies have raised concerns about “extinguishment” including the United Nations Human Rights Committee and the Canadian Human Rights Commission.

*At this point there should be only about 12 people left standing on very small areas of blanket.*

#### **Step 4**

Invite those people still on the blankets to join those who have stepped off the blankets in a debriefing conversation. Ask participants to talk about what impact this history has had on them, and on Aboriginal peoples. You may want to write responses on newsprint.

## **Workshops, Seminars, Etc**

## New Field Educators Clinic

Jeffrey Mahan, Iliff School of Theology  
Lisa Withrow, Methodist Theological School in Ohio

The New Field Educators Clinic is a two session gathering designed to provide those new to the field of Theological Field Education the opportunity to reflect with experienced theological field educators on the broad concerns and structures of the field. It is intended to help new field educators position their own programs within the field and support them in their own work of shaping and supervising the program at their school.

At the 28th Biennial the following topics shaped the session:

1. Conversation about **three broad foci within field education: Mentoring, Theological Reflection, and Integration**. These concepts are drawn from the research of keynote speaker Emily Click to help integrate the new field educators' biennial experience. Click uses these terms to suggest three broad approaches to theological field education. Participants were invited to position their own program within one of these models, while also being invited to think about how the concerns of other models also were evident in their programs.
2. **The Field Education Process**: Building on the models of Mentoring, Theological Reflection and Integration the conversation focused on elements of the process including the **syllabus, reflection processes, feedback and evaluations and the role of the faculty?**
3. **The role of sites**: We discussed the **covenant** or agreement with the site, the nature and amount of **work** the student does on site, and the role and training of **supervisors**.
4. **Reoccurring Issues**: We finished with attention to the role of the field education director in **conflict** situations, the balancing of **performance and learning** expectations, and **ethics and boundaries**.

The session was lead by two experienced theological field educators, Lisa Withrow and Jeffrey Mahan. They are available for occasional consultation to participants in the seminar and others. Contact information appears below.

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Director of the Center for Applied Christian Leadership  
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# Training and Supporting Mentors

Matthew Floding  
Western Theological Seminary

Some observations about my context for doing theological field education underscore the need to focus on 1) theoretical foundations for good mentoring relationships, and 2) a rational supportive structure to our *Teaching Church* model employing learning covenants.

## What I Assumed

- Fully cooperative and committed students.
- Fully cooperative and committed mentors.
- Learning should focus on *significant, new, ministry* experiences *reflected on theologically*.

## What I Found

- A-F trumped P/F in terms of student priorities.
- Students--even the fully cooperative and committed--often lacked the experience for self-directed and self-designed learning.
- Mentors--even the fully cooperative and committed--often lacked 1) time and energy for mentoring, 2) skills for mentoring, 3) clear sense of direction in selecting guided experiences, and 4) full support from the congregation for the "Teaching Church" concept.

## New Assumptions

- Assume Nothing!
- Remind students and mentors of the origins of mentoring.
- Affirm the notion of adult learners doing self-directed and self-designed learning within a structure.
- Get everyone on the same theoretical pages.
- Provide support through a simple and rationally structured program.
- Provide practical in-service equipping for effective mentoring.

After working through the above process (the new field educators' clinic at the Boston ATFE and my new network—particularly my Presbyterian colleagues were an enormous source of support) I began to research these issues and design a program that made sense to students and to their mentors.

I discerned a helpful way of thinking about the possibilities and challenges of the mentor-mentoree relationship from three theorists—Malcolm Knowles' adult learning theory, Erik Erikson's development theory, and Edward Cell's experiential learning theory. The following are thumbnail sketches of helpful insights and followed by a summary of what I call "the happy convergence."

### **Malcolm S. Knowles: Androgogy, Learning Theory Appropriate for Adults.**

- 1) Adults are *autonomous* and *self-directed*. They need to be free to direct themselves.

- 2) Adults have accumulated a foundation of *life experiences* and *knowledge* that may include work-related activities, family responsibilities, and previous education. They need to connect learning to this knowledge/experience base.
- 3) Adults are *goal-oriented*. Upon enrolling in a course, they usually know what goal they want to attain. They, therefore, appreciate an educational program that is organized and has clearly defined elements.
- 4) Adults are *relevancy-oriented*. They must see a reason for learning something.
- 5) Adults are *practical*, focusing on the aspects most useful to them in their work.
- 6) As do all learners, adults need to be shown *respect*. Instructors must acknowledge the wealth of experiences that adult participants bring to the classroom.

Malcom S. Knowles, Elwood F. Holton III and Richard A. Swanson. *The Adult Learner*, Woburn, MA: Butterworth Heinemann.

### **Erik Erikson: Factors Facilitative of Identity Resolution**

- 1) Experiences that help the individual clarify her or his interests, skill and attitudes.
- 2) Experiences which aid the individual in making commitments.
- 3) Experimentation with varied roles.
- 4) The experiencing of choice.
- 5) Meaningful achievement.
- 6) Freedom from excessive anxiety.
- 7) Time for reflection and introspection.

Knefelkamp, Parker and Widick. *New Directions for Student Services*, 4, 1978, pp. 6-7.

### **Edward Cell: How is it that We Learn from Experience?**

Sometimes someone will say they've had twenty-five years of experience at something when the truth is they've had one year of experience repeated twenty-four times. (Bob Zeller, quoted in Cell, 3)

- Three skills we develop to help us organize and learn from experience: *Generalization, Selection and Interpretation*. (62f)
- The sum of these in our experience yields a *Map* which integrates our experiences, knowledge, beliefs and values so that when we encounter situations, we interpret, and have resulting expectations about outcomes for that situation.
- If we keep in mind that our maps are not the world, we can be more open to testing and revising them. We can also be more sensitive to differences between our maps and those used by others in our mutual transactions. (75 )

We resist the learning process for two reasons:

- i) We don't want to change.
- ii) We both need and fear the truth.
  - We change our beliefs (about ourselves and the world) by reflecting on them and by checking these reflections against our ongoing experience. (82)
  - Reflection is necessary because we often manipulate our experience to fit our beliefs. (82)

- We may fail to learn from experience, then, because we mold our experience to fit our beliefs instead of letting our experience be what it is and testing our beliefs against it. (85)
- To break this pattern we need:
  - To check our perceptions and interpretations *with other persons* who do not share our personal biases and blind spots;
  - To obtain suggestions about questions it may be helpful to *ask*;
  - To look at our beliefs and experiences for a perspective that helps us gain new insight. (85-6)

Edward Cell. *Learning to Learn from Experience*, Albany: State University Press of New York.

### **A Happy Convergence: Knowles, Erikson and Cell**

- 1) Identity resolution is a primary issue (ministerial formation).
- 2) Experience in ministry processed with a mentor reflectively is affirmed (action/reflection model, theological reflection).
- 3) Structures need to accommodate the adult learner's need for freedom while overcoming resistances (self-designed learning covenants).
- 4) Mentors need the support of a structure that insures that seminarians gain a variety of experiences (learning covenants with intentionality).
- 5) Reflection with others gives courage to change and grow (evaluation process, teaching church log, peer group and spiritual autobiography).
- 6) Effective as well as disastrous ministry experiences may sharpen one's sense of call (evaluation).

These theorists taken together affirm theological field education's approach of the supervised or mentored action/reflection model of education. Now the challenge I faced was to see these reflected in a rational and simple model of engaging the Teaching Church to maximally benefit that student, the mentor and the ministry setting. The following is a description of the basic unit of Western Theological Seminary's field education for credit that incorporates these valuable educational insights.

### **FM 115 Practice of Christian Ministry**

FM 115 is the basic unit of Theological Field Education in Western Theological Seminary's curriculum. There are three components: A Teaching Church; A Learning Covenant; A Peer Group Commitment

- 1) The *Teaching Church* is a supervised ministry setting. More often than not it is a congregational setting. Depending on the needs of the student it could also be a variety of other settings including hospitals, nursing homes, prisons, etc. Each, however, will provide mentoring by an experienced person in ministry. 100 hours of supervised ministry is required to complete one unit of FM 115.
- 2) The *Learning Covenant* is a learning tool that is self-designed. It is tailored to your learning needs and is appropriate to the ministry context. A Learning Covenant is designed to explore one of seven ministerial themes. During your seminary experience you will register for FM 115 four times and FM 125 once which will provide opportunities to complete five learning covenants.

- The ministry of education and faith formation.
- The ministry of pastoral care.
- The ministry of preaching and worship.
- The ministry of leadership and administration.
- The ministry of social justice.
- The ministry of evangelism.
- The ministry of hospitality.

A successfully completed Learning Covenant has three components. The *planning* component is completed in designing the Learning Covenant with the guidance of a mentor. The *theological reflection* component is completed in the recording of insights and reflections in the Teaching Church Log, reflecting on specific ministry experiences in regular meetings with your mentor and adding an Addendum to your spiritual autobiography. The third component, *evaluation*, is conducted by you, your mentor and a site-team member after the execution of a Learning Covenant's plan using the Learning Covenant Evaluation forms provided.

- 3) The weekly *Peer Group* commitment, in addition to being a confidential space for personal support and prayer, is a neutral place for debriefing during the execution of the Learning Covenant and sharing your theological reflections and learning. It is also a place for you to provide feedback to peers as they share the fruit of their Learning Covenant experiences. The Peer Group will be facilitated by a ministry professional who will also be glad to share judiciously from their experiences.

Evidence for the successful completion of FM 115 will include 1) the Learning Covenant design signed off by you, your mentor, your site-team chair and formation for ministry faculty, 2) a Teaching Church log submitted after the completion of the Learning Covenant, 3) a completed addendum to the spiritual autobiography\* and 4) evaluations of the Learning Covenant execution by you, your mentor and a member of the site-team.

\*Choose one of the conversation partners below with whom to dialog in order to add an addendum to your spiritual autobiography each time you register either for FM 115 or FM 125.

- Jean Vanier, *From Brokenness to Community*
- Mother Teresa, *No Greater Love*
- Kathleen Norris, *Dakota: A Spiritual Geography*
- John Calvin, *Institutes, Book 3, chapters 1-10*
- Anne Lamott, *Traveling Mercies*
- Langdon Gilkey, *Shantung Compound*
- Frederic Buechner, *Godric*
- Oscar Romero, *Voice of the Voiceless*; and view the video: *Romero*
- Richard Lischer, *Open Secrets*

## **Workers Rights and Field Education**

Lynn Rhodes, Pacific School of Religion  
Isabel N. Docampo, Perkins School of Theology

This workshop explored how encouraging seminary students to engage with worker rights concerns in their own communities helps them begin to think theologically of the church's response to class, race and gender concerns. This is because injustices in the workplace bring these three issues to the forefront in a powerful way.

The workshop began with two guest speakers. We asked the first one to be our 'student case study'. Andrew Schweibert, a seminary student at Pacific School of Religion, presented his own experience as a summer intern in the program sponsored by the National Interfaith Committee on Worker Justice (Seminary Summer) as a case study and explained how this internship has shaped his understanding of ministry. He told how it is shaping his understanding of the pastoral ministry and church as he encountered pastors and churches that have engaged the issues of work and workers in our society. His presentation is attached.

The second guest was Ms. Joy Heine, the director of the Religion and Work Project of the Interfaith Worker Justice non-profit organization based in Chicago, Illinois. This organization co-sponsors with the AFL-CIO the program "Seminary Summer" a ten week internship of faith and action for workplace justice which can be taken for academic credit in most cases. She spoke of the initiative "Religion and Work" that gathers seminary professors nationwide to network for the sharing of resources on teaching about religious perspective on work.

As Field Education faculty preparing students for ministry, we developed this workshop because of our recognition that the work life of congregants is seldom integral to the life of the congregation. Since most congregants spend the major portion of their lives in some form of work, it is critical that pastors understand what is happening in the work world. Furthermore, we need to hear from workers. Much of the material on work is written for and by business leaders and professionals. There is very little theological and social analysis about the nature of workers lives both within the present national economic system and within the globalization of economic life. We have discovered that there is a pervasive distrust of unions and 'corrupt' leadership, but very little advocacy for the working conditions of workers within our churches.

In the present social and economic realities of globalization, it is critical that our churches engage in theological reflection and practices that are not captive to one economic system and are reflecting upon the implications for all of creation in what is happening globally, ecologically and socially to the workers of the world and to the future sustainability of our earth.

The workshop participants and leaders shared what they were doing in their respective schools with theological students with respect to worker justice. The workshop revealed a growing interest in worker justice issues among theological students and the field educators encouraged each other to continue to lift these up in placement settings. Participants hope to have more to share at the next biennial from doing further work in this area. Participants also were appreciative of meeting each other in order to network in-between biennials as needed.

# Issues in Preparing Supervisors

Abigail Johnson  
Emmanuel College, Toronto School of Theology

## Preamble

Within Theological Field Education, we depend on supervisors who are willing to offer themselves as spiritual companions, guides, mentors, and co-learners with those who are discerning their vocation in ministry. Whether we use a “training” model of preparing supervisors, or have a more fluid approach, there are a number of issues in ministry that require awareness and attention such as: theological reflection, spirituality, boundaries, power and authority, conflict, leadership styles, learning styles, intimacy and sexuality and styles of supervision. A draft handbook for supervision was presented addressing these issues with opportunity for feedback and discussion.

## Introductions

After introductions of the presenter, the participants introduced themselves, offering name, school, supervision training needs and reason for attending the workshop.

## Question for Focus

To engage the group with the question about training supervisors, the presenter asked the group to respond to the following question.

*“As you think about supervisors and supervisory relationships, what are some of the issues that need attention?”*

Issues collected reflected a need for supervisors with listening skills, expertise in theological reflection and conflict management, clarity about learning styles, personal and interpersonal awareness and communication skills, denominational knowledge, leadership and pastoral effectiveness, and so on.

## Presentation

The presenter offered an outline for a workshop on a Ministry of Supervision course that included underlying educational androgogy, a schedule for a two-week residential program and accompanying learning modules. Learning modules included the topics of theological reflection, learning styles, leadership, supervision, conflict, intimacy and sexuality, power and authority, lay committees, feedback, closure. The supervisory practice group process and evaluation procedures were also presented. This presentation was followed by questions from participants. Materials from this presentation will be available in handbook form within the next year.

## Gate Keeping in Theological Education

Joan Wyatt, Vancouver School of Theology  
Jacques Hadler, Virginia Theological Seminary

After presentations by Jacques Hadler and Joan Wyatt on how their respective institutions deal with their gate keeping responsibilities, they and the participants raised a number of issues about gate keeping. These issues all concern the ‘readiness for ministry’ side of a theological education—the side usually not dealt with on a transcript of courses and grades.

The first several were issues of clarity for the sake of all three parties concerned—seminary, student, and judicatory/denomination.

- Clarity about criteria for the student’s readiness for ministry. (Categories used by the Episcopal Church USA from an agreement by their Bishops of dioceses and Deans of seminaries about fifteen years ago, and the process and criteria used at Vancouver School of Theology are appended below.)
- Clarity of expectations by the denomination/judicatory on where theological schools fit in their process and what kind of assessment they want.
- Clarity about the theological school’s educational purpose so that the faculty can assess and give appropriate readiness for ministry feedback as well as academic.
- Clarity at admissions about the covenant the student is entering regarding faculty evaluation of his/her readiness for ministry.
- Clarity about the meaning of degrees offered, especially the MDiv. Does it indicate readiness for ministry as well as academic competence? Note that one theological school gives two kinds of MDiv.s—MDiv-Ordination and MDiv-non-ordination.
- For certain theological schools, distinguish between assessment of ‘discernment of call’ issues and ‘readiness for ministry’ issues, depending on where the student is in his/her formation.

Other questions raised were the following:

- How might we incorporate feedback from peers who see a very different side of their fellow student from that presented to faculty and field education supervisors?
- Is there wisdom in offering this ‘readiness for ministry’ assessment as a service for other theological degree programs besides the MDiv? And if so, to what community would such an assessment be addressed?
- Is the labor intensive time commitment of the faculty, both individually and collectively, worth the value given to their recommendations by the judicatories and denominations? And/Or is it part of the essence of the theological education they offer?

Finally, there was raised a benefit of including a ‘readiness for ministry’ assessment by the faculty: It challenges individual faculty members to offer better advising to students than they might otherwise have offered.

## Appendix

### Episcopal Bishops' and Seminary Deans' Agreement on Criteria for Evaluation of Seminarians

To fulfill the requirements of Title III, Canon 5, Sec. 1(c) (ii):

This narrative evaluation is based on several sources. These sources include the student's academic work as well as the faculty's academic and personal relationship with the student. It also includes perceptions of the student's interpersonal relationships. Finally, the evaluation takes into consideration the Christian discipline and maturity of the student based upon his/her personal behavior, chapel worship, field education and other activities at the seminary.

\*\*\*\*\*

- 1) Assessment of the student's knowledge and understanding of the Christian tradition.
- 2) Faith in God as revealed in Jesus Christ, nourished and expressed by participation in the seminary's liturgical life and in an intentional pattern of personal spiritual discipline and a commitment to promote peace and justice among all people.
- 3) Potential to develop skills for the ordained ministry including capabilities such as the capacity to integrate intellectual reflection with experience, the ability to communicate the faith of the Church both orally and in writing with insight and imagination and the capacity to lead a congregation in worship, mission, and community service.
- 4) Personal readiness for ordained ministry including such characteristics as evidence personal maturity and emotional stability required to work and minister effectively, the capability to accept appropriate authority, the capacity to laugh with others and at oneself, and the ability to manage time and to meet deadlines.
- 5) Strengths of the seminarian.
- 6) Areas needing improvement.

NOTE: This extensive evaluation is usually done once during the seminarian's three years in an Episcopal Church USA seminary. At Virginia Theological Seminary, it is done during the middle year. It is also done in the middle of the second semester for a one year seminarian who is doing his/her senior year or post-graduate year at VTS after attending a non-Episcopal theological school.

## **Recommendation of Readiness for Ministry for MDiv. Students, Ordination Track at Vancouver School of Theology**

The granting of a Recommendation, i.e., the certification that in the opinion of the members of the **Faculty/Student Review Committee (FSRC)**, an M.Div. graduate of the School is suitable for the exercise of ordained ministry, is the end of a process that begins early in a student's programme of studies.

Students who are enrolled in an M.Div. programme shall submit an application for the Recommendation to the Coordinator of Academic Planning at the time of their admission to the School. The application shall include the student's written authorization for the gathering of the required information for the Recommendation.

The criteria stated below shall guide the Faculty and the Directors of Denominational Formation as they discuss a student's readiness for ministry throughout that student's entire programme. The primary criteria on which the decision to grant or to withhold the Recommendation are as follows: (A) Personal Characteristics, (B) Understanding and Practice of Ministry, and (C) Disqualifying Patterns of Behaviour. The numbered items under each heading are descriptive rather than prescriptive.

The criteria shall be shared with field educators and pastoral care supervisors to guide their assessment of students engaged in these dimensions of the School's programme. Students shall also receive a copy of the criteria as part of their orientation to the School's programme of studies.

Programmatically, the criteria shall be explicitly used in the discussion of a student's progress during the **Faculty/Student Review Committee (FSRC)** occurring at the end of each term of study. The key is the identification of patterns of behaviour rather than isolated incidents which of themselves are not necessarily indicative of a student's fundamental character and readiness for ministry. In the event that the Faculty/Student Review Committee identifies any concerns that might affect the granting of a Recommendation at the time of a student's graduation, the student shall be referred to the Dean's Advisory Council, in consultation with the student's Director of Denominational Formation, for consideration of appropriate remediation or other action.

The granting of the Recommendation itself can only be made after certain evaluations are before the Faculty and Directors of Denominational formation, e.g., the assessments of field educators, pastoral care supervisors, and the report of the team assessing the student's ministry position paper. Consequently, the granting of the Recommendation will normally be considered in January of the student's final term.

Students have the right to appeal the decision of the FSRC through the Appeal Committee of the Board of Governors. The decision of the Appeal Committee is final.

Any information obtained for the purposes of the Recommendation is confidential and is subject to the School's normal procedures regarding access to and discussion of confidential student information.

## Criteria for Recommendation Assessment

- A) Personal Characteristics
- i) **Faithfulness to Persons and Tasks:** Respects and cares for others. Values ideas and needs of others. Practices adequate self-care. Communicates honestly. Demonstrates leadership abilities.
  - ii) **Personal Integrity:** Demonstrates authenticity, sincerity and congruity in word and deed.
  - iii) **Personal Responsibility:** Maintains commitments, schedules, promises, inner convictions. Manages personal finances in a responsible way. Accepts responsibility for mistakes. Shows consistency in responses to persons and circumstances.
  - iv) **Flexibility:** Adaptive to new situations and contests. Copes well with the unexpected. Able to relate to a wide variety of people, e.g., age, gender, cultures, economic status, etc.
  - v) **Gifts of Caring:** Sensitive to needs and feelings of other people. Encourages others to share their problems and to seek appropriate help/support. Helps others evaluate options and make their own decisions. Speaks the truth in love.
  - vi) **Self Awareness:** Aware of how others perceive her or him. Able to solicit honest feedback. Able to be self-critical.
- B) Understanding and Practice of Ministry
- i) **Vocational Clarity:** Has a clear vocational identity and direction. Gives evidence of spiritual growth and development. Has a disciplined life of prayer. Able to articulate a well-grounded personal faith.
  - ii) **Mission of the Church:** Demonstrates support for the mission of the church. Committed to public ministry. Concerned about justice issues. Cares for the marginalized, the alienated and the needy.
  - iii) **Denominational Collegiality:** Feels at home in her or his denomination and is familiar with the denomination's ethos and history. Can work within denominational structures. Is respectful of other traditions within her or his denomination and of other denominational and faith traditions.
  - iv) **Coping with Stress/Conflict/Life Crises:** Understands conflict as an inevitable part of community life. Seeks fairness, openness and good communication in a conflict situation. Deals with stress in a balanced, healthy way. Is constructively supportive when others ask for help.
- C) Disqualifying Patterns of Behaviour
- i) **Pursuit of Personal Advantage:** Inappropriately manipulates institutional structures to meet personal needs. Tries to control situations to an inappropriate degree. Rejects others' needs or desires and aggressively pursues their own.
  - ii) **Inappropriate Self-Protective Behaviour:** Under stress becomes guarded and secretive or, alternatively, aggressive and bullying. Excessively self-interested. Inflexible about schedules, appointments, etc. Tends to shift blame to others or to circumstances.
  - iii) **Aggressive/Abusive Behaviour:** Attacks persons not issues. In intense situations consistently bursts with anger or withdraws in hostility.

## **\* Recommendation for Readiness for Ministry Policy Statement adopted by Board of Governors May 2003**

### **Faculty/Student Review Committee (FSRC)**

The progress of students in each of the various degree programmes is normally reviewed at the end of each term by the Faculty/Student Review Committee (FSRC), which is chaired by the Dean and consists of all members of the faculty and the Coordinator of Academic Planning. Time is allotted to consider each student, to celebrate gifts and to identify areas where support and challenge may be needed. Following each session of the Faculty/Student Review Committee, students receive the record of the previous term's evaluation. The Review Committee keeps all members of faculty informed about the progress of students and gives an overview of the needs of the student body.

*The Faculty/Student Review Committee will use the Guidelines for Readiness for Ministry when discussing M.Div students. If the FSRC identifies any concerns that might affect the granting of the Recommendation of Readiness for Ministry at the time of graduation, the student shall be referred to the Dean's Advisory Council (DAC), and the student will be informed, in writing, of the concerns of the FSRC and any remediation or other action deemed necessary.*

### **Purpose of FSRC:**

- To flag and corporately track progress for students in all degree programmes;
- To offer feedback to directors of denominational formation regarding M.Div students to assist them with their denominational reporting function and Readiness for Ministry statement.

### **FSRC Guidelines:**

- Discussions regarding suitability for ministry shall be undertaken; faculty shall offer feedback on students' progress and development; specific illustrations of concerns or affirmations should be provided where possible;
- To ensure accountability for effective and accurate representations of group perspective, the directors of denominational formation are obliged to share with the Dean, the student's Faculty Mentor and/or a faculty member from the same denomination a copy of any written report that is intended to represent the views of the FSRC;
- Students see a draft of denominational reports for discussion before they are sent;
- Direct communication is encouraged – where possible, faculty should raise concerns regarding academic issues directly with students about whom they are concerned prior to FSRC;
- Students who require further follow-up out of FSRC shall be referred to the Dean's Advisory Council (DAC) for academic issues and to their director of denominational formation for other issues;
- Follow-up out of FSRC shall be done by the Coordinator of Academic Planning and or the Dean in matters of programme details;
- Cumulative record issues shall be dealt with by the Academic Planning office;
- Minutes will be taken of the meeting and maintained by the office of the Dean

**Application for the Recommendation of Readiness for Ministry**  
Vancouver School of Theology

**Applicant's Name:** \_\_\_\_\_ **Date:** \_\_\_\_\_  
(First) (Last)

**Denomination:** \_\_\_\_\_

**Anticipated year of Graduation:** \_\_\_\_\_

**Recommendation Description and Guidelines:**

The granting of a Recommendation, i.e., the certification that in the opinion of the members of the Faculty Council an M.Div. graduate of the School is suitable for the exercise of ordained ministry, is the end of a process that begins early in a student's programme of studies. Students who are enrolled in a Master of Divinity degree programme shall submit this application to the Coordinator of Academic Planning at the time of their admission to an M.Div programme. The application shall include the student's written authorization for the gathering of the required information for the Recommendation.

Programmatically, the criteria shall be explicitly used in the discussion of a student's progress during the **Faculty/Student Review Committee (FSRC)** occurring at the end of each term of study. The key is the identification of patterns of behaviour rather than isolated incidents which of themselves are not necessarily indicative of a student's fundamental character and readiness for ministry. In the event that the Faculty/Student Review Committee identifies any concerns that might affect the granting of a Recommendation at the time of a student's graduation, the student shall be referred to the Dean's Advisory Council, in consultation with the student's Director of Denominational Formation, for consideration of appropriate remediation or other action.

The criteria stated below shall guide the Faculty and the Directors of Denominational Formation as they discuss a student's readiness for ministry throughout that student's entire programme. The primary criteria on which the decision to grant or to withhold the Recommendation are as follows: (A) Personal Characteristics, (B) Understanding and Practice of Ministry, and (C) Disqualifying Patterns of Behaviour. The numbered items under each heading are descriptive rather than prescriptive.

The granting of the Recommendation itself can only be made after certain evaluations are before the Faculty and Directors of Denominational formation, e.g., the assessments of field educators, pastoral care supervisors, and the report of the team assessing the student's ministry position paper. Consequently, the granting of the Recommendation will normally be considered in the January of the student's final term.

Students have the right to appeal the decision of the FSRC through the Appeal Committee of the Board of Governors. The decision of the Appeal Committee is final.

Any information obtained for the purposes of the Recommendation is confidential and is subject to the School's normal procedures regarding access to and discussion of confidential student information.

#### Criteria for Recommendation Assessment

##### A) **Personal Characteristics**

- i) **Faithfulness to Persons and Tasks:** Respects and cares for others. Values ideas and needs of others. Practices adequate self-care. Communicates honestly. Demonstrates leadership abilities.
- ii) **Personal Integrity:** Demonstrates authenticity, sincerity and congruity in word and deed.
- iii) **Personal Responsibility:** Maintains commitments, schedules, promises, inner convictions. Manages personal finances in a responsible way. Accepts responsibility for mistakes. Shows consistency in responses to persons and circumstances.
- iv) **Flexibility:** Adaptive to new situations and contexts. Copes well with the unexpected. Able to relate to a wide variety of people, e.g., age, gender, cultures, economic status, etc.
- v) **Gifts of Caring:** Sensitive to needs and feelings of other people. Encourages others to share their problems and to seek appropriate help/support. Helps others evaluate options and make their own decisions. Speaks the truth in love.
- vi) **Self Awareness:** Aware of how others perceive her or him. Able to solicit honest feedback. Able to be self-critical.

##### B) **Understanding and Practice of Ministry**

- i) **Vocational Clarity:** Has a clear vocational identity and direction. Gives evidence of spiritual growth and development. Has a disciplined life of prayer. Able to articulate a well-grounded personal faith.
- ii) **Mission of the Church:** Demonstrates support for the mission of the church. Committed to public ministry. Concerned about justice issues. Cares for the marginalized, the alienated and the needy.
- iii) **Denominational Collegiality:** Feels at home in her or his denomination and is familiar with the denomination's ethos and history. Can work within denominational structures. Is respectful of other traditions within her or his denomination and of other denominational and faith traditions.
- iv) **Coping with Stress/Conflict/Life Crises:** Understands conflict as an inevitable part of community life. Seeks fairness, openness and good communication in a conflict situation. Deals with stress in a balanced, healthy way. Is constructively supportive when others ask for help.

##### C) **Disqualifying Patterns of Behaviour**

- i) **Pursuit of Personal Advantage:** Inappropriately manipulates institutional structures to meet personal needs. Tries to control situations to an inappropriate degree. Rejects others' needs or desires and aggressively pursues their own.
- ii) **Inappropriate Self-Protective Behaviour:** Under stress becomes guarded and secretive or, alternatively, aggressive and bullying. Excessively self-interested.

Inflexible about schedules, appointments, etc. Tends to shift blame to others or to circumstances.

iii) **Aggressive/Abusive Behaviour:** Attacks persons not issues. In intense situations consistently bursts with anger or withdraws in hostility.

I, \_\_\_\_\_ (print name) have read and fully understand the Guidelines for The Recommendation assessment, and give my full permission for the gathering of the required information for the Recommendation.

Applicant's Signature: \_\_\_\_\_

Coordinator of Academic Planning: \_\_\_\_\_

# **A Multivariate Study of Perceived Leadership Development of Masters-Level Seminary Students at Dallas Theological Seminary**

George Milton Hillman Jr.  
Dallas Theological Seminary

## **ABSTRACT**

The problem was to determine differences in Leadership Practices Inventory (LPI-Self) scores between masters-level students at Dallas Theological Seminary based on the selected independent variables of the age of the student, amount of classroom instruction in leadership principles, typical course load of the student, ministry leadership involvement prior to enrollment, ministry leadership involvement while enrolled, participation in an internship, participation in a Spiritual Formation group, leadership of a Spiritual Formation group, and gender.

Statistically significant differences were found in the LPI-Self scores between groups based on age (Wilks' lambda = 0.905,  $F = 2.182$ ,  $p = 0.006$ ) and current ministry experience (Wilks' lambda = 0.898,  $F = 3.586$ ,  $p = 0.000$ ). Non-traditional age students, especially 40 years old and older, scored significantly higher in Challenging, Enabling, Modeling, and Encouraging. Students who were involved in 10 or more hours of weekly ministry experience scored significantly higher in Challenging, Inspiring, and Encouraging. While the MANOVA did not show significant differences in the overall LPI-Self leadership scores, the univariate tests showed differences in Enabling between groups based on course load. There was no significance found between groups based on the remaining independent variables.

## **Introduction**

Higher education today is being judged by the type of student that is coming out of its schools. In order for higher education administrators and outside stakeholders to make evaluations of the student educational products coming out of their schools, there must be a way to measure objectively course and program effectiveness and a way to take this information to provide direction for improvements. This is the role of intentional higher education assessment. At the heart of higher education assessment is the idea of competence. The idea of competence forces schools to ask what college graduates should know, be able to do, and value. Competence in leadership and transferable people skills is being demanded of college graduates. More and more college and graduate programs are including some type of internship to help facilitate experiential learning in the area of leadership and transferable people skills. It is noted by researchers that experience is a key element to leadership development. For educational leaders, internships serve as a link between theory and practice.

If seminaries are going to continue to see leadership development as one of their primary roles in the twenty-first century, it is imperative for seminaries to continually evaluate the leadership "product" graduating from their academic halls as well. To deal with the many demands of twenty-first century church leadership, some traditional seminaries are evaluating their current leadership development process. Seminaries are beginning to become intentional in their leadership development of their students. While only a small minority of seminaries "requires" some type of specific leadership class, more seminaries are beginning to offer these

types of courses. In addition to these classroom instruction opportunities in leadership education, most seminaries are offering more intentional on-site leadership internships and mentoring. Besides this emphasis in competence in theological education, the population of incoming seminary students is changing too. Numerous studies have shown that entering seminary students are “older” and more experienced in other careers than previous generations. And unlike their younger counterparts, many of these non-traditional students are either not able or are unwilling to pursue their education full-time. The rise of extension centers, alternative class scheduling (such as one day a week classes), and distance learning in part has come about due to this shifting student population. Instead of losing potential ministerial candidates by only offering “one path,” seminaries have diversified to meet the need.

### **Purpose**

The purpose of this study was to determine differences in Leadership Practices Inventory (LPI-Self) scores of groups of masters-level students on the main Dallas, Texas campus of Dallas Theological Seminary, based on selected categorical independent variables. The independent variables were the age of the student, amount of formal classroom instruction in leadership principles received while enrolled in seminary, typical course load of the student, level of ministry leadership involvement prior to enrollment in seminary, level of ministry leadership involvement while enrolled in seminary, participation in a Field Education internship while enrolled in seminary, participation in a Spiritual Formation small group while enrolled in seminary, leadership of a Spiritual Formation small group while enrolled in seminary, and gender.

### **Method**

During the first week of classes (25 August 2003), the researcher distributed 1,254 survey packets (consisting of a demographic survey and the LPI-Self survey) to every masters-level student on the main Dallas, Texas campus of Dallas Theological Seminary through the school’s on-campus student mailbox system. The survey packet (which was computer scannable) was developed with the assistance of the Office of Institutional Research and Effectiveness at Dallas Theological Seminary.

The LPI-Self was developed by James Kouzes and Barry Posner to measure five leadership practices of exemplary leadership (Challenging the Process, Inspiring a Shared Vision, Enabling Others to Act, Modeling the Way, and Encouraging the Heart). The LPI-Self consists of thirty statements, six statements for measuring each of the five practices of exemplary leaders. Each statement has a ten point Likert scale. Internal reliabilities as measured by Chronbach alpha for the LPI-Self range from 0.75 (Enabling) to 0.87 (Inspiring and Encouraging). The demographic survey asked the survey participants questions concerning the following factors: age, gender, degree plan, marital status, parenting status, course load, prior ministry experience, current ministry experience, leadership class completion, Spiritual Formation participation, Spiritual Formation leadership, and Field Education completion. Students were asked to complete the survey packet and return the completed packet to a designated mail slot on the first floor of the Dallas Theological Seminary Student Center by 19 September 2003. A total of 330 survey packets were returned to the researcher by the due date set by the researcher and scanned into SPSS for statistical analysis by the Office of Institutional Research and Effectiveness at Dallas Theological Seminary.

### Data Analysis

A series of Multivariate Analysis of Variance (MANOVA) tests were used to determine differences in overall LPI-Self scores in groups of students formed from the categorical independent variables in the demographic survey. Separate univariate tests for each of the dependent variables were also employed. In cases where the MANOVA consisted of more than two independent groups, Scheffé was considered as the post-hoc test. The researcher found statistically significant differences in the overall LPI-Self scores between groups of students based on age (Wilks' lambda = 0.905,  $F = 2.182$ ,  $p = 0.006$ ) and current ministry experience (Wilks' lambda = 0.898,  $F = 3.586$ ,  $p = 0.000$ ), using an alpha level of 0.05.

When the results for the dependent variables were considered separately comparing groups of students based on the independent variable of age; Challenging ( $F = 4.427$ ,  $p = 0.005$ ), Enabling ( $F = 5.929$ ,  $p = 0.001$ ), Modeling ( $F = 5.712$ ,  $p = 0.001$ ), and Encouraging ( $F = 5.570$ ,  $p = 0.001$ ) were found to be statistically significant using a Bonferroni adjusted alpha level of 0.01. When Scheffé (using an alpha level of 0.05) was employed as a post-hoc test for Challenging, Enabling, Modeling, and Encouraging; the group of students age 40 to 49 scored significantly higher than the group of students age 29 or younger in all of these four dependent variables. In addition, the group of students age 30 to 39 also scored significantly higher than the group of students age 29 and younger in the dependent variable of Enabling. Table 1 shows these results. When the results for the dependent variables were considered separately comparing groups of students based on the independent variable of current ministry experience; Challenging ( $F = 8.237$ ,  $p = 0.000$ ), Inspiring ( $F = 14.412$ ,  $p = 0.000$ ), and Encouraging ( $F = 9.328$ ,  $p = 0.000$ ) were found to be statistically significant using a Bonferroni adjusted alpha level of 0.01. When Scheffé (using an alpha level of 0.05) was employed as a post-hoc test for Challenging, Inspiring, and Encouraging; both the group of students who were involved in ministry 10 to 19 hours a week while in school and the group of students who were involved in ministry 20 or more hours a week while in school scored significantly higher than the group of students who were involved in ministry 9 hours or fewer a week while in school in all of these three dependent variables. Table 2 shows these results.

Table 1. Scheffé Comparisons Based on Independent Variable of Age

	29 and Younger	30 to 39	40 – 49	50 and Older
Challenging the Process	M = 39.54 SD = 8.853		M = 44.29 SD = 8.169 $p = 0.008$	
Enabling Others to Act	M = 44.84 SD = 6.540	M = 47.37 SD = 6.304 $p = 0.023$	M = 48.43 SD = 5.715 $p = 0.006$	
Modeling the Way	M = 43.00 SD = 7.388		M = 46.96 SD = 6.296 $p = 0.005$	

Encouraging the Heart	M = 40.69 SD = 8.702		M = 45.88 SD = 7.469 p = 0.002	
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Table 2. Scheffé Comparisons Based on Independent Variable of Current Ministry Experience

	9 or Fewer Hours	10 to 19 Hours	20 or More Hours
Challenging the Process	M = 39.60 SD = 8.768	M = 44.10 SD = 8.145 p = 0.001	M = 42.83 SD = 8.180 p = 0.041
Inspiring a Shared Vision	M=37.31, SD=10.365	M = 43.68 SD = 9.064 p = 0.000	M = 42.88 SD = 8.367 p = 0.001
Encouraging the Heart	M = 40.76 SD = 8.660	M = 45.29 SD = 7.529 p = 0.001	M = 44.24 SD = 7.570 p = 0.019

It was also discovered that while the MANOVA did not show significant differences in the overall LPI-Self leadership scores, the univariate tests showed differences in one dependent variable between groups of students based on course load. There was a significant difference found on Enabling; with the group of students who took fewer than 12 hours of classes a semester scoring significantly higher (M = 47.75, SD = 5.993, p = 0.004) than the group of students who took 12 or more hours of classes a semester (M = 45.56, SD = 6.558).

### Discussion

While leadership is being studied extensively by business leaders, it has been noted by researchers that there is still a lack of empirical information on leadership development programs in higher education in general, much less seminary education. This study sought to explore this leadership development assessment need in one particular academic setting, but the desire is for this study to be a part of a larger dialogue in theological education.

The following can be given as a summary of the major findings of this study. First, non-traditional age students, especially students 40 years old and older, scored significantly higher in the leadership practices of Challenging, Enabling, Modeling, and Encouraging. The assumption with age was that the non-traditional age students scored higher in leadership due to their greater exposure to life experiences. All of life offers leadership experiences in the normal course of living that can be seen as potentially beneficial to leadership development if seized upon by the individual and if filtered through the theological grid of godly servant leadership. This growing non-traditional student population on seminary campuses offers a goldmine of “ready made” leadership practitioners that the seminary can tap into and hone.

Second, students who were involved in 10 or more hours of weekly ministry experience scored significantly higher in the leadership practices of Challenging, Inspiring, and Encouraging. This finding stresses the importance of practical ministry experience during a minister’s seminary education for their overall leadership development. Seminaries must continue strongly to encourage students to engage in noteworthy ministry opportunities while

pursuing their academic studies. Seminaries must also continue to evaluate their current curriculum structure to ensure that there is a balance of academic rigor with flexibility for more time intensive real life ministry service opportunities.

Third, the typical course load of a student was not a significant predictor of leadership practices overall, although it should be noted that the part-time students scored significantly higher than the full-time students on Enabling. At the very least, the part-time seminary student exhibited the same leadership abilities as the full-time seminary student. While only statistically significant in the area of Enabling, the part-time student even scored higher in all five categories of leadership. Instead of being intimidated by those students taking classes full-time, these part-time students should be affirmed in their own leadership abilities.

Finally, current leadership classes at Dallas Theological Seminary, prior ministry experience of a student, the Field Education internship program at Dallas Theological Seminary, the Spiritual Formation program at Dallas Theological Seminary, gender, and marital status were not significant predictors of leadership practices.

This study touched on some key issues in leadership development in theological education, but there were some noteworthy opportunities discovered for further research. These include conducting a longitudinal study of students, examining the specific non-ministry life experiences of entering students, examining the specific ministry experiences of entering students, studying the effect of popular weekend and short term leadership education opportunities, conducting a wider study of non-traditional students across a variety of seminary campuses, analyzing leadership class curriculum and materials of a particular seminary, and comparing various internship settings to look for differences in leadership scores based on the particular setting.

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## **Training Supervisors**

Julianne Hallman, Andover Newton Theological School  
Randy A. Nelson, Luther Seminary

This narrative is designed to accompany a power point/slide presentation that provided the basic content for a seminar session led by Julianne S. Hallman (Andover Newton Theological School) and Randy A. Nelson (Luther Seminary) at the 28th Biennial Consultation of the Association for Theological Field Education (ATFE) in Toronto, Ontario, Canada on Thursday Jan. 20, 2005.

The seminar was described in the following words. "Central to the work of field/contextual education and learning is the importance of good supervision. Quality supervision contributes both to the personal and professional growth of the student and to the likelihood of more faithful and effective ministry in the future.

The seminar will explore what makes for good supervision and how the necessary qualities can be evoked and nourished through supervisory training and education. The presenters will share from their work as field educators and invite dialogue with respect to the models and methods of supervisory education that lead to excellence in supervision."

The format of the seminar used the various slides to frame a conversation around the characteristics of good supervision. As the factors that contribute to good supervision were identified, the presenters added comments and observations to illustrate those factors drawing on their years of experience in their respective positions. Both have served as Contextual Educators for over twenty-five years.

The intention was not to suggest one right way to supervise students; rather the hope was in referencing their two programs, the presenters could provide participants in the seminar resources for their own work as Contextual Educators within the realities of their own context.

After describing supervision in several ways, the importance of the Learning Agreement in providing a focus for supervision and of weekly written reflections in providing focus for supervision was noted. The majority of the seminar then was given over to four areas of discussion-assumptions, qualities, models, and methods-with the power point/slide materials providing the basic content.



# TRAINING SUPERVISORS

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## A Seminar Presentation

with Randy A. Nelson, Luther Seminary,  
St. Paul, MN  
and Julieanne S. Hallman, Andover Newton  
Theological School, Newton Centre, MA

*The 28th Biennial Consultation of the  
Association for Theological Field Education*  
Thursday, January 20, 2005  
3:30 to 5:00 p.m.

This program is for educational purposes and may be used only with permission of the authors.



## We Will Discover

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- What makes for good Supervision?
- How the necessary qualities are evoked and nourished through supervisory training and education?



## What is Supervision?

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**Supervision  
is  
the ministry  
of  
nurturing  
seminarians' vocational formation  
and  
ministerial development  
by  
helping them  
reflect theologically  
upon  
their theology and practice of ministry**



## Supervision is Relational

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**Supervision  
is  
a covenant relationship  
using disciplines  
that require  
specialized skills  
and  
commitments.**



## Supervision Has A Framework and Focus

---

The seminarian's Learning Agreement provides a framework for supervision.

The seminarian's weekly written reflections focus each supervisory session.



## Areas of Discussion

- Assumptions
- Qualities
- Models
- Methods



## I. Key Assumptions

- Ministry belongs to all the people of God.
- Supervision is a specialized form of ministry.
- Supervision serves God by nurturing ministerial development and spiritual growth.



## II. Qualities of a Supervisor

- Understands the Sacred Trust of Ministry
- Comprehends Covenant Relationship
- Respects All Partners in Field Education
- Sees Oneself as a Partner, not an Expert
- Is Committed to the Disciplines of Supervision
- Values the Uniqueness of the Seminarian
- Honors the Seminarian's Learning Agreement
- Values Written Theological Reflection
- Is Committed to Making Prayerful Commentary
- Focuses on the Seminarian's Ministry
- Works at Theological Reflection
- Seeks Peer Critique, Consultation and Supervision
- Makes the Time to Reflect upon Supervisory Sessions
- Maintains Confidentiality
- Respects Roles and Boundaries in Relationships
-



### III. Models of Training

- Models are contextual and offer many approaches.
- Transferable values generate some common elements.

### IV. METHODS involve

- 
- An action-reflection learning process
  - Live supervision
  - Peer feedback, affirmation and critique
  - Written self-critique and reflection
  - Identifying and prioritizing issues
  - Analyzing dynamics
  - Focusing upon Supervisor's learning
  - Deepening theological reflection
  - Developing a theology of supervision
  - Forming a spirituality of supervision
  - Role playing to apply new insights
  - Learning, discovering and growing
  - More



## What This Means

- Quality supervision contributes to the personal growth and professional development of the supervisor as well as the seminarian.
- Quality supervision increases the likelihood of faithful and effective ministry now and in the future.



## Next Steps

- Given your context, what opportunities exist or can be created for supervisory training, establishing or improving it?
- What are your next steps relative to Supervisory Training and Education?
- What help do you need to resource and support your next step, plan or vision?

# Creative Expression and the Art of Theological Reflection

Colin Hunter

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## Preamble

The primary focus of this paper is the potential for creative art to depict and explicate personal experience in a way that allows the voice of critically reflected upon experience to be heard alongside Scripture, tradition, cultural analysis, reason and other conversation partners in the enterprise of theological reflection. My experience with students in Supervised Theological Field Education (STFE) and with experienced, ordained pastors (including myself) in peer reflection groups, leads me to the conclusion that the theological interpretation of contemporary experience is difficult but not impossible. It requires engaging what Paul Tillich described as ‘ontological reason’, which is ‘cognitive and aesthetic, theoretical and practical, detached and passionate, subjective and objective’<sup>29</sup>, in other words embracing all of the human faculties, and this includes the ability to create art as a vehicle for expressing meaning. It also requires a recognition of the essential intersubjectivity of the human predisposition to interpret experience and attribute meaning to situations; humans make meaning in communities and in relationships; perceptions, ideas, values and beliefs are formed as ‘ontological reason’ is applied to situations within the intellectual and cultural milieu of one’s particular ‘world’. Meaning emerges as persons and communities experience birth and death and all that lies between; as they tell stories; as they engage in ritual; as they create meaningful expressions of life and faith through art, craft, praxis and liturgy.

This paper addresses briefly the epistemological questions of what can be known and understood, tracing the developments in hermeneutics and phenomenology that occurred through Husserl, Gadamer et al. It then traces the nexus between art and theology and proposes a methodology for engaging creative forms of expression in the task of theological reflection.

## Phenomenology in the 20<sup>th</sup> Century

The extent to which it is possible to understand and interpret contemporary experience has been a contentious issue through the 20<sup>th</sup> Century and is still a matter of controversy in many educational and theological institutions (e.g. how valid is experience-based learning?) Some of the major contributors to the debate include:

1. Edmund Husserl through his concept of ‘transcendental phenomenology’<sup>30</sup>. Husserl proposed that it was possible for a skilled researcher to achieve ‘pure consciousness’, or ‘transcendental consciousness’, by identifying and ‘bracketing out’ perceptions, biases and prejudices contaminated by culture, history and societal pressure (a process he described as ‘phenomenological reduction’). What would remain in the mind of the researcher after such a process would be an understanding of the ‘essence’ of the experience. Husserl’s positivist project was judged a failure by his successors, Martin Heidegger and Hans-Georg Gadamer, yet left a legacy of concepts and principles which have been redeemed by researchers in the behavioural sciences convinced that many of his insights had merit for enquiring into human experience.

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<sup>29</sup> Paul Tillich, *Systematic Theology*, Three vols. (Chicago: University of Chicago Press, 1951), pp.72ff.

<sup>30</sup> Edmund Husserl, *Ideas: General Introduction to Pure Phenomenology*, trans. W.R. Boyce Gibson, 5th ed. (London: George Allen & Unwin, 1969).

2. Martin Heidegger, a pupil of Husserl, rejected phenomenology as an impossible task. Unlike Husserl, whose training was in mathematics, Heidegger's formation was in theology and this drew him towards a synthesis of phenomenology with hermeneutics, sometimes called 'hermeneutical phenomenology'. Heidegger's 'hermeneutical circle' was located in the lived experience of the interpreter rather than in the mind and world of the author of sacred text as it was for, say, Schleiermacher. In order to access this cycle of meaning and interpretation, one must 'endeavour to leap into the "circle", primordially and wholly'<sup>31</sup>. The interpreter does not stand outside the circle of interpretation and analyse existence from an objective, disinterested perspective as had been proposed by Husserl; rather it is the very fact of participating in the structures of Being that enables the interpreter to understand Being.
3. Hans Georg Gadamer, a student of Heidegger, was critical of the 'modern surrender to technical reason'<sup>32</sup> and was profoundly suspicious of the merit of personal reflection as a way of accessing the meaning of human experience. Like Heidegger, he considered humankind to be an intrinsically historical being, therefore all interpretations of existence needed to be framed in terms of historical consciousness. Gadamer was also convinced of the importance of linking aesthetics and hermeneutics<sup>33</sup>, but at the same time did not believe that the meaning of a work of art was immediately accessible – only historical works of art were open to interpretation, and interpretation came as much from the evaluation of the community as it did from individual reflection. Gadamer wanted to rescue the concept of 'prejudice' from the pejorative connotations that now attach to it, and believed that 'the prejudices of the individual, far more than his judgements, constitute the historical reality of his being'<sup>34</sup>. It is these prejudices which were formed by the participation of an individual in a family, a society and a state that were thus historically constituted and facilitated interpretation, contrary to Husserl who believed that they could be bracketed out by the skilled researcher. Subjectivity, according to Gadamer, was a 'distorting mirror'; the task of hermeneutics was to bring about a 'fusion of the horizons of the past and the present', but it was the horizon of the past that needed to inform the horizon of the present. Gadamer's project was in part an attempt to restore the authority of the tradition over against contemporary experience.
4. Jurgen Habermas was, in turn, critical of Gadamer's failure to recognise the potential for tradition to become an instrument, not only for understanding human experience, but also for the domination and control of communities<sup>35</sup>. He rejected the idea that tradition was a univocal source of reference for hermeneutics and instead proposed a 'distinction between hermeneutics that can interpret the meaning of a distorted text and depth-hermeneutics that is needed to interpret the meaning of the distortion itself'<sup>36</sup>. His concept of depth-hermeneutics

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<sup>31</sup> Martin Heidegger, *Being and Time*, trans. John Macquarrie & Edward Robinson, First English ed. (Southampton: Camelot Press Ltd, 1962), p.363.

<sup>32</sup> Richard Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, *Northwestern University Studies in Phenomenology & Existential Philosophy* (Evanston [Ill.]: Northwestern University Press 1969, 1969), p.164.

<sup>33</sup> Hans-Georg Gadamer, *Philosophical Hermeneutics*, trans. David E. Linge (Berkeley: University of California Press, 1976), pp.95ff.

<sup>34</sup> Michael Crotty, *The Foundations of Social Research: Meaning and Perspective in the Research Process* (St Leonards: Allen & Unwin, 1998), p.103.

<sup>35</sup> Terry A. Veling, *Living in the Margins: Intentional Communities and the Art of Interpretation* (New York: The Crossroad publishing Company, 1996).

<sup>36</sup> *Ibid.*

was modelled on Freudian depth-psychology and required the kind of personal reflection on experience of which Gadamer was suspicious.

5. Paul Ricoeur acknowledged the problems associated with phenomenology, the impossibility of complete transparency of consciousness and self awareness required to achieve 'pure consciousness', and the human capacity for self-deception. Nevertheless, he considered the principles of phenomenology provide the best approximation to Freud's understanding of 'the unconscious'<sup>37</sup> and the best method for the explication and interpretation of experience. Ricoeur wanted to affirm Gadamer's contention that humankind is an historical being and that interpretation occurs within a particular historical and cultural context, but also wanted to assert that, through a process of reflection akin to Husserl's phenomenology, one could arrive at a new understanding of experience through a process of critical reflection (what he referred to as a 'second naïvete'<sup>38</sup>). On the one hand, then, there is a hermeneutic that is deeply suspicious of the capacity of tradition to be a bearer of truth and sees 'truth as lying' and the exercise of 'false consciousness' (represented by Marx and Freud), a hermeneutic that places greater trust in depth psychology and phenomenology as resources for interpretation<sup>39</sup>. On the other hand there is a hermeneutic of trust that considers historical interpretation as the only reliable resource for interpretation and is deeply suspicious of reflection as a means of discerning truth. Ricoeur did not seek to harmonise these polarised positions, but rather sought to allow each to speak from its own perspective in a way that gave dignity to both tradition and experience under the umbrella of critical reflection.

STFE operates in the disputed hiatus between tradition and experience; those who operate out of a Gadamerian distrust of reflection may not consider the inclusion of experience in theological reflection as valid theology; a pure phenomenologist may regard the dialogue with tradition as a distortion of the insights gained from phenomenological enquiry. It is precisely because it is prepared to operate within this frequently depreciated territory in which both tradition *and* experience are taken seriously that STFE has performed an integrative function within the seminary, bringing together the benefits of a rigorous academic theological education and the student's experience in the world.

### Creative art and theological reflection

Faith has always sought to interpret its understanding of existence through art as well as through narrative and dogma. Whether it be the elegant and tender 'Crucifix from the Santo Spirito convent' of Michelangelo (left) or the confronting and controversial 'Piss Christ' of Andres Serrano (right), each work represents something of the inner life and faith of the artist, and her/his understanding of Jesus as the Christ. It also represents something of the contemporary life situation and world view of the artist's community. Recognising art *as* theology, and applying the discipline of hermeneutics to art, however, is a more recent development.

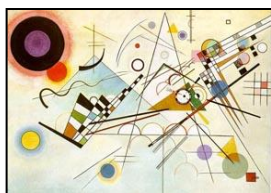
As recently as the late nineteenth century, the nexus between art and theology, and the possibility that art might be a medium of interpreting human experience, had been recognised. It would be true to say, however, that the emphasis of



by: *An Essay on Interpretation*, trans. Denis Savage (New haven: Yale

most theologians and philosophers has been on ‘significant’ works of art by recognised artists, (eg. Picasso’s ‘Guernica’ – left – has been widely recognised as one of the finest interpretations of the obscenities and absurdities of the Spanish Civil War<sup>40</sup>). Such a construction opens the door to engaging art in ‘the theological interpretation of situations’<sup>41</sup>, but still excludes the artistically challenged person from this hermeneutical medium unless s/he becomes a student of the history of art. Art in this context falls within the rubric of ‘Culture’ rather than ‘Experience’.

The relationship between art and theology was articulated principally by European theologians and philosophers and tended to perpetuate the impression that theology was the province of the professional theologian, and art appreciation the province of the professional artist or art historian. De Gruchy made a distinction between ‘religious art’ (which would fit within the categories described above), and ‘spiritual art’ which was so labelled by Wassily Kandinsky and ‘intended as a focus for meditation’<sup>42</sup>. De Gruchy wrote:



Wassily Kandinsky  
*Composition VIII*, 1923

‘Spiritual art’ expresses the quest for transcendence and as such it reflects the search for spirituality that has become important to our post-modern world. . . . . A spiritual work of art will arrest us, prize open our minds and hearts, and bring us into relation with a world beyond the ordinary.

Whilst this is an admirable attempt to liberate art from the custodianship of the ecclesiastical institution, it does not necessarily render it accessible to the participation of the seemingly non-artistic. It still belongs to an aesthetic elite who have the talent to produce works capable of inspiring awe and wonder in the viewer. My intention in this paper is not, as it might seem, to diminish the significance of religious art or spiritual art, nor is it to question the valid insights of Tillich et al. who have drawn connections between theology and art, aesthetics and spirituality<sup>43</sup>. Rather I am wanting to explore ways in which different modes of artistic expression, employed by any person, can be enlisted to represent experience in the enterprise of theological reflection and in the context of supervision for ministry.

One starting point for this quest might be the renewal of interest in art as worship in Protestant faith communities (it might be argued that it was never lost in Orthodox and Roman Catholic traditions). The combination of Reformation iconoclasm and Enlightenment rationalism led to what Begbie described as ‘the alienation of art’<sup>44</sup> in Western society, the outcome of which was ‘the [isolation] of a work of art from the particularities of everyday life’<sup>45</sup>. The catch cry ‘art

<sup>40</sup> Paul Tillich, *Theology of Culture*, 1 ed. (New York: Oxford University Press, 1959). Tillich regarded ‘Guernica’ as the outstanding example ‘of an artistic expression of the human predicament in our period’.

<sup>41</sup> Edward Farley, "Interpreting Situations: An Inquiry into the Nature of Practical Theology," in *Formation and Reflection: The Promise of Practical Theology*, ed. Lewis S. Mudge and James N. Poling (Philadelphia: Fortress Press, 1987). Farley was critical of the structure of theological education in the modern era and its inability to equip students to interpret situations theologically.

<sup>42</sup> John W de Gruchy, "Visual Art in the Life of the Church," *Journal of Theology for South Africa*, no. 107 (2000).

<sup>43</sup> See particularly Jeremy S. Begbie, *Voicing Creation's Praise: Towards a Theology of the Arts* (Edinburgh: T&T Clark, 1991).

<sup>44</sup> *Ibid.* pp. 186ff.

<sup>45</sup> *Ibid.* p.193.

for art's sake' reflected this sense that art and aesthetics were unrelated to everyday life and thus divorced from the tasks of understanding and meaning-making<sup>46</sup> which had become restricted in the modern era to rational processes. In recent decades Protestant churches have experienced their own renaissance through the recognition that art (often in the form of banners, flower arrangements, liturgical dance and the like) could breathe new life into worship practices that may have become sterile.

Dyrness described art as a form of meditation (as for Kandinsky's 'spiritual art'); 'Like the biblical notion of Sabbath (which means at its root to "stop"), art stops us in our tracks and forces us to pay attention to life in a way that we had not previously done'<sup>47</sup>. It is this 'paying attention' that makes creative art a potentially powerful instrument in the processes of supervision and theological reflection. In their classic work 'Method in Ministry'<sup>48</sup>, James and Evelyn Whitehead identify 'Attending' as the first stage in their method of theological reflection. By 'Attending' they mean listening to the necessary sources for theological reflection that they identify as 'Tradition', 'Experience' and 'Culture' (other models add 'Reason', 'Scripture' (as a separate source from 'Tradition'), 'Revelation' et al). Attending also includes listening to the community and listening to oneself, and it is in the latter task that the use of creative art can be especially helpful. Reflection on experience, especially when embodied in a case study or verbatim, is always revelatory. Representation of the experience in some artistic form adds a dimension of depth not always accessible through reflection or written description and analysis.

So then, having begun to establish a case for the employment of modes of art in theological reflection I need to suggest some ways in which this can happen. In this I am indebted to Dr Warren Lett, the Director of the Melbourne Institute for Experiential and Creative Arts Therapy (MIECAT), for his published material and for modelling procedures of enquiry with postgraduate students, including myself. In the early 1990's Lett conducted research with a group of therapists which he described as 'a process as near as possible to a purely phenomenological journey'<sup>49</sup>. He wrote:

Four conceptual blocks were combined to underpin this research.

1. The arts, as modes of knowing, are conceived of as vehicles for carrying meaning in supervision, as in therapy.
2. It is an assumption that emotion is significantly attached to experience, often disconnected from full awareness, and acts as signifier for access.
3. The experiencing self is the experiential container of awareness and can be refocussed into fuller awareness.
4. A phenomenological process can be adopted to encounter the essence of experiential structures, leading to the acquisition of meanings in an amplified self-awareness<sup>50</sup>.

For Lett, the arts 'as vehicles for carrying meaning in supervision' needed to stand apart from other sources for interpretation so that meaning was allowed to emerge from the experience and not from any external interpretive framework (such as Scripture or Tradition). Lett argued, 'A hermeneutic interpretation that goes outside the text for paradigms of meaning is not

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<sup>46</sup> Ibid. pp.201f. Gadamer's call to interpret art according to the 'horizon of the past' was a protest against the estrangement of art from culture.

<sup>47</sup> William A. Dyrness, *Visual Faith: Art, Theology, and Worship in Dialogue* (Grand Rapids: Baker Academic, 2001).

<sup>48</sup> James D. Whitehead and Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*, revised and updated ed. (Kansas City: Sheed & Ward, 1995).

<sup>49</sup> Warren Lett, "Therapist Creativity: The Arts of Supervision," *The Arts in Psychotherapy* 20 (1993).

<sup>50</sup> Ibid.

phenomenologically pure in this writer's view'<sup>51</sup>. By 'text' he meant the text created through the processes of phenomenological enquiry. Lett's model of supervision and phenomenological enquiry reflects Habermas' 'hermeneutic of suspicion' towards tradition as a bearer of truth, and is optimistic about the possibility of meaning emerging purely from phenomenological enquiry.

Obviously in supervision for ministry, theological reflection must make significant reference to the tradition, but the quality of reflection will be greatly enhanced, and will be more grounded, if the tradition is in a dialectical conversation with the meaning that emerges from a phenomenological enquiry into experience. The tradition will raise questions about the meaning of the person's experience and will challenge an unreflective interpretation of that experience (Ricoeur's 'first naïvete'). However critical reflection on experience will also raise questions about one's perceptions of the meanings handed down by the tradition. Describing experience through some mode of artistic representation will enhance the enquirer's ability to discern intrinsic meaning in an experience before passing it through the filters of other sources for theological reflection. In this way not only does tradition inform one's interpretation of contemporary experience, experience (phenomenologically interpreted) informs one's interpretation of tradition and may lead to a re-framing of one's 'operational theology'<sup>52</sup>.

### **A phenomenological enquiry into STFE**

In 2002 I conducted research with a peer group of four STFE students to enquire into their experiences of the program. In particular I invited them to reflect on what it was like to:

1. present goals to the peer group.
2. prepare a case study.
3. present a case study to the supervisor.
4. present a case study to the peer group.
5. present evaluations to the supervisor.

The process required that each student respond to a questionnaire and then participate in a group enquiry for each of the five aspects of the research. The questionnaire asked them to spend time reflecting on the experience, as it were to re-experience the event, and then to:

- describe the experience in as much detail as possible.
- recollect sensory and emotional responses associated with the particular task.
- represent the experience in some creative form such as prose, poetry, drawing etc.
- complete, in 35 words or less, an essence statement beginning with, 'Preparing a case study is like ...'

The questionnaires guided the students into focusing intentionally on the experience, to identify its affective impact, to describe the experience in plain language, and then to represent it in a creative mode of their choosing. It is significant that the creative representation was situated after a time of reflection and description, but before developing an essence statement and working with the peer group to develop a common description and representation of the

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<sup>51</sup> Ibid.

<sup>52</sup> I understand 'operational theology' to be the core beliefs and values, recognised or unrecognised, by which a person instinctively makes judgements and takes action in response to situations. One's operational theology is formed cognitively, affectively, aesthetically and socially through one's life experiences. It may well embody contradictory values (e.g. 'I value the rule of law *and* I value justice') assimilated from different sources (family, church, popular culture) that create dissonance in the face of a given situation.

experience. The creation of a piece of art thus made a contribution to their interpretation of the experience.

As an example, one of the participants developed a poem in response to the experience of preparing a case study:

### **Snatching Moments**

By Chris Turner (permission given to identify the author)

*Can one moment ever really  
find itself snatched from the fabric of time,  
to be relived, rejoiced, rehurt,  
relost, like an eternally rotating rhyme?*

*What are tears if they fall for a moment lost?  
Was not anxiety wasted?  
Spent on events unchangeable  
like prayers for a fallen forest;  
like warmth after a fatal frost.*

*Yet time boasts many dimensions.  
Memories are never frozen,  
and the heart of creation beats to the rhythm of  
a million moments snatched  
from the fabric of time.*

*Savored like a smooth red wine,  
bitter and sweet.,  
dancing on a palette of eternal horizon.  
Memories of moments,  
snatched from the past.*

*Moulded into a single  
reflection, mirrored in an empty, stained glass,  
swallowed by the soul of creation,  
thirsting for a healing past.*

His verbal description of the experience was analytical and identified well the cognitive and affective aspects of the experience, but in a dispassionate way. The poem, however, was able to not only express the feeling content of the experience, but to evoke within the reader the feelings and the questions in a way that invited her/him into the experience itself.

Chris's response to the experience of presenting a case study to his peers was equally evocative:

### **All will be well**

*Have you ever noticed*

*what strange things  
will happen to  
you if you let them?*

*The other day I was  
lying on a table with  
a good number of  
my colleagues  
standing around me  
all dressed in white gowns  
with gloves on.*

*I was chatting with them  
about this and that and  
they kept bending over me  
to look at my chest.*

*So I looked down and noticed  
that my entire front was  
cut open and my  
colleagues were actually  
performing surgery on me.*

*I was about to protest when  
I noticed that they all  
had large healing  
scars on their fronts  
and they were looking  
at me with deep gratitude.*

*It is the least we could do  
they said,  
after you healed  
us.*

*All will be well,  
all will be well.*

The other participants produced similarly creative and insightful responses to the questionnaires and all indicated that the representation of the experience through art helped clarify and sometimes reframe their subsequent interpretation of it.

This paper does not purport to offer a new model or method of theological reflection. What it seeks to do is suggest a way in which the dimension of contemporary human experience can be more effectively accessed and depicted in order to engage the dimensions of tradition and culture in a process of critical theological reflection. My contention, supported by the research findings, is that phenomenology is an effective methodology for examining and articulating

experience, and that creative art provides an important enhancement to cognitive, verbal modes of enquiry.

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# Competence: Definitions, Measurement, Nurture

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## Competence: Definitions

The question we are here engaging is whether it is possible to identify a set of “core competencies” which are essential to faithful ministry and which a student’s field education experience can reasonably be expected to engage, enhance, and assess. Most field education programs assume—in practice if not in theory—that it is possible to define such a core, though most field educators struggle to articulate it. A few widely-shared assumptions about competence are that it signifies observable behavior which can be named and described in such a way that a student can reflect on it and make changes where necessary, and that field educators can assist the student in such reflection and change and make some sort of concluding assessments of it.

Decisions about such “core competencies” are not made in isolation but within a whole web of relationships. Conversation partners include:

- The theological school—its traditions and present faculty.
- The field educators themselves—their own ministry paradigms.
- The denomination—its theological traditions and ordination procedures.
- The student’s placement or ministry site—its local expectations and needs.
- Mentor pastors—their strengths and vision for the church.
- The student’s own vision of her/his ministry.
- And running through all of these are theological priorities and ecclesiological commitments. An especially urgent theological aspect of this is this year’s consultation’s reflections on the crucial importance of ministry *context* in determining what ministry in a given location should be.

A major task of field educators is enabling a fruitful conversation among the various partners and dealing with inevitable tensions among them.

## Competence: Nurture

The question of how field education experiences might enhance a student’s competencies for ministry involves decisions about the *nature* of such competencies. One way of framing the issue is to say that the student is first and foremost a person, that is, that there is a uniqueness and mystery at her/his core which no one has a right to enter. This self-understanding includes the emotional and spiritual identity of the person and her/his understanding of their relationship with God and *personal* sense of vocation. But then there is the public person and the characteristics that are determinative for this sphere, characteristics such as integrity, openness to growth and learning, appropriate humility and self-respect, courage, and many others. And finally, there are the skills which a person has or needs in order to satisfy the expectations of an ordained person. The workshop participants were in nearly unanimous agreement that while it is easiest to assess skills and nurture them in a student, it is much more important to engage issues around personal characteristics that shape one’s life in community. Such characteristics can be thought of under various rubrics:

- Professional or pastoral identity

- Emotional intelligence
- Christological or character virtues

### **Competence: Measurement**

Given the general understanding of competence suggested above and the nature of competencies envisioned, can one articulate such competencies in a manner which allows for observation and assessment? As *one* attempt I have offered the assessment model used by the Intern Program at Perkins School of Theology. Assessment involves a written statement from the intern and oral assessment from the mentor pastor, lay teaching committee and intern faculty supervisor. Students are informed at the beginning of their internship that its successful completion will depend upon the intern faculty supervisor's assessment of evidence

- (1) "that the intern can *perform* the basic functions of a representative minister, at least at a beginning level of competence." This includes competence in the areas of
  - Ministry Contexts: Church and Community
  - Christian Worship
  - Social Action for Justice and Peace
  - Pastoral Care
  - Church Administration
  - Christian Education
  - Evangelism
  - Personal Nurture
- (2) "that the intern has *learned* about ministry, both in terms of the church and of herself/himself as a minister."
- (3) "that the intern has *personal characteristics* that will enable him/her to be a representative minister." This includes but is not limited to the intern's
  - Spirituality
  - Interpersonal relationships
  - Intrapersonal awareness
- (4) and "that the intern can relate what she/he is doing in ministry with her/his understanding of the Christian faith," in other words, *theological reflection*.

Obviously there is nothing sacred about this list of criteria and we, like all of you, remain engaged in the conversation for more adequate theoretical and practical articulations of our common purpose.

# Managing Conflict in Field Education Contexts, Part 1: *An Introduction to Conflict Resolution*

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Donna Duensing's case entitled *The Troubled Internship* describes a conflict between Janet Morgan (Director of Field Education at Western Seminary), Pastor John Garland (Pastor of St. Michael's Church and supervisor of the internship), and Margaret Flanders (the field student from Western Seminary). Janet Morgan must decide how to manage the meeting that she will soon facilitate between John Garland and Margaret Flanders.

A wide spectrum of contributing factors may shed light on the dynamics of this case. One is Karl Slaikeu's and Ralph Hasson's list of the common causes of conflict in their book entitled *Controlling the Costs of Conflict* (p. 79). The list includes ten causes: (1) Denial—unawareness until the explosion happens; (2) Skill deficits—poor communications and negotiations; (3) Lack of information—not obtaining information or poor organizational skills; (4) Conflicting interests or values—not being open to other values and needs; (5) Psychopathology—clinically depressed, stressed, or character disorders; (6) Personality style—differences in personality types; (7) Scarcity of resources—cause stress in other areas; (8) Organizational deficiencies—lack of a plan dealing with overload; (9) Selfishness—greed causes differences; (10) Evil intent—just wanting to cause harm. Obviously, multiple items from this list, namely, denial, skills deficits, conflicting interests, personality differences, and selfishness, are contributing factors to this case.

A second contributing factor can be explained through the lens of Transactional Analysis as explained by Dr. Grover Loughmiller, a retired psychologist. Transactional Analysis is built on the idea that people have three different ego states in their personalities—the Child, the Adult, and the Parent. Transactions among these three states occur constantly and can be analyzed concerning their dynamics. In addition, in relationships involving two or more parties, the transactions between them can also be analyzed in terms of the interaction between the ego states of one person and those of the other. When the Critical Parent role over-functions, a person may be experienced as a Persecutor; when the Child role over-functions, a person may be perceived as a Victim; when the Nurturing Parent over-functions, a person may be experienced as a Rescuer. When a Persecutor-Victim-Rescuer relationship is formed and reinforced, a perpetual Triangle relationship can be habitually repeated.

In the case, John Garland could be viewed as a Persecutor, Margaret Flanders could be viewed as a Victim, and Jane Morgan could be viewed as a Rescuer. If that triangle were to be perpetuated, then, tragically, John Garland would be allowed to inflict unnecessary stress on Margaret, Margaret could be discounted and deprived of learning how to deal with a Critical Parent person in ministry and of learning how to function as an Adult in ministry, and Jane could be stuck in a pattern of rescuing Margaret instead of empowering and supporting her.

In most conflict situations, power, power imbalance, or powerlessness is a key component.

Power is a consistent and predictable ingredient in most conflicts, and this case is no exception. Since power is rooted in the dynamics of the relationship between two or more people. Power is central to communications. Power is not a finite resource; it can be expanded or limited. Over time, chronic power imbalances harm and destroy relationships, and people will, by constructive or destructive means, seek to balance power imbalances. Constructive conflict management or mediation will seek to balance power and, thereby, enhance the relationship.

Different levels of power exist according to the different levels of maturity of the persons involved in the relationship. The two main types of power are positional power and personal power. Positional power is the lower form of power, while personal power is higher and is the product of personal emotional and social intelligence.

Janet Morgan's response to the conflict between John Garland and Margaret Flanders can address the power imbalance while still empowering both John and Margaret, rather than seeking to empower only Margaret. Since Janet's highest form of power is based on her own emotional and interpersonal intelligence, she will be more effective in her intervention with John and Margaret if she manages herself as maturely as possible instead of relying on any positional levels of power. She can use a caucus to coach Margaret about how to manage herself most effectively in the mediation with John, and she can even coach John about how to manage himself most appropriately in the mediation. She can listen to both Margaret and John and then respond to them instead of reacting to them.

Anxiety is emotional discomfort or pain. It is also an often overlooked yet a powerful ingredient in most conflicts. The anxious brain is the least mature, least rational, and most reactive level of brain functioning. As anxiety increases, rational, mature behavior decreases. In fact, the anxious brain is often called the "Reptilian Brain." This highly anxious and immature brain is highly reactive, defensive, and defensive. Persons acting from their anxious brain assume that they are acting from their mature, rational brain while their actions are clearly reactive. Especially in ministry settings, anxiety often accompanies strong beliefs and high expectations.

Another by-product of anxiety in a ministry context is the phenomenon of emotional triangles. Anytime two parties—like Margaret and John—are anxious about the other, they inevitably prefer to avoid dealing directly with each other and to avoid each other by processing their anxiety with a third party with whom they are more comfortable. Unfortunately, such triangling perpetuates the tension between the two primary parties and retards the resolution of their conflict. Janet will need to avoid becoming "triangled" between Margaret and John if she hopes to facilitate a healthy resolution of the conflict between them.

The role of leadership is pivotal in such conflict situations. If leaders become as anxious as the other parties involved, then they may be as reactive as the reactive participants in the conflict. Leaders are more apt to be reactive to the extent that they are "undifferentiated" (unseparated) from the anxiety of the participants. If leaders can be more "differentiated" (separated) from the anxiety of the participants, then they can be more rational, mature, and responsive to the situation and the participants. The most effective leaders are the most differentiated leaders. Differentiated leaders can bring calm to anxious situations and offer constructive behavioral options to those embroiled in conflict. Janet will be more helpful as a leader if she can be responsive instead of reactive to John and Margaret.

## **Managing Conflict in Field Education Contexts, Part 2: *Advanced Skills in Conflict Resolution***

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Conflict evolves in an escalating progression of levels. That progression includes the following levels: (1) Problem-Solving (parties may disagree but still share the problem); (2) Personal Antagonism (persons are seen as the problem); (3) Issue Proliferation (problem issues move from specific to general); (4) Triangle (parties talk about, not with each other); (5) Eye for an Eye (parties become more reactive and escalate); (6) Antagonism-Hostility (parties are fixed in their hostility toward each other); (7) Polarization (the organization is divided into polarities).

This progression can be translated into a scale of five levels of conflict in organizations. Those levels are as follows: (1) Problem to Solve (parties collaborate to solve the problem); (2) Disagreement (parties see each other as problem); (3) Contest (parties are in tug-of-war power struggle); (4) Fight-Flight (angry people fight, fearful people take flight); (5) Intractable (parties are stuck and, no constructive moves are made). Parties engaged in a conflict may be at different levels. John Garland may be at least at level 4; Margaret Flanders may be at level 4 also; Janet Morgan may be at level 3 or 4. Different levels of conflict suggest different strategies for intervention.

In addition to different levels of conflict, five different styles of managing conflict are typical among conflict participants. The five styles are as follows: (1) Avoiding (avoiding people you find troublesome); (2) Accommodating (doing a favor to help someone); (3) Compromising (soft bargaining, exchanging concessions); (4) Competing (imposing or dictating a decision); (5) Collaborating (reconciling interests through a win-win solution). While each of the five can be the most appropriate style for managing any specific conflict, any style that is used excessively or inappropriately can become ineffective for the conflict situation. In the case under examination, John appears to use the “competing” style; Margaret appears to use the “avoiding,” “accommodating,” and perhaps “compromising” styles; Janet appears to use the “collaborating,” “compromising,” and perhaps the “competing” styles, depending on whether she is dealing with John or Margaret. Janet will need to use the “collaborating” and “compromising” styles strategically to mediate effectively between Margaret and John.

In his book entitled *Managing Church Conflict* Hugh Halverstadt suggests five strategies for intervening in conflict situations in ministry contexts. Two of the five strategies are “resolution strategies”—strategies designed to result in a resolution of the conflict. Those two strategies are Negotiation—collaborative problem-solving between two parties and Mediation—negotiation between two parties with the assistance of a third party as facilitator. The other three strategies are called “constraining strategies”—strategies designed to manage the conflict that is not likely to be resolved. The three constraining strategies are “Preventing Exchange”—working with parties separately while not allowing them to repeat negative interactions; “Changing the Context”—making appropriate constructive changes in the dynamics of the context; “Coaching Principals”—coaching key players about how to manage themselves more effectively in the conflict. Obviously, the resolution strategies are preferred, but the constraining strategies are necessary when the resolution strategies do not succeed. Janet could try to implement the resolution strategy of mediation first and resort to coaching the principals or changing the context as needed. Merely preventing exchange would not likely change anything or resolve anything. The strategies that offer the participants the most control of the process and the

outcome are the negotiation and mediation strategies. Janet would do well to try these two strategies first in an effort to facilitate a negotiated agreement between Margaret and John.

An essential dimension of the negotiation process is that of “going below the line”—identifying the emotional hot buttons beneath the positions advocated by John and Margaret. In order for a mediator to be effective in facilitating a negotiated agreement between two parties, the interests underlying their positions must first be heard, identified, and articulated. According to Karl Slaikeu in his book entitled *When Push Comes to Shove*, the most common interests underneath conflicting positions are these: to be “made whole,” to put the matter to rest, to avoid costs in time, effort, or money, to avoid stress and protect health, to protect and preserve reputation, to establish precedent, to punish, to be vindicated (proven right), to save face, to save time, to honor values of fairness and justice. Clearly, several of these interests are involved in this case. Janet will need to identify which of these or additional interests may be involved in this conflict.

Janet will also need to identify her own interests, especially in her conversations with John. She will also need to recognize that she will not likely function as a “facilitative” mediator (totally neutral, value-free, interested only in process) but will most likely function as an “evaluative” mediator (bringing her own interests and values to the process and holding each party accountable to shared values). As a Director of Field Education, Janet can bring mature leadership and constructive mediation to this conflict situation that will empower all parties involved, actualize Christian reconciliation, and enhance the field education experience for both Margaret and John.

# What Do We Need to Know About GLBT Issues?

## GLBT: Fact or Fiction?

Youtha C. Hardman-Cromwell  
Wesley Theological Seminary

Five persons from various seminaries and denominations gathered and began by introducing themselves and stating their concerns. Some resources were displayed that would help persons understand GLBT.

### What Do You Want to Discuss?

- How do we support GLBT students:
  - (1) If mentors are anti-gay?
  - (2) If our seminary does not support GLBT students?
  - (3) If we want to be supportive but cannot be openly?
  - (4) If the student's denomination will not ordain?
  - (5) If the student encounters rejection in the site, seminar, or seminary?

### Homosexuality: Fact? or Fiction?

- The term "homosexuality" is mentioned in both the Hebrew and Greek Scriptures of the Bible. (False)
- The term "homosexuality" is a term that was first used in the 19<sup>th</sup> century. (True)

### What does the term mean? Fact? or Fiction?

- Every one means the same thing when they use the term "homosexuality." (False. One example is that some mean behavior and others mean self understanding, while others mean both.)
- It is clear what the Bible writers were talking about when they discussed sexual acts between persons of the same gender. (False. In the same way we do not know what Paul is responding to in his letters, the cultural contexts and understandings are not clear.)

### What Causes Homosexuality? Fact? or Fiction?

- Personal Choice (False according to those who are homosexual. The use of the term "choice" is resented. Heterosexuals cannot identify when they made the choice to be heterosexual.)
- Innate Orientation (True according to those who are homosexual. The interplay of nature and nurture was raised here.)
- Homosexual Experiences in Youth (False. There is no evidence that this determines orientation and evidence that it does not. This claim is the basis for saying that homosexuals intend to make others homosexual, a false claim.)

### Homosexual Orientation- Fact? or Fiction?

- Homosexual practices are sin.
- Homosexual orientation is not sin.

(The truth of these statements is dependent on one's own belief and acceptance of varied religious understandings and beliefs.)

### **Does Bisexuality Actual Exist? Fact? Or Fiction?**

- Sexual attraction is either homosexual or heterosexual. (The jury is still out on this one. We do not know enough about sexual attraction and the interplay of socialization.)
- Sexual attraction may not be dichotomous but continuous. (This is an understanding held by some, indicated by the existence of bisexual persons.)

### ***Homosexual ⇔ Heterosexual***

### **Is It Transgendered or Transexual? Fact ? or Fiction?**

- The terms “sex” and “gender” are interchangeable and mean the same thing. (False. We need to correct our use of the terms. It leads to confused thinking about the issues.)
- Transgendered refers to a change in psychological identification. (True)
- Transexual refers to a change in physical apparatus. (True)

### **Gender and Orientation- Fact? or Fiction?**

- Transsexuals change their sexual orientation. (False. This misunderstanding is encouraged by the misuse of gender and sex. Gender Identity and sexual orientation are two separate things. Most do not attend to this difference because their gender identification and sexual orientation reflect what is seen as “normal.” In the case of couples in which one transgenders, the attraction to the partner does not seem to change. The relationship may continue if the other partner is willing.)

### **What About Pedophilia? Fact? or Fiction?**

- Some people think homosexuality is the same as pedophilia. (True. The fact is that pedophilia is not related to orientation, but is the abnormal sexual desire for pre-pubescent children. Most persons involved in sex with minors are actually involved with post-pubescent teenagers. Historically marriage of what we not call teenagers was accepted. The incidence may be related to easy access and power differentials that make the conquest easier.)
- Homosexuals are no more likely to be pedophiles than heterosexuals. (False. There are more heterosexual pedophiles than homosexual ones. )

### **Homosexuals as Parents- Fact? or Fiction?**

- Children of homosexuals are more likely to be homosexual than those of heterosexuals. (False)
- Children raised in homosexual household are more likely to be homosexual. (False)

### **What Do Hebrew Scriptures Say? Fact? or Fiction?**

- The Bible says “homosexuality” is sin. (False. Term is not Biblical.)
- Genesis 19:1-11 is anti-homosexuality. (False. This text is about hospitality not sex. Not verses about giving daughters for use.)

- Leviticus 18:22, 20:13 make it clear that homosexuality is sin. (True, but what about the other prohibitions in Leviticus that we dismiss as culturally based.)
- Judges 19 directly condemns homosexuals. (False. The mischief here is murder and heterosexuals indulging in sex homosexual rape as sport.)
- Ezekiel 16:49-50 challenges our understanding of Sodom and Gomorrah. (True. Here the sin in the Sodom story *is disregard for the poor. See also Isaiah 1:9, 3:9 and Jeremiah 23:14*)

### **What Does the Bible Say? Fact? or Fiction?**

- Mark 10 and Luke 10 are not helpful in determining what the Bible says. (False. They indicate that Genesis 19 is about hospitality not homosexuality.)
- Romans 1:18-32 12: 2 is definitive. (False. We do not know what Paul understood to be “natural” or “unnatural.” In relationship to them he uses terms like “unclean” and “shameful” rather than “wickedness” and “evil.”
- 1 Timothy 1:8-10 speaks to homosexuality directly. (False. What Paul means by the term used is not clear. He could have used a more clear term if this is what he was addressing.)
- 2 Peter 2:6-10 condemns homosexuals directly. (False. Reference to Sodom and Gomorrah is not clear.)
- Jude 7 speaks indirectly about homosexuality. (False. Reference to Sodom and Gomorrah is not clear.)

### **Gender is Either/Or- Fact? or Fiction?**

- All babies are born clearly male or female. (False. There are numerous instances in which the indications are either unclear or mixed.)
- Gender evidence does not change over time. (False. Testicles descend. Internal apparatus is not always the same as what appears external in the infant.)

### **Homophobia- Fact? or Fiction?**

- An irrational dislike, fear, and/ or hate of homosexuality and homosexual persons, which may manifest in personal behavior and relationships and in structural and systemic responses to homosexual persons. (True)
- Rabid homophobia may evidence personal concern about one’s sexuality. (True. This evidence has come from persons who have testified after coming to grips with their orientation.)
- Homophobia has led to a number of teenage suicides. (True. There is increasing suspicion that unexplainable suicides of teenagers who are religious and active in their churches and not exhibiting any problems at home or school were struggling with orientation issues.

### **Reality of Stereotype- Fact? or Fiction?**

- Homosexuals are more interested in sex than heterosexuals. (False)
- Few homosexuals are interested in religion or church. (False. Many feel rejected by and alienated from the religion.)
- Most homosexuals think that everyone should be homosexual. (False)

- Homosexual persons are naturally promiscuous. (False. This is not more true than for heterosexuals. Our attitude toward GLBT persons sets them up for meeting their needs in ways that promote multiple partners.)
- Historically Homosexuals have not married. (False. Marriage has been promoted as a cure for homosexuality and has been used as a cover for homosexuals.)
- Sexual transmission of AIDS is incident only among homosexuals. (False. HIV is blood transmitted and can be transmitted in medical situations. The fastest growing population of new HIVS positive persons is minority heterosexual women, particularly African-American women.)

*At this point the 5 participants reflected on the original issues that had been raised.  
The session concluded here because of time restrictions.*

### **Congregational Responses- Fact? or Fiction?**

- Reconciling congregations are for GLBT persons. (False. They are for all who support the inclusion of all persons, including GLBT persons)
- Transforming congregations support exclusion of homophobic heterosexuals and practicing homosexuals. (1988) (False. They want to transform them.)
- Opening and welcoming congregations exist in most mainline denominations.(True)

### **FE and GLBT- Fact? or Fiction?**

- Field Education deals well with placing GLBT students. (False. The way in which seminaries deal with GLBT students is dependent on a number of factors including the seminaries and denominations attitudes, the way in which placement takes place, and the sensitivity of the field educators and supervisors/mentors.

### **Bibliography of Displayed Resources**

Homosexuality and the Bible: An Interpretation by *Walter Barnett, Pendle Hill Pamphlet 226, 1983.*

The Church Studies Homosexuality: A Study for United Methodist Groups from Cokesbury, 1994.

Claiming the Promise: An Ecumenical Welcoming Bible Study Resource on Homosexuality by *Mary Jo Osterman from Reconciling Ministries Network (3801 N. Keeler Avenue, Chicago, IL 60641, 773-736-5526)*

Open Hands: Resources for Ministries Affirming the Diversity of Human Sexuality: Bisexuality: Both/And Rather Than Either/Or, *Vol. 14. No.1, Summer 1998; Same – Sex Unions, Vol. 12 No.4, Spring 1997; Transgender Realities, Vol. 12. No. 2, Fall 1996 (3801 N. Keeler Avenue, Chicago, IL 60641, 773-736-5526)*

# Excellence in Field Teaching and Learning: What We Can Learn From Other Disciplines

Janet L. Clark

McMaster Divinity College, Hamilton, ON, Canada

## FIVE INTERDISCIPLINARY TOOLS FOR CATALYZING REFLECTION

### Introduction

- Theological education is only one of many disciplines in higher education that utilize field education as a central component of professional preparation for practice.
- Schools of medicine, nursing, social work, education, rehabilitation science, business and counselling are only some of the disciplines that have long histories of field education and have generated extensive bodies of literature on the subject.
- This presentation begins with the premise that theological field educators can profit immensely by drawing on the knowledge base of other disciplines to enhance and enrich our understanding of best practices in field teaching and learning.
- The presenter is Director of Field Education at McMaster Divinity College, an affiliate college of McMaster University in Hamilton, ON, Canada. For the past seven years, an innovative interprofessional committee of field educators from across the professional disciplines at McMaster University has been collaborating on projects of mutual interest, bringing together field educators from the schools of divinity, medicine, nursing, social work and rehabilitation science.
- Among the various projects in which we are engaged is collaborating on an annual, interprofessional training symposium for field supervisors. The topics selected are ones of common concern to field educators from across the disciplines, for example, learning contracts, feedback and evaluation, diversity issues, teaching on the fly, the supervisory relationship, etc.
- Another key concern in professional education across the disciplines is the pedagogical goal of educating *reflective practitioners*.
- Because of my background and research in reflective practice, I was invited to be the host and keynote speaker for the interprofessional symposium on cultivating reflective practitioners. The opportunity I had to research cross-disciplinary models and tools for catalyzing reflection proved to be immensely rewarding.
- Out of this cross-disciplinary study and research, I formulated five interdisciplinary tools that can be used in field education to build reflective capacity in students and supervisors. The tools can be used at any level, including personal reflection, one-on-one supervision, or group reflection.
- For the ATFE Consultation, I have adapted these tools for theological field education and I present them to you for your consideration.

## THE L.E.A.R.N. METHOD OF REFLECTION ON EXPERIENCE

**L**ook back on recent experiences in your placement in which you personally played a role.

- Select one that stands out for you as particularly challenging, thought-provoking, puzzling – or that raised questions and dilemmas for you.

**E**laborate and describe what happened during the event.

- Answer the basic questions of “who, what, when, where, and how.”
- Include your feelings and thoughts.
- How did you specifically respond? How did others respond?

**A**nalyze the experience.

- What key issues seem to be operative in this situation (e.g. interpersonal dynamics, power differentials, ministry dilemmas, value conflicts, sociocultural issues, communication issues, unclear assumptions, etc.)?
- What do you think influenced your responses and actions in this situation?
- What seemed to be effective? Ineffective?
- Why is this experience important to you?
- What specific questions are you bringing for reflection?

**R**eflect theologically on the experience.

- What theological issues or themes are present in this situation?
- What Biblical stories, passages, images, metaphors or principles (not proof texts) seem applicable?
- What learning and insight from your studies/readings are relevant?
- How do you perceive God to be present in this situation?

**N**ew insight for action.

- What insights have surfaced from your reflection that you can take with you into similar situations in the future?
- What do you want to remember to do, or avoid doing, in the future?
- What is your action plan?

## REFLECTION THROUGH JOURNALLING

### What is a Reflective Journal?

- A reflective journal is a vital tool for personal and professional growth. It is not a diary, but rather a written internal dialogue – a record of the thoughts, feelings, ideas, questions and insights that are evoked in the day-to-day world of professional practice.

### Journal Entries: When, What, and How?

- At the end of the day (or week), think back on the many incidents that occurred and select one that made an impact on you, perhaps because it was especially satisfying or destabilizing, encouraging or discouraging, affirming or challenging.
- Spend about 20 minutes reflecting on the experience. Just write! Don't be concerned with spelling, grammar, and punctuation, but do more than describe the experience – think critically and reflectively about it.

### Reflecting on Learning: The Heart of the Journal

- Always ask yourself: What have I *learned* from this situation about effective and ineffective practice? About myself as a practitioner? About my underlying assumptions, beliefs, values, and convictions and the way these shape practice actions.
- Always conclude by asking: Are there ways I can put this learning into action?

### Sample Sentence Starters

- “I feel really good about...”
- “I can't stop wondering...”
- “I felt most disillusioned...”
- “If I had a chance to do it over again...”
- “I want to learn more about...”
- “One thing I want to remember to do...”
- “One thing I want to avoid doing...”
- “What I have learned from this experience is...”
- “My action plan next time is...”

## REFLECTION ON AUTOBIOGRAPHIES: ROLE MODEL PROFILES

This exercise can be done privately, with a conversation partner, or in a reflection group.

- *Who have you known in your life that represents the kind of practitioner you would like to be?*
- *What **characteristics** have you observed in them that make them so admirable?*
- *As you think about how these people work, which of their **actions** most encapsulates and typifies what it is that you find so admirable?*
- *Which of their **abilities** would you most like to be able to integrate into your own practice?*

*Adapted from: Brookfield, S.D. (1995). Becoming a critically reflective teacher. San Francisco: Jossey- Bass.*

## THE “WHAT” MODEL OF REFLECTION

### **WHAT? (Describing the Event)**

- What happened?
- What did I see and do?
- What did other people do?

### **SO WHAT? (Analyzing the Event)**

- So what were the outcomes?
- So what new learning emerged from this event?

### **NOW WHAT? (Proposing Future Actions)**

- Now what are the implications of what I have learned?
- Now what do I need to put in action?

*Adapted from: Driscoll, J (2001). The potential of reflective practice to develop individual orthopedic nurse practitioners and their practice. Journal of Orthopedic Nursing, 5, 95-103.*

## REFLECTION ON A POSITIVE PRACTICE EPISODE

1. Think about a positive professional practice situation which you found deeply satisfying – a situation that you *knew* was good practice.
2. Briefly describe the situation.
3. What makes this situation stand out as particularly good?
4. Looking back on this situation, what are your hunches about “what worked”? How do you account for this positive experience? i.e. “This worked because...”
5. What learning have you come away that you want to take with you into future situations?
6. How would you briefly sum up your “pearl of wisdom” about what works?

*Note: This exercise can be repeated for a negative practice episode.*

## PRACTICE EXERCISE FOR PARTICIPANTS: DYAD REFLECTION

*Join with a dialogue partner and try out the strategy of “Reflection on a Positive Practice Episode,” using a positive practice episode from your experience of being a field educator.*

*At the end of your conversation, reflect on the value of this strategy as a way of tapping our experienced knowledge/ practice wisdom about what goes into being a good field educator.*

## SELECTED RESOURCES ON REFLECTIVE PRACTICE & EDUCATION

- Atkins, S. & Murphy, K. (1993). Reflection: A review of the literature. *Journal of Advanced Nursing*, 18, 1188-1192.
- Branch & Paranjape (2002). Feedback and reflection: Teaching methods for clinical settings. *Academic Medicine* 77(12), 1185-1188.
- Brookfield, S.D. (1995). *Becoming a critically reflective teacher*. San Francisco: Jossey-Bass.
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- Fisher, T., & Somerton, J. (2000). Reflection on action: The process of helping social work students to develop their use of theory in practice. *Social Work Education*, 19(4), 387-401.
- Gould, N., & Taylor, I. (1996). *Reflective learning for social work*. Aldershot, UK: Arena.
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- Schön, D. (1995). Reflective inquiry in social work practice. In P.E. Hess and E.J. Mullen (Eds.), *Practitioner-researcher partnerships: Building knowledge from, in, and for practice* (pp. 31-55). Washington, DC: NASW Press.
- Scott, D. (1990). Practice wisdom: The neglected source of practice research. *Social Work*, 35(6), 565-568.
- Stockhausen L. (1994). The clinical learning spiral: A model to develop reflective practitioners. *Nurse Education Today*, 14(5), 363-371.
- Teekman, B. (2000). Exploring reflective thinking in nursing practice. *Journal of Advanced Nursing*, 31(1), 1125-1135.

## **The Profiles in Ministry Program: A Robust Measure of Growth for Ministry**

The Profiles in Ministry Program of the Association of Theological Schools (ATS) has been in use in schools and seminaries since the mid 1970s. Revised and strengthened in 1987-88, re-examined in 1995, and currently being re-studied on its thirtieth anniversary, the PoM materials have proven their usefulness. With more than forty measures of characteristics, traits, and sensitivities judged important by clergy and laity across North America, the instruments assess students as they begin their theological studies (Stage I) and again as they complete their work before entering full-time ministry (Stage II).

The workshop focused on the nature of the PoM program, the instruments, the strength of the characteristics measured, and the flexibility of the interpretive process.

For more information, contact: Francis A. Lonsway, Director Student Information Resources, 1204 Garden Creek Circle, Louisville, KY 40223, phone: 502-244-7065, fax: 502-244-7066, e-mail: [lonsway@ats.edu](mailto:lonsway@ats.edu).

# Are We Doing What We Say We Are Doing? Assessing Field Education Competencies

Richard Cunningham  
Seattle University, School of Theology and Ministry

*The material for Dr. Cunningham's project is located on your CD in the folder entitled "Assessing Field Education." The following is the author's introduction to said material:*

## **Introduction the Material Contained in the CD**

In this seminar, participants examined the strategy, process and results of a survey designed to assess the effectiveness of contextual education. The presentation focused on a web-based research survey developed by the School of Theology and Ministry, Seattle University.

The presenter Dr. Richard Cunningham is a member of the core faculty and Director of Field Education at STM. This presentation also serves as the report to the Association for Theological Field Education for moneys received by the presenter to begin the research project. A copy of the proposal submitted to ATFE is contained herein. The grant of just over \$1,000.00 was used to hire a graduate research assistant. The ATFE grant became seed money for using the generous resources of Seattle University's Information Technology department. A separate follow-up research project using a similar format will be used with graduating students at STM. The materials presented in this seminar were distributed to the participants on CD's and included the following information is located in the sub files.

### • FILES AND SUB-FILES DIRECTORY:

- [ATFE Research Proposal](#)
- ATFE Report – Toronto Consultation Group #18
  - Degree Competencies
    - [Master of Arts in Pastoral Studies \[MAPS\]](#)
    - [Master of Arts in Transforming Spirituality \[MATS\]](#)
    - [Master of Divinity \[M. Div\]](#)
  - Questions 17-21 ([Folder and files](#))
  - [01 – Introduction to the Research Project](#)
  - [02 – Parts I-III.doc](#)
  - [03 – Parts IV.doc](#)
  - [04 – Considerations – Part V.doc](#)
  - [05 – The Survey.doc](#)
  - [06 – 1st Year Filed Education Competencies.doc](#)
  - [07 – Raw-data.xls](#)
- New Survey –Student response

### **Availability of Research Instrument**

The web based research instrument is available to other ATFE schools. Those interested in using web based questionnaire should contact Dr. Richard Cunningham at Faculty, Director of Field Education, Seattle University, School of Theology and Ministry, Seattle University, P. O. Box 222000, Seattle, Washington 98122-1090, Phone: 206.296.2101, E-mail: [drdick@seattleu.edu](mailto:drdick@seattleu.edu), <http://www.seattleu.edu/theomin/Fielded/fielded.asp>

# Theology for Ministry

Meg Lavin  
Regis College

Ministry is the link between what theology says about faith and how this is lived out in pastoral experience. Current pastoral needs call for a broadened understanding of ministry. How can theology contribute to such understanding? The answer to this question can be found in an examination of the anthropological themes of the Christian tradition evident in the doctrines of revelation, christology, and trinity, and their implications for ministry.

The purpose of this examination is:

- To provide a theological foundation for ministry
- To develop the major anthropological themes evident in the doctrines of revelation, christology, trinity, sacraments, and ecclesiology
- To develop a doctrinally normed approach to ministry
- To develop a perspective for ministerial practice that witnesses to the value of the human person as created in the image of God
- To address current theological themes and their challenge to ministerial practice
- To address current pastoral needs and their challenge to theological renewal
- To narrow the perceived dichotomy between faith and reason, and between theology and ministry

The following readings and discussion/reflection questions provide a means that can be used to engage the above process.

Theology for Ministry  
Readings and Questions for Discussion/Reflection

## Theological Anthropology

Lavin, Margaret. *Theology for Ministry*. Ottawa: Novalis, 2004, 8-24.

Migliore, Daniel L. *Faith Seeking Understanding*. Grand Rapids, MI: Eerdmans, 1991, 1-18.

Questions for discussion/reflection:

1. Do you agree that theological anthropology is an appropriate starting point for reflection on our theological tradition? Why? Why not?
2. What is an appropriate starting point for reflection on our theological tradition?

## Redemptive Salvation and Human Freedom

Lavin, 25-33.

Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. New York: Crossroad, 1985, 24-43.

Abbott, Walter M, general editor. "The Declaration on Religious Freedom," (*Dignitatis Humanae*) in *The Documents of Vatican II*. Chicago: Follett, 1966.

Charry, Ellen T. *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine*. Oxford: Oxford University Press, 1997, 3-32.

Questions for discussion/reflection:

1. What is the relationship between redemptive salvation and human freedom?
2. How does the radicality of human freedom affect ministry?

### **Revelation: God-For-Us**

Lavin, 34-45.

Abbott, "The Dogmatic Constitution on Divine Revelation," (*Dei Verbum*).

Questions for discussion/reflection:

1. How do you understand "Revelation" within the Christian context?
2. 'God is Love'. What does this mean?

### **Living As Image of God**

Lavin, 46-54.

Charry, 185-194.

McFague, Sallie. *Models of God: Theology for An Ecological, Nuclear Age*. Philadelphia: Fortress Press, 1987, 125-155.

Questions for discussion/reflection:

1. How does *Imago Dei* define the human person?
2. How do you live your belief in revelation?

### **Christology: God-Among-Us**

Lavin, 55-71.

Rahner, 195-203.

Migliore, 139-164.

Questions for discussion/reflection:

1. Who is Jesus?
2. What is the relationship between christology and soteriology?

### **Loving Discipleship/Public Ministry**

Lavin, 71-92.

Hellwig, Monika. *Jesus the Compassion of God*. Wilmington, DE: Michael Glazier, 1985, 75-108.

Nolan, Albert. *Jesus Before Christianity*. Rev. ed. Maryknoll, NY: Orbis, 1992, 27-51.

Questions for discussion/reflection:

1. What are the hallmarks of discipleship?
2. How do you understand 'public ministry' within the context of your faith tradition?

### **Trinity: God-Within-Us**

Lavin, 76-92.

Placher, William. "The Triune God: The *Perichoresis* of Particular Persons," in *Theology After Liberalism: A Reader*. John W. Webster and George P. Schner, eds. Oxford: Blackwell, 2000, 87-112.

La Cugna, Catherine Mowry. *God For Us: The Trinity and Christian Life*. San Francisco: Harper Collins, 270-278.

Questions for discussion/reflection:

1. What are some of the major elements that our faith tradition has contributed to our understanding of the mystery of the triune God?
2. How would you explain the economic/immanent trinity?

### **We Are Spirit for the World**

Lavin, 92-96.

Migliore, 165-184.

La Cugna, 376-411.

Questions for discussion/reflection:

1. How are we called to imitate the trinity in our lives?
2. How would you describe a faith community that ministers as an example of the trinity?

### **Sacramental Theology: The Sacramentality of Our Lives**

Lavin, 97-108.

Kilmartin, Edward J. "Theology of the Sacraments: Toward a New Understanding of the Chief Rites of the Church of Jesus Christ," in *Alternative Futures for Worship*, Vol. I, edited by Regis A. Duffy. Collegeville, MN: Liturgical Press, 1987, 123-175.

Questions for discussion/reflection:

1. What is a sacrament?
2. What is the relationship between symbol and sacrament?

### **Baptism and Eucharist: The Sacramental Foundation of Ministry**

Lavin, 108-118

World Council of Churches. *Baptism, Eucharist and Ministry*. Geneva, 1982.

Questions for discussion/reflection:

1. Why are Baptism and Eucharist considered to be the foundational sacraments for ministry?
2. In what ways does our understanding of Baptism and Eucharist challenge ministry?

### **Ecclesiology: The Church as Trinitarian Community**

Lavin, 119-135.

Abbott, "Dogmatic Constitution on the Church," (*Lumen Gentium*).

Fahey, Michael. "Church," in *Systematic Theology: Roman Catholic Perspectives*, Vol. II, edited by Francis Schussler Fiorenza and John P. Galvin. Minneapolis: Fortress, 1991, 30-43.

Questions for discussion/reflection:

1. What is the nature of 'church'?
2. How would you describe 'church' from the perspective of your faith tradition?

### **A De-Institutionalized Church**

Lavin, 135-144.

Abbott, "The Pastoral Constitution on the Church in the Modern World," (*Gaudium et Spes*).

Fahey, 59-71.

Questions for discussion/reflection:

1. Is a de-institutionalized church possible? Why? Why not?
2. How has your experience of church affected your understanding of ministry?

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- Bokenkotter, Thomas. *Essential Catholicism: Dynamics of Faith and Belief*. New York: Doubleday, 1985.
- Borg, Marcus J. *Meeting Jesus Again for the First Time*. San Francisco: Harper, 1995.
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# Maintaining the Integrity of the Ministerial Relationship: The Importance of Educating Students about Boundary Issues

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Goal: Presentation of basic concepts underlying the issue of boundaries in ministry, and ways for theological field educators to present this material to students preparing for ministry. How the materials from the *Faith Trust Institute*\* are being utilized at Wesley Theological Seminary.

Introduction: It is assumed that as field educators we are quite conscious of the ministerial climate within the churches and society relative to issues of boundary violations. Every religious faith community has been affected by such violations. The need to help ministerial students be attentive to the dynamics of boundaries within ministerial relationships is critical. My intent in this workshop is to present some basic concepts about boundaries, and share with the participants how we are utilizing some basic materials in multiple class settings. The work and resources of the *Faith Trust Institute* (formerly the Center for the Prevention of Sexual and Domestic Violence) will be highlighted.

The basics about boundaries:

- Our goal a ministerial persons
- definition of boundaries
- dynamics of power and vulnerability
- dual relationships
- respect and sacredness of the other

Why do we need to teach out students and ourselves about boundaries?

- Overview of basic assumptions and common experiences as ministerial persons
- Statistics on abuse and harassment
- They are assuming new roles and positions with power
- Vulnerability of students relative to supervisors/mentors
- Self-care
- Provide them knowledge of “red flags” in ministry

What we have recently been doing at Wesley

- Training of faculty members ( 6 thus far ) through the workshop on boundaries offered by Faith Trust Institute
- Student Pastors - in 3<sup>rd</sup> year one semester devoted to boundary issues: view, discuss, respond
- Student Pastors – in 1<sup>st</sup> year one session in first semester
- Pastoral Care courses utilize Faith Trust Institute videos in courses
- In leadership courses (Lovett Weems, Lew Parks) addressing issues of infidelity, and use of authority and power.

Other ways of utilizing the available resources

- Periodic workshops in supervised ministry courses focusing on management of ministerial relationships – topic focused
- Utilization of case study material pertaining to specific boundary issues in pastoral care and supervision groups
- A faculty forum utilizing a case brief and reflection

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### **Resources**

- Faith Trust Institute*, 2400 N 45<sup>th</sup> Street, #10, Seattle, WA. (206)634-1903; Fax: (206) 634-0115; Email: [info@faithtrustinstitute.org](mailto:info@faithtrustinstitute.org)
- Clergy Ethics Training Curriculum.* Faith Trust Institute publication. Includes two videos, trainers notebook, workshop manual & brochures
- A SACRED TRUST: Boundary Issues for Clergy and Spiritual Teachers.* Faith Trust Institute publication, Seattle, WA. Four videos, manual, workbook.
- Not In My Church.* Video produced by Faith Trust Institute, Seattle, WA
- Once You Cross the Line.* Video produced by Faith Trust Institute, Seattle, WA
- What You in the Congregation Need to Know About Clergy Abuse.* Excellent pamphlet. Publication in English and Spanish produced by Faith Trust Institute.

# A Distinctively “Down-Under” Approach to Theological Reflection

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## Introduction

The Ancient Greeks assumed that some place down-under existed. It had to, to keep the world in balance. “Terra Australis Incognita” they named it, the unknown south land. Eventually, on Pentecost Day 1606, Spanish explorer Pedro Fernandez de Quiros, spotting present day Vanuatu, believed he’d located it, and claimed it for Christ, naming it Terra Australis del Espiritu Santu – the Great South Land of the Holy Spirit, the official name of “Down Under”, Australia.

40,000 years earlier, Australia’s Indigenous people had first called Australia home, and according to Bruce Chatwin<sup>53</sup> had “wandered over the continent in the Dreamtime, singing out the name of everything that crossed their path – birds, animals, plants, rocks, waterholes – singing the world into existence. Each ancestor, while travelling through the country scattered a trail of words and musical notes along the line of his footprints. In theory, at least, the whole of Australia could be read as a musical score. There was hardly a rock or creek in the country that could not or had not been sung (into existence). And the distance between two such sites can be measured as a stretch of song.” This is a distinctively Australian way of relating to the land, and indeed we inhabit a distinctive landscape. ‘Europe has its peaks piercing the sky, but we have the horizon!’ So wrote the poet Mary Gilmore. Rarely has one sentence said so much about Australia. This land is endless horizon.”<sup>54</sup> If nothing could be more Australian than the landscape, then it is out of this unique landscape, with the help of a group of Indigenous theologians and French philosopher Paul Ricoeur, that I will sketch *A Distinctively ‘Down Under’ Approach to Theological Reflection*.

## Paul Ricoeur: on *Texts and Meaningful Human Action*

If Indigenous Australians can read the Australian landscape as a musical score, Ricoeur<sup>55</sup> sees any written text as a musical score and its readers as orchestral conductors. In order to free the melody from the written text the conductor may prepare for the performance in three ways. The conductor may enter the **world behind the text** by searching out what was going on in the composer’s life or in the world at the time the piece was written, searching for clues as to what the composer may have had in mind in writing the piece. Secondly, the conductor may explore the **world of the text**, the structure of phrases, a recurring melody, finding nuances that a dramatic pause might elicit. Finally, the conductor may enter and engage **the world in front of the text**, where the *text reads you*, as much as *you read the text*, where “the text (discloses) a new world of meaning, a new way of looking at things,”<sup>56</sup> music, freed from the printed page and played in such a way that it profoundly moves both performers and listeners by drawing them, for instance, into Dvorak’s *New World*, here in this present moment.

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<sup>53</sup> Chatwin, B. (1988) *Songlines* New York: Penguin p13

<sup>54</sup> Blainey, G (2001) *This Land is All Horizons* Sydney: ABC Books p15

<sup>55</sup> Ricoeur, P (1976) *Interpretation Theory: Discourse and the Surplus of Meaning* Fort Worth: Texas Christian :University Press p75

<sup>56</sup> Ricoeur, P (1976) p88

Ricoeur<sup>57</sup> highlights four characteristics of a live speech or an orchestral performance:

1. A live speech is a fleeting event. It appears and disappears. It is soon over.
2. A live speech is inseparably tied to the person who is speaking.
3. A live speech or performance is very specific: an orchestra plays **one particular Concerto**, rather than any of many others.
4. A live speech or performance is addressed to this specific audience who is listening.

Significant changes occur when a live speech becomes a written text, or when a live performance becomes a musical score:

1. Whereas a live performance is fleeting, a musical text is fixed, leaving its mark on time.
2. A written text is detached from the author. Whereas it's always possible to ask a speaker follow-up questions, a written text prevents the author from controlling or clarifying the text.
3. Whereas a live performance offers one interpretation, a written text opens up the possibility of innumerable interpretations, many of them unintended, even unsuspected by the composer.
4. While a live speech or live performance addresses only those in attendance, a written text can reach people, continents, even centuries afar.

From studying the different characteristics of live performances and written texts, Ricoeur<sup>58</sup> develops the claim that **meaningful human action** may be considered as a text. Ricoeur understands meaningful human action as an “event (that has) *left its mark* on its time”. Do we not bring to theological reflection those pastoral events that have ‘left their mark’ on us, events that have intrigued, challenged, inspired or stymied us?

Meaningful human action, a specific pastoral event, may be considered as a text because:

1. The meaning of the action is separate/detached from the originating fleeting event. Watergate was a bungled break-in, but its meaning was so significant that it brought about the fall of a President. Meaningful human action is anything but fleeting. It makes its mark.
2. “Our deeds escape us and have effects which we did not intend.”<sup>59</sup> A flippant remark or the unconscious raising of an eyebrow may take on a life of its own, totally unbeknown to its originator.
3. A pastoral event may have ‘left its mark’ on its original setting, but may also leave its mark on settings far from its origins.
4. Even though a pastoral event is restricted to participants, it is open to an indefinite range of possible readings. Meaningful human action is, according to Ricoeur<sup>60</sup> “an open work (whose) meaning is ‘in suspense’, available to anyone, anywhere who can read.

### **Paul Ricoeur: on *Interpreting Meaningful Human Action***

Like any written text, meaningful human action has many possible meanings. Ricoeur, speaks of ‘the plurivocity of the text,’<sup>61</sup> the ‘surplus of meaning’, inherent in any text. Assisted by

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<sup>57</sup> Ricoeur, P (1988) “The Model of the Text: Meaningful Action Considered as a Text” *Hermeneutics and the Human Sciences*. Ed. John Thompson. Cambridge: Cambridge Uni Press. P198 f

<sup>58</sup> Ricoeur, P (1988) “The Model of the Text” p205

<sup>59</sup> Ricoeur, P (1988) “The Model of the Text” p206

<sup>60</sup> Ricoeur, P. “The Model of the Text” p208

<sup>61</sup> Ricoeur, P “The Model of the Text” p212

this ‘principle of plenitude’<sup>62</sup> readers are ever faced with the task of interpreting *meaningful human action*. Ricoeur offers a distinctive approach, fuelled by his intention to move “from naïve interpretations to critical interpretations, from surface interpretations to depth interpretations.”<sup>63</sup> The crucial question is: what might be going on here in this event? And, how might God be involved in what’s going on here? Given the plurivocity, the many voices inherent in any text, the reader best approaches the text, “like a cube, or a volume in space, from (as many) different sides”<sup>64</sup> as one’s imagination allows. This happens by assuming there are many meanings latent in the text. “In the beginning, understanding is a guess”, and although “there are no rules for making good guesses, there are methods for validating those guesses we do make.”<sup>65</sup> Ricoeur names our initial approach to the text “the first naïveté”, for we literally “have to initially guess the meaning of the text.”<sup>66</sup> However, that is only a beginning, a first guess that needs to be validated by stepping back, and putting the original guesses “at a distance in order to make sense of my own motives.”<sup>67</sup> A reader takes this step by engaging “a willingness to listen (to the many voices of the text, which Ricoeur calls a hermeneutic of retrieval and) a willingness to suspect (our prejudices and motives)”<sup>68</sup> which entails what Ricoeur calls a hermeneutic of suspicion. “If it is true that there is always more than one way of construing a text, it is not true that all interpretations are equal. An interpretation must not only be probable, but more probable than another interpretation”.<sup>69</sup> The ultimate aim of interpreting any text is, according to Ricoeur: “to make one’s own what was previously foreign”. To understand is not to project oneself into the text but to expose oneself to it: it is to receive a self enlarged by the appropriation of the proposed worlds which interpretation unfolds.”<sup>70</sup>

### **Paul Ricoeur’s Contribution to *A Distinctively ‘Down-Under’ Approach to Theological Reflection***

From Ricoeur’s work, I draw four elements suggestive of *A Distinctively ‘Down-Under’ Approach to Theological Reflection*:

1. Meaningful human action/pastoral events have many voices, many possible readings, indeed “a surplus of meaning”.
2. We ‘find ourselves’ and understand the pastoral event by encountering the otherness of the other, rather than by focusing primarily on our internal reactions to what we encounter.
3. Interpretation beyond naïve or surface guesses is possible by engaging the text through what Ricoeur calls both a hermeneutic of retrieval and a hermeneutic of suspicion.
4. Are we seeking to understand the pastoral event in terms of the world **behind** the text, the world **within** the text; or the world **in front of** the text?

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<sup>62</sup> Ricoeur, P (1988) “Metaphor and the Central Problem of Hermeneutics” in *Hermeneutics and the Human Sciences* ed. John Thompson. Cambridge: Cambridge Uni Press p176

<sup>63</sup> Ricoeur, P (1988) “The Model of the Text” p220

<sup>64</sup> Ricoeur, P (1988) “The Model of the Text” p211

<sup>65</sup> Ricoeur, P (1976) *Interpretation Theory* p75-76

<sup>66</sup> Ricoeur, P (1976) *Interpretation Theory* p75

<sup>67</sup> Ricoeur, P (1988) “The Model of the Text” p214

<sup>68</sup> Ricoeur, P (1970) *Freud and Philosophy: An Essay on Interpretation* New Haven: Yale University Press

<sup>69</sup> Ricoeur, P (1976) *Interpretation Theory* p79

<sup>70</sup> Ricoeur, P (1976) *Interpretation Theory* p91

*A Distinctively Down-Under Approach to Theological Reflection* emerges when Ricoeur's approach to interpreting meaningful human action as a text comes into dialog with an Indigenous reading of the Australian landscape as a text, as a musical score that has been sung into existence across the Great South Land of the Holy Spirit. What do the hermeneutics of suspicion and of retrieval look like when sketched out across the broad dimensions of the Australian landscape? A group of Indigenous Christian elders provide one response through *Rainbow Spirit Theology*,<sup>71</sup> an exploration into "Aboriginal culture as a source of mystery, meaning and theology". Determining its bearings from the East, from the freshness that comes with the sunrise,<sup>72</sup> *Rainbow Spirit Theology* listens to the North (representing past influences) and the South (representing the realities that ground us), with the West beckoning us to embrace the future. The Rainbow Elders regard the **Kookaburra** who heralds the dawn as the totem of the East: "the risen Christ is the risen Son; Jesus Christ is our new life, our new dawn. Christ is our morning star."<sup>73</sup> "The symbol of the South is the **Emu**, a bird who tracks the land and who searches with intense curiosity."<sup>74</sup> The South entertains endless curiosity, tracing the tracks of God in our past and in our present. The North is represented by the **Sheep**, a foreign species introduced into Australia only 200 years ago, by the early settlers, and before long a source of great wealth, but only for some, certainly not for Indigenous Australians. While recognising much of value that was brought from the North, the Spirit Rainbow Elders point out that "while European missionaries were pointing our eyes to heaven above, their European brothers were stealing the land from under our feet."<sup>75</sup> Finally, the totem of the West is the **Kangaroo** who is able only to move forward, even onwards.

Given that "Rainbow Spirit Theology has something to offer the whole of Australia"<sup>76</sup> and that "the Aboriginal experience of the gospel (is) not to be viewed as a curio of mission history, but as integral to the work of God in Australia,"<sup>77</sup> new, and quite exciting possibilities emerge when *Rainbow Spirit Theology* is brought into robust dialog with Paul Ricoeur's work on texts. Ricoeur's perspectives on hosting otherness resonates with Indigenous Australians' close association with, and non-Indigenous Australians' love/hate relationship with the land. For the past 200 years we have clung to the coastline, 95% of Australians huddling in enormous coastal cities, pretending that the vast outback is not there.<sup>78</sup> Yet in the endless horizons of the Australian outback and in the silence of the bush, we are faced with absence, the alien, the other. Moreover, in recent years, many Australians are mustering the courage to leave behind the familiarity and security of the coastal rim and cross the Great Divide, the range of mountains that have for nearly two centuries kept us from embracing our centre, the dead, though living Heart of our Continent, symbolised by Uluru. In recent years "we have become a nation of pilgrims with our feet taking us into the unknown, into the interior and into the heart of Australia."<sup>79</sup>

The immensity of the Outback ensures that it is no place for isolated individuals. To survive, indeed to thrive in the Outback, demands rejecting, rather than embracing splendid

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<sup>71</sup> The Rainbow Spirit Elders (1997) *Rainbow Spirit Theology: Towards an Australian Aboriginal Theology* Blackburn: Harper Collins p vii

<sup>72</sup> The Rainbow Spirit Elders (1997) p21

<sup>73</sup> The Rainbow Spirit Elders (1997) p22

<sup>74</sup> The Rainbow Spirit Elders (1997) p16

<sup>75</sup> The Rainbow Spirit Elders (1997) p24

<sup>76</sup> The Rainbow Spirit Elders (1997) p6

<sup>77</sup> The Rainbow Spirit Elders (1997) p27

<sup>78</sup> For this line of thinking I am indebted to one of my post-graduate students, Catherine Whitehouse

<sup>79</sup> Tacey, D. (2000) *Re Enchantment: The New Australian Spirituality* p97 Sydney: Harper Collins

isolation and individualism. So too does a *distinctive Down Under approach to theological reflection*: we do it together, gathering around the camp fire. There, with others, in the light of the fire, people talk, ‘yarn’ as we Australians say, or ‘shoot the breeze’ as I have heard in North America. What do we talk about? About life, about the things that have made a mark on us, maybe the things that have left us perplexed, wondering, even winded; meaningful human action, all of it. What is distinctive about this yarning? Ricoeur proposes three characteristics:

1. There are many ways of understanding, of interpreting what has made a mark on us, a broad array of possibilities, even though, in our first naiveté, we have an initial hunch. Perhaps a button has been pushed and we have jumped to conclusions. Around the camp-fire, we’re in what you could call a “timeless land” where there’s no need to rush. There’s plenty of time to step back (‘distanciation’ Ricoeur calls it) to consider other possibilities. Because every text has a surplus of meaning, there is an endless range of meanings to consider, often enough evoking the comment: “Oh, I’ve never thought about it that way before!”
2. Around the camp-fire, in the setting of the great otherness that constitutes the Australian Outback, all sorts of otherness beckon, and not menacingly or inhospitably. *A Distinctively Down Under Approach to Theological Reflection* begins with otherness, with the unfamiliar, rather than with oneself, with my reaction to what has left its mark, refusing to allow an initial guess, a first naiveté, to constitute our final understanding of the event. It proceeds via the self discipline of listening to perspectives and voices not our own, voices that come from the north, south and east, or as the Rainbow Spirit Elders would have it, from the Sheep, the Emu and the Kookaburra.
3. Finally, we engage the task of theological reflection out of a hermeneutic of retrieval and a hermeneutic of suspicion, thereby claiming a deep or second naiveté reading of the event that has left its mark on us. From around the campfire we look to the ends of this land which is “all horizons” to make meaning of the story that is told, and to take resolute action into the west.

### **Charting a Distinctive Down Under Approach to Theological Reflection**

Theological Reflection Down Under begins by telling a story, in a crisp, concise and disciplined way that brings the listeners into the picture. Next, which specific phase of the event is going to be explored? Think of the task in terms of capturing the event with a video camera, then choosing **one frame** that has left its mark. It’s this frozen frame (rather than any of the possible thousands of other frames) that becomes the focus of extended consideration around the campfire. Having frozen the frame, who (or what) is **the other** in the story? Now it’s time for yarning, for shooting the breeze, for talking around the camp-fire, with the perspectives of the Sheep, the Emu, the Kookaburra and Kangaroo.

First we turn with both a hermeneutic of retrieval and a hermeneutic of suspicion to the north from whence the best and the worst was imposed on our land by the early settlers, engaging the world **behind** the text. There is much of value to retrieve, alongside what might be received with suspicion. What are some generous readings of what might have shaped ‘the other’s’ behaviour? What are some suspicious readings of forces that may be influential on the other’s behaviour in this particular pastoral event? What might the social sciences contribute to our quest to understand the other? What do the media tell us about ‘the other’ in this story? What observations might history offer? In what ways might authority be operative here? To each

emerging respond, the answer is both ‘yes’ and ‘what else?’ The task is to explore the plurivocity of meaning, to access the many possible ways of understanding the other.

The second conversation partner comes from the south, where with the Emu we search what we have heard in order to discern the tracks of God in our past and in our present. Which larger stories help us understand the other’s story? What insights emerge when we locate the other’s story **within** the world of:

- their particular family history
- their formal education
- their role models
- their past experiences
- larger social trends
- gender, social class and various expressions of culture
- God’s story

Finally, with the kookaburra, we greet the dawn, the world **in front of** the text. What is becoming clearer re ‘the other?’ Is there a character or an incident from the gospel that enlightens our understanding or helps us to see the event in a new light? Which elements of Catholic Social Teaching shed fresh light? In what ways has the conversation been enlightened by the rising Son?

Having listened to what the North, East and South have brought, what insights emerge around the campfire? What happens when I revisit my involvement in the event with the help of the Emu, the Sheep and the Kookaburra? What common threads emerge? What are some possible consequences? It’s now into the West, alongside the kangaroo who is unable to jump backwards, that we decide how we might engage the future. In what ways might God be luring us into the future? More succinctly, the West asks ‘so what?’ What might we do differently? Or even, what might we continue to do with renewed energy and confidence?

## **Conclusion**

In conclusion, I propose that a *distinctively Down Under approach to theological reflection* emerges from a sustained yarn around a campfire, in alien, perhaps even foreboding, certainly unfamiliar territory with three conversation partners, the sheep, the emu and the kookaburra. Then enlivened by the campfire yarning we join the kangaroo and bound into the future. Letty Russell expresses the spirit of this approach when she writes: “Even if we cannot see the alternate future for which we work, by beginning from the other end of God’s promise, we are able to live with a hope that is strong enough to transform the present.”<sup>80</sup>

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<sup>80</sup> Russell, L. (1987) *Household of Freedom*. Philadelphia: Westminster Press. P67

# Models for Developing Reflective Capacity

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*In these pages I have given some excerpts from my dissertation, in order to add more detail to my keynote speech given earlier today. In particular, I am giving more information about how other fields and theological field educators understand three key terms: mentoring, theological reflection, and curriculum integration.*

## Mentoring in Theological Field Education

### What is Mentoring?

There is a wide universe of connotations to mentoring. Some writers call mentoring relationships “developmental relationships.”<sup>81</sup> The richness of what we mean by mentoring is based in historical myths and persons. Mentoring takes place in an educational context as well as within organizational contexts. Mentoring focuses on individual development, yet it has enormous effect upon organizational development as well. Mentoring has spawned an enormous mixture of scholarly study as well as popular literature. This extensive world of meaning and experience of mentoring complicates its study. Each reader, mentor and student brings varying assumptions about meaning to mentoring that may project vastly differing expectations and outcomes. The *Mentoring Model* is actually a range of approaches, not a singular, tightly defined method.

Two historic contexts inform our present understandings of mentoring. First, there is the Homeric character of Mentor from *the Odyssey*. There also are exemplar mentors from biblical texts as well as from early Christian history. This heritage brings texture to our appreciation of the value of mentoring. We need not even know the specific histories of mentors for their influence to play upon the ways we configure mentoring programs, and the ways we envision the educational potentials therein.

Various authors of mentoring include the following possible roles: mentor, coach, therapist, guide, teacher, role model, sponsor, and evaluator.

Definitions, in general, mix several distinct elements and expectations of a relationship. There are:

- instrumental issues (providing access, promoting opportunity),
- emotional issues (providing support, challenging, enabling personal growth),
- evaluative concerns (determining the level of competence emerging in the mentee and using that as a basis for future promotion.)
- spiritual support and direction

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<sup>81</sup> See, for example, Faye J. Crosby “The Developing Literature on Developmental Relationships” in Murrell, Audrey J., Faye J. Crosby and Robin J. Eley, *Mentoring Dilemmas: Developmental Relationships Within Multicultural Organizations*. Mahwah, New Jersey: Lawrence Erlbaum Assoc., 1999. (3-20). Crosby explores the links between developmental literature, including Gail Sheehy’s 1976 *Passages* and Daniel Levinson’s 1978 *Seasons of a Man’s Life* (Levinson, Darrow, Klein, Levinson, & McKee, 1978) and the emergence of mentoring literatures. Her particular focus is on the diversity issues within these developmental relationships.

While definitions mix and modify emphasis placed on these differing concerns, every mentor knows that the most important challenge of mentoring lies in determining which of these concerns should receive their attention.

### **Questions for Consideration:**

1. How do you define mentoring?
2. How do you train supervisors/mentors?
3. How do you seek to inspire compliance with your requirements of mentors?
4. What do you hope the mentor will and will not do with the student?
  - evaluate
  - guide spiritually
  - psychological therapy (if not, why not, if so, what do you mean by this?)
  - pray
  - give a dynamic example that inspires and instructs
  - reflect theologically after events with the student
  - encourage the student to articulate emerging understandings, struggles, needs
  - examine personal issues that arise between the student and others
  - socialize
  - help student to find new ministry positions
  - advise the student on academic decisions
  - focus on issues such as confidence, vision, arrogance, ethics
  - engage the student with major responsibilities in a range of ministry events
  - allow the student to do individual, long-term counseling with congregants
  - allow the student to lead a strategic planning initiative in the congregation
  - expect the student to handle full responsibilities while the supervisor is on vacation
  - handle a large youth group with top leadership responsibilities

### **Meanings for theological reflection according to theological field educators**

Over the course of the research for this study, I asked theological field educators to define what they meant by theological reflection. In general, field educators agree that theological reflection is a dialog or a conversation between contrasting sources of authority, such as experience and tradition. This conversation is made up of processes that address questions about experiences in relation to God's purposes and actions. These processes include analysis and description of events and relevant aspects of the faith tradition, as well as reflection on one's own identity and perspective. There is a common understanding that the *telos* of this conversation is faithful action. One field educator, the late Gary Pearson of Golden Gate Baptist Seminary, expressed this goal succinctly: "It's a process for doing theology to move theology from a noun to a verb."<sup>82</sup>

### **Field educators' definitions of theological reflection**

Gwen Ingram, of Fuller Theological Seminary, focuses on the way the process of theological reflection puts two crucial elements into dialog when she declares: "theological reflection is the interpretation of one's life and the world by a believer in terms of God and

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<sup>82</sup> Gary Pearson was quoted in a general discussion on theological reflection in Ontario, California, September, 2003.

God's activity."<sup>83</sup> Theological reflection enables the reflector to interpret life in terms of God's purposes and actions. Ingram then goes on to illuminate what that process looks like.

*Theological reflection is a complex method of interpreting (a hermeneutic) that bridges between a tradition (scripture, history, doctrine—each understood contextually) and meaning for the present (understood through multiple modes, e.g., psychology, sociology, economics, etc.) in terms of God and God's activity leading to action and communal praxis.*<sup>84</sup>

In contrast, others focus theological reflection on the formation on the identity of the Christian minister. Randy Nelson, for example, uses this definition for theological reflection.

*A continuing, an extended conversation on the practice of ministry and the identity of the minister in which the resources of the faith tradition and the worshipping/faith community are brought to bear in order to enhance future ministry and help form the pastoral identity of the minister.*<sup>85</sup>

For Nelson, then, in teaching theological reflection the primary *telos* is to shape the pastoral identity of the student. Identity, to be sure, is not understood independently of faithful action, but the focus here is not primarily upon the resultant actions but the minister's identity that shapes understandings of mandates for action.

Another interesting perspective comes from Craig Nessian, who focuses on the ways that theological reflection relates to communal work.

*Theological reflection is examining an event within its context from the perspective of what has been revealed about God's own character and activity. Theological reflection therefore takes seriously the witness of Scripture, tradition, history, and systematic theology in the process of deliberation. It asks the questions: How is God at work in this event? How do we understand this event in relationship to the reign of God revealed in the ministry of Jesus? Theological reflection is best carried out in a community, in which one can test one's thinking and find accountability.*<sup>86</sup>

Nessian focuses on the ways that reflection connects the minister with community, in order for the community to engage in faithful action. This emphasis on the role of community in theological reflection was echoed in a discussion of field educators when they stated, "The community helps with accountability to move beyond one's own box."<sup>87</sup>

Field educators generally agree that theological reflection must be connected with action. Reflection is not valued when it is strictly an abstract process that does not result in and inform action. Instead, reflection must not only begin in experience or action, but also must develop an impulse toward action in order for it to become valid theological reflection. Glenn Nielsen put it

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<sup>83</sup> From a written response made to the question, what is theological reflection, October, 2003, Indianapolis, Indiana.

<sup>84</sup> From a written response made to the question, what is theological reflection, October, 2003, Indianapolis, Indiana. Terms in parentheses are original to Gwen Ingram.

<sup>85</sup> From a written response made to the question, what is theological reflection, October, 2003, Indianapolis, Indiana.

<sup>86</sup> From an email written response made to the question, "What is theological reflection?" November 2004 used by permission.

<sup>87</sup> A group of four field educators came up with a shared definition for theological reflection in a gathering in Ontario, California, September 2003. The field educators present were: Lynn Rhodes, Donna Duensing, Gary Pearson, and Richard Cunningham.

this way. “(Theological reflection has) a goal to more faithfully turn such reflection into acts of ministry for God’s people.<sup>88</sup>

These quotes are a representative sample of the definitions given by field educators. In general there is consensus that theological reflection means bringing students to a higher level of understanding of their basis, in faith and in reason, for making meaning of action. They see the impulse toward faithful action as a necessary correlative to valid theological reflection. They often, though not always, see a value in teaching theological reflection in a setting removed from action, but none would disconnect such reflection from the actions that precede and follow upon it.

## **Integrative Teaching and Learning**

### **Five basic areas that are part of the literature of integrative teaching and learning**

I have identified five basic areas that are variously referred to in the general literature of integrative learning and teaching.<sup>89</sup> These five areas are: integrating theory and practice, head and heart, working on an interdisciplinary level, developing critical thinking, and thematically organizing the curriculum.<sup>90</sup>

In a recent paper on nursing education, Mabel Hunsberger, et al suggest that maintaining excellence in clinical education calls for integration not just of theory and practice. It also calls for what they call an “integrative partnership model” in which clinicians and faculty work in equal partnership with each other to teach students in the practical setting.<sup>91</sup> This is because no faculty person in nursing can possibly keep up clinically to the extent of an excellent clinician, due to rapidly changing technologies. However, clinicians also need continually to turn to faculty for their insights. So integration in this case points to something even more complex than integrating theory as ideas into practice. It points to the necessity of building integrative teams that together build a new expertise, about how to intermingle rapidly changing understandings of both theory and practice in the context of treatment of actual patients.<sup>92</sup>

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<sup>88</sup> From a written response made to the question, what is theological reflection, October, 2003, Indianapolis, Indiana.

<sup>89</sup> I am indebted for many of these insights to my colleague on the faculty at Claremont School of Theology, Carol Lakey Hess. As a part of our recent curriculum revision, she made several presentations to our faculty in which she distinguished between varying meanings for integration. Her thinking on the matter, and her presentations to our faculty, are foundational for my insights here.

<sup>90</sup> In an article on integrative studies in history, (Mary Ann Davies, “Integrative Studies: Teaching for the Twenty-first Century,” *The History Teacher*, 34 no. 4 (August 2001) (471-486) Mary Ann Davies explains the way that an interdisciplinary approach can be organized around a theme. She states: “A theme or pattern acts as the vehicle for organization. Students are presented with a variety of information about this theme... (using) materials (that) require differing modes of perception.” This article shows that to speak of an interdisciplinary approach now involves more than combining disciplines, it may also call for combining means of perceiving information, organized around a theme.

<sup>91</sup> Mabel Hunsberger, Andrea Baumann, Janie Lappan, Nancy Carter, Alida Bowman, and Peggy Goddard, “The Synergism of Expertise in Clinical Teaching: An Integrative Model for Nursing Education,” *Journal of Nursing Education* 39, no. 6 (September 2000): 278-282.

<sup>92</sup> A similar conclusion is reached by Daniel Davis et al in an article on integrating the curriculum in professional education for Architecture. There, the authors found that a new curriculum “promotes critical thinking, problem-solving skills and creativity by integrating realistic issues into the architectural design studios... These... courses ... increase the student’s awareness of the interrelationships between these areas of study.” Davis, Daniel, Elizabeth Petry, James Fuller. “Integrative Curriculum in Architectural Engineering Technology,”

The Carnegie endowment has made the teaching of integration a priority through its national project, “Integrative Learning: Opportunities to Connect.”<sup>93</sup> The Carnegie Foundation recognizes that the very meaning of integration is still diverse, even when it is focused on integrating various forms of knowledge and information. “Integrative learning comes in many varieties: connecting skills and knowledge from multiple sources and experiences; applying theory to practice in various settings; utilizing diverse and even contradictory points of view; and understanding issues and positions contextually.”<sup>94</sup> This statement clarifies that a holistic view of integrative learning recognizes that contextual understanding is part of a larger process that also includes coordinating learning approaches to learning and sources of knowledge. The Carnegie initiative has had broad influence throughout higher education, including theological studies. Its initiative gives voice to a growing trend of institutions to do more than pay lip service to the need to develop intentional strategies for integrative learning.

There is much more to be said about integrative learning and teaching. These examples show that the entire arena of higher education is moving forward in understanding the importance and methods of integrative learning and teaching.

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Proceedings of the 2001 Conference for Industry and Education Collaboration (CIEC) held January 30-February 2, 2001 in San Diego, CA.

<sup>93</sup> Footnote the Carnegie website

<sup>94</sup> From the Association of American colleges and universities website definitions “a statement on integrative learning”, the Carnegie Foundation for the Advancement of Teaching, March 2004.

# Tools for Experiential Learning

Tim Sensing

Abilene Christian University, Graduate School of Theology

Field educators commonly use various tools such as verbatim reports, service-learning projects, journals, field notes, case studies, field reflection reports, portfolios, mentoring groups, and personal and psychological assessments and inventories. The workshop on *Tools for Experiential Learning* will explore models of (1) a faculty led mentoring program/curriculum; and (2) a student led mentoring program in a service-learning environment. These mentoring programs utilize several of the tools mentioned above.

“A student is not above his teacher, but everyone who is fully trained will be like his teacher”  
(Luke 6:40).

Wilson (2001), summarizes the history of mentoring: *When Odysseus departed for the Trojan War, he charged his trusted friend, Mentor, with the education and development of his son, Telemachus (Fairchild, 1982; O Neil, 1981). This education was comprehensive and included aspects of physical, intellectual, spiritual, social, and occupational development (Clawson, 1980). Master-apprentice relationships were institutionalized in the middle ages as trainees were occupationally mentored into life-long vocations (Little, 1990). Mentors have been characterized as models or exemplars of behavior (Anderson & Shannon, 1988), seasoned craftsmen (Little, 1990), facilitators (Shea, 1994) and quasi-parents (Levinson, Carrow, Klein, Levinson, & McKee, 1978). Historically, mentors have been expected to model admirable personal traits and professional skills.*

Faculty Mentoring Program at Abilene Christian University, Graduate School of Theology

- Mentoring Model
- 16-Trait Inventory & Faculty Assessment
- Case Scenario Curriculum
- Virtues for the Classroom

BIBM 651: Supervised Practice of Ministry

- Freshman being mentored as they engage in a service-learning project [see syllabus].
- Tools students use for self-reflection (e.g., verbatim).

For another model see, Jones, L. Gregory & Jennings, Willie James. “Formed for Ministry: A Program in Spiritual Formation”, *Christian Century*, 02/02/2000, Vol. 117 Issue 4, p. 124, 5p. Abstract: Stresses that the knowledge and the love of God should be central to theological education. Information about how the program of spiritual formation developed by Duke Divinity School works.

Wilson, Peter F. “Core Virtues for the Practice of Mentoring”, *Journal of Psychology & Theology*, 00916471, Summer 2001, Vol. 29, Issue 2.

REVISED MENTORING MODEL  
Graduate School of Theology  
Fall, 2000; Spring 2004

General Guidelines for Faculty Mentors:

- Orient group members to mentoring objectives and process
- Provide group members with contact information (phone, email) for whole group
- Negotiate group expectations from mentoring group experience
- Distribute weekly session time according to weekly need
- Try to include some visits in your home with spouses
- Explore some meeting sites off campus (coffee shop, outdoors, etc.)
- Please meet for at least ten meetings during the semester (possibly weeks 3-13)
- Design some system for tracking student follow through on action toward goals
- Be prepared to make an assessment of each student at the end of the academic year

*A Possible Agenda for Weekly Mentoring Groups:*

1. Convening: (Arrange a comfortable circular seating format)
  - Welcome/Greet
  - Scripture Reading
  
2. Attending: (Invite participants to choose from among the following)
  - What spiritual challenges might you be experiencing?
  - What interpersonal or relational challenges might you be experiencing?
  - What physical or emotional challenges might you be experiencing?
  - What ministerial challenges might you be experiencing?
  - What academic or learning challenges might you be experiencing?
  - What growth areas identified in your Intentional Growth Plan are challenging you most?
  
3. Coaching: (Promote a relationship of partnership in learning)  
G=Goal setting/reviewing (short term and long term outcomes/follow through)  
R=Reality checking (exploring the present situation; do the goals fit the reality?)  
O=Options (alternative strategies or course of action)  
W=What is to be done (by whom, when; how willing is he/she)?
  
4. Responding: (facilitate reflection, discussion, mutual supporting)
  - Encourage peer reflection
  - Facilitate peer learning
  - Support peer caring
  
5. Praying: (pray for and with each person or collective group)
  - Invite peer intercession
  - Provide personal and/or group blessing

## Scenarios as a Vehicle for Mentoring

Dr. Traylor watched the last of his seven students sit down. He began to read,

*"Justin entered Carter's apartment anxiously waiting for him to finish his phone call. They were already late for the Friday evening praise night at Melrose Park. Justin sat on the edge of Carter's couch fidgeting with the TV remote. He leaned over to pick up Golf Digest from the coffee table when he noticed the Penthouse Forum underneath. Carter called, "Let's roll man; I'm sorry I've made you so late!"*

*Justin's tenure as the Youth Minister at Brown's Chapel had just begun last June, a month after his graduation from Trevor Seminary. Carter became Justin's first summer intern from Trevor and was scheduled to begin his first official duties in two days. They vaguely knew each other prior to Carter's interview two months ago but Carter came highly recommended by Dr. Traylor, director of contextual education. As they crept along the parkway to Melrose Park, Justin's stomach began to turn."*

Dr. Traylor looked around his mentoring group after reading the scenario of Justin and Carter. He began, "Tell me what you know about the characters in this scenario."

Calling reflects a high degree of commitment to a specific position to which the person sees herself specially drawn. Those who choose ministry must possess this high degree of commitment. However, feeling called does not equal a readiness to fulfill that calling. Young ministers come to the academy eager, but unprepared for the professional practice of ministry.

Seminary faculty desire to educate students for Christian service and leadership throughout the world. The formal curriculum shapes a process that implements systematic and sustained learning activities in order for the students to attain new knowledge, to acquire desired attitudes and values, and to develop certain skills. Therefore, schools diligently plan, organize, and implement academic programs to accomplish curricular goals.

The curriculum contains a sequence of events that are intended to have educational consequences for students. Mentoring can be part of the curricular process by which the faculty helps students find in the educational encounter the meanings that will contribute to their learning and competence. A faculty-mentoring program is one option of education designed to effect personal changes so that students will fulfill their calling. Mentors want students to integrate into practice self-understanding, relevant theory, virtue formation, substantive knowledge, and functional skills. Integrating the communal life, academic study, and fieldwork that students experience demands that the faculty commit themselves to students in mentoring relationships.

Sternberg and Hovarth (1995) have proposed an expert prototype that distinguishes expert teachers from novices in three primary areas: knowledge, efficiency, and insight. Experts possess a broader knowledge base that they can negotiate more efficiently than can novices. This knowledge is of three types: 1) content knowledge or subject area knowledge; 2) pedagogical knowledge or knowledge of how to teach; and 3) pedagogical/content knowledge or knowledge of the best ways of explaining concepts, demonstrating and rationalizing procedures, and correcting student misinformation. Additionally, experts possess "tacit knowledge," which allows for successful adaptation. Experts also process metacognitive skills, allowing them to analyze their own thinking processes.

To facilitate growth, case scenarios begin with experience and can enhance theological reflection that leads to informed decisions and actions. Accordingly, case scenarios can function as a

formative avenue that mentors travel as they coach novice ministers. Subsequently, tacit knowledge emerges as explicit and intentional reflective practice.

Students and young ministers are novices in the practice of ministry. Four characteristics of novices found in the literature are:

1. They identify realistically with other students but unrealistically with their mentor. Many feel apprehensive toward these experts.
2. They concern themselves with control and authority issues, content mastery, and self-image.
3. They focus on performance and frustrating situations.
4. They focus on the social, academic, and emotional needs of others.

Therefore, it is imperative that novice ministers be guided as they mature into their calling. Using the option of real-life experiences that are described in case studies enables the formative process of mentoring novices in professional ministry to begin. Berliner has delineated a five-stage model that describes the growth of a novice to an expert.

1. Novice — engages in inflexible, rational approaches and with purposeful concentration on the matter at hand.
2. Advanced beginner — recognizes similarities across subject matters and develops strategic knowledge.
3. Competent — makes conscious choices about ministry decisions and actions, and can determine the effectiveness of decisions based on prior experience.
4. Proficient — ministers who can rely on instinct to guide their activities. They view ministry holistically in a way that allows ministry to become effortless because they can make predictions about needs, expectations, and outcomes.
5. Expert — this stage, which is not reached by many, is characterized by an intuitional understanding of ministry. Knowing, doing, and being are fully integrated in the minister's identity.

Although a mentoring group may seem an unconventional place for case studies, through a mentoring process that utilizes case scenarios, intentional growth and theological reflection can be fostered and students can be counted worthy of the high calling of the kingdom.

As Dr. Traylor walked down the hall to his office he thought to himself, "That's the first time this group has opened up about some of their own personal struggles. Confession has transformed us today. Tomorrow will not be the same."

Berliner, D. C. 1988. "The Development of Expertise in Pedagogy." Charles W. Hunt Memorial Lecture presented at the Annual Meeting of the American Association of Colleges for Teacher Education, New Orleans, La., ERIC Document Reproduction Service No. ED 298 122.

Farnham-Diggory, S. 1994. "Paradigms of Knowledge and Instruction." *Review of Educational Research* 64:463-77.

Sternberg, R. J., and J. A. Horvath. 1995. "A Prototype View of Expert Teaching." *Educational Researcher* 24, no. 6:9-17.

# V

**VERBATIM:** a specific type of field note. Field notes work because implications for theory only become visible as one observes and records, over time, particular practices of ministry. Themes, patterns, silences, and slippages emerge from analysis of field notes.

1. The verbatim permits you to discover the meanings of theological terms and categories in the lives of persons with whom you are working. The verbatim helps to anchor reflections in concrete experiences.
2. As a tool for the discovery of your ministerial style, strengths and weaknesses, the verbatim focuses on one specific, concrete example of your style. It indicates what you did, not what you would have like to have done. It is a powerful tool against wishful thinking. The verbatim allows you and your supervisor to reflect together on a sample of your actual work. Verbatims aid the following:

- Clarification of the experience (Just what did happen?)
  - Identification of significant events and critical moments.
  - Presentation of alternatives: (What other ways of responding were available?)
  - Integration of reflection process: (How does this personal experience relate to theological and spiritual perspectives related to ministry?)
3. Verbatims contain information on backgrounds, actual experience, interpretations, and plans for further action and responses. It is a report on conversations and meta-communications of a particular ministry encounter. It is a transcript from memory. A short format of a verbatim is:
    - Introduction: set the context, background, and state of mind when you entered the situation.
    - Transcript: words, body language, emotions felt and perceived, and actions. The way the event is remembered is fertile ground for interpretation.
    - Reflection: what is happening? What rubs you wrong? Uncomfortable? Uncertain? Frustrated? Angry? What issues are unresolved?
    - Assessment: What was effective? What would you do different? What are you learning about self and style of ministry? Where was God present? Look for:
      1. Silence: What is left unsaid that needs to be examined?
      2. Slippage: What is not congruent and contradictory in nature?
  4. Verbatim reports differ slightly from cases. A verbatim report is an exact recall of a conversation. It can be an excellent tool in analyzing motivations and behaviors, and can help in learning to be more sensitive and responsive to the needs of people. The following expansion of the short format of verbatim is:
    - (1) Introduction: (a) time, (b) place, (c) brief description of the person (maintain confidentiality), (d) your relationship to the person (how you got to talk with the person; how long you have known him or her, and in what capacity), (e) the context of the conversation including the purpose for the meeting (what you thought of an felt about them and their situation before this conversation), (f) other details or circumstances that are relevant.
    - (2) Transcript: As exact as possible (e.g., make notes as soon as possible after the encounter) record of the conversation including pauses, non-verbal communications, facial expressions, etc., insofar as they help to catch the “tone” of the experience. If the conversation is longer than can be conveniently reported—give highlights, being sure to indicate where breaks occur, and summarize missing parts. The effort in this section of the verbatim is to be purely descriptive—omitting explanation of why you did what you did. This effort calls for candor that will be, at times difficult to achieve.

- (a) Number the responses. Disguise names. Don't try to "doctor" your report to make it look better. Rather, in the analysis section indicate changes you would make.

S1: How are you today, Mrs. Doe? (intern)

D1: Fine, how are you? (Mrs. Doe)

S2: We missed you in church Sunday.

D2: I missed being there (blushing) ... etc.

(3) Reflection:

- (a) What took place? Summarize your experience during this encounter, including a description of the feelings, turning points and/or tensions you had during the dialogue.
- (b) Where do you and the person now stand in your relationship?
- (c) What was your intention? Any discrepancies between intention and performance, shift in expectations, etc?
- (d) Evaluate your responses, trying to identify your dominant feelings during the conversations. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated? etc.) What did you see as the person's needs and did your responses get at these needs? Are there any points that strike you as particularly significant now; any responses you would certainly want to omit or do differently (indicate by number – e.g., D2)?
- (e) What does this interview reveal about the person and about you? What kind of person are you in this interview? Describe your functioning as a minister, noting whether you identified and followed the person's feelings and responded ministerially to her/his needs.
- (f) What effect did this interview have on the person? How did they feel when it was over, and why?

(4) Assessment

- (a) Goals, learning, and future involvement:
  - i. What goals and plans will you have for your next meeting?
  - ii. What did you learn by studying this relationship and reporting on it?
- (b) Theological analysis and evaluation:
  - i. What theological doctrine, problem, question, principle, issue, etc. is demonstrated or suggested in this case?
  - ii. What are the theological dynamics of the actual situation (grace, redemption, forgiveness, salvation, hope, etc.)? Reflect theologically on the encounter, identifying implied or explicit theological themes which emerged.
  - iii. How has this report helped you integrate your experience and theological understanding? State the questions or learning issues which emerge for you from this ministry encounter, and your reflections upon it. How does this relate to your Learning Covenant?

## Classroom Virtues

The GST invites students to participate in a process of theological and spiritual formation. Knowing how to think theologically comes by habit and by imitation, not simply by acquiring isolated facts. The assumption here is that books alone are insufficient for addressing difficulties of life and forming people into the image and likeness of God. Ultimately, we strive to form communities of inquiry, inviting you to inhabit a shared world of learning. Within such an environment, the goal is to cultivate critical skills of reflection, spiritual disciplines, interact authentically with one another, and learn to function as a community of inquiry. A large part of this involves connecting areas of life rather than pitting them against one another. Prayer, study, and other dimensions of life are all integral to the process of formation. Consequently, we invite you to participate in a set of practices; nurtured within this context, you pursue “intellectual, moral, spiritual excellence” the result of which is the formation of the whole person.

1. **Desire for truth in the context of love**—the aptitude to discern whether belief-forming processes, practices, and people yield true beliefs over false ones. People motivated by this desire will be more likely to conduct thorough inquiries, scrutinize evidence carefully, investigate numerous fields of study, consider alternative explanations, while respecting and caring for others.
2. **Humility**—the capacity to recognize reliable sources of informed judgment while recognizing the limits of our knowledge and the fallibility of our judgments. This is not created in isolation but takes into account feedback and correction from other sources of informed judgment.
3. **Honesty**—the capacity to tackle difficult questions without seeking simple answers. Ignoring complex and difficult questions only solidifies vices such as intellectual dishonesty, closed-mindedness, and rash judgments. These vices preclude the possibility of refining our thinking and of participating in conversations with others.
4. **Openness**—the desire to engage in an open-ended search for knowledge of God, including receptivity to different ideas, experiences, and people. Listening becomes a discipline that acknowledges the other and respects diversity. The art of being a student and a teacher is an ongoing process that necessitates hospitality, patience, and love.
5. **Courage**—the ability to articulate one’s position while considering other perspectives. The aptitude to express convictions involves risk yet fosters opportunities for meaningful dialog. Responding to objections entails tenacity but should not be confused with close-mindedness.
6. **Wisdom**—the capacity to offer a synthetic discernment of knowledge on behalf of the community. The aim is not merely the dissemination of information but a pastoral implementation of faith for the building up of the community. It solidifies various pieces of data, practices, and experiences and aptly applies knowledge and faith to particular situations.
7. **Stewardship**—the commitment to one’s accountability to the gifts and responsibilities that one brings to the classroom. Classroom engagement includes proactively participating in the course goals, seeking mastery of course competencies, and collaborating with faculty and fellow students in the developing of a learning environment. Committing oneself to spiritual and intellectual well-being and growth is a faithful response to the opportunities graduate education affords.
8. **Hopefulness**—the receptivity to the future possibilities of God. The cultivation of thankfulness for our heritages and expectation for our future ministries engenders a guard against cynicism and a spirit of perseverance during times of stress and disorientation.
9. **Prayerfulness**—the making of space to commune with God. The task of learning and teaching so that we are formed into the image of Christ through the Spirit involves our consistent reliance on God’s sanctifying work.

Graduate School of Theology  
Readiness for Ministry Assessment

Name:

Date:

Faculty Mentor:

For each of the categories listed below, indicate where you assess the student's strengths and growth areas.  
4= Excellent; 3= Very Good; 2= Acceptable/Minimal Standards; 1= Unacceptable (based on the scale from the MDIV competencies)

QUALITIES AND TRAITS	Growth Area Strength			
<b>C</b> haracter reflecting the character of Christ in such areas as:				
1) Ethics—integrity in obedience to the imperatives of Christian truth;	1	2	3	4
2) Virtues—priorities and behaviors shaped by the mind of Christ;	1	2	3	4
3) Emotional maturity—consistent, healthy self-awareness and self-acceptance;	1	2	3	4
4) Self-discipline—the capacity to work to potential as God leads.	1	2	3	4
<b>A</b> bility demonstrated by competence in core ministry areas of:				
5) The Word—capable interpreting, teaching and proclaiming of scripture;	1	2	3	4
6) Mission principles—understanding cultures, redemption, Kingdom expansion;	1	2	3	4
7) Interpersonal relationships—effective skills in relating to family and others;	1	2	3	4
8) Leadership—capacity to form and equip others for ministry.	1	2	3	4
<b>R</b> elationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:				
9) Reflection—personal application of truth to self and life;	1	2	3	4
10) Prayer—personal encounter with God;	1	2	3	4
11) Vocation—doing of the call revealed in the Word, reflection and prayer;	1	2	3	4
12) Accountability—acceptance of spiritual care giving from trusted friends.	1	2	3	4
<b>E</b> xperience as an active follower of Christ in the significant arenas of discipleship:				
13) Church Life—steady, meaningful involvement in a local congregation;	1	2	3	4
14) Evangelism—effective teaching of the gospel to unbelievers;	1	2	3	4
15) Nurturing—compassionate spiritual and physical care for others;	1	2	3	4
16) Cross Cultural Experiences—direct exposure to peoples of other cultures.	1	2	3	4

**With everything considered, where do you assess yourself concerning:**

Personal readiness for ministry (average score of items 1-4; 9-12)	1	2	3	4
Professional readiness for ministry (average score of items 5-8; 13-16)	1	2	3	4
Participation in the mentoring group	1	2	3	4
Mentors Overall Assessment		R	Y	G

## Graduate School of Theology

### Sixteen Trait Self-Inventory

Name:	Date:
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*“Examine yourselves...”* (2 Corinthians 13:5). Honest examination of our own strengths and growth areas is an important and sometimes difficult component in the life of faith. The sixteen qualities on this inventory connect to effectiveness in ministry. Reflect carefully on each trait and circle the number you believe best describes your current level of strength or how great the need is for you to do some work in this area. Your answers are confidential but honest reflection on these traits is important because the information will be used to shape how we mentor and guide you in this time of spiritual formation.

QUALITIES AND TRAITS	Growth Area Strength
<b>C</b> haracter reflecting the character of Christ in such areas as:	
1) Ethics—integrity in obedience to the imperatives of Christian truth;	1    2    3    4
2) Virtues—priorities and behaviors shaped by the mind of Christ;	1    2    3    4
3) Emotional maturity—consistent, healthy self-awareness and self-	1    2    3    4
4) Self-discipline—the capacity to work to potential as God leads.	1    2    3    4
<b>A</b> bility demonstrated by competence in core ministry areas of:	
5) The Word—capable interpreting, teaching and proclaiming of scripture;	1    2    3    4
6) Mission principles—understanding cultures, redemption, Kingdom	1    2    3    4
7) Interpersonal relationships—effective skills in relating to family and	1    2    3    4
8) Leadership—capacity to form and equip others for ministry.	1    2    3    4
<b>R</b> elationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:	
9) Reflection—personal application of truth to self and life;	1    2    3    4
10) Prayer—personal encounter with God;	1    2    3    4
11) Vocation—doing of the call revealed in the Word, reflection and prayer;	1    2    3    4
12) Accountability—acceptance of spiritual care giving from trusted friends.	1    2    3    4
<b>E</b> xperience as an active follower of Christ in the significant arenas of discipleship:	
13) Church Life—steady, meaningful involvement in a local congregation;	1    2    3    4
14) Evangelism—effective teaching of the gospel to unbelievers;	1    2    3    4
15) Nurturing—compassionate spiritual and physical care for others;	1    2    3    4
16) Cross Cultural Experiences—direct exposure to peoples of other	1    2    3    4

With everything considered, where do you assess yourself concerning:

Personal readiness for ministry	1    2    3    4
Professional readiness for ministry	1    2    3    4



## Sixteen Trait Description

The Sixteen Trait inventory is a self-evaluation tool used by ministry and mission students at Abilene Christian University. The following questions offer additional guidance for mentors and ministry supervisors who are attending to student readiness for ministry in the sixteen CARE areas.

**C**haracter reflecting the character of Christ in such areas as:

1. Ethics—obedience to the imperatives of Christian truth:
  - Is moral conduct in this person’s life consistent with Christian teaching and virtues?
  - Does this person practice what he or she believes to be true?
2. Virtues—priorities and behaviors shaped by the mind of Christ:
  - Does this person’s thinking reflect clear understanding of biblical values?
  - Does this person see things Christianly?
3. Emotional maturity—consistent, healthy self-awareness and self-acceptance:
  - Is this person emotionally stable over time and under differing circumstances?
  - Does this person have an accurate understanding of personal strengths and weaknesses?
  - Is this person at home in his or her own company?
  - From the MDIV competencies: Students will refer to themselves or their proposed performance as ministers in ways that exhibit a healthy awareness of their personality, behavior patterns, and level of interpersonal effectiveness, motivations, growth areas, and response to anxiety and conflict. Their responses will show prudent, appropriate judgment that will not discredit their ministerial leadership. Their personal conduct will serve to elevate rather than diminish their credibility as ministers.
4. Self-discipline—the capacity to work to potential as God leads.
  - Does this person complete an agreed-upon task without further coercion?
  - Will this person take initiative to attend to their responsibilities in a timely way?
  - Can this person set and keep healthy ministry boundaries—saying “yes” or “no” as appropriate?

**A**bility demonstrated by competence in core ministry areas of:

5. The Word—capable interpreting, teaching and proclaiming of scripture
  - Does this person have solid understanding of hermeneutics, exegesis, and homiletics?
  - Can this person preach and/or teach competently in the context of the expected ministry?
6. Mission principles—understanding cultures, redemption, Kingdom expansion
  - Does this person know how to interpret a culture for the purposes of ministry?
  - Does this person understand how people movements, foreign or domestic, are initiated?
  - Can this person apply principles that will promote sustained church growth?
7. Interpersonal relationships—effective skills in relating to family and others
  - Is this person competent in the give-and-take of good interpersonal communication?
  - Does this person know how to demonstrate and receive love and respect?
8. Leadership—capacity to form and equip others for ministry
  - Does this person have a working understanding of what their equipping roles will be?
  - Does this person have the skills and competencies to empower others for service?
  - From the MDIV competencies: Students will model not only the performance of individual ministry skills, such as teaching and preaching in the corporate setting, but also the responsibility for leading the way in shaping the church’s corporate identity, equipping it for the work of ministry, and guiding it in its worship, programming, and congregational processes. Students will not only be able to do ministry but also to lead others to ministry.

**R**elationship with God as evidenced by consistent, meaningful communion with the Lord through various Christian disciplines including:

9. Reflection—personal application of truth to self and life
  - Does this person actively practice taking “time out” to consider how to align life with God’s word?
  - Is there evidence that this person’s knowledge of truth is moving beyond information gathering to personal application?
  - From the MDIV competencies: Students will demonstrate that their faith is not merely academic but is personal and confessional by making specific references to their own practice of spiritual disciplines, by referring to their experience as participants in the Christian community, and by the expression of their faith in word and in deeds. They will exhibit personal and ministerial piety as well as academic understandings of the faith.
10. Prayer—personal encounter with God
  - Is making space to commune with God a consistent feature in this person’s life?
  - Is love for time with God evident in this person’s life?
11. Vocation—doing of the call revealed in the Word, reflection and prayer
  - Does this person’s attitude toward their work reflect a sense of obedience to the leading of God?
12. Accountability—acceptance of spiritual care giving from trusted friends; coachability, flexibility
  - Is this person willing and able to be close enough to form true community with others?
  - Does this person choose to have spiritually accountable relationships?

**E**xperience as an active follower of Christ in the significant arenas of discipleship:

13. Church Life—steady, meaningful involvement in a local congregation
  - Is this person a consistent participant in a local church?
  - Does this person seek ministry/apprenticeship opportunities while in school?
14. Evangelism—effective teaching of the gospel to unbelievers
  - Has this person led lost people to entrust their lives to Christ?
  - Does this person know how to help various kinds of unbelievers move toward commitment to Christ?
15. Nurturing—compassionate spiritual and physical care for others
  - Is this person actively involved in spiritual care giving?
  - Does this person demonstrate competence in helping others?
  - From the MDIV competencies: Students will exhibit the ability to attend (give supportive attention) to persons, families, or congregations in crisis in ways, which blend a mastery of crisis theory, wise instruction concerning faithful Christian living, and spiritual encouragement in the midst of various struggles and challenges. Their concern for an appropriate crisis ministry will be reflected in their assessments and suggested interventions to the cases studied. Their responses will reflect the model of Christian care more than those of modern therapeutic approaches.
16. Cross Cultural Experiences—direct exposure to peoples of other cultures
  - Has this person served people in a context significantly different than the one he or she knows best?
  - Is this person able to adapt well to new ministry settings?

# Reading the Living Textbook of the Church and its Community: Integrating Congregational Studies within Field Education

Isabel N. Docampo  
Perkins School of Theology

The workshop participants were field educators from the U.S., Canada and New Zealand, many of whom were already familiar with the resource, *Study Congregations: A New Handbook* edited by Nancy Ammerman, Carl Dudley, et.al., the primary resource for this Doctor of Ministry project being reported.

It is difficult to capture the rich exchange of experience and information in this format. I discovered that within the context of the workshop participants, this project was the only attempt to integrate and teach congregational studies within field education. The popular use of the resource was as a primary text in a course introducing students to the social context of the church's ministry.

Below is an outline of the presentation. A complete narrative of the Doctor of Ministry project and its analysis can be found in Bridwell Library, Southern Methodist University, or by contacting Isabel N. Docampo at Perkins School of Theology.

The Addendum at the end of the outline is a work-in-progress model for theological reflection using the lenses as they are defined in the *Handbook*. I include it here because, to my surprise, much of the discussion focused on theological reflection. I welcome any comments and suggestions you may have and am happy to engage in conversation with you about this model. I use it with my students every year and gain much from their insights in how to improve it.

## Workshop Abstract

Field education has a distinct role in helping persons to develop the capacity to become reflective theological leaders. Therefore, my intent was to develop a model for internship that integrated a church and community study to strengthen and enlarge the students' capacity to engage in critical inquiry. By engaging in such inquiry, the students experience the living text of the church and its community and discover how to think and act as critical theological leaders. The model was tested over two academic years beginning in the fall semester of 2000.

The practicum introduced a new method for guiding interns in understanding and implementing the analysis of the "ministry contexts" requirement in the Perkins Intern Handbook of the Perkins School of Theology. Congregational studies, outlined in the text *Studying Congregations: A New Handbook*, introduced a disciplined study of congregations and their communities.

The practicum brought out the existence of a barrier to learning created by the students' bifurcated mindset between theory and practice. It also demonstrated how difficult it was for students to take what they learned in practice as information that could inform theory. More exploration of the culture and pedagogy supporting this mindset and its implications for the aims of theological education is needed. It was briefly addressed in this practicum

## Workshop Outline

### Congregational Studies and Field Education

I chose to integrate the congregational studies model found in *Studying Congregations: A New Handbook* with our internship experience because its disciplined guide into the church and its community allows the student to have richer experiences and greater growth as a theological leader.

Congregational Studies integrated into the field education experience can make the living texts of the church and its community fully available to students, so they may discover how to think and act as critical theological leaders.

The key to effectiveness is found in the method put forth in *Studying Congregations: A New Handbook* that values the following:

- Disciplined, participant observation
- Accountability to the church and its leadership
- Public nature of the study -- the study and analysis is conducted by lay leaders and the clergy
- Shared theological reflection

These values support the goals for Theological Field Education and enhance critical thinking skills – i.e. *Thoughtful observation and listening to other perspectives, questioning personal assumptions and their sources, open to new insights.*

Components to an effective field education experience that integrates congregational studies are:

- the role of the field education faculty as teacher/guide,
- bi-weekly class meetings in which the discipline and accountability are learned and honored
- the development of peer teaching
- theological reflection supported by the congregational study, and
- monthly conversations with laity
- final summary report and conversation with the laity.

### Biblical Case Study - Chapter 15 of “The Acts of the Apostles”

Early Church’s Dilemma:

- To re-interpret God’s covenant with humanity in light of recent and significant events -- such as the day of Pentecost and others -- occurring since Jesus’s death and resurrection and that were shaping the practices among new Gentile followers. These new practices and events were in conflict with long-held Jewish interpretation of God’s covenant and mandates for worship and life.

Two Key Theological Questions:

- First, were the Gentiles, who were not Jewish, accountable to the Jewish tradition of the circumcision law as a requisite to be a follower of Jesus?
- Second, were the Jewish Christians freed from Jewish tradition through Jesus’s sacrifice and the baptism of the Holy Spirit?

Early Church and the Church Today

- Practices develop and events take place challenging long-held tradition and interpretation of God and how God is revealed to humanity.
- The church thus is called into a time of discernment and accountability of its overall vision of God's revelation.
- These practices usually move the Christian church to a re-valuing of its Scripture, tradition and paradigms for God and, as a consequence, of itself.
- Paramount to the discernment process is
  1. coming to a full understanding of the practices,
  2. knowing what they mean to those who practice them,
  3. how and why they were developed,
  4. the purpose they serve the community, and
  5. knowledge of theological history and tradition and scripture.

A congregational study can assist a congregation in this discernment process by providing a process that fosters communication and understanding. Teaching this process as part of a field education experience will equip future leaders in many capacities.

### **Congregational Studies Integrated into Field Education Experience Outcomes:**

- A Congregational study is one way an intern is able to engage in the discipline of being a participant observer to understand more fully the practices and people, what the practices mean, and how they shape the community.
- Congregational studies teaches an intern to analyze the practices of ministry to see how it *may inform* theology, history and Scripture learned in academic courses. It can parallel the discernment process in this Biblical case study.

### **Congregational Studies – An Overview of the Method and Principles**

#### **Principles**

- A disciplined study with a systematic method for gathering information beyond intuitive awareness or haphazard investigation.
- Promotes team work with laity - a public study whose data is shared property
- Values the ministry site as a source for greater understanding of God and Christian ministry – theological reflection
- Definition of Leadership: “assist members to develop a vision for their corporate life that is faithful to their best understanding of God and God's purpose for this congregation in this time and place.”

#### **Method**

- Lay and clergy team engaged in a self-study. They collect data, conduct interviews, meet community leaders, and discuss the data together.
- Student is the Facilitator; laity are the teammates.
- Student offers for team discussion key theological, urgent questions arising from the team's analysis.
- Frames/Lenses: Five Categories for Observation and Analysis

1. Theology– “the heart of the life of the congregation” reflected in worship style, decision-making process, and mission.
2. Ecology– the congregation’s relation to its social context including political, religious and economic forces as well as its place within the context of its denomination.
3. Culture– understand congregation as a particular group of individuals who have constructed a unique way of life together with rituals, practices, artifacts, stories, heroes and myths.
4. Process– (1) the collective emotional and spiritual legacy of the congregation and (2) what are the implicit and explicit dynamics of relationships and power?
5. Resources– the human and monetary resources and the spiritual and emotional stability of the congregation.

### **Theological Reflection**

- Congregational Studies teaches students how to listen in order to be descriptive of the church and its community
- Congregational Studies teaches students how to guide laity to become self-reflective on its current and future mission.
- Congregational Studies teaches students to suspend assumptions and judgments by first questioning the reason *they hold* these assumptions and judgments.
- Congregational Studies teaches students to reflect upon personal biases and how these affect the questions they pose and the frames they place around their observations.
- Congregational Studies teaches the importance of collecting a wide variety of voices of the congregation and community. It helps the student to move out of a comfort circle of relationships.

### **Changes to the Traditional Field Education model**

- The introduction of the method in *Studying Congregations: A New Handbook* which uses the five lenses for analysis.
- Adding the requirement to write an initial and final report of the church study and then sharing it with peers and faculty
- Exploring how to engage in theological reflection case studies using the five lenses as an additional resource for analysis.
- Engaging pastoral leadership resources in light of the students’ engagement in a congregational study
- Utilizing the initial report of the congregational study as a resource for the development of the student’s learning covenant.

### **Contributions of this method to field education**

- Gives students a task that engages them immediately with congregation and its greater community.
- Offers students a task to practice guiding laity in theological reflection and thereby enhance their growth in ministerial leadership.

- Makes it more difficult for students to isolate the work in the community from the life of the congregation.
- Enhances students' listening and observation skills
- Enhances students' ability for theological reflection
- Enhances students' ability to begin to reflect *in action*.

### **Limitations and Lingering Questions of this Project**

- Lenses' Nomenclature is confusing initially to both students and laity
- Requires faculty to allocate time to teach and guide students in the congregational study and its application for theological reflection and ministerial leadership.
- Success is dependent on students' disposition for engaging with the community in a disciplined form.
- Requires that faculty receive training in congregational studies methodology.

### **Further Questions Raised by the Project**

- How do adults learn? What is the role of 'aptitude for learning' or 'disposition for learning'?
- How can a field education experience be transformative learning for adults and how do we guide that? Does engaging students in a congregational study enhance learning?
- Does engaging students in a congregational study enhance teach adults to be reflective in action?
- How does the timing of writing a learning covenant assist or create a barrier to learning?
- Do our theological schools value the congregation and community as resources from which to learn about Christian ministry that informs theology, theory and tradition?
- How do we keep from absolutism and relativism in our work as field educators?

**Addendum**

**Lenses of a Congregational Study as a  
Tool for Theological Reflection**

Developed by Isabel N. Docampo  
Perkins School of Theology

Intern's Name:

Date:

Title of Process Note or Verbatim:

---

***Step One: Beginning Theology***

The Operative Theology of the Congregation:  
{ Indent Paragraph }

The Intern's Theology of Church:  
{ Indent Paragraph }

***Step Two: Description of Verbatim or Process Note:***

{ Indent Paragraph }

(If you are using one you have already written, just note that here and attach it.)

***Step Three: Analysis Using Lenses***

Culture	Resources	Process	Ecology

***Step Four: Your Summary Reflection: Putting it All Together***

{ Indent Paragraphs }

***Step Five: A Second Reflection***

**Guidelines for Using the Model**

This process uses the lenses described in the method of a Congregational Study found in *Studying Congregations: A New Handbook*, by Nancy Ammerman, et.al.

### ***Step one: Beginning Theology***

- Write a brief paragraph (1-3 sentences) outlining a description of the operative theology of the congregation you are studying, as you understand it at this point in time.
- Write a brief paragraph (1-3 sentences) outlining a description of your theology of the church. (You should review your ‘theology of ministry statement in your learning covenant as a reference point. Be mindful to discover if your operative theology is somewhat different from your theoretical one).

### ***Step Two: Description of Process Note or Verbatim***

- Write up a process note or verbatim with an introductory 1-2 sentence description. Do not move into reflection. Simply state what happened with enough background information as necessary for comprehension by your peers.  
OR
- Re-read a process note or verbatim you have already processed with your mentor pastor. Choose one that still has many unresolved pastoral and theological issues for you.

### ***Step Three: Analysis Using Lenses***

- Create four columns with these headings: *Culture, Resources, Process, Ecology*.
- Under each column, briefly describe how you interpret that particular lens influencing the process note or verbatim.

### ***Step Four: Summary Reflection***

- Read over once again your theology, the church’s theology and the information you wrote under each column. Many any changes or additions as you deem necessary.
- Take time to reflect on what you have written.
- Your Summary Reflection: Putting it All Together

Write two to four paragraphs summarizing what you think is the primary theological issue at work in this process note or verbatim, and which “lens” is most influencing the operative theology that is animating your and the other parties’ responses.

### **Things to reflect upon:**

- Allow for the possibility that different lenses may be influencing the different parties.
- Allow for the possibility that multiple lenses are at work simultaneously. If so, reflect on why that is happening.
- Allow for the possibility that your reflection on the action taken in your note or verbatim may radically change your beginning assumption of the church’s theology and of your theology.
- Feel free to make changes to your initial analysis of each lens.

Put your reflection paper away and do something else for a day or for a few hours. (In growth group, we will take a break and come back to listen to your peers’ reflection on your work.)

### ***Step Five: A Second Reflection***

- Return to your reflection paper, either a few hours later, or the following day.
- Carefully and slowly re-read you have written from beginning to end.
- Sit and reflect.
- Write down if you “see” something new and fresh. If something new occurs to you, jot it down in the appropriate column, or if it is of a general nature, simply add it to the bottom of your reflection paper.

New insights often occur after we walk away from what we are analyzing closely. *Distance helps!*

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# Film and Theological Reflection

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Dominican House of Studies

I grew up in two worlds. One world filled with books that, fired my imagination, stirred my soul, and invited me to ponder deeply the meaning of life. The other world was filled with movies - fantastic moving images dancing in the darkness that captured my imagination and dragged me off to galaxies “far, far, away” (Star Wars) or to the edges of life and death (The Sixth Sense).

In my work with seminarians, I have found images a helpful pedagogical tool. While no educational technology is in itself the “magic cure” for engaging students in the subject matter, films can quickly engage both the mind and heart through the language of images.

My thesis for this paper is really quite modest and, perhaps, painfully obvious: we can stimulate theological reflection, develop pastoral skills, examine pastoral roles, and explore pastoral identity by using film in our pastoral field education programs. The substance of pastoral field education is the student learning from his or her experiences in ministry through a relationship with a supervisor. Perhaps images from films can be the salt in the stew that helps bring the flavor of those experiences out into the light of day.

## 1. Beginnings

My love affair with images really began with poetry. I began to write poetry myself when I was in high school. It provided a vehicle for me to express - as well as explore - the barrage of emotions we normally call adolescence. In college I found the poetry of e.e. cummings. His poetry could put into words not only raw human emotion but also the hopes, dreams, uncertainties, and longings of a generation. John Shea, and his religious poetry and stories, captured my heart and soul during my years in graduate school.

Growing up in the fifties and the sixties, I was very much a part of the emerging media generation. I remember being frightened by the mystery stories aired on television. The movie version of the life of Saint Francis had such an impact on me when I was around ten years old that I choose Francis as my confirmation name. But films were also dangerous and could corrupt my tender soul. Going with my high school English teachers to see Midnight Cowboy was akin to Apollo stealing fire from the gods. The possibility of film being a vehicle for the sacred did not return for me until Star Wars hit the scenes with its incredible blend of bravado, mysticism, and romance.

Of course, I attempted to use poetry, story, and film in my ministry. At first, it was creating prayer cards by combining clip art and prayer poems. Then, with Powerpoint presentation, I could blend text and images - even animated images - into my classroom presentations. It was the Matrix that helped me see the possibility of using film as a means of engaging students in theological reflection.

## 2. A Perspective on Theological Reflection

All theological reflection begins with the experience of the person or persons involved with the experience. Given this starting point, there are two popular approaches to theological reflection; Robert Kinast and Killen & de Beer. Robert Kinast, coming out the Catholic tradition and influenced by both Lonergan and process theology, analyzes the experience in an effort to

identify its component parts before engaging the tradition for a theological assessment and insight into the experience.

Patricia O'Connell Killen, who taught at the Pacific Lutheran University, and John de Beer who oversaw the Education for Ministry Program sponsored by the University of the South, attempt to capture the experience in an image or a story - rather than through an analysis of its parts - and then engage a variety of voices (personal positions, culture, and our religious traditions) concerning that image.

Both approaches attempt to glean some insight from this type of reflection on the nature of the experience itself, the action of the individual involved in the experience, and some assessment on how the individual could be more effective and faithful in other situations.

These two approaches are both valuable and, in many ways, are two sides of the same coin. Theological reflection is a disciplined way of seeing experience so experience itself can become either a mirror or an icon. As a mirror, it reflects back to the individuals involved their assumptions and their filters. They can see more clearly how they approached the situation and what they did to shape the outcome. As an icon, theological reflection opens the eyes of the individuals involved into the deeper workings of God in the lives of ordinary people. The paschal mystery becomes alive and tangible in surprising and poignant ways.

### **3. Liminal Moments**

A liminal moment is when we are at the edge of the world as we know it and suddenly everything is charged with a grandeur and presence that our previous world could not hold. I believe these are sacred moments when conversion happens and we are immersed in grace that is tangible and tasty. I also believe - as Elizabeth Barrett Browning suggested - that every moment would be a burning bush if we but had the eyes to see and the ears to hear.

Birth is a liminal moment. This was painted on film for me by Robin Williams and Robert DeNiro in their Oscar nominated film *Awakenings* (Columbia, 1990). Williams, who plays real life Dr. Malcolm Sayer, works with patients stricken with a serious and rare disease of the nervous system that renders them catatonic. The "awakening" happens not only for Sayer's patients through his research and persistence but also for him as he learns that he must stretch himself if he is going to help his patients. Many scenes come to mind where Sayer, or Leonard (played by DeNiro), awaken to new insights about the disease or life itself. Perhaps one of the more poignant scenes is when the whole ward, after receiving an experimental drug discovered by Sayer, "wakes up."

*American Beauty* (1999) - in many ways a depressing and tragic film - invites the viewer to examine the edges of his or her own sense of perception by raising the question of beauty itself. Kevin Spacey plays a middle aged man caught in the doldrums of a dead end career and a passionless marriage. He must confront his own demons, the infidelity of his wife, and the angst of his teenage daughter on his road to personal integrity and wholeness. The neighbor boy next door introduces him to the perception changing effects of marijuana and introduces his daughter to the omnipresence of beauty in the world. In one incredible scene this young man, as he is playing a video of a bag dancing with the wind, talks about beauty in language laced with mysticism and romance. The theme of beauty - even in the face of death - is carried through the film. Beauty demands our attention and erases many of the cubicles were we stuff our lives.

Science and faith inhabit the land of the liminal. These two approaches to life as lived by us humans in the first days of the twenty-second century are graphically portrayed in the film *Contact* (1997) starring Jodi Foster as Ellie Arroway and Matthew McConaughey as Palmer Joss.

Written by Carl Sagen, the story is about Ellie, a bright young astronomer and her search for life on other planets and Palmer, an emerging spiritual leader who questions the great promises of science and technology. In a dramatic interlacing of the value of science and technology, the persistence of scientific research, and the suddenness of discovery, Ellie and Palmer must face their basic assumptions about life and about each other.

According to Margaret Miles (*Seeing & Believing*), “media images are one of the most pervasive means by which Americans receive representations of identity and diversity, relationships, and social arrangements and institutions.” The movies are one of the places - novels, theater, and other art forms being others - where society looks into the mirror to see who it is and what it has become, or is becoming. It is also an icon - a window if you will - into the soul of society where both the demonic and the angelic can be revealed, resolved, and celebrated. Films is one way culture reflects on itself and the religious traditions can affirm, or challenge, the values films advance. By engaging film, the Christian community can bless and condemn and in doing either proclaim the gospel of Jesus Christ.

#### **4. Pastoral Skill Development**

I believe one skill needed by anyone in ministry is the ability to hold a pastoral conversation. Here the minister welcomes the other in faith and listens to their story so he or she can know what they have experienced, what emotions the experience roused, and what meaning they give to the experience. With this understanding, the minister can discern a response, respond, and bring the conversation to close with a sense of direction and the support of the community of faith.

The ability to conduct a pastoral conversation requires a “skill set” that involves asking questions, searching for meaning, and, at times, confronting. Film is often a “safe place” to introduce these skills and provide students of some images of how this type of listening takes place. In the *General’s Daughter* (Paramount, 1999), John Travolta plays Paul Brenner, a detective for the Army, who is investigating a murder. In one scene, Brenner has to interview a Colonel in Psychological Operations. The exchange shows the subtlety, and the missed steps, of interviewing someone.

Another essential skill is confrontation - where the minister can be completely honest with the other and cut through any posturing they bring to the conversation. Robin Williams, as Sean, in the film *Good Will Hunting* (Miramax, 1997), must quickly cut through the persona and defenses Will has erected around himself. Over the course of several scenes, Sean interacts with Will, confronts Will, ponders the experience, and confronts Will again in terms and language that he can understand.

Finally, ministers help people discern meaning and direction for their lives. This is dramatically captured in a scene between Gandolf and Frodo in the *Fellowship of the Rings* (New Line Production, 2001). In a remarkable exchange Gandolf challenges Frodo’s despair and judgments as they attempt to discern which direction to take in the dwarf caves.

#### **5. Pastoral Roles**

I believe the minister holds a public role in society. Most Christian denominations recognize, in some way, the three offices of Christ as priest, prophet, and king. In Roman Catholic teaching, the priest is to teach, sanctify, and govern. Further, I believe that the role of the minister is a composite of roles that involve teaching, preaching, leading, pastoral care, and

worship. Henri Nouwen developed these ideas in the early 70's and published them in a book (Creative Ministry).

The pastoral care giver role can be explored in some depth through the film *Dead Man Walking* (1995). It is the story of Sr. Helen, played by Susan Sarandon, and Matthew (Sean Penn), a death row inmate. Sr. Helen is seen by her supervisor, and even by Matthew, as a compassionate “do gooder.” In a very revealing scene, Sr. Helen confronts Matthew - not only with his possible death but also the lies he continues to tell himself.

Nouwen dates himself in many ways when he talks about the minister as an organizer and yet the image of what this means for the minister in society lingers through films like *On the Waterfront* (1954) starring Marlon Brando who plays a dock worker trying to deal with the injustices of a corrupt union boss. Karl Malden plays a Roman Catholic priest who reaches out to the dock workers, tries to organize them to confront the corrupt union boss, and challenges Brando to take the road less traveled.

A number of films deal with what it means to be a teacher. Robin Williams played John Keating, a dynamic English teacher, in *Dead Poets Society* (1999). Mel Gibson, who directed as well as starred as Justin McLoed, provides a remarkable portrayal of the relationship between a teacher and a student in *The Man Without A Face* (1993). Kevin Kline provides a moving performance in *The Emperor’s Club* (2002) as a teacher and his 30 year relationship with his students. Meryl Streep, in *Music of the Heart* (1999), depicts the commitment and conflict involved in being an inner city violin teacher.

*Babette’s Feast* (Orion, 1987) stands out as a classic film about the beauty and power of the meal fellowship Jesus made central to his own ministry. Even *The Lion King* (1994) has a priest, if you will, in the character of Rafiki who baptizes, and crowns, Simba as king. The preacher role is, in many ways, captured by Morpheus (Laurence Fishburne) in the *Matrix* series. First, Morpheus has an unfailing belief in Neo as “the one” who will save humanity from the oppression of the *Matrix*. Second, in *Matrix Reloaded* (2003), Morpheus addresses the citizens of Zion as part of the concluding prayer. His brief homily speaks to their past, their present situation, and their future.

Being a pastor is a role in our society although the role itself is a composite of many roles. Films such as the ones named here, and there are many more, can provide both a mirror and an icon into the various faces of the pastoral role. Of course, we have to bring our own imagination, and the imaginings of our students, to the experience of engaging the film. “Like other artistic media, movies do not function iconically unless viewers deliberately augment the visible with imagination.” (Miles).

## **6. Pastoral Identity**

In many ways, pastoral identity, what Don Beisswenger has called embodiment, is the *telos* (final cause) of our work as pastoral field educators. We can describe the pastoral role in society. We can break that role down into its various component parts. We can examine the myriad of skills required by each component part. But if we never explore how a person integrates all the aspects of his or her formation, we will not know whether or not he or she will embody - will be - the minister the church desires, society expects, and the gospel demands. Once again, film can provide a mirror as well as an icon to the question of identity.

The *Matrix* trilogy is, in many ways, the journey of Mr. Anderson (Keanu Reeves) into his true identity - not only as Neo but as “the one.” Some of this journey into his identity can be found in the conversations he has with the Oracle. In *Matrix Reloaded*, Neo not only comes to

understand his own identity, but he begins to see more clearly who the Oracle is and what she is asking of him.

Identity and identity confusion are often subtle issues that the minister must face throughout life of service. In *The Third Miracle* (1999), Fr. Frank Shore (Ed Harris) confronts his doubts about his vocation and about God as he advocates sainthood for a woman from Chicago. This is a deeply mature movie that explores the question of call, vocation, and identity given the fragility of life and the elusiveness of faith.

With the question of identity, comes the question of motivation and integrity. *The Messenger - The Story of Joan of Arc* (1999) is a bloody depiction of the life and times of Joan as she, faithful to her “voices,” leads France to victory over the English. For the viewers who can stomach all the violence for the first hour and a half, there is a remarkable exchange between Joan, aptly portrayed by Milla Jovovich, and her conscience (expertly played by Dustin Hoffman). After her arrest by the English, Joan is tried in an ecclesiastical court. Her prison time becomes a time of critical self examination where she questions her motives, her mission, and her relationship with God.

## **7. Assessment**

Once again, using film to stimulate theological reflection can help students explore their experiences, break open liminal moments, develop pastoral skills, explore the pastoral role, and appropriate their pastoral identity. Using film has both advantages and disadvantages.

- Film is accessible. Students know and engage films all the time. Films, however, are human creations. As a mirror, it is a fabrication so the reflection is not perfectly clear. As an icon, the window is tainted so what is seen is not a pure representation - a pure image - of what it is real.
- Film provides a common reference point for our students. It also provides a common experience which they can project their own experiences onto (mirror) or through which they can explore their own questions or issues (icon). The problem, of course, is it gives an external image for students to engage rather than a lived experience.
- Film encourages students to engage their imagination (right brain) rather than their rationale mind (left brain). In this way, it may evoke a false gestalt and overlook the complexities of doctrine. *American Beauty*, for example, is a partial conversion story - it depicts people turning away from limiting and oppressive lives but only hints at the goodness they might be turning towards.
- Film can stimulate creativity. It engages students in many of the issues that our culture is trying to understand. In this way, however, it takes the student away from the faith community they serve.

## **8. Film and the Theological Field Educator**

I encourage the theological field educators to step back and ask himself or herself what film reflects (mirrors) or captures (icon) their own work. If you had to describe what you do using a film, what film would you select?

In reflecting on my own experience as a theological field educator, three films came to mind. First, *Chariots of Fire* (1981) where a running coach tells Harold Abrahams (Ben Cross) that he can “take two seconds off your time.” The second image came from *Shine* (1996), the story of the Australian pianist David Helfgott (Geoffrey Rush) masters the seemingly impossible Rachmaninoff Piano Concerto No. 3. Sir John Gielgud plays Helfgott's tutor who, in one

particularly memorable scene, tells him to “play all the notes but to forget all the notes.” The last image comes from Hook (1991) where one of the “lost boys” approaches Peter Banning (Robin Williams), begins to pull back the wrinkles and years from his face to eventually exclaim, “There you are, Peter!”

“And while He was praying, the appearance of His face became different, and his clothing became white and gleaming.” (Luke 9:29). I believe those of us who are privileged to participate in the pastoral formation of our students seek a total transformation of the self; from one who follows to one who embodies. Ultimately, of course, it is not us who forms our students but God working through the experiences they have and through our ability to help them find themselves within those experiences. Sometimes the difference we make is simply to awaken them to their gifts or help them become better at what they can already do. At other times, we help them overcome challenges we ourselves can not face. Perhaps the best we can do is provide those mirrors and icons where they can “see for themselves” who God is calling them to be in and through their ministry.

## Preparing Local Committees

Susan Baldwin,  
Huron University College, London, Ontario, Canada

*Preparing Local Committees for Learning* is a DVD/VHS resource for field education and contextual ministry. It was produced by a task force of the Canadian Caucus of Theological Field Educators in 2003. During the January 22<sup>nd</sup> session, participants had an opportunity to review the resource and explore ways in which it is being used.

The following groups have used the resource

- Supervisor training, educating supervisors in the purpose and work of the Local Committee
- Preparing students in the classroom prior to the field placement about the purpose and work of the Local Committee.
- Training the students to use the resource with their Local Committee
- Seminaries offering training sessions for Local Committees
- The student with the Local Committees as a group (or individually), using it as a training resource as they prepare for their work together.
- Used by experienced members of Local Committees to review their task prior to the arrival of a new student.

This 40 minute presentation can be used in the classroom or in the placement site and includes five vignettes that explore the work and role of the Lay Committee. These include:

- Introducing the work of the Lay Committee
- Developing the Learning Covenant
- Doing Theological Reflection Together
- Offering Feedback
- Closure

A booklet, prepared by Dr. Abigail Johnson, accompanies the resource and provides a brief review of each of the five vignettes as well as discussion starters for use by the Local Committee and their student. If you need a copy of the booklet that accompanies this resource, please contact the Field Education Office at Huron University College, [ssteers2@uwo.ca](mailto:ssteers2@uwo.ca), or at Emmanuel College University, [abigail.johnson@utoronto.ca](mailto:abigail.johnson@utoronto.ca) to receive a copy as an e-mail attachment. To receive one in the mail please contact the Field Education Office 519-438-7224 ext. 251.

The goal of the Canadian Caucus in preparing this resource was to make it cost effective for use in theological institutions. Only one original copy is purchased and then the institution has permission to make however many copies needed for placement sites associated with that institution.

# Field Education Manuals: A Working Group

Sam Johnson, Boston University  
Richard Cunningham, Seattle University

## **Presenters and Participants:**

The Working Group on Field Education Manuals was attended by 32 individuals. Six field educators submitted their field education manual for presentation. The six individuals / schools were:

Allen Reeson - Barry University;  
Youtha Hardman-Cromwell - Wesley Theological;  
Thomas Jones - Emmanuel School of Religion;  
Rebecca Bunton - Christian Theological Seminary;  
Gwen Ingram and Douglas Haub - Fuller  
Susanna Metz - School of Theology, University of the South

## **Summary of Working Group:**

Each presenter had 12 minutes each to share their manual with those present. In the main, each presenter and the two leaders had copies of all of the manuals. Members in the audience asked questions of clarification, other presenters offered insights and the two leaders offered suggestions and comment.

Leadership asked each of the participants to locate the purpose and target audience of their manual using the questions below under “Part I.” The presenters used the time wisely in this first ever-session and received valuable feedback from both the participants and the leadership. At the end of the session the leadership suggested that the ATFE membership should move to sharpening the language they use in developing and producing written materials. The clarification below is offered for further review by the membership.

## **Clarification:**

The leadership clarified that there appeared to be three types of manuals and suggested that field educators carefully label their materials using the following nomenclature:

### **Handbook**

- A descriptive publication which defines the nature of the program and the overview of the field education or contextual education program. This could include the overall requirements of the program, specific courses, prerequisite courses, timelines, approvals and etc.

### **Manual**

- A manual would be designed for a particular course, which could list pedagogical approach, methods, competencies, specific forms and bibliography.

### **Resources**

- This would contain a series of reprints, articles, methods, handouts from **or** other agencies and institutions.

### **Course-Pack**

## **Acknowledgement:**

The leadership encouraged the participants and the presenters to take their work seriously. Manuals and handbooks may not be scholarly works but they are critical tools of communication. Many field educators have been criticized within their institutions for not publishing academic works. On the one hand this may be true; however handbooks, manuals and resources or course-packs are extremely

important because they communicate the process, pedagogy and curriculum of the course. In addition, these publications are much needed in that they communicate to a variety of audiences: student, faculty, inquirer, local congregations, ecclesial leadership and the general public. By taking the audiences of these publications more seriously, academic institutions will place a higher value on this type of publication.

### **Action / Recommendation:**

Those participating in this working group, the presenters, participants (audience) and the leadership affirmed the need for peer review of field educators – handbooks, manuals, and resources or course-packs.

- The working group recommends to the ATFE Steering Committee that this opportunity be built into the overall design of the Biennial Consultation. This might be divided into two parts: the first for those submitting materials for peer review meeting at the first part of the consultation. A second session would be toward the end of the session for the benefit of those who might submit materials in the future.
- It was generally thought that a peer review – with some comment, notation and / or letter could be written for the individual’s president or dean as part of an annual review or rank and tenure consideration.
- Another value of a peer review would be of interest to ATS when they are engaged in a site review for the member school.
- That a team of three to five people be identified and work between the Consultation as a review team. Individuals could submit their handbooks, manuals and resources for peer review.

At present three persons have indicated a desire to be contacted: Sam Johnson, Boston University - [sjohnsn@bu.edu](mailto:sjohnsn@bu.edu) Don Byker, Calvin Theological Seminary – [dbyker@calvin.edu](mailto:dbyker@calvin.edu) and Richard Cunningham, Seattle University – [rdick@seattleu.edu](mailto:rdick@seattleu.edu)

- Two difficulties were noted:
- Limited time for presentations – 90 minutes was not enough
  - Logistics – getting manuals to the reviewers was difficult
  - At future Consultations make greater use of internet connections, CD’s, storage devices, and LCD projection to “show” manuals to the audience. Participants in this working group affirmed the value of being able to view two of the six manuals on screen.
- It may be helpful for this working group to consider providing theological schools and seminaries with a recommended copyright policy for use in writing, reviewing, updating, and rewriting manuals, handbooks and resource or course-pack materials.

### **Leadership Review Questions: Parts I and II**

Prior to the presentation the leadership recommended the following key questions be asked when a) review your own manual and b) reviewing the manual of a peer.

#### **Part I. Program and Manual**

- What are you trying to accomplish?
- Since the manual fits into a program, what is the totality of your program and how does the manual fit into it?
- What is the purpose of your manual?
  - A conveyor of information
  - Legal document of expectations, requirements, and processes

- A document where everyone in the program has the same information and facts to minimize miscommunication and confusion and can serve as a reference point when there is different understandings about the program.
- Helps the administrators of the program become clear about the program through the process of developing and writing the manual
- For whom is the manual written?
  - Administrators of the program
  - Students
  - Faculty
  - Supervisors
  - Lay intern committees
  - Denominational officials
  - General public
  - ATFE colleagues who seem not to have enough things to do

**Part II. Things to examine when reviewing the manual -** [use the following as a checklist in reviewing the components of your manual]

- Ease of understanding and use
  - Presentation
  - Organization
  - Writing
- Overall Layout & Design
  - Can you find things quickly?
  - Is it intuitive?
  - Table of Contents – Usability
- Organization
  - Categories – moving from broad to specific
  - Does it flow logical?
  - Is there continuity
- Scholarship
  - Does the content present material that is academically rigorous?
  - Is there a link between the theological knowing and the practice of ministry?
  - Are theologians and practitioners cited and properly footnoted?
  - Is there a bibliography?
- Course Description [Is the course or courses listed in the manual?]
  - Title
  - Credits / hours
  - Purpose
  - Concepts defined
  - Goals
  - Schedule
- Competencies Defined
  - Descriptors
  - Personal
  - Professional
  - Theological
  - Relationships
  - How will competencies be assessed?
- Expectations / requirements

- Documents / papers
- Process
- Guidance
- Helps
- Grading
- Peer evaluation
- Self Feedback /Evaluation
- Theological Reflection
  - Definition
  - Readability
  - Role of experience
  - Accessing theological understanding
  - Hermeneutics
  - Interpretation
  - Scripture
  - Tradition
  - Making meaning
  - Texts
- Pedagogical Approach
  - Learning theory
  - Ecclesiology
  - Reflective practitioner
  - Peer group – learning
  - “call” to ministry
  - Family of origin – personal story / myth
- Role of Faculty
  - Leadership style
  - Approachability / hours / phone / e-mail
  - Grading policy
  - Teacher
  - Leader
  - Facilitator
- Internship
  - How attained
  - Who reports to whom?
  - Feedback or evaluation -
  - Problems
  - Job descriptions
  - Timelines
  - Approvals – school / denomination / site
- Problem Resolution
  - sexual harassment
  - conflict between ...
  - physical abuse – pastoral response
  - resolution process
- Denominational involvement
  - required documents
  - role / rites
  - formation
- Ethical Relationships

- dual roles
- friendships
- dating
- power dynamics
- authority
- Design of internship described
  - local teaching parish
  - focus on local congregation
  - focus on multiple ministerial settings
- Formation
  - How does the denomination or tradition use field education as a means to develop and encourage the formation process?
  - What are the formation elements?
  - Is a spiritual advisor or director involved?
  - What does the formation process say about “call” to ministry
- Legal documents and forms
  - Documents
    - legal – hold harmless agreements
    - permissions
    - ecclesial authorizations
    - remuneration
  - feedback / evaluations
  - assessment
  - end of class evaluations
  - awareness of manual as potential legal document in ways not intended
- Multi-cultural
  - How does your manual present issues of culturally diverse communities of faith?
  - What specifically does the manual do to help students address multi-racial differences?
  - What in your manual fosters mutual exchange of gifts across ecclesial and theological traditions?
- Clinical Pastoral Education [CPE]
  - How is CPE related to your program?
  - Are credits given?
  - What happens to your formation process if student takes CPE?
  - How is your process distinct from CPE?
- Resources
  - Bibliography
    - Is the Bibliography broadly representative of authors in pastoral ministry?
    - Are multi cultural authors included?
    - critical issues
    - self assessment
  - contact information

## **Distance Learning Working Group**

An informal gathering of Field Educators interested in extension, distance, online, and blended face-to-face and online) learning occurred over lunch on Thursday and Friday. A Forum Discussion Group was set up on the ATFE website for any interested ATFE members. Individuals in attendance at the 2005 Biennial will take turns moderating the discussion between the 2005 and 2007 Biennials. An email will be sent to all members to inform them of this plan.

Respectfully submitted,  
Catherine Barnsley  
Tugaske, Saskatchewan

# Business Reports

# Minutes of the Business Meetings, 2005

Association for Theological Field Education

28<sup>th</sup> Biennial Consultation, Toronto

January 19-22, 2005

## Thursday, January 20<sup>th</sup>

### Call to Order (Dudley Rose)

Dudley called our business meeting to order drawing attention to Steering Committee reports.

Approval of Minutes of 27<sup>th</sup> Biennial Consultation, Chicago, January 2003 (Abigail Johnson)  
Minutes were received with approval.

### Steering Committee Report (Abigail Johnson)

This report that chronicles the work of the Steering over the past biennium was received with approval.

### Treasurer's Report (Dick Cunningham)

Dick led us through reading the Treasurer's report. Dick addressed a question about our charitable status, a status that only applies in the US and not Canada.

This report was received with approval.

Dick then led us through the proposed budget for the 2005-2007 biennial. Emily Click clarified that we will not be producing our *Proceedings* in printed form as we are moving to an electronic format. Also, Dick offered an amendment to page 7 of our report, changing the title "Canadian" and "Other" to "International". Voting on the proposed budget will take place on Saturday morning.

### Membership Report (Youtha Hardman-Cromwell)

Youtha made corrections to the membership report in our registration packet to reflect figures as of January 18<sup>th</sup>, 2005. There will be a further updated report in the Proceedings.

Youtha suggested that we become more aware of our membership ID number in dealing with membership dues and in registering for ATFE consultations in order to prevent confusion about multiple school names.

Youtha recommends that our dues stay at the current amounts. Voting on the proposed dues will take place on Saturday.

A question arose about the number of members in an institutional category. Youtha clarified that any number of people can be included in an institutional category.

Youtha led us through a brief liturgy of remembrance for those ATFE members who have died within the last biennial period of 2003

Claus Herman Rohlfz, Sr, Perkins

Gary Pearson, Golden Gate Seminary  
Virginia Sue Zabel, Wesley Seminary

Steering Committee Nominees for 2005-2007 (Dudley Rose)

Dudley drew our attention to the nominating committee report with proposed Steering Committee. Further nominations were invited over the next few days with permission of nominee.

Proposed 28<sup>th</sup> Biennial Consultation Dates: January 17-21, 2007 (Dudley Rose)

Dudley proposed the dates for our next biennial consultation and voting will take place on Saturday.

Dudley invited presentation of proposed sites during our Friday lunch. At this point, Field Educators from Dallas and surrounding area are proposing Dallas as a site.

**Announcement of Retirees**

Youtha announced that we will remember retirees at the banquet on Saturday. The following people will be honoured:

Julianne Hallman, Andover Newton Theological School, presented by Kathy Windsor  
Roderick McLean, Unification Theological School, presented by Youtha Hardman-Cromwell.  
D. Bruce Roberts, Christian Theological School, presented by Rebecca Bunton  
Arnold Weigel, Waterloo Theological Seminary, presented by Catherine Barnsley

**Friday, January 21<sup>st</sup>**

Dudley opened our meeting with thanks to the worship team and a welcome to all our members.

Jeffrey Mahan announced a brief meeting of anyone interested in research and publication at 5:15 p.m. Friday. Jeffrey invited Bob O’Gorman to offer the Publications Committee report.

Publications Committee Report (Bob O’Gorman)

Bob drew our attention to the committee report emphasizing a desire to encourage writing in theological field education. In particular, Bob noted Don Beisswinger’s comment that our work on the conjunction between theory and practice needs to be embedded in our incarnational mission. Also, Bob raised the question again about having an ATFE journal. Rather than attempt to develop an ATFE journal, Bob asked whether we can develop a relationship with the “Journal of Supervision Training and Ministry” (JSTM) that would include ATFE writing, offer a subscription through our membership dues, and include ATFE members on the JST board. This question will be addressed to our Steering Committee for further conversation.

We approved acceptance of the Publications Committee report.

Jeffrey moved and Bob seconded a motion that the Steering Committee explores a relationship with JSTM in the next biennial period. The motion was unanimously approved.

Research Committee Report (Don McCrabb)

Jeffrey invited Don to speak to the Research Committee report. Don invited all who are interested in research to consider becoming a member of this committee. We approved acceptance of the Research Committee report.

#### Communications Report (Tim Sensing)

Tim spoke about the move toward offering the ATFE Newsletter on-line and through the ATFE web site (atfe.org). Also, Tim will be offering the ATFE *Proceedings* on CD through the mail by March 1<sup>st</sup>, 2005 Members have suggested that resource links from the ATFE web site would be helpful. Tim is willing to coordinate that once people send him web links. We approved acceptance of the Communications Report.

#### New Business (Dudley Rose)

Dudley invited any new business from members. None was offered.

#### **Web Site Report (Dudley Rose)**

Dudley offered the Web Site report particularly noting slightly higher costs for web site hosting due to the retirement of Ed Knudson and the change to TCM Internet. In addition, we have a more secure site for ATFE members through username logon and password. We approved acceptance of the Web Site report.

#### Consultation Costs (Dudley Rose)

Dudley offered clarification about membership and consultation costs. Local Arrangements Committee is given seed money of \$5000 with registrations covering all consultation costs including such things as meeting rooms, meals, audio-visual needs, honoraria for speakers, photocopying costs of materials, brochure development and printing. Membership dues cover costs of Steering Committee meetings, research and publications committee work, and other budget items.

#### **Amendment**

Jeffrey offered an amendment to the Research Committee report by including information about an awarded research grant to Dick Cunningham. Dick will offer a report of his work in a workshop Friday afternoon called "Are We Doing What We Say We Are Doing?: Assessing Field Education Competencies".

#### **Recognition of Don Beisswinger**

Bob O'Gorman offered a tribute to Don Beisswinger who enflashed the gospel through his action to cross the line at the School of the Americas in Atticus, Georgia in protest of this school's purpose in training Latin American military in military tactics. Don's action resulted in a prison sentence served over a six-month period. Through this ordeal Don was supported by friends who protested, visited and learned from Don's reflection on his prison experience. We celebrated the witness of Don, a long-time member of ATFE and an inspiring embodiment of action-reflection discipleship.

#### **Nominating Committee Amendment**

Dudley amended the Nominations report by withdrawing the name of Thom Dragga for Member-at-Large. Lorraine Ste-Marie is considering a requested nomination for this position.

Site Presentations (Isabel DoCampo)

Isabel DoCampo and colleagues presented ten reasons why Dallas-Fort Worth would be a great location for the next ATFE biennial consultation.

**Saturday, January 22<sup>nd</sup>**

**All presented by Chair**

**Membership Dues Recommendations for 2005-2007**

Dudley drew our attention to the recommendation that membership dues remaining the same as the last biennial period. Motion was approved.

**Budget**

Dudley moved adoption of the proposed budget. Motion was approved.

**Vote on Nominations**

Dudley reminded our membership that Thom Dragga has been withdrawn as Member-at-Large and replaced with Lorraine Ste-Marie. Dudley invited nominations from the floor. None were offered. All nominations were approved with acclamation.

29<sup>th</sup> Biennial Consultation Dates

The date of January 17-21, 2007 has been proposed for the next biennial meeting. Motion was approved.

29<sup>th</sup> Biennial Site

Dallas-Fort Worth, Texas was proposed as the site for the next biennial meeting. Motion was approved.

**Resolution of Thanks: Local Arrangements Committee**

Dudley offered thanks to the Local Arrangements Committee especially embodied in Susan Baldwin. Exuberant acclaim was offered from the floor. Susan offered individual thanks to her committee from the Canadian Caucus.

**Honouring Retirees**

While we will be honouring retirees at the banquet Saturday evening, we honoured Julieanne Hallman as she needed to head home earlier. Kathy Windsor offered words of honour.

Dudley Rose adjourned our business meeting with thanks to all the membership.

**Saturday Evening, January 22<sup>nd</sup>**

Officers of the new ATFE Steering Committee were installed by Dudley Rose prior to Dinner. After dinner our retirees were honoured. Youtha introduced our retiring chair Dudley Rose who addressed the members.

Respectfully submitted,  
Abigail Johnson, Secretary, ATFE Steering Committee

# Activity Summary of the Steering Committee

## Association for Theological Field Education

2003-2005 Biennial Period

### Meeting Dates and Places

Members of the Steering Committee elected at the 27<sup>th</sup> Biennial Consultation in Chicago, January 2003 included: Dudley Rose (Chair), Youtha Hardman-Cromwell (Vice-Chair), Abigail Johnson (Secretary), Richard (Dick) Cunningham (Treasurer), Gary Pearson, subsequently Tim Sensing (Communications), Susan Baldwin (Local Arrangements), Jeffrey Mahan and Isabel DoCampo (Members at Large). The 2003-2005 Steering Committee of the Association for Theological Field Education (ATFE) met five times during the biennial period with an additional proposed meeting on January 23<sup>rd</sup>, 2005:

January 26 <sup>th</sup> , 2003	Chicago (immediately following the 27 <sup>th</sup> Biennial Consultation)
March 28 <sup>th</sup> to 30 <sup>th</sup> , 2003	Toronto
October 16 <sup>th</sup> to 19 <sup>th</sup> , 2003	Toronto
February 19 <sup>th</sup> to 22 <sup>nd</sup> , 2004	Toronto
November 11 <sup>th</sup> to 14 <sup>th</sup> , 2004	Toronto
January 23 <sup>rd</sup> , 2005	Toronto, proposed meeting of old and new Steering Committee

### January 26<sup>th</sup>, 2003

The previous and new Steering Committees met for an initial meeting in the new biennial period directly following the biennial meeting. After a time of informal evaluation of the biennial Consultation, there was discussion of the roles and responsibilities of the new Steering Committee, and dates set for future meetings. A proposal to renew the research and publications area of ATFE was discussed with the suggestion to have a conference call in February to set up a meeting of these committees for clarification and review of future directions.

### February 24<sup>th</sup>, 2003

During a conference call including Youtha, Dick, Dudley, Jeffrey and Isabel, discussion took place to plan a meeting of the research and publications committees in June, 2003. Dudley will send out an invitation to representatives of these committees and the Steering Committee.

### March 28<sup>th</sup> to 30<sup>th</sup>, 2003

The bulk of our meeting was taken up with planning for the next biennial consultation in Toronto. A thorough evaluation of the previous consultation in Chicago brought forth insights for future planning. We visited two hotel sites and decided to sign a contract with the Delta Chelsea Inn as the best venue for our gathering. In addition, Dick declared that we are officially dissolved as an association in the State of Delaware (as of March 11, 2003) in order to become incorporated in the State of Washington (as of November 14<sup>th</sup>, 2002). Dick began arrangements for an audit of the previous biennial period. Further planning was made for the June meeting of the research and publications committees. Due to ill health, Gary Pearson was no longer able to continue in his position in communications.

### June 6<sup>th</sup> to 7<sup>th</sup>, 2003, Research and Publications Consultation

A special meeting was held of representatives of the research and publications committees as well as Dudley and Jeffrey from the Steering Committee. The agenda included reviewing the history of these committees, identifying research and publishing goals for ATFE, and encouraging the identity of scholarship for field educators. Recommendations arising from this meeting include: continuation of two distinct committees, have each committee meet at least once during the biennial period, clarify research proposal criteria on web site, and what kind of publishing and how to publish as a field educator. This meeting encouraged a continuing energy within the biennial

period rather than a flagging of energy following the consultation. More details of this historic meeting are reflected in the biennial reports from these committees.

#### **October 16<sup>th</sup> to 19<sup>th</sup>, 2003**

Energy from the research and publications meeting in June was brought to our Steering Committee meeting as we began to plan the consultation program. While ATFE has a conversational, collaborative culture, there is a desire to inspire, in addition, a culture of research and writing. Thus, rather than our traditional practice of having outside keynote speakers to address our consultation, we will focus on the research and writing already taking place within our discipline. A great deal of planning time went into developing our schedule and brainstorming workshops and immersions. Also, we welcomed Tim Sensing in a new role in communications.

#### **February 19<sup>th</sup> to 22<sup>nd</sup>, 2004**

In the spirit of drawing on our own expertise and wisdom, we discussed and confirmed inviting ATFE members to offer key addresses. Thus we invited Bob O’Gorman and Emily Click to present their research. In addition, an opening key address will focus on context by introducing the distinctions within several Canadian contexts and encouraging a plenary discussion on the impact of context within our discipline. A fourth address will offer a more creative process for considering context. Also, we confirmed the consultation schedule, brochure layout, and the workshop topics and leaders.

Although we had planned to make editorial changes to the By-laws, we decided to postpone this activity until after acceptance of our non-profit status. A few changes were made to our Policies and Procedures to stay current with our practices. A new edition of the By-laws and Policies and Procedures will be available to the new Steering Committee. Also, the work of the Nominations committee began. Tim Sensing created a process to deliver an electronic Newsletter to our association.

#### **November 11<sup>th</sup> to 14<sup>th</sup>, 2004**

In this final meeting prior to the consultation, we did a hotel walk through to go over details of rooms, meeting spaces, meals, and so on. We went through the schedule in detail and confirmed all local arrangements business. We clarified proposed dates for the next biennial consultation to present to the 2005 consultation: Thursday, January 17<sup>th</sup> to Sunday, January 21<sup>st</sup>, 2007. Dick presented a proposed income and budget for the next biennial period to be presented at the 2005 consultation. One aspect of managing our finances is the challenge of collecting membership fees as each school has a different system and some schools are behind in payment for one year or another. Youtha will follow-up with reminders. We celebrated with Dick our acceptance with the State of Washington as a nonprofit corporation. With glee, Dick filed our nonprofit corporation annual report.

Submitted by Abigail Johnson  
Secretary, ATFE Steering Committee 2003-2005

**Membership Report**  
**Association for Theological**  
**Field Education**  
**2003-2004**

*Prepared by Youtha Hardman-Cromwell*  
*January 31, 2005*

	<b>2003</b> <u>Actual</u>	<b>2004</b> <u>Actual</u>	<b>2005-2006</b> <u>Projected</u>
Institutions			
U.S.	115	140	130
International	24	29	24
Totals	139	169	154
Individuals			
U.S.	6	12	12
International	6	6	8
Emeritus		3	
Totals	12	21	20

Total Dues income received in 2003-2004 = \$33,783.00

Projected Income for 2003-2005 = \$36,724.00 (includes interest income)

Projected Dues for 2005- 2007 = \$35,664.00

## ATFE Research Committee

Committee Membership: Alan Druckenmiller, Susanna Metz, Barbara Mutch, Tarris Rosell, Calvin Wilson, Charlotte McDaniel, and Donald R. McCrabb (Chair).

### Purpose:

- The Research Committee is designed to promote scholarship and build knowledge among the ATFE members. The responsibility of the Committee is to foster and encourage qualitative and quantitative research and related projects among the ATFE membership.

### Activities:

- Approved funding for research proposal submitted by Bob O’Gorman.
- Developed criteria for awarding research grants (see [www.atfe.org](http://www.atfe.org))
- Reviewed and critiqued several grant proposals.
- Participated in a joint meeting of the Research and Publications Committees (June 2003)
- Investigated possible funding from the Louisville Institute, Wabash Center, and the Association of Theological Schools.
- Supported the research efforts of several ATFE members.
- Considered two proposals for funding at this biennial.

### Agenda:

- Define research with examples.
- Study the membership by expanding the info gathered on the web.
- Develop a workshop on research.
- Establish research caucus or caucuses.
- Identify key questions re the field.
- Track and report on funded projects as well as other research by the members.

### Needs:

- After a flurry of activity in 2003, the committee has become dormant. We need to reconstitute the committee at the 2005 Biennial Consultation.
- Research network. ATFE members who are engaged in research related to theological field education are encouraged to forward a brief description of your research project to Don McCrabb ([dmccrabb@dhs.edu](mailto:dmccrabb@dhs.edu)). These descriptions can be posted in the caucus section of the ATFE web-site for general interest.

Thanks: A heartfelt “thank you!” to Charlotte McDaniel who chaired the committee from the last biennial to September 2004.

Respectfully,  
Donald R. McCrabb  
December 17, 2004

## ATFE Publications Committee

Report for the Biennium 2003-2005

Those who have served on the publications committee this biennium were Bob O’Gorman (Chair), Emily Click, Donna Duensing and Brid Long. Jeffrey Mahan served as the ATFE Steering Committee Liaison. Since the Chicago Biennium (January 2003), this committee was part of the joint research and publications meeting Dudley Rose called in Nashville in June 2003 (as a result of the consultation he held at the Chicago Biennium in January). The Nashville meeting allowed us to more clearly identify our purpose and distinction from the research committee. After that meeting the Publications Committee drew up agenda items to address during this biennium.

In October 2003 we had the opportunity to meet at a gathering in Indianapolis made possible by an ATFE member Emily Click who generously provided the facilities afforded by an outside research grant. With a good deal of preparation of the agenda items the outcomes from this meeting were most fruitful.

At this meeting the Committee more clearly defined the role it can play in terms of publications and ATFE. Our emerging aim is to encourage or facilitate publication by members more than take on the task of publication itself. We set forward these broad goals:

### **1. To establish an extensive publications section on the ATFE web page with four sections:**

- Celebration and Notification of Member Publications
  - This section (refreshed annually) would list members’ publications. Initially we would go back 5 years to get a list of members’ publications. In subsequent years, members would be surveyed each year (thru e-mail) to give a list of publications for that year.
  - This Web section would make the membership aware of important reading in our field and encourage one another in our work. It gives folks a chance to be personally recognized. However, the section would also build community among field educators by giving the chance to get to read each other’s scholarly work. We felt this might be especially valuable in making us aware of articles published in areas not restricted to FE, not only to become aware of important reading in our field and to encourage one another in our work, but also the chance to get to know each other, especially when we become aware of articles published that are not strictly in the FE area.
- ATFE Member Published Works
  - This section, an elaboration of the work of this committee last biennium, would have two parts: *Part 1* articles that have been submitted to the Publications Committee and “juried” to be published on the web; *Part 2* members’ articles published elsewhere accepted by the Publication Committee for posting here.
- A Section on How and Where to get Published
  - This section would consist of
    - a. An ATFE piece, “Tips for publishing FE articles and books<sup>95</sup>”
    - b. An annotated list of journals, distinguished by style of scholarly writing, where FE articles might be welcomed, with website links to a description of

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<sup>95</sup> Brid Long is adapting a similar piece on the Religious Educators Web page., authored by Charles R. Foster.

the journal and its guidelines for authors, e.g., [Journal of Pastoral Theology](http://www.geocities.com/societyforpastoraltheology/publications.html)  
<http://www.geocities.com/societyforpastoraltheology/publications.html><sup>96</sup>

- c. A list of book publishers ATFE members might consider, as well as guidelines to work with them:

#### Selecting a Publisher

1. Determine which publishers would best fit your work, considering the subject matter (Bible, theology, worship, curriculum, and so forth) and intended audience (academics, clergy, lay leaders, or a combination). This first step is the most important, and doing it well can save you a lot of time and minimize the number of rejections you receive.

Publishers specialize in particular subjects and market to specific audiences, and they seldom step outside their traditional realms. (It costs a lot of money for a publisher to launch a new subject line or reach a new audience, and few can afford the expense.) So you want to identify which publishers already handle publications similar to what you want to write. If you are not sure, go to a good bookstore, and browse the section(s) where you would expect to find your proposed book shelved. You may also do your browsing on the Internet. You may also do your browsing on the Internet.

Another way to match the proposal to the publisher go to the reference desk at a public library and ask to see The Literary Marketplace. This directory, about the size of a big-city phone book, lists publishers by subjects published. It provides a description of each publisher with key contact information.

Here are some publishers to consider, although there are many others.

Abingdon Press	Liguori Publications
The Alban Institute	Liturgical Press
Ave Maria Press	Loyola Press
Baker Academic	Master Books
Beacon Hill Press	Morehouse Publishing Co.
Brazos Press	New City Press
Chalice Press	Orbis Books
Concordia Publishing House	Oxford University Press
Continuum International	P&R Publishing
CSS Publishing	Paulist Press
Cowley Publications	The Pilgrim Press
The Crossroad Publishing Co.	St. Vladimir's Seminary Press
Duke University Press	Sheed & Ward
Eerdmans Publishing Co.	SPCK
Fortress Press	Templeton Foundation Press
HarperSanFrancisco	Trinity Press International
The Haworth Press	University of Chicago Press
Hendrickson Publishers	University of Notre Dame Press
InterVarsity Press	Upper Room Books
Jossey-Bass Publishers	Westminster John Knox Press
Judson Press	Yale University Press
Kregel Publications	Zondervan

2. Go to the selected publishers' Web sites (Google or another browser will take you right to them), and find instructions for authors. You will probably need to do some sleuthing on the Web site. Look for "author guidelines," "submissions," "potential authors," or similar headings. If you get stumped, use the "contact us" option and write a note asking about submission guidelines.
3. Follow the instructions exactly. Send ONLY what the publisher asks for (a letter of inquiry, a proposal that conforms to their proposal guidelines, sample material) and nothing more. Send EVERYTHING the publishers asks for (if a sample chapter is requested, don't send only a letter of inquiry). And send material in the FORM requested (as e-mail attachment, as hard copy, with a SASE, and so forth). Some publishers only work through agents. Others welcome direct contact. Whatever they ask, do it! Publishers want to know that a potential author can follow instructions ("difficult" authors are time-

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<sup>96</sup> Jeffery Mahan has completed this piece

consuming and therefore expensive to work with). You want to demonstrate from your first contact that you are willing and able to do what is needed.

4. When you prepare your materials for submission, write them in a style similar to what you would use in the book. A dense proposal full of academic jargon for a book intended for lay leaders will make a publisher wonder whether you have the ability to write for your intended audience. You want to demonstrate from the beginning that you understand your audience and know how to reach it.
5. Be patient. Publishing is a labor-intensive enterprise, and editors naturally give top priority to books already under contract. A phone call or e-mail message asking, "Did you receive my materials?" is appropriate after a month or so. Don't be surprised, however, if it takes three or four months to get a response.

Prepared for the ATFE Publications Committee by  
Beth Ann Gaede  
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Fax 715-531-0084

- Statement on the Purpose, Character and Standards of ATFE publications:
  - We began discussion of how to summarize and present this topic on the Web, but did not reach a conclusion as to our approach. Our discussion developed a beginning list of ATFE *values* that we would want to preserve and have reflected in our publishing efforts

## **2. Mentoring ATFE writers**

We started a beginning list of ATFE folks who might be invited to act as mentors to potential ATFE writers. We went on to discuss ways to encourage the connection of resources and collaboration where publication mentoring could go on, including possible events at the Biennial Consultation or perhaps regional gatherings.

## **3. Regarding the *Journal Training and Supervision in Ministry (JSTM)***

The committee:

- Has continued and deepen our relationship with JSTM,
- The Board of JSTM agreed that a section in each issue will have an ATFE heading. The section would report on such things as a members' successful workshop with site supervisors; a particular immersion experience; a joint research project with fellow faculty; etc. The chair of the ATFE Publications Committee would work with members on contributions to this section of the Journal.
- That we (both ATFE & JSTM) will work to have an ATFE authored article in each issue. ATFE Publications Committee members would work to solicit ATFE writers here. Eight ATFE members have been solicited to contribute to the Spring 2005 issue of the Journal on theories of supervision.
- JSTM agreed to appoint three ATFE board members.
- That before the 2007 ATFE biennium that ATFE poll the membership to add JSTM journal subscription to the ATFE dues to see if we are ready to present such a proposal and a dues increase by a vote in 2007.

## **4. ATFE Journal**

We judged that ATFE is not ready to pursue an ATFE Journal during the present biennium. This is seen as a positive goal, and possibly some day we might have a biennial issue that at least publishes papers from the Biennial Consultation. Further discussion centered on the ATFE Biennial Proceedings. We suggest to the Steering Committee to review the necessity of including all matters in the proceedings, perhaps just the Program, the minutes of the Business Meetings, and plenary addresses or papers that were delivered.

##### 5. “What is the *corpus of publications* field educators can refer to?”

A major discussion took place on this item. Our aim was to come up with a taxonomic array that would in effect name the multiple component of field education, a framing of the field. For example:

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1) “Theory”                    | 2) “Practice”                   |
| a) “Contextual Theology”       | a) “Supervision”                |
| b) “Theological Reflection”    | b) “Contracts”                  |
| c) “Psychological Development” | c) “Placements”                 |
| d) “Pastoral Theology”         | d) “Seminars”                   |
| e) “Adult Education            | e) “Manuals”                    |
| f) “Leadership Development     | f) “Teaching Parish Committees” |
|                                | g) “Mentoring FE Directors”     |
|                                | h) “Training of Supervisors”    |

Don Beisswenger was at our June 2003 meeting in Nashville offered our committee some important comments”

“The corpus of publication is described as a corpus of publications persons can refer to. This section seems like the critical base from which the others emerge. I wondered about the theory practice division here. There should be a section on the theory of practice of field education as well as a section on the elements of practice. But both the theory of practice and the elements in the practice of field education need to related to the questions of Christian existence, both individually and socially. By this I mean we need to do our work within the context of the theological agenda as a whole which includes attention the classic texts, the interpretation of those texts for our time and context and, finally the various ways the word becomes flesh. How does the word become flesh in the theory of practice and in the embodiment of the theory? The redemptive process takes form in the believer as certain habits of the heart which shape personal life. All this by saying I wonder if there needs to be more than i and ii.”

We suggested that this taxonomic array should be framed by four questions:

- 1) What do we presently have as ATFE literature?
- 2) What do we need to learn in FE?
- 3) What are the existing resources we can draw from?
- 4) What will we write?

This item proved to be a most profoundly challenging task and one that generated a great deal of discussion. It was the hope of this committee that we might have a second working meeting during this biennium where this topic would be more fully addressed and prepared in at least a draft form for membership response. However, we were not able to pull this off.

##### 6. Encouragement and consultation to Bill Kondrath and Dudley Rose in their proposed “basic text book” for field education.

The Publications Committee offered strong encouragement and some consultation for this project.

### **7. Field Education manual on the web**

The publication of a “composite” FE manual on the ATFE Website was judged an idea whose time may have passed. Our thinking was that in the past as we have borrowed from each other manuals it was FE’s period of “conflation” or replication. We see ATFE moving more to a variety of models for FE that one manual would not fit; that we have developed more to a period of more contrast and collaboration in models of field education, emerging models of FE that would have different manuals.

### **8. Publication of a New Edition of Key Issues**

In light of the possibility of the Kondrath/Rose text, the committee judged this is not the time to publish a “Volume VI” of Key Issues.

There were several items that we did not address but identified:

- How we can encourage **financial support**, especially by seminaries, to support publishing efforts for ATFE faculty.
- Establish publishing standards for all ATFE publications
- ATFE ownership and responsibility (copyright?) for ATFE publications
- Keeping the ATFE Bibliography project alive

Bob O’Gorman, Chair December 22, 2004

# Web-Site Report

Association for Theological Field Education  
December 2004

During this last biennium Ed Knudson of ePuget.net, who had programmed our original site and database, retired and sold his business to TCM Internet, run by Robert Grothe. The ATFE site has been moved to TCM's servers, and the responsiveness of the site has actually improved. What we have lost is the original code writer for the site and database. TCM is also taking over those functions, but we can expect a learning curve on their part. For now, I have done most of the under-the-hood work, in order to control costs, but we will need to employ TCM to make a few changes and fix a few problems in the next biennium.

Changes in the Website during this biennium were primarily made to refine existing functions. These are detailed in the last biennium's web report. They are only listed here, with relevant updating remarks.

- Membership records and dues collection fully moved to web -- This has continued to provide better membership and dues tracking. The use of email to invoice dues, while financially efficient, has proved to be less successful than mailing paper invoices, which we have returned to doing.
- Resources – Most significant development aside from membership records
  - Newsletter
  - Proceedings
  - ATFE publication. This portion of the site is scheduled for revamping, which will include information and resources to help ATFE members with publishing their work. It will include an annotated list of journals that may be especially appropriate for theological field educators.
  - Organization documents
  - Field Education position postings
  - Caucus, forum and chat sections. The caucus section has been well used by some caucuses; however, forums and chat room have not.
- Securing the Site – I have secured most areas of the ATFE website, so that members must logon using username and password to access these portions. This protects personal information, such as emails, and it also means that the considerable resources of the site are available to dues paying members only. The list of ATFE member institutions, news, and position announcements remain available to the public.
- Finance and Budget
  - Hosting and development services: ePuget.net (Ed Knudson) and TCM Internet, include domain name, web hosting, and site development. Extra budgeted for 2005-2007 for website and database development.
  - 2003/5 Biennium – Budgeted: \$3,000
  - 2005/7 Biennium – Budgeted: \$4,000

Respectfully submitted,  
Dudley C. Rose, ATFE website Webmaster and Website Liaison

Final Report and Financial Statement-Association for  
Theological Field Education, 2003-2005 28<sup>th</sup>  
Biennium, Toronto

Submitted by: Richard Cunningham  
ATFE Treasurer  
February 28, 2005

**Association for Theological Field Education  
2003 – 2005 Biennium  
Final Report for the 28<sup>th</sup> Biennial**

**Treasurer's Report to the Membership**

I am sure that some would say being treasurer of an organization is absolutely the last thing they would want to be! I say after six years as the ATFE treasurer it has been a supreme opportunity to work with my kind of people. You have stimulated my professional work as an academic and set before me wonderful modes of engaging students in the practice of ministry. I would be remiss if I did not honor the sacredness of life shared – moments of the holy spent learning the craft of contextual education. So, you can see that being the treasurer was more than numbers, bank accounts and a checkbook!

There were in these years some very significant accomplishments. I will name a few:

- Created a “Fund” accounting system as an easy to comprehend financial system of accounting for the various ATFE funds.
- Rewrote the financial policies and procedures.
- Brought together under one master account several smaller accounts held by members of ATFE.
- Took primary leadership on securing legal advice for incorporating as a non-profit agency.
- Guided ATFE through a maze of legal hoops which resulted in the creation of new Articles of Incorporation and B-Laws filed in the State of Washington. [November 14, 2002].
- Achieved IRS status as a 501(3)(c) non-profit organization [February 20, 2004].
- Applied for and received an IRS Tax Identification Number - TIN [December 30, 2002].
- Secured financial audits for each biennium [1999-2001, 2001-2003, and 2003-2005].
- Established a process for separating the functions of receiving and depositing membership fees from the function of writing checks.
- Reported and filed IRS forms 1099 [payments of honorarium or work formed for the organization] and 990 [yearly income report].

Thank you for letting me serve as your treasurer.

Joy and Peace

Richard (Dick) Cunningham  
1999 - 2005

**Financial Statement**  
**28<sup>th</sup> Biennial**  
**Toronto**

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## Summary of ATFE Funds

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2003-2005

Beginning ATFE Balance		<b>\$42,290.06</b>
<b><i>Increases to Balance</i></b>		
Member School Dues	34,803.70	
Boston Bank Transfer	11,956.43	
Chicago Consultation Return	7,095.41	
Emeriti Travel Fund	0.00	
Investment Income	375.51	
Unrealized Interest Income	529.02	
Miscellaneous	35.00	
Reimbursement	313.05	
Refund from Printer	310.63	
Grants	0.00	
<b>Total Increases to ATFE Balance</b>	<b>\$55,418.75</b>	
<b><i>Decreases to Balance</i></b>		
General Operating Fund Expenses	32,368.50	
Transfer to Master Fund	16,956.43	
Master Fund (Research & Dev.)		
Emeriti Travel Fund	0.00	
Grant Expenditures	0.00	
Local Arrangements Fund	0.00	
Refund Chicago Local Arrangements	1,390.36	
<b>Total Decreases to ATFE Balance</b>	<b>50,715.29</b>	
<b>Net Increase in ATFE Balance</b>		<b>\$4,703.46</b>
<b>Ending ATFE Balance</b>		<b>\$46,993.52</b>

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## Account Balances

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### ***Account Summary***

UBS Financial / Checking	<b>\$21,074.21</b>	
UBS Mutual Fund - Fair Market Value	11,283.38	
Bank of America / Checking	14,585.90	
Bank of America / Savings	50.03	
<b>Total Funds On Hand</b>	<b>46,993.52</b>	
<b>Total Funds</b>		<b>\$46,993.52</b>

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## General Operating Fund

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	2003-2005	
<b>Beginning Operating Fund Balance</b>		<b>\$7,254.65</b>
<b>Increase to Fund Balance</b>		
Revenues	55,418.75	62,673.40
<b>Decrease to Fund Balance</b>		
Expenses (page 3)	32,368.50	
Research Committee	1,092.75	
Local Arrangements Toronto	5,000.00	
Net Decrease in Fund Balance		38,461.25
<b>Ending Fund Balance Prior to Transfer</b>		<b>24,212.15</b>
<b>Transfers To:</b>		
Master Fund	16,956.43	
Local Arrangements Fund		
Emeriti Fund		
Membership Fees - Boston		
<b>Grant Expenditures</b>	0.00	
<b>Total Transfer</b>		<b>16,956.43</b>
<b>End of Biennium Transfer to Master Fund *</b>		<b>7,255.72</b>
<b>Ending Balance Operating Fund</b>		<b>\$0.00</b>

\* Transfer to page 4

## General Operating Fund

	2003- 2005 Budget	2003-2004 Actual	2004-2005 Actual	2003-2005 Total
ATS Delegate Expense	900.00	0.00	402.70	402.70
ATS Dues	550.00	255.00	255.00	510.00
Audit	500.00	0.00	0.00	0.00
Bank Charges	400.00	150.00	181.00	331.00
Telephone Long Distance	50.00	0.00	0.00	0.00
Membership Recruitment	250.00	0.00	0.00	0.00
Miscellaneous	574.00	0.00	163.65	163.65
Newsletter	3,000.00	0.00	0.00	0.00
Office Supplies/ Postage	500.00	14.68	84.11	98.79
Office Services	500.00	0.00	0.00	0.00
Proceedings	5,000.00	6,182.90	0.00	6,182.90
Printing	200.00	0.00	15.44	15.44
Steering Committee Travel Expenses	18,000.00	6,934.48	11,172.90	18,107.38
Web Site	3,000.00	450.00	480.98	930.98
Legal Services 501 (c) (3)	1,000.00	1,000.00	1,000.00	2,000.00
Internal Revenue Service (taxes or filing fees)	2,300.00	567.00	10.00	577.00
Publications & Research Committee *	0.00	2,595.43	453.23	3,048.66
 Total	 36,724.00	 18,149.49	 14,219.01	 32,368.50
 Transfer In:				
Refund		\$0.00		
Transfer Out:		0.00		
 <b>Ending Balance</b>		 <b>\$18,149.49</b>	 <b>\$14,219.01</b>	 <b>\$32,368.50</b>

\* authorized to be taken from the Steering Committee General Operating Fund Chicago meeting 1/27/03l

## Summary of Individual Fund Balances

<b>General Operating Fund</b> (page 2 & 3)	<b>0.00</b>
<b>Master Fund</b>	<b>41,236.74</b>
<b>Research Fund</b> (page 5)	<b>2,407.25</b>
<b>Publications Fund</b> (page 5)	<b>2,000.00</b>
<b>Local Arrangements Fund</b> (page 5)	<b>0.00</b>
<b>Emeriti Travel Fund</b> (page 6)	<b>1,349.53</b>
 <b>Combined Total Fund Balances</b>	 <b>\$46,993.52</b>

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## Master Fund

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**2003-2005**

<b>Beginning ATFE Balance</b>		<b>\$29,018.59</b>
 <i><b>Increase To Fund Balance</b></i>		
Transfer from Boston Holding Account	11,956.43	
Transfer from Chicago Local Arrangements	5,705.05	
Transfer from Local Arrangements Boston Account	55.60	
<i>Revenues to Date</i>	<b>\$17,717.08</b>	
 <i><b>Decreases to Fund Balance</b></i>		
Research Fund	1,092.75	
Publications Fund	0.00	
Transfer to General Operating Fund (25% of Master Fund)	7,254.65	
<i>Net Decrease in Fund Balance Prior to Transfer</i>	<b>\$8,347.40</b>	
 <b>Ending Balance</b>		 <b>\$38,388.27</b>
 <i><b>Transfer In</b></i>		
Transfer from General Operating Fund	7,255.72	\$45,643.99
 <i><b>Transfer Out</b></i>		
Transfer unspent balance of Research Fund	2,407.25	
Transfer unspent balance of Publication Fund	2,000.00	4,407.25
 <b>Master Fund Balance</b>		 <b>\$41,236.74</b>

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### Summary of Master Fund Account Balances

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Master Fund	\$41,236.74	
Research Fund	2,407.25	
Publications Fund	2,000.00	
Local Arrangements Fund	0.00	
Emeriti Travel Fund	1,349.53	
 <b>Master Fund Balance</b>	 <b>\$46,993.52</b>	

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### Research Fund

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	2003-2005 Budget	2003-2005 Spent
<b>Beginning Balance</b>	<b>\$2,500.00</b>	<b>2,500.00</b>
<b>Research Expense</b> Grant		1,092.75
<b>Research Operating Expenses</b>	1,000.00	
Spent		0.00
<b>Total Research</b>	<b>\$3,500.00</b>	
<b>Total Research Expense</b>		1,092.75
<b>Ending Balance</b>		<b>\$2,407.25</b>

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### Publications Fund

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	2003-2005 Budget	2003-2005 Spent
<b>Beginning Balance</b>	<b>\$2,000.00</b>	<b>\$2,000.00</b>
Publications Expenses		0.00
<b>Ending Balance</b>		<b>\$2,000.00</b>

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**Local Arrangements Fund**

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<b>27th Biennium Chicago</b>	<b>2001-2003</b>	<b>2003-2005</b>	
<b>Beginning Balance</b>	<b>\$5,000.00</b>	<b>\$5,000.00</b>	
Advanced Chicago Local Arrangements	5,000.00	0.00	
Reimbursed from Chicago Local Arrangements		5,000.00	
Additional reimbursement from Chicago Local Arrangements	2,095.41	2,095.41	7,095.41
Returned to Chicago Local Arrangements		1,390.36	5,705.05
<i>Transfer to Master Fund</i>		<i>705.05</i>	
<b>Net Increase (decrease) to Fund</b>		<b>\$5,000.00</b>	
 <b>28th Biennium Toronto 2003-2005</b>			
<b>New Balance</b>		<b>\$5,000.00</b>	
Transferred In	0.00		
<i>Advanced to Toronto</i>	5,000.00		
Recovered	0.00		
<b>Balance Local Arrangements Fund</b>		<b>\$0.00</b>	

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**Emeriti Travel Assistance Fund**

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	<b>2001-2003</b>	<b>2003-2005</b>
<b>Beginning Balance</b>	<b>\$932.53</b>	<b>\$1,349.53</b>
<b>Offering</b>		
Chicago Consultation Offering	417.00	
<b>Expenses</b>		
Travel Grants		
<b>Ending Balance</b>	<b>\$1,349.53</b>	<b>\$1,349.53</b>

## ATFE Projected Income for 2005-2007

**Member Fees** **\$35,664.00**

<b>Institutional</b>	Number	Annual Fee	Years	Amount
Canadian (in US \$	22	88.00	2	\$3,872.00
United States	130	110.00	2	\$28,600.00
Other Countries (in US\$	2	88.00	2	\$352.00
				\$32,824.00

**Individual**

Canadian (in US \$	5	65.00	2	\$650.00
United States	12	75.00	2	\$1,800.00
Other Countries (in US \$	3	65.00	2	\$390.00
				\$2,840.00

**Emeriti**

Canadian (in US \$		20.00		
United States		25.00		

*Fees set but not projecting income based on revenue from Emeriti members.*

**Anticipated Interest Income** **\$1,000.00**

**Total Projected Income** **\$36,664.00**

## General Operating Fund

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	2003-2005 Budget	2003-2005 Actual	2005-2007 Proposed
ATS Delegate Expense	900.00	402.70	900.00
ATS Dues	550.00	510.00	550.00
Audit	500.00	0.00	500.00
Bank Charges	400.00	315.00	400.00
Telephone Long Distance	50.00	0.00	50.00
Membership Recruitment	250.00	0.00	250.00
Miscellaneous	574.00	0.00	324.00
<del>Mailings [Newsletter]</del>	3,000.00	0.00	0.00
Mailings and Postage	0.00	0.00	500.00
Office Supplies/Postage	500.00	14.68	250.00
Office Services	500.00	0.00	500.00
<del>Proceedings [hard copy and mailing]</del>	5,000.00	6,182.90	0.00
Printing	200.00	0.00	0.00
Steering Committee Travel Expenses	18,000.00	12,187.38	18,000.00
Web Site Admin / Development	3,000.00	798.17	4,000.00
Electronic Proceedings	0.00	0.00	2,000.00
<del>Legal Services 501 (c) (3)</del>	1,000.00	1,000.00	0.00
Legal Fees & Licenses	2,300.00	577.00	1,000.00
<del>Publications &amp; Research Committee *</del>	0.00	3,048.66	0.00
<b>Total</b>	<b>36,724.00</b>	<b>25,036.49</b>	<b>29,224.00</b>
Proposed new for Research	0.00	0.00	4,500.00
Proposed new for Publications	0.00	0.00	3,000.00
	36,724.00	25,036.49	36,724.00

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Proposed Research Fund

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	Actual	<b>2005-2007</b> Proposed
<b>Research Projects</b>	2,500.00	3,000.00
<b>Research Operating Expenses</b>	1,000.00	1,500.00
<b>Research Expense</b>	<b>1,092.75</b>	4,500.00
<b>Ending Balance</b>	<b>\$2,407.25</b>	2,407.25
		<b>\$6,907.25</b>

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Proposed Publications Fund

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	<b>2003-2005</b> Actual	<b>2005-2007</b> Proposed
<b>Publications Fund</b>	2,000.00	3,000.00
<b>Research Expense</b>		1,000.00
	<b>\$2,000.00</b>	2,000.00
		6,000.00

Money Funds	
Mutual Funds	0.00
<b>Total</b>	<b>0.00</b>

### Check Book Balance

Outstanding Checks / Charges +	
Deposits -	
<b>Total</b>	<b>\$0.00</b>

Check Book Balance

Difference Charges -  
Deposits

### Proofs

ATFE Fund Balances page 1	<b>\$46,993.52</b>
Moneys on Hand page 1	<b>\$46,993.52</b>
Individual Fund Balances page 3	<b>\$46,993.52</b>

Account Balances

## By-Laws of the Association for Theological Field Education and Articles of Incorporation of the Association for Theological Field Education

Available @ <http://www.atfe.org/>

Log in using your username and password.  
Follow the link on the homepage, bylaws, etc.

# **Consultation Attendee and Membership Lists**

## Member Institutions

### [Abilene Christian University](#)

Abilene, TX 79699 USA  
Phone: 325-674-3792  
Website: <http://www.acu.edu/academics/cbs/gst.html>

### [Acadia Divinity College](#)

Wolfville, NS B4P 2R6 Canada  
Phone: 902-585-2210  
Website: [adc.acadiau.ca](http://adc.acadiau.ca)

### [American Baptist Seminary of the West](#)

Berkeley, CA 94704 USA  
Phone: 510-841-1905  
Website: [www.absw.edu](http://www.absw.edu)

### [Anderson University School of Theology](#)

Anderson, IN 46012-3495 USA  
Phone: 765-641-4528

### [Andover Newton Theological School](#)

Newton Centre, MA 02459-2243 USA  
Phone: 617-964-1100x228  
Website: [www.ants.edu](http://www.ants.edu)

### [Aquinas Institute of Theology](#)

St. Louis, MO 63108 USA  
Phone: 314-977-7023  
Website: [www.ai.edu](http://www.ai.edu)

### [Asbury Theological Seminary](#)

Wilmore, KY 40390 USA  
Phone: 606-858-2257  
Website: [asburyseminary.edu](http://asburyseminary.edu)

### [Ashland Theological Seminary](#)

Ashland, OH 44805 USA  
Phone: 419-289-5978

### [Associated Mennonite Biblical Seminary](#)

Elkhart, IN 46517 USA  
Phone: 219-296-6235

### [Association for Theological Field Education](#)

Cambridge, MA 02138 USA  
Phone: 617-496-1600  
Website: [www.atfe.org](http://www.atfe.org)

### [Athenaeum/Mt. St. Mary's Seminary](#)

Cincinnati, OH 45230 USA  
Phone: 513-231-2223

### [Atlantic School of Theology](#)

Halifax, NS B3H 3B5 Canada  
Phone: 902-423-2242  
Website: <http://astheology.ns.ca>

### [Austin Presbyterian Theological Seminary](#)

Austin, TX 78705-5797 USA  
Phone: 512-472-6730  
Website: [www.austinseminary.edu](http://www.austinseminary.edu)

### [Bangor Theological Seminary](#)

Bangor, ME 04401 USA  
Phone: 207-942-6781  
Website: [www.bts.edu](http://www.bts.edu)

### [Baptist Theological Seminary at Richmond](#)

Richmond, VA USA  
Phone: 804-204-1214  
Website: [btsr.edu](http://btsr.edu)

### [Beeson Divinity School](#)

Birmingham, AL 35229 USA  
Phone: 205-870-2660

### [Bethany Theological Seminary, IN](#)

Richmond, IN 47374-4019 USA  
Phone: 765-983-1817  
Website: [www.bretheren.org](http://www.bretheren.org)

### [Bethel Seminary - St. Paul](#)

St. Paul, MN 55112-6998 USA  
Phone: 651-638-6180  
Website: [www.bethel.edu](http://www.bethel.edu)

### [Bethel Theological Seminary, CA](#)

San Diego, CA 92115 USA  
Phone: 619-582-8188x223

### [Boston University](#)

Boston, MA 02215-1401 USA  
Phone: 617-353-9699  
Website: <http://www.bu.edu/sth/faculty>

### [Calvin Theological Seminary](#)

Grand Rapids, MI 49546-4387 USA  
Phone: 616-957-6036  
Website: [www.calvin.edu/seminary/](http://www.calvin.edu/seminary/)

### [Canadian Theological Seminary](#)

Calgary, AB T2P 3T5 Canada  
Phone: 403-410-2000  
Website: [www.auc-nuc.ca](http://www.auc-nuc.ca)

### [Candler School of Theology](#)

Atlanta, GA 30322 USA  
Phone: 404-727-6324

### [Carey Theological College](#)

Vancouver, BC V6T 1J6 Canada  
Phone: 604-224-4308

**Catholic Theological Union**

Chicago, IL 60615 USA  
Phone: 773-753-5352  
Website: [www.ctu.edu](http://www.ctu.edu)

**Catholic University of America**

Washington, DC 20017 USA  
Phone: 202-319-5900

**Central Baptist Theological Seminary**

Kansas City, KS 66102-3964 USA  
Phone: 913-371-5313  
Website: [www.cbts.edu](http://www.cbts.edu)

**Chicago Theological Seminary**

Chicago, IL 60637 USA  
Phone: 773-752-5757x215  
Website: <http://www.ctschicago.edu/>

**Christ the King Seminary**

East Aurora, NY 13445 USA  
Phone: 716-652-8900

**Christian Ministry in the National Parks**

Freeport, ME 04032 USA  
Phone: 207-865-6436  
Website: [www.acmnp.com](http://www.acmnp.com)

**Christian Theological Seminary**

Indianapolis, IN 46208 USA  
Phone: 317-931-2330

**Church Divinity School of the Pacific**

Berkeley, CA 94709-1217 USA  
Phone: 510-204-0717  
Website: [www.cdsp.edu/](http://www.cdsp.edu/)

**Church of Scotland**

Edinburgh, EM2 4YN UK  
Phone: 0131225-5722  
Website:  
<http://www.churchofscotland.org.uk/boards/ministry>

**Claremont School of Theology**

Claremont, CA 91711 USA  
Phone: 909-626-3521x238

**Colgate Rochester Crozer Divinity School**

Rochester, NY 14620 USA  
Phone: 585-271-1320x236

**Columbia Theological Seminary**

Decatur, GA 30031 USA  
Phone: 404-687-4518  
Website: [www.CTSnet.edu](http://www.CTSnet.edu)

**Concordia Seminary**

St. Louis, MO 63105 USA  
Phone: 314-505-7211

**Concordia Theological Seminary**

Fort Wayne, IN 46825 USA

Phone: 219 452-2100

Website: [www.ctsfw.edu](http://www.ctsfw.edu)

**Covenant Theological Seminary**

St. Louis, MO 63141-8697 USA  
Phone: 314-434-4044

**Dallas Theological Seminary**

Dallas, TX 75204 USA  
Phone: 214-841-3776  
Website: [www.dts.edu](http://www.dts.edu)

**Denver Seminary**

Denver, CO 80250-0100 USA  
Phone: 303-761-2482x244

**Diocese of Wheeling-Charleston**

Wheeling, WV 26003 USA  
Phone: 304-233-0880  
Website: [bsutton@dwc.org](mailto:bsutton@dwc.org)

**Dominican House of Studies**

Washington, DC 20017 USA  
Phone: 202-529-5300  
Website: [www.dhs.edu](http://www.dhs.edu)

**Dominican School of Philosophy & Theology**

Berkeley, CA 94709 USA  
Phone: 510-883-2081

**Drew University Theological School**

Madison, NJ 07940 USA  
Phone: 973-408-3418

**Earlham School of Religion**

Richmond, IN 47374-4095 USA  
Phone: 765-983-1686

**Eastern Baptist Theological Seminary**

Wynnewood, PA 19096 USA  
Phone: 610-645-9335  
Website: [www.ebts.edu](http://www.ebts.edu)

**Eastern Mennonite Seminary**

Harrisonburg, VA 22802 USA  
Phone: 540-432-4565  
Website: [www.emu.edu](http://www.emu.edu)

**Eden Theological Seminary**

St. Louis, MO 63119 USA  
Phone: 314-961-3627x326  
Website: [www.eden.edu](http://www.eden.edu)

**Emmanuel College**

Toronto, Ontario M5S 1K7 Canada  
Phone: 416-585-4548  
Website: [vicu.utoronto.ca/emmanuel/](http://vicu.utoronto.ca/emmanuel/)

**Emmanuel School of Religion**

Johnston City, TN 37601 USA  
Phone: 423-926-1186

**Episcopal Divinity School**

Cambridge , MA 02138 USA  
Phone: 617-868-3450x310  
Website: [www.episdivschool.edu/](http://www.episdivschool.edu/)

**Episcopal Theological Seminary**

Austin, TX 78768 USA  
Phone: 512-472-4833  
Website: [www.ets.edu](http://www.ets.edu)

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Myerstown, PA 17067 USA  
Phone: 717-866-5775

**Franciscan School of Theology**

Berkeley, CA 94709 USA  
Phone: 510-848-5232  
Website: [www.fst.edu](http://www.fst.edu)

**Fuller Theological Seminary**

Pasadena , CA 91182 USA  
Phone: 626-584-5378  
Website: [www.fuller.edu/sot/fielded](http://www.fuller.edu/sot/fielded)

**Furman University**

Greenville, SC 29613 USA  
Phone: 864-294-2138

**G.M.O.R. Theological Institute, DFW**

Dallas, TX 75225 USA  
Phone: 800.923.9149  
Website: [www.gmordfw.net](http://www.gmordfw.net)

**Garrett-Evangelical Theological Seminary**

Evanston, IL 60201 USA  
Phone: 847-866-3933

**General Board of Higher Education and Ministry**

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Affiliation: United Methodist  
Phone: 615-340-7392

**General Theological Seminary**

New York, NY 10011 USA  
Phone: 212-243-5150x232

**Golden Gate Baptist Theological Seminary**

Mill Valley, CA 94941-3197 USA  
Phone: 415-380-1628  
Website: [www.ggbts.edu](http://www.ggbts.edu)

**Gordon-Conwell Theological Seminary**

South Hamilton, 01982 USA  
Phone: 978-468-7111  
Website: [www.gcts.edu](http://www.gcts.edu)

**Gordon-Conwell Theological Seminary/Boston**

Boston, MA 02130 USA  
Phone: 617-983-9393x28  
Website: [swashing@gcts.edu](mailto:swashing@gcts.edu)

**Harvard University Divinity School**

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Phone: 617-496-1600  
Website: [www.hds.harvard.edu](http://www.hds.harvard.edu)

**Holy Cross Greek Orthodox School of Theology**

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Phone: 617-731-3500  
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Salisbury, NC 28144 USA  
Phone: 704 636-6807

**Houston Graduate School of Theology**

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Phone: 713-942-9505  
Website: [www.hgst.edu](http://www.hgst.edu)

**Howard University**

Washington, DC 20017 USA  
Phone: 202-806-0500

**Huron University College**

London, Ontario N6G 1H3 Canada  
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Website: [www.uwo.ca/huron](http://www.uwo.ca/huron)

**Illiff School of Theology**

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**Immaculate Conception Seminary**

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**Institut de formation théologique de Montréal**

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**Institute of Pastoral Studies Loyola University**

Chicago , IL 60611 USA  
Phone: 800-424-1238

**Institute of Religious Education**

Chestnut Hill, MA 02467 USA  
Phone: 617-552-4075  
Website: [www.bc.edu/schools/gsas/irepm/](http://www.bc.edu/schools/gsas/irepm/)

**Interdenominational Theological Center**

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Phone: 404-527-7763

**International School of Theology**

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**Jesuit School of Theology at Berkeley**

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**Knox College**

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Phone: 416-978-2791

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Phone: 717-393-0654  
Website: [www.lancasterseminary.edu](http://www.lancasterseminary.edu)

**Lexington Theological Seminary**

Lexington, KY 40508 USA  
Phone: 859-986-2163  
Website: [www.lextheo.edu](http://www.lextheo.edu)

**Lincoln Christian Seminary**

Lincoln, IL 62656 USA  
Phone: 217-732-3168

**Logsdon School of Theology**

Abilene, TX 79698 USA  
Phone: 325-670-5866

**Louisville Presbyterian Theological Seminary**

Louisville, KY 40205-1798 USA  
Phone: 502-895-3411  
Website: [lpts.edu](http://lpts.edu)

**Luther Seminary**

St. Paul , MN 55108 USA  
Phone: 651-641-3259  
Website: [www.luthersem.edu](http://www.luthersem.edu)

**Lutheran School of Theology at Chicago**

Chicago , IL 60615 USA  
Phone: 773-256-0747  
Website: [www.lstc.edu](http://www.lstc.edu)

**Lutheran Theological Seminary, Columbia**

Columbia, SC 29203-5898 USA  
Phone: 803-786-5150x216

**Lutheran Theological Seminary, Gettysburg**

Gettysburg, PA 17325 USA  
Phone: 717-338-3013  
Website: [www.ltsg.edu/index.htm](http://www.ltsg.edu/index.htm)

**Lutheran Theological Seminary, Philadelphia**

Philadelphia , PA 19119-1794 USA  
Phone: 215-248-6340

**Lutheran Theological Seminary, Saskatoon**

Saskatoon , SK S7N OX3 Canada

Phone: 306-966-7850  
Website: [www.usask.ca/stu/luther/](http://www.usask.ca/stu/luther/)

**M. Christopher White School of Divinity**

Boiling Springs, NC 28017 USA  
Phone: 704-406-4395

**McAfee School of Theology**

Atlanta, GA 30341-4415 USA  
Phone: 770-986-3457

**McCormick Theological Seminary**

Chicago, IL 60637 USA  
Phone: 773-947-6335

**McFarland Institute**

New Orleans, LA 70112 USA  
Phone: 504-897-5961

**McMaster Divinity College**

Hamilton, Ontario L8S 4K1 Canada  
Phone: 905-525-9140x24401

**Meadville Lombard Theological School**

Chicago, IL 60637 USA  
Phone: 773-256-3000  
Website: [www.meadville.edu](http://www.meadville.edu)

**Mennonite Brethren Biblical Seminary**

Fresno, CA 93720 USA  
Phone: 209-452-1707

**Methodist Theological School in Ohio**

Delaware, OH 43015-0931 USA  
Phone: 740-362-3340

**Midwestern Baptist Seminary**

Kansas City, MO 64118 USA  
Phone: 816-453-4600

**Moody Bible College**

Chicago, IL 60610 USA  
Phone: 312-329-4355  
Website: [www.moody.edu/](http://www.moody.edu/)

**Moravian Theological Seminary**

Bethlehem, PA 18018 USA  
Phone: 610-861-1524

**Morling College, Baptist Theological College of NSW**

Eastwood, NSW 02122 Australia  
Phone: 612-9-878-0201

**Mount Angel Seminary**

St. Benedict, OR 97373 USA  
Phone: 503-845-3951  
Website: [www.mtangel.edu](http://www.mtangel.edu)

**Mount St. Mary's Seminary**

Emmitsburg, MD 21727 USA  
Phone: 301-447-5016  
Website: [www.msmary.edu/seminary](http://www.msmary.edu/seminary)

**Multnomah Biblical Seminary**

Portland, OR 97220 USA  
Phone: 503-251-6485  
Website: [www.multnomah.edu](http://www.multnomah.edu)

**Mundelein Seminary**

Mundelein, IL 60060-1174 USA  
Phone: 847-566-6401

**Nazarene Theological Seminary**

Kansas City, MO 64131 USA  
Phone: 816-333-6254

**New Brunswick Theological Seminary**

New Brunswick, NJ 08901 USA  
Phone: 732-246-5612

**New Orleans Baptist Theological Seminary**

New Orleans, LA 70126 USA  
Phone: 504-282-4455  
Website: <http://www.nobts.edu>

**Newman Theological College**

Edmonton, AB T5L4H8 Canada  
Phone: 780-447-2993  
Website: [www.newman.edu](http://www.newman.edu)

**North American Baptist Seminary**

Sioux Falls, SD 57105-1526 USA  
Phone: 605-336-6588  
Website: [www.nabs.edu](http://www.nabs.edu)

**North Park Theological Seminary**

Chicago, IL 60625 USA  
Phone: 773-244-6227  
Website:  
[www.northpark.edu/sem/academic/fielded.html](http://www.northpark.edu/sem/academic/fielded.html)

**Northeastern Seminary**

Rochester, NY 14624 USA  
Phone: 716-594-6068  
Website: [www.nes.edu/](http://www.nes.edu/)

**Northern Baptist Theological Seminary**

Lombard, IL 60148 USA  
Phone: 630-620-2179  
Website: [www.seminary.edu](http://www.seminary.edu)

**Notre Dame Seminary**

New Orleans, LA 70118 USA  
Phone: 504-866-7426  
Website: [www.notredame.edu](http://www.notredame.edu)

**Oakland City University**

Oakland City, IN 47660 USA  
Website: [www.oak.edu](http://www.oak.edu)

**Oblate School of Theology**

San Antonio, TX 78216-6693 USA  
Phone: 210-341-1366

**Oklahoma Baptist University**

Shawnee, OK 74801 USA  
Phone: 405-878-2239

**Oral Roberts University**

Tulsa, OK 74171 USA  
Phone: 918-495-6107

**Pacific Lutheran Theological Seminary**

Berkeley, CA 94708-1597 USA  
Phone: 510-524-5264  
Website: [www.plts.edu](http://www.plts.edu)

**Pacific School of Religion**

Berkeley, CA 94709 USA  
Phone: 510-848-0528

**Perkins School of Theology**

Dallas, TX 75275-0162 USA  
Phone: 214-768-4900

**Pittsburgh Theological Seminary**

Pittsburgh, PA 15206-2596 USA  
Phone: 412-362-5610  
Website: [www.pts.edu](http://www.pts.edu)

**Pontifical College Josephinum**

Columbus, OH 43235-1498 USA  
Phone: 614-885-5585  
Website: [www.pcj.edu](http://www.pcj.edu)

**Princeton Theological Seminary**

Princeton, NJ 08542-0803 USA  
Phone: 609-497-7970  
Website: [www.ptsem.edu](http://www.ptsem.edu)

**Queen's Theological College**

Kingston, ON Canada  
Phone: 613-533-6000 x74319  
Website: [www.Queensu/theology](http://www.Queensu/theology)

**Regis College**

Toronto, Ontario M4Y 2R5 Canada  
Phone: 416-968-0751

**Sacred Heart Major Seminary**

Detroit, MI 48206-1799 USA  
Phone: 313-883-8573  
Website:  
[www.archdioceseofdetroit.org/vocations/html](http://www.archdioceseofdetroit.org/vocations/html)

**Sacred Heart School of Theology**

Hales Corners, WI 53130-0429 USA  
Phone: 414-425-8300 x7222

**Saint John's University**

Collegeville, MN 56321 USA  
Phone: 320-363-2605

**Saint Paul School of Theology**

Kansas City, 64127 USA

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Website: [www.ustpaul.ca](http://www.ustpaul.ca)

**San Francisco Theological Seminary**

San Anselmo, CA 94960 USA  
Phone: 415-451-2856  
Website: [www.sfts.edu](http://www.sfts.edu)

**Seattle University**

Seattle, WA 98122 USA  
Phone: 206-296-2101  
Website: [www.seattleu.edu/theomin/](http://www.seattleu.edu/theomin/)

**Seventh-day Adventist Theological Seminary**

Berrien Springs, MI 49104 USA  
Phone: 269-471-3537  
Website: [www.andrews.edu/SEM](http://www.andrews.edu/SEM)

**Southern Baptist North American Mission Board**

Alpharetta, GA 30202-4174 USA  
Phone: 770-410-6217

**Southern Baptist Theological Seminary**

Louisville, KY 40280 USA  
Phone: 502-897-4403  
Website: [www.sbps.edu](http://www.sbps.edu)

**Southwestern Baptist Theological Seminary**

Fort Worth, TX 76122-0178 USA  
Phone: 817-923-1921x4740

**St. Augustine's Seminary**

Scarborough, M1M 1M3 Canada  
Phone: 416-261-7207

**St. Francis Seminary**

St. Francis, WI 53235 USA  
Phone: 414-747-6431

**St. John's Seminary, CA**

Camarillo, CA 93012-2598 USA  
Phone: 805-482-2755  
Website: [www.stjohnsem.edu](http://www.stjohnsem.edu)

**St. John's Seminary, MA**

Brighton, MA 02135 USA  
Phone: 617-254-2610

**St. Joseph Roman Catholic Church**

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**St. Mary's Seminary**

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**St. Mary's Seminary & University**

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Website: [www.stmarys.edu](http://www.stmarys.edu)

**St. Meinrad School of Theology**

St. Meinrad, IN 47577 USA  
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Website: [www.saintmeinrad.edu](http://www.saintmeinrad.edu)

**St. Patrick's Seminary**

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Website: [www.stpatrickssseminary.org](http://www.stpatrickssseminary.org)

**St. Peter's Seminary**

London, Ontario N6A 3Y7 Canada  
Phone: 519-432-1824

**St. Stephen's/St. Andrew's College**

Edmonton, Alberta T6G 2J6 Canada  
Phone: 403-439-7311

**St. Tikhon's Orthodox Theological Seminary**

South Canaan, PA 18459 USA  
Phone: 570-937-4411  
Website: [www.stots.edu](http://www.stots.edu)

**St. Vincent DePaul Regional Seminary**

Boynton Beach, FL 33436 USA  
Phone: 561-732-4424

**St. Vincent Seminary**

Latrobe, PA 15650 USA  
Phone: 724-539-9761  
Website: <http://benedictine.stvincent.edu/seminary/>

**Starr King School for the Ministry**

Berkeley, CA 94709 USA  
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**Sts. Cyril and Methodius Seminary**

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Website: <http://www.byzcath.org/seminary/>

**Talbot School of Theology**

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**Taylor Seminary**

Edmonton, Alberta T6J 4T3 Canada  
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**Trinity Episcopal School for Ministry**

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**Trinity International University**

Deerfield, IL 60015 USA  
Phone: 847-317-8030

**Trinity Lutheran Seminary**

Columbus, OH 43209 USA  
Phone: 614-235-4136 x4115  
Website: [www.trinity.capital.edu](http://www.trinity.capital.edu)

**Truett Theological Seminary**

Waco, TX 76798-7196 USA  
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Website: [www.baylor.edu/seminary/](http://www.baylor.edu/seminary/)

**Truth Theological Seminary**

Arcadia, CA 91006 USA  
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**Tyndale Seminary**

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**Unification Theological Seminary**

Barrytown, NY 12507 USA  
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**Union Theological Seminary**

New York, NY 10027 USA  
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**Union Theological Seminary in VA**

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akanji, abiodun	Cairns, George	Druckenmiller, Alan	Grills, Alan
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Blodgett, Barbara	Comisky, John	Flesey, John	Henderson, Tony
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Bobo, Luke	Cook, Charles	Flynn, Carileen	Hess, Kurtis
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Brabant, David	Stephanie	Fowlkes, Dane	Hornbacker, Tara
Bridges, Diane	Cullen, Bob	Fox, Douglas	Horne, Martha
Brisco, Thomas	Culpepper, R.	Fox, Susan	Hornecker, Ron
Broadnax, Reginald	Cunningham, Richard	Fraser, Ruth	Howard, Virgil
Bruce, Maryann	Dalbey, Mark	Frazier, Ira	Hubner, David
Bryan, William	Dash, Michael	Freebairn, Harry	Hunter, Colin
Buchner, Al	Davis, Hampton	Fuller, Thomas	Hurst, Brenda
Buck, Erwin	Day, William	Galloway, Albert	Ingram, Gwen
Buddle, Mitzi	DeMoor, Henry	Gannon, J.	Jackson, Byron
Buffer, Thomas	Derstine, Kenton	Garma, JoAnn	Jamieson, Philip
Bullock, Jeffrey	Diaz, Zoila	Garrido, Ann	Jenkins, Jane
Bunton, Rebecca	DiCicco, Mario	Gillan, Stewart	Jenkins, Keith
Burns, Michael	Docampo, Isabel	Glab, Andrzej	Jennings, Paul
Burris, Berlean	Donohoe, Steve	Golubov, Alexander	Jocksch, Gertrude
Bush, Joseph	Doriani, Dan	Gomez-Kelley, Sally	Johnson, Abigail

Johnson, David	Loya, Gloria	Nelson, Randy	Rodrick, Geraldine
Johnson, Dee	Lund, Kristine	Neptune, Bill	Rodrigues, Robert
Johnson, Kenneth	MacDermid, Gordon	Nessan, Craig	Roppolo, Ignatius
Johnson, Samuel	Macdonald, Stuart	Nestor, Thomas	Rose, Dudley
Johnson, Yielbonzie	Mahan, Jeffrey	Nielsen, Glenn	Rosell, Tarris
Jones, Elisabeth	Mahoney, Colleen	Nordquist, Elizabeth	Ross, Flower
Jones, Thomas	Mak, Joshua	Nowak, Joan	Russell, Keith
Jones, Warren	Maloney, Diane	Nydam, Ronald	Samuel, Virginia
Jones-Bernstine, Karen	Marshall, Jackie	O'Donoghue, Kathleen	Sanders, Mary
Keating, Richard	Marshall, Joretta	Odyuo, Nzan	Sauve, Stephanie
Keely, Barbara	Martin, Linda	Oglesby, Robert	Sawatzky, Erick
Kehrwald, Leif	Massey, Denise	O'Gorman, Robert	Saz, Marnette
Keith, Denis	Mathieson, Angus	O'Keefe, Kathleen	Schiavone, Robert
Keller, Kirby	Matson, Viki	O'Keefe, Mark	Schipper, Carl
Kelley, Melissa	Maynard, Jane	Olliff, Kenneth	Schmidt, William
Kelsey, Cathie	Mays, Nicholas	Ortiz, Manuel	Schneider, Laurel
Kemper, John	McAlpin, Kathleen	Ostdiek, Gilbert	Schumacher, William
Kennedy, Diane	McCarty, Doran	Owens, Pamela	Scott, Dayle
Kernaghan, Ronald	McCormack, Edward	Owoseni, Amos	Scott, Lynn
Killoran, Carol	McCabb, Donald	Paetzel, Dick	Searby, Mark
Kime, Walter	McCullum, Jim	Patsavos, Lewis	Sebastian, David
Kinast, Robert	McDaniel, Charlotte	Patterson, Jane	Selby, Elba
Klassen, B. J.	McDevitt, Mary	Paulsell	Sell, Phil
Klassen, John	McDonald, Lee	Payne, Don	Sensing, Tim
Kleiner, John	McElveen, Charles	Peers, Lawrence	Sevcik, Linda
Kleingartner, Connie	McIntosh, Gary	Pendleton, Ray	Shearer, Rodney
Kleintop, Douglas	McKeon, Bob	Peters, Ronald	Shelton, Connie
Knudson	McMickle, Marvin	Peterson, Dorothy,	Shepherd, Loraine
Koehler, Joan	McVay, John	Pettee, David	Shewczyk, David
Koenig, John	Meland, Greg	Pfarr, Amy	Shoemaker, Larry
Kondrath, William	Melbourne, Bertram	Piecuch, Virginia	Short, William
Koper, Frank	Melson, Jim	Platt, David	Siburt, Charles
Kowalczyk, John	Mercer, Joanne	Pless, John	Simpson, Pat
Kraai, Mark	Merkt, Joseph	Pogorelc, Anthony	Singler, Charles
Kyte, Katherine	Metz, Susanna	Polk, Chester	Sisk, Ronald
Lacy, Loretta	Mickler, Michael	Poorman, Janice	Smith, Berrie
Lagacé, Marcel	Miller, Ann	Prevost, Ronnie	Smith, Daryl
Lalach, Andre	Miller, Gregory	Proffitt, Anabel	Smith, Fred
Lamendola, Salvatore	Miller, Ramona	Quinn, Arthur	Smith, Jerry
Lang, Mary	Mohammed, Ovey	Rader, Dick	Smith, W.
LaPorte, Annie	Monhollen, Steve	Ratliff, Bill	Smucker, Marcus
Laser, Rick	Montpetit, Bertrand	Ray, Keith	Spann, Thomas
Latchovich, Mark	Moore, David	Reed, David	Sprinkle, Stephen
Lawrence, Patti	Morgan, Donn	Reesor, Allen	Stafford Carson, J.
Legassie, Randy	Morgan, Ken	Reid, John	Stairs, Jean
LeNoir, Lawrence	Morris, Judy	Reistroffer, Dianne	Stalter-Crate, Amy
Leonard, Charles	Mullen, Deborah	Rhodes, Lynn	Stambaugh, Erin
Leslie, Benjamin	Mullen, Patrick	Richardson, DeAndra	Ste-Marie, Lorraine
Leuze, Thomas	Mulligan, Mary	Richardson, Nancy	Stevens, Paul
Leverette, Jim	Murchison, D.	Rider, Pamela	Stewart, Richard
Lewis, Lloyd	Murphy, Beth Marie	Ritt, Paul	Stoneberg, Theodore
Leyda, Richard	Murray, Bob	Robb, Nigel	Suuton, Barbara
Liang, Linda	Mutch, Barbara	Robbins, Regina	Swingrover, Tori
Lightner, Leslie	Nanko-Fernández,	Roberson, J.	Tardif-omi, Luc
Lindstrom, K.	Carmen	Roberts, D.	Taylor, Joseph
Logan, John	Nelson, Holly	Rocca, Gregory	Taylor, Kenneth

Teague, Yvonne  
Thomas, Renita  
Thommarson, Rob  
Thompson, Henry  
Thomson, Mathew  
Tollett, James  
Tomlonson, James  
Torgesen, William  
Tornfelt, John  
Tortorici, Joseph  
Tovar, Barbara  
Trautmann, Roger  
Treadwell, Lu  
Tribble, Jeffery  
Trothen, Tracy  
Troxell, Barbara

Tschanz, Robert  
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Utech, William  
Valentino, John  
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Vargas, Alicia  
Vaught, Lyndel  
Vogel, Susan  
Walker, Bob  
Walker-Freeburg, Karen  
Wallace, Bob  
Walls, Thomas  
Warner, Shirley  
Washington, Freddy  
Washington, Sherlane  
Webb, Raymond

Weigel, Arnold  
Weir, Rose  
Wendorf, Mark  
Wenthe, Dean  
Werstein, Twyla  
Whalen, David  
Whitlock, Donald  
Whitt, D.  
Wilks, Thomas  
Williams, Patrick  
Williams, Walton  
Wilson, Calvin  
Wilson, Robert  
Wilson, William  
Windsor, Kathryn  
Winings, Kathy

Withrow, Lisa  
Wolfram, Gerry  
Wong, Arch  
Wong, Winnie  
Wood, Anita  
Wood, Norma  
Woodard, Marsha  
Wourms, Elizabeth  
Wyatt, Joan  
Wyatt, Peter  
xia, jiao  
Yoder, June  
Yoder, Lonnie  
Young, Gerald

## Toronto Consultation Attendees, January 2005

Allen-Bellinger, Mary Anne  
Baard, Ronald W.  
Baker, Joye  
Baldwin, Susan  
Barber, James  
Barnsley, Catherine  
Berres, Charlotte  
Blodgett, Barbara  
Booth, Stephen C.  
Brabant, David  
Brown Woodard, Marsha  
Bruce, Maryann  
Bryan III, W. J.  
Brzoska, David  
Bunton, Rebecca J.  
Burns, Michael  
Bush, Jr., Joseph  
Byker, Donald  
Carroll, Lee  
Castillo, Kathleen M.  
Chalmers, John  
Chancey, Anita  
Chase, Virginia  
Clark, Janet  
Clendinning, Ken  
Click, Emily  
Cocks, Nancy  
Compton, Gordon  
Congdon-Martin, Elizabeth  
Connors, Michael E.  
Croom, Stephanie B.  
Crumley-Effinger, Stephanie  
Cunningham, Richard (Dick)  
Curow, Stephen  
Docampa, Isabel N.  
Dragga, Thomas M.  
Duensing, Donna  
Eswein, Nancy  
Farmer, Jeffrey  
Floding, Matthew  
Foster, Garnett E.  
Fowler, Mark  
Fox, Susan E.  
Freebairn, Harry A.  
Fuller, Thomas  
Gaede, Beth Ann  
Goettler, Bill

Grady, Maureen  
Grills, Alan  
Hadler Jr., Jacques B.  
Hallman, Julieanne S.  
Hamilton, William N.  
Hammel, Vicki  
Harder, Cameron  
Hardman-Cromwell, Youtha C.  
Hartman, Tracy  
Hayes, Ardith  
Hebert, Terry  
Henderson, Tony C.  
Hillman, George  
Hornbacker, Tara Lee  
Howard, Virgil  
Hunter, Colin  
Ingram, Gwen  
Jackson, Byron H.  
Jamieson, Phillip D.  
Johnson, Abigail  
Johnson, Samuel  
Jones, Tom  
Jones, Elisabeth  
Jones-Bernstine, Karen  
Kelley, Melissa  
Kelsely, Cathie  
Kleingarten, Connie  
Kondrath, William (Bill)  
Kyte, Katherine  
Lavin, Margaret  
Leonard, Charles  
Lindstrom, Joanne  
Lopez- Liang, Linda  
Lund, Kristine  
Mahan, Jeffrey H.  
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Manabat, Christina N.  
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McCraab, Donald R.  
MCDevitt, Mary  
McGraw,  
McKeon, Bob  
McLean, Roderick  
Meland, Greg  
Mercer, Joanne

Metz, Susanna  
Murphy, Winnifred  
Murphy, Beth Marie  
Mutch, Barbara  
Nelson, Randy A.  
O'Gorman, Robert T.  
Oh, Jung Sun  
Oliver, Lon  
Otterbin, Ian  
Palk, Chester  
Payne, Don J.  
Peers, Lawrence  
Pogorek, Anthony J.  
Pugh, Elizabeth A.  
Reed, David  
Reesor, Allen  
Reeve, Ted  
Rhamie, Gifford  
Rhodes, Lynn  
Roberts, D. Bruce  
Rose, Dudley  
Sadtler, Barbara M.  
Sanders, Mary  
Sauve, Stephanie L.  
Schramm, Daniel  
Selders, John  
Sensing, Tim  
Shannon, Marji  
Shelton, Joey  
Shelton, Connie  
Siburt, Charles  
Smith, Elaine  
Spann, Thomas W.  
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Stringer, Trudy H.  
Sutton, Barbara  
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Tortorici, Joseph  
Trautmann, Roger  
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