

# Professional Identity and Pastoral Call

## Student Manual

### Practicum II

STMM 556

School of Theology and Ministry  
Seattle University

Richard Cunningham, Faculty  
Director Field Education

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## Welcome

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Welcome to the class Professional Identity and Pastoral Call - Practicum II! This manual will look familiar to you... and it is! The process is the same as you used in Practicum I. This time, the central focus is on your **professional identity** as a person engaged in public ministry.

We could have had you refer back to the Practicum I manual for the overall process, but that would be cumbersome. The real difference you will note is in the preparation and discernment methods. Rather than focusing on that which is internal, these methods focus on the external... the doing of ministry.

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

As in Practicum I, you are the creator, initiator, implementer and evaluator of your own learning.

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

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

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

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



# Practicum II: Professional Identity and Pastoral Call

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# Part I

## Professional Identity and Pastoral Call



## Getting Under Way

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### Course Description \_\_\_\_\_

**Professional Identity and Pastoral Call - Practicum II** will focus on one's identity as a professional within ministerial settings. Students will be guided through a process designed to help formulate a professional goal(s) which will in turn enhance performance and suggest how to work with a local mentor pursuing these goal(s). Students will build on the work already accomplished in the course Personal Identity and Pastoral Call - Practicum I.

This yearlong course begins with a fall retreat-like experience, continues as students implement learning contracts in their locations, and concludes in the spring with a final peer evaluation. Progress is monitored through email updates, final paper and presentation to peers. Prerequisite: STMM 553, STMM 554 and STMM 555.

### The Focus: Ministerial or Pastoral Identity \_\_\_\_\_

In Practicum II, you are invited to focus energy and attention on your role as minister. This could be called your professional cognizance, the recognition of yourself as one who ministers. The predominant concern and central questions raised over the duration of this course begins and ends with you as one who ministers. What could enhance your ministry or strengthen your ministerial identity? What do you need to do to prepare yourself for professional ministry? To address this question, you are invited to move through a process of creating and implementing a learning covenant.

We do not bestow a ministerial identity upon ourselves, nor do we develop a ministerial identity merely by acquiring certain skills. It is more than doing ministerial things; it is identifying oneself in a particular way as minister. "Minister" becomes part of who we are, not of what we do. We come to recognize our identity as ministers when others allow us to minister to and with them.<sup>1</sup> Ministry is not about making people feel better or salving over a difficult situation. If that is the aim, they are often left in our debt.

Three individuals are involved in this Practicum covenant: yourself, a member of the faculty or staff, and an "at-home" mentor. As you proceed to the realization of your covenant, it will be important to be in relationship with others who can support and challenge you. Ministry is never done in isolation.

Through the evolution of this covenantal process, you will discover the benefit of holding yourself accountable for your own progress and growth.

## Four Essential Course Elements \_\_\_\_\_

This course is centered on your professional growth. You will experience a greater awareness and understanding of what it means for you to be a pastor or minister.

To accomplish this exciting task, you will develop an adult learning contract by making a covenant with yourself, pinpointing your area of targeted growth.

You will seek out and engage a mentor or guide to assist you through this process.

Finally, you will report your learnings, findings and discoveries about your growth. These four steps will foster your own future use of this adult learning covenant to enhance your ministry in the future.

## Distinctive Meeting Time Feature of this Course \_\_\_\_\_

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

### **Fall Quarter:**

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

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

### **Summer Quarter:**

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

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

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

## Accompaniment \_\_\_\_\_

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

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

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

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

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

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<sup>i</sup> Coll, Regina, C.S.J. *Supervision of Ministry Students* (Collegeville: The Liturgical Press, 1992, p. 18

### Notes:



## Part II

### The Larger View



## ***Getting the Picture***

### **The Lenses \_\_\_\_\_**

The Practicum I experience began with inviting you to use the image of a lens to view your personal identity as one engaged in pastoral ministry. Practicum II begins by looking through the same lens but, focusing not on personal identity but on professional identity. How do you view yourself as one who is a pastoral person doing ministry? When you put that question on, trying it out, does it fit? Is it too big or small, too cumbersome or seem about right, are you comfortable or uptight? How do you experience pastoral ministry?

In this course an invitation is offered to those involved in ministry, whether in congregations or specialized settings, to engage in a process of revelation on their own practice of ministry. During the class you will have the opportunity to share information and insights. Information and feedback is shared out of mutual respect and cooperation for the sacredness of each person. In using this approach it acknowledges and honors the wisdom and experience of the individual as well as the group. Cultural norms and understandings will also shape meaning and understanding of pastoral ministry.

A large question you may find yourself addressing in this course is your own authority. Not someone else's view of you, although that is important. If you only seek the point of view of another you are denying your own identity as a person of God. The question looms large: how do you view yourself as one who has authority to be doing pastoral ministry? Where do you get your authority? Who gives it to you? What is authority in your experience? Jesus is constantly defining himself, stating and restating who he is.... In Luke 20:2 Jesus' authority is challenged, "Tell us, by what authority you do these things, or who it is that gave you this authority." This is a key question for you to understand as you explore your professional identity as a pastoral minister.

You may find it helpful to review or begin again with the Practicum I Student Manual particularly three primary elements: The Call, Vocation and Confidence (PISCES model) and Theology. As you review this remainder of this section focus your eye not on personal identity but shift slightly to examine pastoral identity. Each lens gives a different focus, color, hue and image of who we are and what we are becoming. Most of the time, we don't see what we look for. We see what we expect to see. If you expect to see a friendly universe, you will probably see compassion, altruism and good humor. If you expect a hostile universe you will probably see violence, selfishness and treachery. Anticipation distorts perception. Previewing distorts viewing.

## The Call \_\_\_\_\_

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

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

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

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

The National Conference of Catholic Bishops invites us to look holistically at our call as a natural progression into the Christian faith from our baptismal entrance into the body of Christ. In the document Called and Gifted four distinctive “Calls” are identified: *The Call to Adulthood, The Call to Holiness, The Call to Ministry, and The Call to Community*. “The adult character of the People of God flows from baptism and confirmation which are the foundation of the Christian life and ministry. They signify initiation into a community of believers who, according to their state of life, respond to God’s call to holiness and accept responsibility for the ministry of the Church.”<sup>ii</sup>

An essential element of the call is to place it within the context of a community, as opposed to something that happens by one’s self. H. Richard Niebuhr, in his book The Purpose Of The Church And Its Ministry provides a contextual framework, as well as four corner posts which define the “the Call.” He identifies and discusses four central elements of a call to ministry: 1) The call to be a Christian; 2) The secret call, namely, that inner persuasion or experience whereby a person feels directly summoned or invited by God to take up the work of ministry; 3) The providential call, which is that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of one’s life in all its circumstances; 4) The ecclesiastical call, that is, the summons and invitation extended to an individual by some community or institution of the Church to engage in the work of ministry. <sup>iii</sup>

Until one risks paying attention to their call, there is hesitancy, the chance to draw back. The call is a bold initiative which rises out of knowing your own identity and personal truth in relation to God. The discernment of “The Call-- A Discernment” is found on **page 20** You will want to complete the process “Reflecting and Discerning Your Call” and bring it with you to your first class session.

## Vocation and Confidence \_\_\_\_\_

Oliver Wendell Homes said "Every calling is great when greatly pursued".<sup>iv</sup> Ministry is a vocation that is pursued with desire. Frequently a tension exists between one's desire and one's confidence. This lens is bi-focal allowing you to examine both vocation and confidence.

An evaluative and reflective tool has been designed for your use before and during the first class session. This assessment tool combines the familiar Core Competencies of STM's Master's degree programs with the PISCES discernment process. PISCES is an acronym for **Physical**: attention to exercise, nutrition, health, leisure, etc.; **Intellectual**: attention to the acquisition of knowledge, and to the discipline of reason; **Spiritual**: attention to the development and deepening of one's spiritual life; **Creative**: attention to appreciating and expressing one's sense of beauty and truth; **Emotional**: attention to one's feelings, and their appropriate expression; **Social**: attention to interpersonal relationships, and to life in community with others.

## Theology \_\_\_\_\_

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

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

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

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

Maria Pilar Aquino asserts that the function of theology is "to articulate the language of faith."<sup>vii</sup> In this practicum you will be invited and encouraged to use the opportunity to explore your own identity and to articulate your call to ministry -- your theology. To do this, you will create and engage in a goal of professional identity with internationality, so that you will be more confident of yourself in the public arena as a pastoral presence. The experience of creating a professional identity goal and pursuing its challenges is

the playground for reflecting theologically with others for the purpose of understanding, naming and living into your “call.”

## ***The Formation Process***

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

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

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

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

The degree programs provide for formation in three primary ways:

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

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

## Pedagogical Formation Approach \_\_\_\_\_

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

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

## *Theological Reflection*

### Primary Components of Theological Reflection \_\_\_\_\_

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

### **Experience**

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

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

## Reflection

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

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

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

## Action / Outcome / Praxis

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

## Summary

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

## **Competencies**

### **Competencies Addressed in Practicum II** (Competencies for Ministry)

#### **A. Personal History**

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

#### **B. Spiritual/Ministerial Development**

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

#### **C. Social Effectiveness Skills**

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

#### **D. Intellectual Skills**

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

## E. Psycho-Social-Emotional Integration

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

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<sup>ii</sup> *Called and Gifted: The American Catholic Laity, Reflections of the American Bishops Commemorating the Fifteenth Anniversary of the Assurance of the Decree on the Apostolate of the Laity*, November 13, 1980, National Conference of Catholic Bishops, Washington, D.C. p. 4.

<sup>iii</sup> Niebuhr, H. Richard, *The Purpose Of The Church And Its Ministry* (New York: Harper & Row, 1956), p. 64.

<sup>iv</sup> Peter, Laurence, *Peter's Quotations* (New York: Bantam Book, 1977) p. 513.

<sup>v</sup> Kinast, Robert L., *Let Ministry Teach: A Guide to Theological Reflection* (Collegeville: The Liturgical Press), 1996, p. 9.

<sup>vi</sup> Aquino, Maria Pilar, *Our Cry For Life: Feminist Theology from Latin America*, Translated by Diana Livingstone (New York:, 1994), p. 9.

<sup>vii</sup> *Ibid*, p. 9.

<sup>viii</sup> Gustavo Gutierrez, *A Theology of Liberation*, (Maryknoll: Orbis, 1973) p.15.

## Part III

### Getting Ready



## ***Preparing the Head and the Heart***

### **Manual, Journal, Reading and Beyond \_\_\_\_\_**

This class meets twice, as described on page two. The first and last class sessions are separated by 8 to 12 months. These two sessions are usually on weekends. Prior to the first class session, it will be necessary for you to read the manual, complete the assignments and bring requested material with you to the first session.

1. Keep a Journal. It is highly recommended that you use a journal throughout the class. The journal will be an excellent tool for recording your thoughts, feelings, insights, frustrations, fears, hopes dreams, prayers, and questions about your journey into pastoral identity.
2. Read this Student Manual - Professional Identity and Pastoral Call - Practicum II,.
3. Read Assigned Text Books, see A, B and C below: A total of 6 books are required for this course.

#### **A. Required Reading :**

Hahn, Celia Allison. *Growing in Authority Relinquishing Control: A new Approach to Faithful Leadership*. Bethesda: The Alban Institute, Inc. 1994.

Law, Eric H. F. *Inclusion: Making Room for Grace*. St. Louis: Chalice, 2000.

Palmer, Parker. *A Hidden Wholeness: The Journey Toward an Undivided Life*. San Francisco: John Wiley & Sons, Inc., 2004.

#### **B. Read two (2) books of your own choosing which focus on your contract.**

#### **C. Highly Recommended:**

Friedman, Edwin, *Generation to Generation*

## ***Beyond Reading***

### **The Call--A Discernment \_\_\_\_\_**

The church needs visionaries who choose not to play it safe but take risks and trust God in stating the new direction and calling forth the bold.

Abraham and Sarah were secure and settled in Haran when God called them out: “Leave your country, your people and your father’s household and go to the land I will show you.”<sup>1</sup> It took risk, sacrifice and courage to embrace unknown territory as the Promised Land. One does not learn to risk in comfortable surroundings. One obeys the call, ventures forth in faith and commits to doing whatever it takes to see vision become reality. As Abraham discovered in his conflict with Lot, “the eyes of faith do not focus on appearances but visualize what can be.”<sup>2</sup>

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

Your inner call is a source of energy for your life. “You will receive power when the Holy Spirit comes on you, and then you will be my witnesses... to the ends of the earth.”<sup>3</sup>

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

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<sup>1</sup> Genesis 12:1

<sup>2</sup> Genesis 13:9-10, 14-15

<sup>3</sup> Acts 1.8

You will need to set aside enough time prior to the first session of the class to move through each step of the reflection process as outlined below. Bring your reflections, journaling writings, insights, questions, musings, and new ideas with you to the first session of class.

## Step One: Reflecting and Discerning Your Call \_\_\_\_\_

### Instructions for completing this reflection and discernment process

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

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

### Call to Pastoral Ministry - Discernment and Reflection

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

Move back to your earliest memory of being special, set apart or distinguished, make note of the situation, who was present, what was said, and how you felt. How do you think that event informs your understanding of yourself today?

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

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

What do you fear most concerning your inner call?

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

What image or metaphor helps to describe your call?

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

How do you characterize your pastoral identity?

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

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

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

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

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

How do you include social justice in your ministerial call?

## Step Two: Competencies for Ministry \_\_\_\_\_

Once again using the "centering process" described above, set aside an extended time to review the ministerial competencies found on **pages 15 and 16**. These competencies are certainly not new to you and serve as a reference point for all of your studies at STM.

As you review these competencies identify those which for you specifically focus on ministerial skills and professional development. As you ponder each competency sort them into two categories,

- a. Competencies you have and
- b. Competencies you would like to develop or enhance.

Once you have completed the sorting process, journal about any insights, questions or concerns that are raised by this review. Bring your notes with you to the first class session.

## Step Three: Pinpointing the Focus of Ministerial Growth \_\_\_\_\_

This is an excellent time to go back over steps one and two, review your journal or papers, circle key words, and make notes of things which you have discovered in steps one and two which you want to remember. Next, review the questions listed below and write your responses to each question. Take time to note which questions are easy or difficult to answer, and those you like to avoid.

Bring your writing or notes to the first class session.

- What gifts do you bring to your ministry? How did you come to these gifts?
- What kind(s) of ministry energize you and contribute to your belief/feeling of accomplishment and success in ministry?
- Who affirms the gifts you bring to ministry beside yourself? In what ways?
- What kinds of ministry do you avoid? What happens? Why?
- What doubts about your competence in ministry are habitual with you? Can you identify the source of these doubts? Do they come from within you? Or, do they come from others who do not accept some aspect of your ministry? Or perhaps they come from a general sense of needing to "be more" than you are in specific areas.
- Describe a minister you greatly admire. Why do you admire him/her? What skills does this minister have that you admire?
- Have you ever been in a situation when you wished you could be of service or help another, but could not because you lacked some necessary skill? Is that skill something you would like to develop?

- What injustices do you think significantly account for human suffering in the area where you live? Do you, or the organization with which you work, or your parish/church respond to these injustices? How? Why?
- Which of these injustices is a matter of deep concern and passion for you? How? Why?
- What skills or knowledge would you need to develop in order to more adequately address the injustices named above? Could you measurably develop the knowledge or skills(s) in this course?
- What experiences (e.g., prayer, liturgies, support groups, adult education, scripture-sharing groups, or faith-sharing groups, etc.) do you believe offer people the support and resources they need to live in our world with faith, mutual trust and hope?
- Are you competent to lead others in these experiences? Which ones?
- What additional skill(s) do you need to develop or enhance as a person engaged in pastoral ministry?

### Step Four: Read and Identify Concerns \_\_\_\_\_

Read the texts identified on page 19. Now, identify ethical issues which concern you or you believe are unresolved in your own life. Spend some time journaling about each item identified. Bring your writing with you to the first class session.

### Step Five: Review and Summarize \_\_\_\_\_

Take 30 minutes sitting quietly with the material generated from steps one through four. As you review your list, see if there are one or two ministerial growth areas which come to the top of your list and/or can be grouped together under one or two main headings. Should you end up with six or seven ministerial growth areas prioritize your list. If you are not able to produce a list or there is little clarity, please do not worry.

To the first class session bring all of your journaling and/or written work for steps one through five, regardless of how productive or complete you believe your work to be. Class time will be made available for reviewing your work, giving feedback and offering additional opportunities for further reflection and refinement.

### Step Six: Looking Ahead \_\_\_\_\_

You will need to develop a Learning Goal around which you will focus your Practicum II work. This is the same type of goal you developed for Practicum I except it is focused on your professional or ministerial growth area.

Take a few minutes to review each of the "Examples" of Goals in Ministerial Growth identified below. Next, see if you can write a preliminary goal for one of the ministerial growth areas identified in steps one

through five. You do not need to have a goal when you come to class. You will have a block of time in the first class session to develop and refine your Practicum II goal and covenant statement.

Remember these are examples of goal areas for your Practicum II Ministerial Growth Covenant. This partial list is meant to stimulate thinking. You will be invited to create your own Practicum II goal which will need to be as specific and concrete as possible.

- ◆ Develop leadership skills in small group.
- ◆ Overcome fear of public speaking by preaching.
- ◆ Come to terms with issues of authority and control by training adult leaders of youth.
- ◆ Change from authoritarian to team leadership style.
- ◆ Deepen administrative skills to successfully manage of a variety of programs.
- ◆ Understand conflict as a tool for negotiation and learning.
- ◆ Increase comfort level in understanding issues and comfort level in grief ministry.
- ◆ Develop multi-cultural awareness in designing key leadership events.
- ◆ Recruit volunteers to lead programs in youth, worship, and outreach ministries.
- ◆ Increase confidence and self esteem by becoming a better public speaker.

## ***A Pathway of Examination***

Below is described a process known as a pathway of examination, reflection and discernment which you may want to follow as you determine your Practicum II goal(s). These are suggestive ideas or triggers to start you thinking about yourself as a minister and identifying your Practicum II goal(s).

The pathway includes the following vistas for examining your ministry:

**Identification:** Identify, by labeling and listing, the ministerial strengths that you presently possess. These can be either characteristics, skills or leadership traits you have or practice.

**Reflection:** Reflect on your ministry and image of yourself as a minister. Ask yourself, what area of ministry or ministerial skill will help me advance my present competencies? Examine the list of ministerial competencies listed on page 6. What will stretch my professional skills and talents?

**Passion:** Examine those areas toward which you are drawn - list as many of these as possible. Re-examine your list by paying close attention to those demanding care, scrutiny or piquing your interest.

**Avoidance:** Areas of avoidance can be used as a positive indicator of something you need to cultivate or better. For example, if you identify that a ministry you always avoid is sacramental preparation, think of several ways that you could develop skills and competence in this area.

**Creativity:** Be creative as you work toward identifying your focus. You may need to reassess your scope of influence. Picture yourself as the leader you desire to be and then note what pathway you will need to follow. The adult learning contract works best when it is a living document that gives you new life.

## Part IV

### Companions and Guides



## ***Guides For The Journey***

### **The Mentor \_\_\_\_\_**

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

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

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

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

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

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

You will also ask your mentor, at the conclusion of the process, to prepare a no more a than three (3) page final report or letter, signed and dated. You will share with the mentor the **Guidelines for Mentor’s Evaluation**, see **page 53**.

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

## **Classmates** \_\_\_\_\_

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

Another option or alternative could be sending classmates your three (3) project updates as described as **Mid-Course Report Form** on **page 55**. E-mail is the preferred method or tool to help you stay in touch and find support over the length of the class.

## **The Faculty Member** \_\_\_\_\_

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

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

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

## **On Choosing Mentors, Spiritual Directors, Supervisors and Therapists \_\_\_\_\_**

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

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

The following are guidelines for faculty-student consideration:

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

## **Fair Process Policy \_\_\_\_\_**

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

## **Statement on Nondiscrimination \_\_\_\_\_**

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

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

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

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

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

## **Sexual Harassment\_\_\_\_\_**

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

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

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

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

## **Abuse and Neglect Reporting\_\_\_\_\_**

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

## **Internship Site Expectations**

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

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

## **Affiliation Agreement**

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

## **Immunizations**

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

## **Background Checks**

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

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

## **Procedure for Termination / Disengagement of Relationship\_\_\_\_\_**

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

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

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

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

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

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

## **Safety Considerations**

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

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

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

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

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

- exchanging emergency numbers,
- health issues
- emergency plans – e.g., what to do in case of an emergency, fire, unpleasant client
- administrative responsibilities
- building safety and security
- address the student's feelings about any risk that may be present

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

Discuss and Plan:

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

Organization may want to review established protocols

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

### **THE STUDENT INTERN:**

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

### Suggestions for Student Interns

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

### Threats/Assaults/Accidents

1. Any time you feel uneasy about your safety with a client or other person at your internship site, immediately report it to your supervisor. You and the supervisor should jointly inform the appropriate authorities – civil, religious and university / school.
2. Threats, assaults or accidents must be immediately reported to the supervisor. An incident report will be completed for all injuries either accidental or caused by the participant, including attacks by dogs, burns, falls and others.
3. If you find yourself in a dangerous situation, immediately leave or defend yourself in a reasonable manner with the intent to escape and seek safety.

4. The use or carrying of weapons is prohibited. Small knives used only for food preparation are not considered weapons in this case.
5. Reporting suspected child abuse or neglect is a serious issue to the civil authorities. Notify the leadership of the STM (Associate Dean of Academics and Student Life and the Director of Contextual Education).

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

#### **INTERNSHIP SITE RECOMENDATIONS:**

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

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

School of Theology and Ministry Contacts are:

Richard Cunningham, D. Min, Faculty, Director of Contextual Education  
Phone: 206.296.2101 E-mail: drdick@seattleu.edu

Sharon Henderson Callahan, Ed. D., Associate Dean for Academics & Student Life  
Faculty: Integration of Transformational Leadership for Justice  
Phone: 206.296.5336 E-mail: scal@seattleu.edu

## Part V

### Check Lists and Assignments



### ***Check List -- Prior to the First Session***

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

- A syllabus will be distributed which will identify assigned textbooks, in addition to this manual. The books will be available in the Seattle University Bookstore, under the teaching faculty member's name.
- Keep a journal. It is highly recommended that you use a journal throughout the class. The journal will be an excellent tool for recording your thoughts, feelings, insights, frustrations, fears, hopes, dreams, prayers, and questions about your journey into pastoral identity.
- Read this Student Manual - Professional Identity and Pastoral Call - Practicum II.
- Read assigned textbooks and recommended textbooks: Books are available in the Seattle University Bookstore and online from the SU Bookstore web site.
- Complete the discernment process "The Call--A Discernment: Reflecting and Discerning Your Call," which focuses on your "Call" to pastoral ministry in **Part III, page 20 ff**. Bring this with you to the first class session.
- Begin thinking about the area that you wish to explore as you seek to further understand your pastoral identity in pastoral ministry. Spend time in quiet reflection, journal writing, reviewing the evaluative instrument, and discerning where God is calling you.
- Create a list of questions you have about the course. Bring them with you to the first session.

### ***Check List -- The First Session***

- Bring with you to the first session:
  1. "The Call--A Discernment: Reflecting and Discerning Your Call,"
  2. Books,
  3. Journal.
- Be prepared to share with members of the class your progress / discoveries thus far with these discernment / diagnostic tools and your journaling.
- You will be led in several different processes designed to provide both comfort and structure in working with others as you develop your learning contract. You may expect to give and receive feedback, have time of quiet reflection, and opportunities for prayer, conversation, and sharing with members of your class. The class session will begin with prayer and introductions. Group norms will be established and questions will be addressed.
- Before the end of the this first-class session, you will create a rough draft of your adult learning covenant. See **pages 37 and 47 to 51**. Some individuals will be able to complete a final draft and receive faculty approval necessary to move ahead with the process in the first session.

### ***Check List -- Between Sessions***

- Select a mentor to work with you during the process of completing your learning covenant.
- Within one month of the first class session, the learning covenant is due to the faculty for approval. The covenant should be typed or reproduced on a computer, no Faxes please. E-mail is acceptable.
- Action:** Send two copies of your covenant, signed and dated by you and your mentor.
- Once the learning covenant is approved, a letter will be sent to your mentor by the faculty member. The letter welcomes your mentor into the process and acknowledges their contribution to your educational experience on behalf of the School of Theology and Ministry.
- Mid Course Report Three times over the course of this learning covenant, prepare and send a 250 to 500-word status report to the faculty. You may use e-mail or regular mail. See **Description below and Form on page 55**.
- Two weeks prior to the final session, create and send a "Final Paper" of your progress no more than 12 pages in length. The date will be announced prior to the end of the first session. Name and address list will be supplied by the faculty. See **The Final Paper below**.
- Read and comment on each of your classmates papers you receive prior to the last class session. Your comments should contain both positive and challenging comments based on the information provided. You will want to comment on identifiable learnings and their concreteness, attentiveness to theological reflection, and specific actions taken as a result of learnings. See **Description below**

## The Learning Covenant \_\_\_\_\_

The resolve will be to end the beginning class session with a rough draft of your Professional Identity In Pastoral Ministry – A Covenant. See **Description below and Form on page 47 to 51.**

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

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

## Mid-Course Report or Up-date \_\_\_\_\_

Between the first session and the second/final session, you are to turn three in separate reports or updates. These are to be sent by mail or e-mail, reporting your status or progress. You are invited to use the form on **page 55.** This is to be a brief report, **limited to 250 to 500 words.**

## The Final Paper \_\_\_\_\_

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

You will distribute a copy of your final paper to each member of your class and faculty member two weeks prior to the final session.

### ***Guidelines For Final Paper***

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

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

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

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

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

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

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

## ***The Class Presentation***

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

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

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

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

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

## Guidelines for Class Presentation \_\_\_\_\_

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

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

**Length:** You will have approximately 30 minutes to: • make a presentation • address comments and questions from peers • receive feedback from classmates and identify new insights. The faculty will determine the number of minutes dependent on class size and academic schedule. The class will be informed prior to the presentation.

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

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

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

## *Guidelines For Reading A Classmate's Paper*

### Critiquing another's paper \_\_\_\_\_

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

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

## Some things to look for and questions to ask \_\_\_\_\_

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

1. Has the writer clearly stated their Practicum II goal? Can you see evidence of their examining their "call to ministry"?
2. How was the discernment process information used to determine direction?
3. Where did theological reflection take place? Where are the signs of grace or hope?
4. What was not said that you wonder about? What gaps exist?
5. What do you find noteworthy about the writer?
6. What truth do you want to affirm? What was confusing or what didn't you understand?
7. What would you like to see the classmate do as a next step?
8. What affirmation do you offer? What did the author do that in your view was a significant milestone or area of growth?
9. Where and how was God's presence identified in the paper?

### **Check List -- Second / Final Session**

- Bring with you your final paper -- the same one you mailed to everyone two weeks earlier.
- Bring all of the papers your classmates sent you.
- Bring your mentor's letter of evaluation.
- Prepare and bring a 30- to-45 minute presentation to be shared with the class. (Faculty will determine length depending on number of students in class). See **The Class Presentation on page 40.**

## Integration/Learnings Paper \_\_\_\_\_

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

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

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

1. A summary of your learnings

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

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

### ***Check List -- After the Last Session***

- Prepare and submit to the faculty a one-to-two page Integration/Learnings paper identifying:  
This paper is due two weeks after the 2nd class session -- See **Integration Learnings Paper above**.
- You are responsible for submitting all papers on time, including the Mentor's letter of evaluation.
- Complete Practicum II "Suggested Grade Sheet", **page 56**.



# Part VI

## Learning Covenant

### Description and Forms



## The Promise Behind the Learning Agreement

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

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

## Creating Your Covenant -- Instructions

### **The Professional Identity Covenant in Pastoral Call \_\_\_\_\_**

The Professional Identity in Pastoral Ministry Covenant Form is found on **pages 49 to 51**. The following suggestions will assist you in completing your goal.

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

#### **Part I -- Topic or Title**

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

#### **Part II -- What professional identity in pastoral ministry or competency is being addressed**

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

**Part III -- Your Goal(s)**

In clear descriptive terms, state the targeted goal. These statements should begin with "I will..." This section should be focused and provide the greatest clarity about what it is you are going to do.

**Part IV-- How will you be different?**

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

**Part V -- What strategies will be used?**

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

**Part VI -- Time line or key benchmarks:**

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

Be certain to include the 3 "Mid-Course" update reports as found on **page 55**.

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

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

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

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

**Part IX -- Celebration**

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

**Part X -- Mentor's Name**

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

**Part XI -- Signatures**

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

## PRACTICUM II - PROFESSIONAL IDENTITY and PASTORAL CALL A COVENANT

Name: \_\_\_\_\_ Date: \_\_\_\_\_ E-Mail: \_\_\_\_\_

Telephone: \_\_\_\_\_ / \_\_\_\_\_ FAX: \_\_\_\_\_

### ELEMENTS OF THE COVENANT

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

I. Topic or Title: \_\_\_\_\_

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

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

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

V. What strategies will be used?

VI. Time line or key bench marks:

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

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

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

X. The Mentor: (to be completed by the Mentor)

1. Mentor's Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Phone Number: \_\_\_\_\_ FAX: \_\_\_\_\_

E-mail: \_\_\_\_\_

2. Employment: \_\_\_\_\_

How Long? \_\_\_\_\_ Title: \_\_\_\_\_

3. Academic Degrees or Credentials:





## ***Guidelines for Mentor's Evaluation***

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

The mentor is asked to write a substantive letter evaluating the student's progress. In evaluating your experience with the student throughout the year, the following questions may be a helpful guide. Please feel free to add any other observations that you deem appropriate.

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

Thank you for your evaluation.

\_\_\_\_\_  
Student's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Mentor's Signature

\_\_\_\_\_  
Date



## ***Mid-Course Report Form***

### **Reporting Your Progress \_\_\_\_\_**

Three times, between the First Session and the Second/Final Session, you are asked to **mail or e-mail** a brief 250 to 500-word status report to the faculty. You may send this to your classmates if you choose. The due dates will be given by the faculty in your First Session of class.

### **Please respond to these basic questions:**

Overview - How is it going?

What is going well?

What is not working as you thought it might?

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

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

What do you want to modify or change?

Thus far this Practicum II course has been:

## **Practicum II Suggested Grade Sheet**

---

 Student's Name

---

 Date

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

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

- Your progress in relationship with your goals \_\_\_\_\_
- Your faithfulness to your plan \_\_\_\_\_
- Your growth in professional identity as pastoral minister \_\_\_\_\_
- Your growth in the following areas:
  - Goal setting \_\_\_\_\_
  - Academic/theological understanding \_\_\_\_\_
  - Communication and leadership skills \_\_\_\_\_
  - Professional identity \_\_\_\_\_
- The regularity and quality of your meetings with your mentor \_\_\_\_\_
- The overall impact of this experience on your life and ministry \_\_\_\_\_

Your suggested grade for Practicum II \_\_\_\_\_

## Part VII

### Bibliography



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