



MEADVILLE LOMBARD
THEOLOGICAL SCHOOL

Leadership Studies Teaching Pastor Handbook

Academically Rigorous | Spiritually Grounded | Unapologetically Progressive

Revised August 2016

Dedication

Our deepest gratitude to the Teaching Pastors Advisory Group for their wisdom, dedication and guidance in conceptualizing and working through the tedious details to bring to fruition the Teaching Pastors Program.

Members: Reverend Brian Covell, Reverend Emmy Lou Belcher, Reverend Jennifer Owen-O'Quill, Reverend Alan Taylor and Reverend Qiyamah A. Rahman.

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Letter from the Director

August 2015

Dear Teaching Pastor,

Thank you so much for your willingness to work with our students. Your involvement is central to the success of our program. Together, we are changing lives and shaping the future of Unitarian Universalist Ministry.

This handbook is meant to be a resource for you as you work with our students. I hope that it will provide the tools that you need, and answer many of the questions that you may have. And I hope that it serves as a bridge for further connection and conversation as we work together to support our students. Please contact me if you have questions or need support.

Thank you for your service.

Blessings,



Darrick Jackson

Director of Contextual Ministry

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Meadville Lombard Master of Divinity Degree Program

Meadville Lombard offers a unique model for theological education, designed to prepare ministers for our theologically diverse, multicultural, multiracial world. Built into this model is a web of support where students learn the theory and practice of religious leadership and border crossing with and from academics, clergy, community leaders, and each other. Our educational model is based on insights from Engaged Buddhism, Native American traditions, and feminist theory is encapsulated in a maxim by Paul Fitzgerald, “We are more likely to **act** ourselves into new ways of thinking than **think** ourselves into new ways of acting.” This model and this maxim help us to inspire leaders who will have the skills to cross borders and change lives in order to change the world.

The M.Div Program is anchored by three Signature Courses: Community Studies, Congregational Studies, and Leadership Studies. These seminars are infused with field-based experiences from the first semester of study and throughout the educational experience. This approach allows students to learn first-hand – and in a variety of contexts – the multiple aspects of ministry as can be experienced in community settings and congregations of all sizes and diversity.

Each student is assigned to a Teaching Pastor who is sometimes a mentor or coach, sometimes a confidant, and most frequently a translator of Unitarian Universalist values-in-action. Teaching Pastors carve out supportive spaces wherein seminarians can grapple with issues in the intersection of theology, pastoral care, social justice and congregational ministry. In addition, each student engages with a congregation-based Lay Committee to add a valuable range of perspectives to the congregational experience.

Leadership Studies Overview

The Leadership Studies Year will provide the **Intern Minister** with the opportunity to continue to learn about ministry through the prism of guided work within a congregation. We will explore the following themes: a public theology of hope and presence, embodied ecclesiology and the multiple roles of the minister (pastoral, prophetic, poetic, and sustaining).

The structure of learning and congregational engagement will be the same as that experienced during Congregational Studies. Students will be involved in the life of the congregation an average of 20 hours per week. They will have the opportunity to blend academic learning with structured reflection on the multiple dimensions of congregational life. They will meet monthly with a Congregational Lay Committee and weekly with their Teaching Pastor. In addition, Interns will lead a focused initiative in the congregation, one designed the prior year in close collaboration with the Teaching Pastor and Lay Committee.

The principles that underlie the weekly assignments assume:

- The major “text” of the course is the congregation itself;
- Readings and assignments help interpret and analyze the myths and realities of congregational life;
- Self- and congregational analysis allows all parties to get beyond gut-level critique in order to minister effectively and holistically to individuals and groups;
- Religious work must be nested in relationships of loving accountability, integrity, curiosity, and willingness to work with human imperfections;
- Growing understandings of congregations as systems will be used to place observations in context and to begin to comprehend positive and effective ways of making change as professional religious leader.

Schedule

September-December; February-mid-May

Faculty

The Rev. Dr. Lee Barker, President, Professor of Ministry

Dr. Sharon Welch, Provost, Professor of Religion and Society

The Rev. Dr. William Schultz, Affiliated Faculty

The Rev. William Sinkford, Affiliated Faculty

(*ex officio*) The Rev. Darrick Jackson, Director of Contextual Ministry

The Teaching Pastor

The congregation's minister is considered a "Teaching Pastor" whose purpose is to be a supervisor, mentor, coach, translator, confidant and model for how to be effective in Unitarian Universalist ministry. The Teaching Pastor and Student Minister are expected to meet weekly for approximately one hour. As a supervisor, the Teaching Pastor should help the Student Minister design a schedule of activity that gives insights into diverse roles and expectations of ministry. As a coach, the Teaching Pastor should help the student learn to navigate the interpersonal and group dynamics of congregational life. As a translator, the Teaching Pastor should help the Student Minister learn to listen to and articulate values, mystified assumptions, and other factors that impede effective communication. As a confidant, the Teaching Pastor ministers to the psychological and spiritual awakenings and growing edges the Student Minister presents. And, as role model, the Teaching Pastor models how to preach, lead worship, educate, negotiate, and generally live into the diverse, and often competing roles a minister must play.

At the outset of the fall term, Teaching Pastors will receive a sketch of the seminar topics that will guide student learning in the seminar so as to be informed of the trajectory of his/her student's learning.

Benefits of Serving as a Teaching Pastor

As a Teaching Pastor you join the ranks of your ministerial colleagues that have given their time and expertise over the generations to guide others in their ministerial formation. Our Unitarian Universalist movement benefits from Teaching Pastors' generous spirit of giving, which ensures the future of liberal religion. Furthermore, ministers speak most glowingly about the joy they experience when journeying with new colleagues as they deepen their own sense of ministry.

All Teaching Pastors are invited to attend the January Learning Convocation. This two-day conference is the only time when the entire student body is in residence in Chicago. An issue relevant to professional ministry – and also speaks across levels of study – frames each Convocation. Special workshops are devoted to the needs of Teaching Pastors around how to best challenge and support their Student Ministers/Intern Ministers. Expenses for attending the Convocation will be mostly covered by Meadville Lombard. We ask Teaching Pastors to help us defray the cost by paying a \$125 Travel Equalization. *Save the dates: January 5-6, 2016.* Expect details in early fall.

Added benefits in serving as a Teaching Pastor include complimentary enrollment in one course per year at Meadville Lombard, participation in the annual Learning Convocation, and the distinguished title of Adjunct Professor of Ministerial Formation that applies to all Teaching Pastors.

Rhythm of Mentoring and Learning

The Teaching Pastor will be working in conjunction with full-time Meadville Lombard faculty in service to the ministerial formation of the student. The Teaching Pastor should have a general awareness of the Master of Divinity curriculum aims and methods, and should be ready to support student learning as it unfolds. We expect that every student will present a different set of issues and challenges in terms of how their ministerial identity evolves and we encourage the Teaching Pastor to be attuned and ready to respond appropriately.

We do not expect that students will be involved with Teaching Pastors and the congregation when Meadville Lombard is not in session.

We expect that each Signature Course seminar will bring forth opportunities for robust discussion and discernment on a wide array of topics. Thus, during Congregational Studies Seminar, we expect Teaching Pastors to be available to:

- Meet with student **once per week** for no less than one hour to consider issues at the heart of congregational life, its theology and practice, and personal connections and challenges.
- Provide opportunity for student minister to devote up to 20 hours per week in the congregational setting.
- In consultation with the student, complete and submit evaluation(s) that summarize student learning and the relationship between the Teaching Pastor and student.

Confidentiality

Officially, Teaching Pastors are considered “adjunct faculty” of Meadville Lombard. As such, we will ask them to evaluate the Student Minister annually; this evaluation will be part of the Signature Course faculty’s deliberations on issues of “appropriate progress” in the course (and toward professional ministry). As concerns about student performance surface, we may contact Teaching Pastors directly for consultation and insight. However, feel free to contact faculty with concerns as you see them. Students will be informed of the evaluative function of Teaching Pastors, and that they are an active part of our deliberations on student formation.

Lay Committee

The Lay Committee should continue to meet with the Student Minister once per month to check-in on the student’s experience, celebrate achievements, identify areas of growth, and provide insight into congregational systems, values, and practices. The Lay Committee is expected to evaluate the Intern Minister in April of 2016.

In situations where more than one student is assigned to a single Teaching Pastor, the committee should meet simultaneously with all students unless issues of evaluation, privacy or confidentiality are germane. However, Teaching Pastors assigned more than one student should meet individually with each student no less than once per month.

Details about responsibilities and roles are available in the *Lay Committee Handbook*, which you can find in the Appendix.

Theological Reflections

Weekly Supervisory Meeting

The weekly meeting is an important part of the learning and development of the student minister. Here are some suggestions for planning and preparation, adapted from Northern Seminary's *Internship and Supervisor Information*:

- Make a commitment to meet at a specific time and place each week.
- Plan to meet for at least one hour. Meetings longer than two hours will be unproductive.
- Prepare an agenda of issues and items for discussion. The agenda items should be of value to ensure a meaningful experience for you and the student. Items to include in the agenda are:
 - Professional development topics
 - Difficult circumstances which may have occurred that week
 - Evaluation of the student's progress
 - Theological reflection
- Negotiate the agenda. The student may have a report or a pressing situation which needs to be discussed. Settle on an agenda that meets the needs of both the student and the supervisor.
- Take a few moments for casual conversation as this can provide an effective transition to the discussion of supervisory issues.
- Devote most of the time to discussion of issues related to the student's learning. Before ending the meeting, summarize the discussion, check on unresolved matters which need to be resolved, and list items for future consideration.
- Make brief notes after the meeting. An issue may have arisen that will need to be dealt with in a subsequent meeting. The student's behavior in the meeting, both verbal and non-verbal, may need to be noted for reflection or for future discussion. Notes will help in recalling the context from which these issues emerged.

Reflections: Linking Theory and Praxis

Learning requires more than experience, and so one cannot assume that student involvement in the community automatically yields learning. Harvesting academic and/or field education requires purposeful and intentional efforts. This harvesting process is often referred to as "reflection" in service-learning literature.¹ Reflection is the process by which students think critically about their site experiences using an array of reflection techniques.

Role of Reflection

Reflection has been called the "hyphen" that links theory and praxis in field education. It provides the time and opportunity for students and faculty to grow and evolve as a result of their experiences. Reflection is the most effective forum for students to link what they learn in the classroom with what transpires in the community environment, and vice versa. In other words, reflection is the intentional consideration of the experience in light of a particular learning objective. Reflection also provides the opportunity to practice and enhance one's capacity for critical thinking. Lastly, reflection can function as a means to celebrate oneself and the accomplishments of a site experience.

¹ Service-Learning Course Design Workbook. Michigan Journal of Community Service Learning, Summer 2001.

Reflection can also provide a channel for professional development. While reflection may not necessarily make someone more knowledgeable, it can certainly help someone reach a better understanding and make connections more clearly. Furthermore, reflection can be a way for students to associate in different ways with the larger community and make crucial observations, analyses and connections. Reflection also helps students step away from the proverbial “ivory tower” syndrome and engage with their communities and to think more clearly about some of their beliefs.

Assumptions and Definitions

Theological reflection involves scrutinizing ones motives and assumptions of action. This in turn pushes students and faculty to look beyond the action itself and to investigate the accuracy and validity of their assumptions and motives. This disciplined approach helps students make sense of their ministry by examining their faith in light of their actions.

Theological reflection means many different things to different people. In this context it means:

- Focusing on what one believes and how one lives out that belief.
- Presenting questions about where the Sacred and Holy is present in one’s life and the implications of that Presence.
- Bringing the narratives of the Sacred and Holy along with the narratives of human experiences in order to discern the values and principles out of which we live our lives and express our ministries.
- Facilitating the assessment of the experience.
- Calling upon historical, psychological, sociological, and theological resources to understand the human social condition and to discern the power, action, and will of the Sacred and Holy in the world and in the student’s ministerial identity.
- Examining one’s faith in the context of experience and experience in the context of faith – what are the implications of this sustained faith and the consequences on one’s spiritual practices?

Teaching Pastors will engage students around the following kinds of questions, which will be addressed concurrently by faculty in Signature courses:

- Where, how, and when do you see hope most alive in this community? your own life and ministry?
- Where, how, and when is love alive in this community? your own life and ministry?
- Where, how, when, and what is holy in this community? your own life and ministry?
- Where, how, and when do you see brokenness in this community? your own life and ministry?
- Where, how, and when do you see faith most active in this community? your own life and ministry?
- Where, how, and when does worship happen in this community? your own life and ministry?
- What do we believe? Whom do we serve? To whom are we accountable?

A list of possible topics for reflection is included in the Appendix.

Evaluation and Assessment

An important part of the student’s learning is the feedback they receive from others. In your role as Teaching Pastor, we ask that you evaluate the student. We expect that you will use your weekly meetings with the student to go over issues and concerns as they arise. We also hope that you will

encourage your congregation to provide direct feedback to a student when they notice issues and concerns. The first time an issue is raised should not be in the evaluation. Final Meadville evaluation will be due in April, using the UUA's evaluation form which is in the *UUA Internship Manual*, and included in the appendix of this handbook.

Ending the Internship

Just as you formally welcomed the student at the beginning of the internship, it is good practice to formally say goodbye at the end of the internship. This can take place in the form of a recognition during worship, special event after church, etc. Feel free to draw on the experience of other teaching pastors and the Director of Contextual Ministry as you plan saying goodbye to your intern.

Policies, Procedures and Legal Issues

Compensation Guideline

Meadville Lombard recognize that not all congregations have the financial wherewithal to compensate students for their parish work. We do encourage, but do not require, congregations to provide other types of financial assistance (i.e. mileage, preaching fee) to their interns. Internships that require a move for a student should seriously consider providing financial support for their student. *Teaching Pastors should initiate a compensation conversation with their student no later than the Spring before the start of the internship.*

This guideline only pertains to Meadville Lombard's part time internships. It is not a reflection of a new denominational understanding of internship compensation, but a reflection of the needs of our students and our program.

Not requiring compensation supports Meadville Lombard's innovative formation process by allowing students to be placed in a variety of differently-sized congregations with differing financial means and with Teaching Pastors who have diverse skills. Students learn from each other's experiences and reflections, a process that is all the richer when that variety and diversity is included.

Internships in our program function more like a practicum. The work in the congregation serves to deepen and integrate the lessons students are learning in the accompanying Signature Course. As such, the internship is more of an extension of the classroom than an independent learning experience as found in other seminary internship programs.

On a practical level, one of the reasons students select our program is the ability to complete their education without having to move. This means that they need to be able to complete their internship within commuting distance, which becomes difficult if financial expectations are made of the teaching congregations.

Travel and Expense Guidelines

As you plan your travel to Meadville for January Convocation, please follow these guidelines for travel and expenses:

Travel

- Air travel must be reserved at least 14 days in advance at the lowest rates possible. Reimbursement for airline travel purchased with less than 14 days advance booking must be approved by the Director of Contextual Ministry.

- Every effort should be made to use low cost transportation. Use of public transportation is encouraged.
- Personal car usage is reimbursable at the current IRS rate. Reimbursement will be made at the lower of the mileage reimbursement rate or airfare. Parking expenses will also be reimbursed
- Parking tickets or fines for traffic violations are not reimbursable expenses.

Reimbursements

- Original receipts need to be returned to the Office Administrator within two weeks of the event. Reimbursements submitted after two weeks will be approved by the Director of Contextual Ministry on a case by case basis.
- If receipt includes people not covered by these guidelines, please break down expenses by who is covered and who is not.
- Receipts not properly notated will result in a delay in reimbursements.

Equal Employment Opportunity Policy

Meadville Lombard Theological School is an equal opportunity employer. It is the policy of the School that employment shall be based on individual merit, qualification and competence and to treat all job applicants and employees in a fair and non-discriminatory manner without regard to race, creed, color, national origin, ancestry, physical or mental disability, marital status, sex, affectional orientation, age or any other basis protected by law. This applies to the recruiting, hiring, training, compensation and promotion of all persons in every job classification. Additionally, it has always been our policy that all employees should be able to enjoy a work environment free from all forms of discrimination or harassment, and any conduct contrary to this policy is prohibited. Any employee who violates this policy shall be subject to immediate discipline, up to, and including, discharge. The Vice President for Finance and Administration is our equal employment opportunity officer and is available to answer any question or deal with any problem you may have with regard to our equal employment opportunity policy.

Unlawful Harassment

The School is committed to providing a workplace free of sexual harassment, as well as harassment based on such factors as an individual's sex, race, color, religion, ethnicity, national origin or ancestry, age, marital status, affectional orientation, physical or mental disability or any other legally-protected characteristic. The School's anti-harassment policy applies to all persons employed by the School and prohibits unlawful harassment by any employee or supervisor. The School will not tolerate harassment of employees by faculty, supervisors or coworkers. The School will also protect employees from harassment by officers, students, or constituents of the School.

For purposes of this policy, sexual harassment is defined as unwelcome or unwanted advances, requests for sexual favors or any other verbal, visual or physical conduct of a sexual nature when submission to or rejection of this conduct by an individual is used as a factor in decisions affecting hiring, evaluation, retention, promotion or other aspects of employment; or this conduct substantially interferes with an individual's employment, or creates an intimidating, hostile or offensive work environment.

Prohibited harassment includes, but is not limited to the following behavior:

1. Verbal conduct such as epithets, pervasive or repeated demands or threats, derogatory jokes or comments, slurs, or unwanted sexual advances, invitations or;
2. Visual conduct such as derogatory and/or sexually-oriented posters, electronic material, photography, cartoons, drawings or gestures;

3. Physical conduct such as assault, unwanted touching, blocking normal movement or interference with work;
4. Threats and demands to submit to sexual requests in order to keep your job or avoid some other loss, and offers of employment benefits in return for sexual favors; and
5. Retaliation for having reported or threatened to report harassment.

EOP Complaint Procedure

MLTS Employee Handbook – Adopted June 4, 2005 Revised February 2008

If you believe that the School's equal opportunity policy has been violated or that you have been harassed, it is your responsibility to provide a written complaint to your supervisor, who will be responsible for investigating the matter. If the alleged harasser is the supervisor, the employee should report the facts to the Vice President for Finance and Administration who will undertake an investigation. Your complaint should include details of the incident or incidents, names of the individuals involved and names of any witnesses. Supervisors will refer all harassment complaints to the Vice President for Finance and Administration. If the Vice President for Finance and Administration is unavailable or is the source of the complaint, you should report the problem to the President of the School. The School will promptly investigate the equal employment opportunity complaint or harassment allegations. The School expects your full cooperation and truthfulness during any investigation. All such complaints and all investigations of complaints will be kept confidential to the extent possible and consistent with the School's need to conduct an appropriate investigation.

If the School determines that an equal employment opportunity policy violation or unlawful harassment has occurred, appropriate remedial action will be taken in accordance with the circumstances involved. Any employee determined by the School to be responsible for unlawful harassment will be subject to appropriate disciplinary action, up to and including termination. With regard to harassment by non-employees, any appropriate corrective action will be taken after investigation by the Executive Committee of the Board of Trustees.

A School representative will advise all parties concerned of the results of the investigation. The School will not retaliate against you for filing a complaint and will not knowingly tolerate or permit retaliation by management, employees or co-workers. Any person found to have retaliated against another individual for reporting an equal employment opportunity policy violation or harassment will be subject to disciplinary action, up to and including discharge.

The School encourages all employees to report any violations of its equal employment opportunity policy and any incidents of harassment forbidden by this policy immediately so that complaints can be quickly and fairly resolved. You should also be aware that the Federal Equal Employment Opportunity Commission and the Illinois Department of Human Rights (IDHR) investigate and prosecute complaints of prohibited harassment in employment. If you think you have been harassed or that you have been retaliated against for resisting or complaining, you may file a complaint with the appropriate agency. The nearest IDHR office is listed in the telephone book and may be contacted by phone at (312) 814-6200.

Support

For questions about Teaching Pastor recruitment, selection and matching, student evaluation and assessment, contact:

Rev. Darrick Jackson
Director of Contextual Ministry

Meadville Lombard Theological School
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Glossary of Meadville Terms

Affiliated Faculty – Faculty with multi-year teaching responsibilities and renewable contracts.

Contextual Ministry – Contextual ministry aka field education is a practical learning approach to ministry in which seminarian’s/participants are exposed to varied aspects of learning in approved/structured contexts that integrate praxis and theory – experiential learning and classroom or site environment. Contextual ministry provides an opportunity for reflection on the theology of practice of ministry during the participants’ ministerial formation.

Dialogue Triads – Three-person student groups enrolled in Signature Courses that process and synthesize weekly assignments about their learning sites.

Discernment – Listening to the sacred for clarity about a question or issue.

Focused Initiative – A participant-observer research and action project that moves the congregation closer to the inclusive ideals inherent in progressive liberal religion in general, and specifically within Unitarian Universalism.

Formation – Developing the skills and temperament for ministry.

Intensive Courses – Courses where research and writing occur throughout the semester and in-person class time is concentrated within a week or a weekend.

Jaminars – Weekly faculty-generated teaching podcast for students

Learning Community – A community of people who covenant to learn with and from each other.

Learning Convocations (January and August) – Residential portion of the Signature Courses wherein students engage with the “big ideas” and challenges of ministry and Signature Course content.

Low Residency – Students have low residency in Chicago, but full residency in the world. Students come to Chicago four times a year, and connect with students and faculty throughout the year, to share and explore what they’re leaning in their local context

Podcasts – Digital audio or video files that can be downloaded and used on portable devices. Signature Course faculty use podcasts for the weekly Jaminars responses.

Populi– The web-based Student and classroom management software where class assignments, feedback and formational evaluations are uploaded and archived for historical purposes

Rotation – A practical field experience that is paired with a traditional classroom course for the purpose of deeper learning.

Signature Courses – The anchor of the M.Div program. These three multcredit courses (Community Studies, Congregational Studies, and Leadership Studies) provide students the opportunity to integrate their academic learning with fieldwork in community and congregational settings.

Teaching Pastor – An experienced minister assigned to students at the beginning of their matriculation who remains with the student until completion. The pastor serves as a mentor, coach and supervisor who helps the student grapple with ministerial formation through theological reflections.

Teaching Team – Group of Full-time and Affiliated faculty who bring their expertise together to co-teach our signature courses.

Appendix

Helpful Links

- [UUA Internship Manual](#)
- [Lay Committee Handbook](#)
- [Internship Evaluation Form](#)

Helpful Forms and Resources

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Suggestions for Reflection

Adapted from Northern Seminary's *Internship Supervisor Information* manual

Listed below are some suggested topics which may be discussed during weekly sessions with your supervisee. These are only suggested topics and should not supersede immediate concerns of ministry in your situation.

1. **Initiating:** Are you able to take the lead to solve problems and develop relationships?
2. **Theologize:** Are you able to find the theological themes inherent in and appropriate to your experiences? What is your personal theology? What are the theological presuppositions inherent in your actions? Do they match your personal theology?
3. **Investments:** Are you aware of the emotional and personal investments which persons have caused in ideas or memories? Are you able consider these when working with persons for whatever reason?
4. **Power Structures:** Can you recognize formal and informal structures, and the powers inherent in them? Are you able to be a change agent?
5. **Conflict:** Are you aware of elements of conflict? Do you have methods for creatively dealing with conflict? How do you handle anger of persons to whom you minister?
6. **Time Management:** How well are you able to be in charge of your time, schedule, energy, and resources?
7. **Self-Identity:** How are you integrating your ministerial identity with your self-identity?
8. **Resistance:** What is the cause of your resistances to people and ideas? What is the reality associated with it? What actions are needed to bring it under conscious control?
9. **Defensiveness:** Are you aware of your defense mechanisms? Why are they used? Do any need to be eliminated? How can you minimize their negative effects?
10. **Personal Strengths:** What are your personal strengths?
11. **Definition of Issues:** Can you define the issue or issues in given situations? Are you able to articulate the issues in language that is appropriate to the nature of issues as well as in theological language?
12. **Ability to Focus:** How are you able to focus attention and efforts on issues which need attention without diffusion of energies?
13. **Functioning in Non-Structured Role Situation:** Are you conscious of when you move from functioning in a professional role to a personal role (friend, husband, wife, etc.)? How do you function at different levels of intimacy? When you are in a non-structured role, are you able to understand what is happening and feeling comfortable in it?
14. **Spiritual Integration:** How does your personal spiritual life connect with your vocational life?
15. **Ability to Risk:** How do you deal with risk? What are the natures of the risks and what will the you take risks for?

16. **Ability to Reveal:** When do you reveal self to others? How may it be done appropriately? If revealing is a problem, what defenses are being used? Why are you afraid to become vulnerable?
17. **Relation to Change:** How are you able to be a change agent without being iconoclastic? How are you able to cope with change?
18. **Handling Failure:** How do you respond to failure?
19. **Personal Integrity:** Are you a person of your word? Do you live a principle-centered life or do your principles shift according to the current situation?
20. **Personal faith commitment:** Do you have an active and dynamic faith? Is your faith real? Are you able to share your faith in appropriate ways?
21. **Personal spiritual discipline:** Do you have an active spiritual life? In what spiritual practices do you engage?
22. **Trustworthiness:** Can you be trusted to carry out responsibilities without constant supervision? Are you dependable in completing tasks and assignments? Do you keep confidences?
23. **Honesty and openness in relationships:** Do you relate to others in genuine ways? Are you able to reveal yourself to others in appropriate ways? Do you value the worth of other people?
24. **Flexibility:** Are you flexible in dealing with your own life and the lives of others around you? Are you flexible to the point of having no firm convictions? Are you rigid and unbending? Can you be spontaneous?
25. **Ability to relate with warmth and interest:** Do you communicate to others that you are interested in them as persons and not just as objects of your ministry?
26. **Sensitivity to the gifts of others:** Do you need to be the center of attention or can you truly find joy in the gifts of other people? Does your sensitivity to the gifts and abilities of others mean that you find little worth in your own gifts and abilities?
27. **Self-discipline:** Are you a disciplined person in the good sense of the word? Are you punctual in completing your tasks? Do you value the time of other people? Are you able to provide personal initiative for your ministry or must you be prodded and reminded by others? Are you able to exercise appropriate control of yourself, your emotions, your use of time, money management, etc?
28. **Criticism:** Are you able to give constructive feedback to others? How do you respond to constructive criticism? How do you respond when others criticize you harshly?
29. **Listening:** Do you listen to others with your ears, your eyes, and your heart? Do you talk too much or do you spend your listening time shaping your own responses while others are talking to you?
30. **Decision-making skills:** Do you make decisions easily? Do you rely on other people to make decisions so that you will not have to take responsibility for the outcomes of those decisions? Are you too quick to make decisions without considering all of the consequences of your decisions?
31. **Stress:** How do you react to stress in your life? Do you work well under pressure? If so, what effect does this have on your other relationships? How does the presence of stress manifest itself in your life?

32. **Conflict:** Can you identify various forms of conflict? Do you know different ways of confronting and dealing with conflict? What is your personal style of conflict management? Do you enjoy conflict? Do you avoid conflict?
33. **Anger:** How do you handle the anger of others? Do you recognize the presence of anger in your own life? What kinds of people or situations cause you to become angry? How do you deal with your anger?
34. **Self-awareness:** How open are you with yourself about your strengths and weaknesses, your likes and dislikes, the way your past has influenced the way you behave in the present?
35. **Self-concept:** How do you view and value yourself? Are you able to receive the affirmation of others without discounting their compliments, or are you always seeking praise from others?
36. **Encouragement:** Are you able to offer words of encouragement to others in appropriate ways? Are you too critical? Do you offer empty words of praise?
37. **Collegiality:** Do you work well with others? Do you always need to be in control? Do you share in group processes or do you tend to be passive in group situations?
38. **Sensitivity to diversity:** Are you open to the diversity among other peoples and beliefs? Are you aware of areas where you need to broaden your understanding of cultures and perspectives different from your own?
39. **Personal care:** Do you take good care of yourself - emotionally, physically, and spiritually? Do you have an appropriate self-esteem? Are you well-groomed and neatly dressed?
40. **Sense of humor:** Are you able to use humor effectively in relating to others? Do you laugh with others or at others? Are you able to laugh at yourself?
41. **Authority:** Do you have a healthy sense of personal authority? How do you react to those in authority over you? Does the gender, race, age, socio-economic background of the person in authority affect the way you respond?
42. **Sexuality:** Are you comfortable with your own sexuality? How well do you relate with persons of the opposite gender? How do you relate with persons of the same gender?
43. **Leadership skills:** Do you have an understanding of the various styles of leadership? Do you provide leadership that is manipulative, controlling, passive, aggressive, etc.? Are you able to enlist and motivate others to assist you in ministry?
44. **Organizational skills:** Are you able to plan your ministry and implement your plans easily? Are you able to prioritize your work, giving appropriate attention to important matters and not getting caught up in minutia? Are you able to delegate tasks to others, equipping them to do the necessary work, trusting them to do what you asked, and accepting their work even if it is accomplished in a different manner than you would have?
45. **Caring skills:** Are you able to provide care for others in a variety of contexts such as: crisis intervention, hospital visitation, grief ministry, marriage counseling, social ministry, pastoral care, and counseling?
46. **Worship leadership skills:** Can you plan and lead meaningful worship experiences?

47. **Teaching skills:** Are you able to teach others utilizing a variety of teaching methodologies based on the various learning styles?
48. **Integration of theory and practice:** Are you able to put together the things you have learned in the classroom and through reading with the practice of ministry with real people?
49. **Communication skills:** Are you able to communicate effectively with others through verbal and written means? Are you able to articulate ideas on a variety of levels so that people of differing ages and backgrounds might understand you on their own levels?
50. **Understanding of structures:** Do you understand the formal and informal power structures at work in your place of ministry? Are you able to work within these structures?

Source: Pyle, William T. and Mary Alice Seals, Experiencing Ministry Supervision