

TEACHING

Parish



CANDLER
SCHOOL OF
THEOLOGY

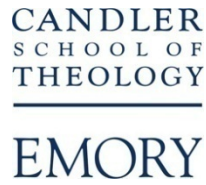
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Dear Teaching Parish Student,

Congratulations on your Student appointment! It is an honor and a privilege to serve Christ through the local church, and I commend you for your willingness to be in parish ministry while you attend Candler.

As you enter this new journey, I want to welcome you to the Teaching Parish Program of Candler School of Theology. Every student at Candler participates in Contextual Education; however, as a Student Pastor, your parish will serve as your Contextual Educational site. Through your Reflection Groups which meet throughout the year, you will find opportunities to integrate what you are learning in class with what you are experiencing in the parish. I am positive that you will find your parish filled with rich experiences and your academic studies filled with new insights and revelations.

In the following pages, you will find information about the history, purpose and requirements of the Teaching Parish Program. Your supervising pastor will guide you through the curriculum in your Reflection Groups, and I will be meeting with you on campus.

Please know that I am available should you have any questions or wish to stop by for a visit my office is located in room 432, my phone number is 404-727-3006 and my email is proge01@emory.edu. I pray God's blessings to be with you as you seek to serve God and increase in wisdom and knowledge.

Peace,

A handwritten signature in blue ink that reads "P. Alice Rogers".

P. Alice Rogers, DMin
Director, Teaching Parish Program
Co-Director, Contextual Education

History

The Teaching Parish Program at Candler School of Theology was begun in mid-1970s out of a pilot project jointly undertaken by Candler and the North Georgia Conference. The project was initially conceived to provide an additional measure of supervision for Candler student pastors serving in the conference. During the pilot year, Conference and Seminary personnel met with student pastors out in the field to observe and evaluate their work in the parish. This pilot program, held in the Gainesville District, was deemed such a success that it was thereafter implemented throughout the Conference. As it transitioned out of the project phase into an ongoing program, it embraced two additional purposes, the integration of experiential and theoretical learnings and the provision of a support structure for the student pastors.

Candler eventually assumed administrative responsibility for the program. It was not until 1985, however, that the program blossomed into maturity as the result of a very generous grant from Candler benefactor, Mr. Wayne Rollins. With his gift, Candler has been able to establish an endowment fund for the program, provide student scholarships, pay the program's operating costs, and hire a full-time director. Dr. John Freeman, a United Methodist minister from the South Carolina Annual Conference, became the first Teaching Parish Director in 1985. Upon Dr. Freeman's retirement in 2002, Dr. P. Alice Rogers, an elder in the North Georgia Conference, assumed the position of Director.

While the program began in North Georgia, in 1987-88, the Teaching Parish program expanded into surrounding annual conferences to accommodate student-pastors serving appointments within their bounds. At one time or another, Teaching Parish groups have operated in South Georgia, Western North Carolina, Alabama/West Florida and North Alabama, in addition to North Georgia.

In 2002-03, Candler faculty approved a proposal that allows participation in the Teaching Parish Program to fulfill the Contextual Education requirement that is mandatory for all Candler students. The parishes served by student pastors are rich fields of experience and learning, and the Teaching Parish program enables students to integrate what they learn in the classroom with what they experience in the parish.

Program Objectives

While the Teaching Parish Program originated as a means to provide supervision for Student Pastors, other objectives have emerged out of the strength of the program. The following objectives define what the Teaching Parish program seeks to provide:

Supervision: Like all other United Methodist ministers, the student-pastor receives primary supervision from his/her district superintendent. Because of his/her relative newness in parish ministry, the student-pastor also receives an extra measure of supervision through Teaching Parish. Teaching Parish groups, which are led by experienced United Methodist elders, provide a structured framework for careful scrutiny and critique of the student pastor's work. This setting is intended to be neither punitive nor remedial; rather, it is the place where questions can be answered, problems discussed, suggestions made, directions clarified, and affirmations given.

Integration: Serving a parish while attending graduate school creates a demanding workload; however, a student pastorate does provide a great opportunity to integrate immediately theoretical learnings from the seminary classroom with experiential learnings from the parish setting. A course in biblical exegesis becomes all the more meaningful when its principles are employed in sermon preparation for a congregation yearning to hear the Word preached with clarity and power. Exposure to counseling theory comes alive when it provides guidance in helping a parishioner work through a time of crisis. Knowledge of Church history pays off when one must deal with a member perplexed about the practice of infant baptism. Because the student pastor can see the direct (and indirect) applicability of the academic disciplines to actual ministry, the student-pastor is in a position to develop a high degree of integration of theory and practice right off the bat. Teaching Parish facilitates this integrating process.

Support: Teaching Parish veterans will insist that one of the most valuable aspects of the program is the support its participants gain from one another. Working on a weekly basis in small groups, tackling common tasks, sharing burdens and joys, car-pooling together; these activities form the common bonds that strengthen relationships among student pastors. Also, student pastors experience many of the same stresses that arise in parish work, and these groups enable the student pastors to overcome feelings of isolation that often accompany parish work.

Congruity: It is the desire of Candler School of Theology that all students have a somewhat similar contextual education experience through areas of service and theological reflection. While those serving Student pastorates experience an intensive and extended time in a contextual setting, the requirements of the program parallel that of the Contextual Education Program in that the first year requires participation in a social setting, the reading of texts for theological reflection and participation in a supervised group. Likewise, in the second year, all students focus on ministry in an ecclesial setting.

Program Requirements

First Year:

1. Each student will participate in a Teaching Parish reflection group that meets in his/her geographic area.

Each group is led by a United Methodist Elder and meets for a total of twenty hours per semester. Each group covenants for the times and places it will meet.

2. Each student will work two hours a week in a social context within the student pastor's parish community.

Each student must choose a social setting within his/her parish in which to serve throughout the academic year. This setting may be a nursing home, prison, homeless shelter, hospital, etc. The student must contract with a supervisor within the site to oversee the student's time and service. The student will serve in this setting 24 hours per semester, generally two hours per week. (See Appendix J for the covenant to be signed)

3. Each student will present a case study of theological reflection each semester.

One case study will be presented from a situation in the student's church, and the second case study will come from the social/clinical ministry setting. Guidelines for Theological Reflection are found in Appendix A.

4. Each student will write and preach one sermon each semester. For guidelines on writing and submitting the sermon, please see Appendix H.

5. All first year student pastors will be enrolled in an Introductory Arts of Ministry course in the Fall semester.

In keeping with the Contextual Education requirements, all first year students will complete an Introductory Arts of Ministry course in the Fall semester of their first year.

Program Requirements, continued

Second Year:

1. Each student will participate in a Teaching Parish reflection group that meets in his/her geographic area.

Each group is led by a United Methodist Elder and meets for a total of twenty hours per semester. Each group covenants for the times and places it will meet.

2. In the first semester, each student will present one Secular Systems Analysis and one Congregational Analysis. In the second semester, each student will write one Consolidating Report.

Each student will make two oral presentations to the group. First, s/he will present a secular system or community analysis. Second, s/he will present his/her local church analysis. These presentations are not to be verbatim readings of the written analyses. Rather, they are to be summaries of the analyses which highlight findings and invite dialogue about them. The student pastor would make copies of his/her summary available to all group members when the oral presentation is made. The last T.P. meeting of the semester is the deadline for having all written work in. The guidelines for researching and writing these analyses are found in Appendix D.

3. In the second semester, each student will write one Consolidating Report.

This paper will be a thorough reflection on the congregational analysis completed in the first semester. An outline for this reflection is found in the Appendix E.

4. In the second semester, each student will write and preach one sermon.

This sermon should grow out of the whole year's work. You are to preach a sermon that addresses a Biblical image for the church you serve. For guidelines on writing and submitting the sermon, please see Appendix H.

5. In the first and second semester, each student will be enrolled in either a Contextualize Education Elective and Introductory Arts of Ministry course.

All second year students will complete a Contextualize Education Elective in either the Fall or Spring semester and an Introductory Arts of Ministry course in the Fall or Spring semester. These courses must be completed while in the second year of Teaching Parish.

Program Requirements, continued

Third Year:

1. Each student will participate in a Teaching Parish reflection group that meets in his/her geographic area.

Each group is led by a United Methodist Elder and meets for a total of twenty hours per semester. Each group covenants for the times and places it will meet.

2. In the first semester, each student will present part one of an Act of Ministry Report.

The purpose of the Act of Ministry paper is to help to structure and reflect upon an intentional ministry effort. In this paper you will identify a particular need, emerging out of the systems analysis of your congregation presented in the Spring of your second semester, that you believe your congregation should attempt to address in its ministry. For instructions on presenting this Act of Ministry, please see Appendix F.

3. In the first semester, each student will present a Teaching Lesson.

Because third year students naturally serve as mentors for those beginning the Teaching Parish program, and since most have been preaching, leading worship, conducting funerals and weddings and managing charge conferences, it is only natural that they use their experience and education to teach and provide leadership for first year students. Each student may choose to teach a lesson from the following topics:

- a) The Charge Conference
- b) Funerals
- c) Weddings
- d) Baptism
- e) Holy Communion

(See Appendix G for Lesson Format Instructions.)

4. In the second semester, each student will present part two of an Act of Ministry Report.

For instructions on presenting this Act of Ministry, please see Appendix F.

5. In the second semester, each student will preach a “Farewell to Congregation” sermon.

For guidelines on writing and submitting the sermon, please see Appendix H.

Specifications and Procedures

Academic Credit – First and Second Year Teaching Parish Students receive two hours credit per semester (a total of eight hours) for the reflection group participation which fulfills the Contextual Education requirement of all Candler Students. Third year students may receive one hour credit per semester, or they may opt to participate for no credit. In order to receive academic credit, students must register at the beginning of each semester, following Candler's standard operating procedures for class registration.

Grades for each semester are assigned by the student pastor's Supervising Pastor. The Supervising Pastor evaluates the student pastor's work throughout the semester, culminating in a final grade for the semester. The appendix L includes a copy of the evaluation sheet presently used for this purpose. Grades for all Teaching Parish reflection group work are S/U.

Costs: Aside from normal semester-hour tuition fees, there are no financial charges to the student-pastor taking part in Teaching Parish.

Schedule: Candler requires a minimum of twenty contact hours per semester between the student-pastor and his/her Supervising Pastor. This requirement is met in the Teaching Parish meetings that take place throughout the academic year. All first year students meet on campus an additional six hours per semester with the Faculty member assigned as their advisor.

Each group has the flexibility to configure its schedule as it wishes, provided the minimum total of twenty hours is fulfilled. These meetings almost always take place on Mondays, though other possibilities are conceivable. Actual time and location of each group's meeting is set by the group's Supervising Pastor in consultation with the group members.

Curriculum: All groups follow the requirements spelled out in the previous section. In each Teaching Parish group meeting, student pastors are scheduled to make presentations, and after each presentation, the presenting student pastor receives constructive feedback from his/her peers and the Supervising Pastor. The Supervising Pastor guides the process. Thus, the learning tends to be more experiential than didactic. This means everybody assumes responsibility for mutual up-building. The more collegial the atmosphere, the more insightful the interactions become, increasing the potential for growth.

Upon the group's request and providing time allows, the Supervising Pastor may occasionally make a presentation on some aspect of the student pastor's work which is of special interest. The Supervising Pastor is also available to group members for counsel outside the group. But the Supervising Pastor does not assume sole responsibility for the group's learning; that is an exercise in mutual responsibility and commitment.

Leadership

Several parties assume leadership responsibilities within Teaching Parish:

Director: A faculty member of Candler School of Theology, this person devotes full attention to every aspect of the program, from its daily operation to its long-range design. He/she interprets the program for those who are interested in it (e.g. student pastors, prospective student pastors, annual conference officials, seminary faculty and administrative staff, congregations, benefactors, and the media.) He/she trains and supervises the work of the program's Supervising Pastors, who are described below. He/she assumes administrative responsibility for all the paper work relating to student pastors' participation in Teaching Parish. He/she provides orientation to the program for the student pastors. He/she works to build up the relationships between the student appointments and the seminary. In short, the Teaching Parish Director is the one at whose desk the buck stops as far as the program's operational matters are concerned. He/she is counseled in this role by various liaison personnel, whose function is described next.

Conference Liaisons: Each annual conference that participates in Teaching Parish designates someone, usually a member of that conference's cabinet, to serve as its Teaching Parish Liaison person. The various aspects of this relationship involve keeping the channels of communication open between annual conferences and seminary, engaging in program design and evaluation, dealing with student concerns and providing a sounding board for the Director.

Teaching Parish Supervising Pastors: Teaching Parish groups are comprised of 5-10 student pastors and are constituted on a geographical basis. Each group is led by a United Methodist Supervising Pastor. He/she is nominated for this work by the local district superintendent (or bishop and cabinet) and is confirmed in it upon consultation with the Teaching Parish Director. By virtue of this assignment, he/she becomes related to the faculty of Candler School of Theology.

The "Teaching Parish Supervising Pastor's Profile" (Appendix G) details the many aspects of this person's contribution to the program. He/she is involved in everything from student evaluation to program design to small group leadership. It is no exaggeration to say that the program's success is directly proportionate to the dedication and skill of these leaders; accordingly, great care is taken in their selection. As in most other responsibilities within the United Methodist Church, Teaching Parish Supervising Pastors serve in that role a year at a time, subject to mutual evaluation and annual availability.

Evaluation:

In order to maintain the highest caliber program possible, evaluation is an essential part of the Teaching Parish Program. Evaluations of students are conducted each semester by the Supervising Pastor to aid in the learning and growth formation of each student. Students submit additional evaluations of Supervising Pastors and the program at the end of each year in order to provide feedback. The evaluation forms are found in Appendices K-M.

Appendix A

Guidelines for Theological Reflection

I. The Ministry Event

Write up a report of an event in which you were involved as pastor with some responsibility for the outcome. Provide background information (i.e. context; when and how you became aware of/involvement in the event; what pressures and persons precipitated and shaped the event.)

II. Central Issue

What is the issue upon which you want to reflect? (i.e. leadership, conflict resolution, grief, pastoral care, etc.)

III. Theological Reflection

- A. **Scripture:** How has this issue been addressed directly or indirectly by Scripture? Does the life of Jesus offer insights through his words, actions or attitudes?
- B. **Christian Tradition:** How has this issue been addressed directly or indirectly through the experience of other Christians in the previous two thousand years? By your denomination? By your particular congregation/ministry site?
- C. **Experience:**
 - Personal:* How have you experienced this issue before? What was the outcome? What were your feelings during the event? Where have you felt this way before? What is your bias or predisposition concerning this issue?
 - Contextual:* How has your congregation/ministry site experienced this issue before? What is the bias of your community? What is the source of that bias?
- D. **Reason:** What cultural data are available to inform this issue? How can other disciplines inform this issue?

IV. Discernment Process

- A. What insights do you gain from the above reflection? How will these insights impact your pastoral decision on this issue?
- B. Do any of the insights gained in each of the four sections conflict? In what ways are they in agreement?
- C. In light of the above process, what is your decision about the issue? What are you going to do? What do you hope to accomplish? What course of action will you take?

Note: The above guidelines in part follow James and Evelyn Whitehead's approach to theological reflection as found in *Experiencing Ministry Supervision: A Field-Based Approach*, eds. William T. Pyle and Mary Alice Seals, Nashville, pp. 109-124.

Appendix B

Guidelines for Reflection Paper

After reading the assignment in its entirety, please reflect on:

1. Insights you gained from the reading.
2. Any challenges you might offer to the ideas presented.
3. Any ways in which the reading caused you to think about your current ministry or your own formation.

These reflection suggestions are designed to jump-start your thinking, reflecting and writing. They are by no means exhaustive, and you are encouraged to be creative in your reflection presentations.

The paper should be 3-5 pages in length, typed, double-spaced.

Appendix C

Systems Theory Overview

This material aims to guide the student-pastor toward accomplishing the Contextual Education goals by providing a particular method of institutional analysis to be used in the interpretation of several institutions within the student-pastor's parish, including his/her local church. Because it is a relatively objective method for understanding institutional dynamics, the model offers the student-pastor a disciplined way to learn about the interaction between his/her local church and its surrounding community institutions (e.g. the local industry, the school system, the store at the crossroads, the law enforcement agency, etc.). It is hoped that these learnings will benefit the ministry of the student-pastor's local church by making it more aware of the realities, the needs, and the opportunities, which exist in the parish context.

The particular method of institutional analysis to be used is the systems-theory scheme taught in *Management for Your Church* (Lindgren and Shawchuck, Abingdon Press, 1977). Systems theory commends itself in general because of the sense of organic wholeness which it conveys (cf. the Church as the body of Christ) and because of its sensitivity to the interrelatedness of all systems. This particular systems theory scheme commends itself because of its relative simplicity.

Student-pastors will apply the method by analyzing each of the institutions they are studying according to the systems theory scheme. Specifically this means they will identify and describe every systems theory component as it is found in each of the particular institutions being studied (e.g. what is the local police department's missional purpose? its organizational structure? etc.). These definitions will be arrived at by means of personal interviews, observations, and research the student-pastors conduct with people who are involved in the institutions under study. By the time the student-pastors analyze an institution using the systems theory scheme as a guide, much will have been learned about that institution. Armed with this knowledge, the student-pastor should be in a better position to guide the shaping of his/her congregation's ministry to the community.

Appendix D

SYSTEMS THEORY MODEL

Systems Theory

1. *What is systems theory, generally speaking?*

There are numerous theories concerning the nature of institutions, for example: the classical theory, the human relations theory, and the charismatic theory. Each theory has its own distinctive features.

Systems theory is a perspective on institutions which conceives of an institution as a set of parts that work together to fulfill a mission. Of all the parts of any given system, the "boundary" is the most distinctive, as it defines the system in terms of its uniqueness, differentiating it from all other systems. This will be explained more fully below.

Systems theory emphasizes relationships - the relationships of all the parts within a system to each other and the relationship of the system as a whole to other systems in its environment. The better the relationships of the parts within a system, the more successful that system can be in having its desired effect on surrounding systems.

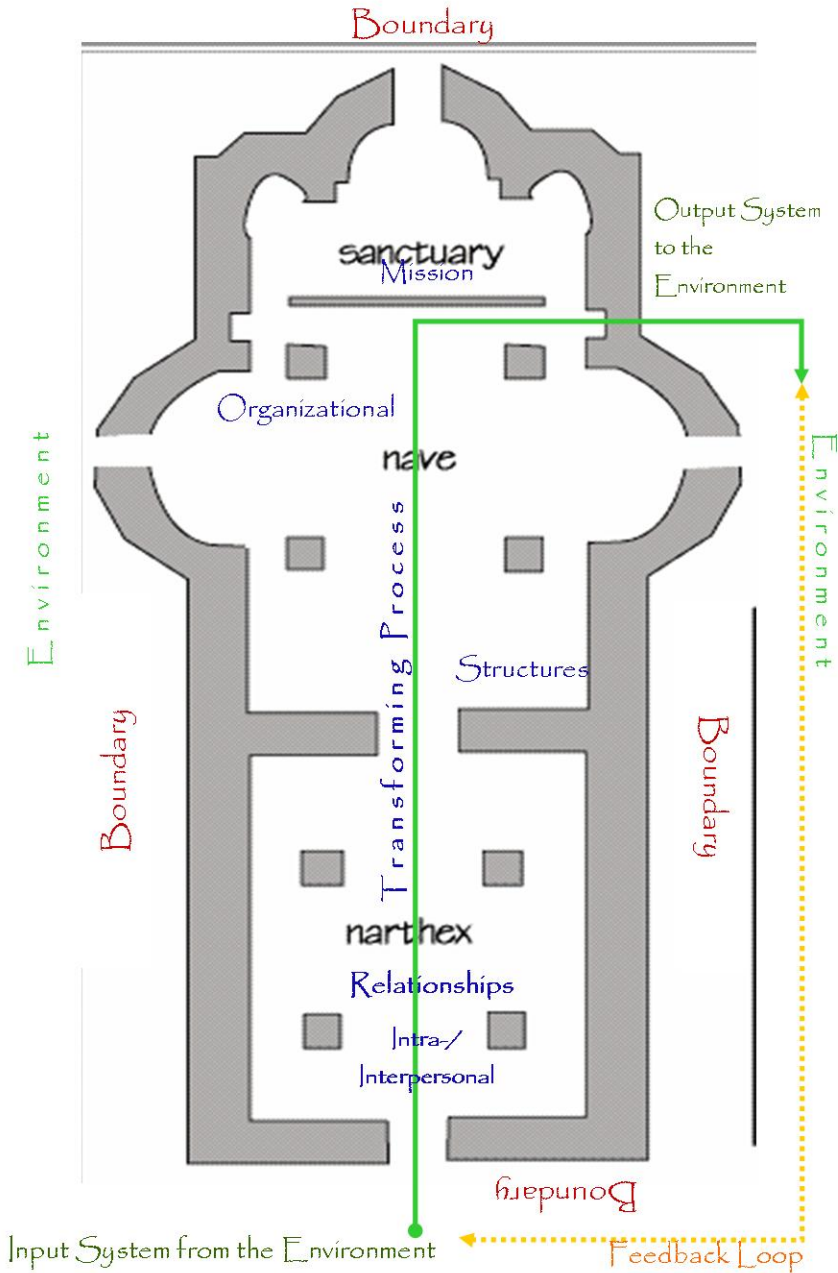
Systems theory emphasizes "purposiveness," i.e. an institution's intentional movement toward fulfilling its reason-for-being. Unlike other highly purposive organizational theories, though, systems theory promotes the pursuit of the individual goals of the system's members as well as the corporate goals of the system itself. Its operating ideal is that these two sets of goals, those of the system's individual members on the one hand and the "official" goals of the system on the other, should be in harmony. It theoretically requires no sacrifice of personal goals for the sake of the system's goals.

Because systems theory is purposive or goal-oriented, it emphasizes evaluation. This is what the "feedback loop" is for. What the system actually accomplishes (its "real output") is measured against what it intended to accomplish (its "intended output").

Whatever is learned by that comparison constitutes evaluation, which is fed back into the system's process so as to provide encouragement and/or corrective for the system's future work. Evaluation is an essential part of the systems theory life cycle.

Systems theory is both a model and a diagnostic tool. It is a model in the sense that it can be used as a pattern by which to order or re-order institutional life. It is a diagnostic tool in the sense that it can be used to analyze any institution regardless of its particular theoretical orientation. In our work we will use it primarily in the latter sense, as a diagnostic tool; however, as we apply it to the study of our church, we ought to feel free to incorporate any of its features that strike us as potentially helpful for our situation.

Systems Theory Model



Based on Lindgren & Shawchuck's *Management for Your Church Model*

Appendix D, continued

2. What specific systems theory scheme will be used?

The previous diagram gives a picture of the systems theory we will be using in our work. As you can see, it shows the various parts of a system. In order to use this scheme as a tool to analyze the church and its surrounding institutions, we must know what each of the parts is. The definitions of all the respective parts of the systems theory scheme follow.

A) Mission: This is the system's reason for being, stated in the most basic, simple, and brief terms possible. It is not a list of objectives the system is trying to accomplish; rather it is the ultimate goal toward which the system is striving to move. For the system to have integrity, every concrete objective it sets for itself must be in harmony with and in the service of its mission.

To say it another way, the mission is an expression of the system's highest value(s). The system exists to live up to its value(s), or to come as close to doing so as possible.

Some systems are very clear about their mission, others very vague. Some systems express their mission in formal, explicit ways. Others do not. But every system has a mission, consciously or unconsciously. Discovering a system's mission is an important step in getting to know who/what/why that system is.

B) Organizational Structures: These are the "mechanical parts" of the system, the machinery with which the system does its work. These structures may be groups, both official (e.g. the Pastor-Parish Relations Committee) and unofficial (e.g. the dominant family in the church); they may be individuals (e.g. the "patriarch" of the dominant family); they may be procedures/ritual/customs, both official (e.g. the ritual of confirmation and reception into the church) and unofficial (e.g. the "pounding" of the new parsonage family); they may be rules and regulations, both official (e.g. The Book of Discipline) and unofficial (e.g. no women ever permitted to serve on the Board of Trustees).

Several questions ought to be raised of a system's organizational structures. Do they tend to be mostly formal or informal? What kind of effect do they tend to have on the input (i.e. the people, the money, the new ideas, "the raw material") which the system takes into itself? Are they closed (i.e. rigid; inhospitable to that which is new) or open (i.e. flexible; welcoming to that which is new)? Are they efficient (i.e. facilitate the accomplishments of the system's goals) or inefficient? Probing these and related questions can reveal much about a system.

Appendix D, continued

C) Intra/Interpersonal Relationships: This refers to the relationships of the individuals within the system. Intrapersonal relationships have to do with how the individuals themselves feel about being part of a given system. This is what is meant by the term "mind-set." Does being part of a given system tend to create a particular mind-set which is generally characteristic of its members? In some systems the intrapersonal relationships scream out such a mind-set (e.g. a declining inner-city church on its last leg), whereas in other systems it is difficult, if not impossible, to determine such (e.g. a church in a resort area with "a different congregation" every Sunday).

The term "interpersonal relationships" is concerned with how the individuals who inhabit the system interact with one another. The investigation at this point does not aim to study in depth all the transactions among system members, as the web of interrelationships is likely to be far too intricate for that. Instead, one is curious about the general tone of the interrelationships within the system. How might the tone be described? Does it tend to be helpful or hurtful *vis a vis* the system's mission? Who/What sets the tone? How does the tone get changed, if it does? To what degree is the system conscious of the tone set by its interrelationships?

The quality of human relationships within a system speaks volumes about the system itself.

D) Boundary: The boundary of a system is its uniqueness, those characteristics which set it apart from every other system. The boundary consists of a system's particular tradition, including the history, beliefs, values, rituals, symbols, etc. which it perpetuates in the living out of its existence. The boundary of a system locates that system not only geographically, but also historically (its place in "the grand scheme of things"), culturally (its place within the spectrum of contemporary orientations to society), and institutionally (its place within the pecking order of similar systems which together comprise "a family").

A system's boundary reveals two important things about it. First, it tells the system's identity. Second, it indicates a system's style of operating. With respect to the second point, a system's boundary acts as a filter, checking and processing everything that approaches the system. That which is deemed unsuitable by the filtering process is either rejected or radically modified so as to make it acceptable; that which is deemed suitable is processed into the system, with perhaps a little "refining" taking place in the induction process.

The individuals within a system may have a formal conception of their system's boundary. Their real sense of the system's boundary is on display, however, in the way they handle input, the raw material that comes into the system. A critical question to raise is how close or how far apart the system's formal concept of boundary and its operational concept of boundary happen to be.

Appendix D, continued

Boundary is the most "researchable" part of a system. It should be investigated thoroughly enough to provide one with substantial insight into a system's unique personality and judiciously enough to avoid being buried beneath an avalanche of minutia.

E) Input System: Like any living organism, a system must acquire the raw materials necessary to survive and to move toward fulfillment of its mission. As a natural system (e.g. a plant) takes in water and nutrients in order to live, so also does an institutional system (e.g. a church) take in new members, money equipment, and many other raw materials in order to survive and thrive. These necessary raw materials are known in systems theory as input, and the point(s) of access whereby the raw material is introduced, filtered, and injected into the system is known as the input system.

In analyzing an institution's input system you would want to ask several questions. What kinds of input does this system require? What does it seem to need most? Where/How does it find its input? How does its input system operate, formally or informally? Is the input system simple or complex? What kind of filtering does the input system perform on incoming raw material? Generally speaking, what would constitute acceptable input?

Like people, systems are what they eat to a considerable extent. Thus, we learn about a system as we study its ingestion process.

F) Transforming Process: The similarity between a natural system and an institutional system continue to pertain here. Just like a plant converts the raw materials it takes into forms suitable to its purpose, so also a church (or any other kind of institutional system) converts the input it receives into forms suitable to its purpose. In systems theory this conversion is called the transforming process. Money that comes into a church, for example, is transformed into a new organ, a percentage of a missionary's support, or a pot of spaghetti for a fellowship supper. A man who joins the Lion's Club may be transformed into a broom salesman, a baseball coach, or a statistic. A new idea that is accepted by an advertising agency may be transformed into a picture in a magazine, a new face on television, or a rebate for car buyers. A system takes in the raw material that is available then transforms it into a form that sustains the system's life in some way.

The three basic parts within the system's boundary, the mission, the organizational structures, and the intra/interpersonal relationships do the actual transforming. In both observable and mystical ways, these parts create a chemistry which changes whoever/whatever comes into the system. The converse may also be true, namely that the internal parts of a system are subject to being transformed by new input into the system, as the example of a new manager hired to run a baseball team illustrates. In

Appendix D, continued

fact, Systems Theory as a model (not just as a diagnostic tool, as we are using it here) would assert that the healthier a system, the more open its existing parts is to being transformed by new input.

As it is being transformed by the system, which it has entered, input is being channeled to where the system needs it. In oversimplified terms it is assigned primarily to one of two essential system functions, maintenance or mission. Maintenance functions are those things a system must do to survive; mission functions are those things a system must do to be true to its reason for being. Obviously the two functions are as inter-related as Siamese twins. A system cannot fulfill its mission unless it survives; but if all a system does is survive, it loses its missional vision and, thus, its reason for being. The critical question, then, is one of equilibrium between maintenance and mission, which comes down largely to a matter of allocation of input. Does so much of the money that comes into the church go for sanctuary refurbishing that there is little left for service to the poor? Does the mayor spend so much time out in the community among the people that the city council is in chaos? How input is allocated within the system says a great deal about the health of the system.

In studying a system's transforming process you want to get a sense of the chemistry that takes place in the system. What happens to the people, money, ideas, etc. that enter the system in question? To what extent is the system open to change when it receives fresh input? Do all the changes that occur tend to be stereotyped and programmed or spontaneous? Why? Where does most of the raw material the system receives wind up being allocated; to maintenance or to mission functions? Based on this allocation process, how would you assess the health of the system in question?

How a system changes, and is changed by the input it receives, is a measure of its well-being.

G) Output System: The parallelism between natural systems and institutional systems runs on. A plant takes in raw materials, converts them into usable form, and employs them to produce something (e.g. fruit, timber, oxygen). Likewise a church (or other institutional system) receives input, converts it, and winds up producing something(s) (e.g. a redeemed and redeeming congregation, a transformed neighborhood, an ingrown social club).

The output, therefore, is what the system produces by working its input through its transforming process. The output system is the means whereby the system exports what it produces to the surrounding world. The assumption here is that a system does seek to output, which means it wants to generate ideas, symbols, actions, etc. that aim to influence the surrounding world.

A system that is functioning well at this point is one that conceives of its output in terms of concrete goals, statements of future outcomes the system intends to bring about

Appendix D, continued

which are in harmony with the system's mission, realistic with respect to the system's available resources and energy, and potent in terms of having the desired impact upon external systems which the system in question seeks to influence. This is where "the rubber meets the road." A system is judged to a large extent by the work of its output system, or the lack thereof. "You shall know them by their fruits...."

When you study a system, therefore, you want to examine its fruits, including the process whereby its fruits are born. Exactly what output, if any, does the system produce? Does that output tend to be intentionally created (i.e. does the system operate with explicit goals), or are things basically spontaneous and fortuitous ("whatever happens, happens")? Is the system's output generally in harmony with its mission? Does the system strain to generate its output, or does it seem to produce in accordance with its available energy and resources? According to its output, what kind of influence is the system seeking to wield? What other systems does it target with respect to its influencing power? How would you judge its success/failure in this respect?

Whereas you might have difficulty getting a clear fix on the internal workings of a system, you should be able to observe its output without too much trouble. This becomes a key point for you, therefore, as you seek to analyze a system.

H) Feedback Loop: We conclude the parallel between natural systems and institutional systems by observing that the existence of both is characterized by a life cycle. Most plants renew their life each spring, growing leaves, lengthening roots, repairing damage, etc. As the active season unfolds, the plants produce their fruits. After the fruits mature, the plants slip gradually into a period of dormancy, at the conclusion of which the cycle starts again.

A healthy institutional system lives cyclically, too, though it may or may not do so in as regimented a way as a natural system. This is most apparent in the functioning of a system's feedback loop. The feedback loop is the system's evaluation mechanism.

As stated before, a healthy system's output system is characterized by goals, statements of intended outcomes the system is committed to achieving. Output (i.e. goals) is projected early in the system's life cycle. Through the middle of the cycle the system allocates its resources and energies in order to turn the goals into realities. At the end of the cycle is a time of comparing the intended outcomes (i.e. the goals) with the actual outcomes (i.e. what really happened) in order to determine whether the system's performance fell short, was right on target, or exceeded what was originally planned.

Whatever the results, the question, "What does this teach us?," is asked for the sake of learning from both failure and success. For example, a church sets as a goal to establish three new Sunday School classes by the end of the year but winds up getting only one started. If it is a healthy system, it won't deny or ignore this reality; rather it will

Appendix D, continued

ask, "Why?," so as to learn what factors caused things to turn out the way they did. Was the goal unrealistically high? Is there not really a need for three classes? Does work need to be done in the area of recruiting, training, and supporting teachers?

Here's where the feedback loop comes in. Evaluation, which is carried out by comparing intended output with actual output and analyzing the surplus or deficit, produces learnings. These learnings in turn are fed back into the system (hence the term feedback loop) so as to inform and correct the system's total process at the beginning of a new life-cycle. So, for example, the church discovers that it couldn't establish all the new classes it intended because it had a hard time securing new teachers. In the next cycle, therefore, a new goal is developed aiming to do a better job at identifying, training, and supporting new teachers. Had there been no evaluation, this need might never have been discovered; had there been no taking into account the evaluation learnings, the corrective might never have been applied. If these operations don't occur, output is stunted and people are frustrated.

That's why the feedback loop is important. It is the system's evaluation and recycling mechanism. You get an important pulse reading on a system by examining its feedback loop.

The critical question is, Does it have one? Does the system do any evaluation of its efforts? How does it do so, formally or informally? If it does evaluate, what does it do with the learnings it gains? Does it feed them back into itself? How? Does the feedback tend to be stored away and forgotten, or does it inform the system's subsequent work?

The language may sound a little intimidating here, but the reality it stands for is quite simple. Does a system do what it intends to do or not? How does it know? What does it do with its self-knowledge? That's what the feedback loop is about.

1) Environment: A system's environment is the world around it, including everything from its local neighborhood to its setting within the global context.

When you look at a given system's environment, you are especially interested in discovering what other significant systems are located there. A significant system is one which has, or seeks to have, an influence on the system in question, or one which the system in question seeks to influence. It may be both.

Part of your analysis of a system raises questions about its environment. What significant systems surround it? How are they trying to influence the system in question?

How is the system in question trying to influence them? Who is having the greater impact on whom? Do the inter-system relationships tend to be adversarial or mutually supportive?

Appendix D, continued

No system exists apart from an environment. In other words, no system is a world unto itself, completely sealed off from the rest of reality, though some systems act as if this were the case. Systems have a bearing on each other, intentionally or haphazardly, for better or worse. They cannot be fully understood, therefore, without some consideration of the environmental baggage they inevitably carry with them.

3. *How will this systems theory scheme be used in the analysis of the church and its surrounding significant systems?*

This assignment requires the student-pastor first to analyze two significant systems within his/her parish, then to analyze his/her church, during the first semester. In each analysis the student-pastor will identify and define all nine parts of the systems theory scheme (including "environment") as those parts actually manifest themselves in each system, respectively. This means for each system the student-pastor analyzes, he/she will identify and define as fully as possible its mission, organizational structures, intra/interpersonal relationships, boundary, input system, transforming process, output system, feedback loop, and environment. Identify and define the parts of each system in the order given here, starting with the mission, then moving to the organizational structures, the intra/interpersonal relationships, and so forth, finishing with that system's environment.

It is important to understand that what you are doing here is attempting to see the system as it is, not as you think it ought to be. You want to discover, for example, what concept of mission that system operates with and learn all you can about that, whether you agree with it or not. You're not trying to change things at this stage of the game; you simply want to discern the way things are. This will take discipline, especially when you do the analytical work on your church. You want to analyze as objectively as possible. Once you've learned the way things are, you're in position to begin to work intelligently toward necessary changes, an attempt at which you will report on during your senior year.

4. *How will you gain the information necessary for your analysis of each system? You will do so by means of three activities: research, observation, and interview.*

A) Research: Some systems will have available written material which reveals pertinent information. For example, if you were analyzing a church, you might discover that it has a written history, which would help you understand much about it, especially concerning its boundary. Published statistical tables, budgets, organizational charts, rules and regulations, newspaper articles and census data are examples of other written resources you might find access to. If the system you're analyzing has anything written about it, formal or informal, check it out.

B) Observation: Since the systems you're analyzing are located in your parish area, you likely will have had some previous personal experience with them. Build on

that by doing some careful observation of the system. What kind of input do you see that system taking in? What can you tell about its transforming process? What kind of output does it produce? These kinds of observations may generate more soft data (impressions) than hard data (facts), but even that can contribute to your attempt to understand the system. When possible, confirm your observations by checking them against some source of first-hand knowledge of the system. When that's not possible, don't discard your observations; just keep them in perspective by remembering that they're impressions that may only approximate the system's reality.

C) Interview: Much of what you learn about the system you analyze should come through interviews you conduct with those who are participants in the systems and with those outsiders who are knowledgeable about them. It is not expected that you conduct these interviews with clinical objectivity; rather your approach should be conversational and friendly, never hostile. At the outset of an interview you will need to explain your purpose. This can be done by telling the interviewee that community analysis is part of the work the seminary requires you to do (use your own judgment about how detailed a description of the academic requirement you might offer). Explain, too, that you will be doing a similar analysis of your church. The ultimate aim is to enable your church to develop an enhanced ministry to the community. This explanation, in addition to the fact that you are likely to be known, at least by virtue of your position as the local United Methodist pastor, should open the way for the interview to proceed. Should you still encounter resistance from an individual, don't press your request. Make note of the resistance, for that tells you something important about that system; then seek out others who might be willing to talk.

Don't mention "systems theory" in your interview. That kind of jargon often puts people off. Instead, use your interpretive skills to ask people, in language they understand, questions that will yield answers that inform you about their system's mission, boundary, feedback loop, etc. The questions about each of a system's parts in the preceding section should be suggestive at this point. As you listen, be sure you accurately hear what they're saying. Do this by feeding back to them their communication from time to time just to make sure you're hearing them correctly; (e.g. "What I hear you saying is...Is that correct?"). Also, ask for clarification when you don't understand something the interviewee tells you. That person must be confident in your interest to hear them accurately and interpret them fairly. Of course when the interview is finished, you will want to express thanks for their time and trouble. Likely they will appreciate someone taking such an interest in what is an important part of their life.

5. *What form will the work take?*

Each of your system analyses must be typewritten. There is no prescribed length. Each analysis should be long enough to describe the system thoroughly, yet lean enough to keep the essence of the system from being obscured by superfluous detail. It is expected that the analysis of your church will be more exhaustive than that of the other systems.

Appendix D, continued

Each analysis will contain three sections.

- A)** In the first section you will offer a brief general introduction of the system being analyzed, taking care to locate this system both geographically and symbolically within the community. In this section you will also identify the various sources you consulted in your research/observation/interview process. This is where you "document" your findings.
- B)** The second section of the analysis for each system will be your definition of each of the nine systems theory components. This may be done in outline form. Be sure to define each component as thoroughly as your investigation enables.
- C)** In the third section you will draw generalizations about the system based on what your systems theory analysis has taught you about it. Specifically, you will want to record your generalizations about the strength(s) of this system; its weakness(es); its effectiveness or ineffectiveness vis a vis its mission; its values; its impact on other systems in the community, especially on your church. While these generalizations fall in the category of impressions, they will be educated impressions, inasmuch as they are based on the analytical work you've done.

In the spring semester, you will write a final consolidating paper, the specifications of which are in Appendix E. This assignment is meant to be transitional. The work leading up to it, for the most part, has been analytical; you've been attempting in it to learn about local systems, including your church, without making judgments about them. In this paper you begin to try some interpretation of the data you've gathered, including identification of a particular need your analysis invites you to lead the congregation to address in its ministry. The "Act of Ministry" specifications in Appendix F will guide you in this process, which you will report on in both semesters of your senior year.

Appendix E

Consolidating Report

I. Introduction

Having completed the analyses, you are now in the position to reflect critically. The basic operating assumption brought to this task is that the church seeks to influence all other institutions in the world to take on the kind of values God embodies in Jesus Christ. Thus the ultimate question becomes, how well is our church doing this in its relationship with other systems in the community? Are we winning surrounding institutions to God's values, or are we increasingly being molded in the form of the world's values, as they are manifested in the surrounding institutions we have analyzed?

In this consolidation report, you will move beyond the first semester's analytical concern with discovering "how things are" toward a prescriptive idea of "how things ought to be." This is done in the form of a critical reflection on the first semester's congregational analysis. **This paper is to contain the following sections:**

- A. Present strengths:** Based on the information yielded by the first semester congregational analysis, identify and elaborate on present congregational strengths. Do this in terms of the component parts of the system they model, e.g., what's good about this congregation's sense of mission, about its organizational structures, etc.
- B. Areas for Growth:** Having identified strengths, now go back through the analysis and highlight areas where the congregation needs to grow, in your opinion, in order to conform better to the ideal of the body of Christ.
- C. Future Ministry:** Given these strengths and weaknesses, what shape ought the congregation's future ministry take? Reflect on this generally at first by briefly addressing the following questions: How can it build on its strengths? How can it begin to address its growth areas? What resistance might you expect to encounter in leading the congregation to look at this? What might be done to overcome that resistance? Then identify one particular need emerging out of this general reflection that you will attempt to move the congregation to address in the immediate future. Note: you will be reporting on this effort during both semesters of the your senior year in Teaching Parish, so consult "Act of Ministry" guidelines now as you prepare to carry out this task.
- D. General Insights:** Finally, identify the general learnings you have gleaned from the total process of congregational analysis and critical reflection for building ministry.

This paper is to be 7-10 pages, double-spaced typescript. It is to be scheduled for presentation to the group during the first half of the second semester. As with the first semester's systems analyses, the oral presentation of this paper is to be done from an outline, as apposed to be a verbatim reading of the paper. On presentation day turn the paper in to your Supervising Pastor and distribute outlines of your oral presentation to your classmates.

Appendix F

Act of Ministry Formats (2) - Instructions for Student Presentations

In the consolidating paper you wrote during the previous semester, you identified a particular need, emerging out of the systems analysis of your congregation, that you felt the congregation ought to attempt to address in its ministry. The purpose of the Act of Ministry exercises is to help you structure and reflect upon this intentional ministry effort. ***Act of Ministry I is the first assignment done in the first semester of the senior year. Act of Ministry II is the first assignment done in the last semester of the senior year.*** Their specifications are as follow.

I. Act of Ministry I (first semester)

Prepare a report on the Act of Ministry you have chosen to lead your congregation in based on what you learned in your systems analysis work the previous year. The report consists of three parts:

- A. Identification of the need, including:
 1. Description of the need, i.e. why is it a need?
 2. Account of how it came out of the analysis of the congregation
 3. Evidence of congregational concern about this need
- B. Ministry goal to address this need, i.e. brief statement of the intended outcome toward which the congregation is working, including the following:
 1. What (specific change) is being attempted?
 2. To/for/with whom?
 3. By whom?
 4. By when?
 5. To what extent? (degree of change being attempted)
- C. Progress report: brief statement as to where things are at this point, with the understanding that work on the goal will continue into the next semester.

This report is to be 2-3 pages, typed, double-spaced, with copies prepared for all group members. It is due on the student's presentation day. Process it like a case study.

II. Act of Ministry II (second semester)

The first assignment for the second semester senior, this is a follow-up on the first semester's Act of Ministry report. It essentially amounts to an evaluation of the Act of Ministry. It consists of the following parts:

- A. Repeat the need (briefly) and the goal statement, as reported in Act of Ministry I.
- B. Describe what has happened in the congregation's effort to carry out its ministry goal.
 1. What was the goal statement's intended outcome?
 2. What has been the actual outcome, i.e. as a result of the congregation's efforts, how was the need impacted?
 3. At this point, has the congregation met, exceeded, or fallen short of its goal?

4. Whatever the case in "c," what is it learning (both about the need and itself) in this evaluation process?
- C. What are the implications of this Act of Ministry for the congregation's future ministries?

This report is to be 3-5 pages, typed, double-spaced, with copies prepared for all group members. It is due on the student's presentation day. Process as usual.

Appendix G

Lesson Format - Instructions for Student Presentations

1. Each student-pastor is required to present one lesson to the group during the first semester of his/her senior year.
2. The topic for this lesson is to be chosen from the following list:
 - a) The Charge Conference
 - b) Funerals
 - c) Weddings
 - d) Baptism
 - e) Holy Communion
3. The lesson is to be prepared for the Teaching Parish group, i.e. for other ministers. It is not to be an example, either fresh or warmed over, of a Bible study or confirmation lesson or something of the sort one gears to laity. It is to be a lesson about some aspect of ministry, taught by a minister to ministers.
4. The lesson should be at least thirty minutes in length.
5. The teacher is to prepare typed copies of his/her lesson outline for the entire group. They are to be distributed to the group just prior to the actual teaching of the lesson itself, i.e. they are not due a week in advance, as are sermon manuscripts.
6. The teacher is encouraged to use a variety of teaching strategies to communicate the lesson, e.g. lecture, multi-media, simulations, role-play, etc.
7. The group is to offer the teacher feedback both on content and teaching style.

Appendix H

Sermon Format - Instructions for Student Presentations

1. Sermon must be submitted to the Supervising Pastor in full manuscript form, typed, one week prior to preaching it to the Teaching Parish group.
2. Accompanying the sermon manuscript must be a brief synopsis which includes the following:
 - a. A brief description of the context in which this sermon will be preached, i.e., identify what particular place, event, occasion, or set of circumstances call this sermon into being
 - b. One-sentence statement of purpose of this sermon
 - c. Scripture text(s), including which version is being used
 - d. Brief self-evaluation of the sermon answering, in turn, what is this sermon's major strength and what is this sermon's major weakness?
3. Seniors' final sermons are to be developed as the final sermon they will preach in their student appointment.
4. Sermons are to be fresh, i.e. not re-runs of previously preached material.
5. Sermons should be approximately fifteen minutes in length.

Appendix I

Teaching Parish Supervising Pastors' Profile

I. Status

- A. Ordained member of the Annual Conference.
- B. Preferably an effective member (elder), though a retired member possessing the desirable characteristics listed below might be utilized.
- C. An adjunct faculty member of Candler School of Theology by virtue of this assignment.

II. Desirable Characteristics

- A. Established gifts for and experience in parish ministry (a good role model for ministry)
- B. Commitment to theological education
- C. Disposition and ability to work with small groups
- D. A collegial working style
- E. Sensitivity to personal needs of individual student-pastors
- F. Self-confidence
- G. Responsibility

III. Responsibilities

- A. To work with the Teaching Parish Director in the maintenance, evaluation, and ongoing design of the program. This work is done in regular supervisors meetings throughout the year.
- B. To make arrangements for the group's meeting time and place.
- C. To assign, supervise and evaluate (i.e. providing written evaluation of students' work, including mid-semester grades for all students.
- D. To provide input to his/her group relevant to their ministries.
- E. To be available to his/her group members for individual counsel.
- F. To work with his/her District Superintendent in a consultative way concerning the strengths/needs of their district's student-pastors.

Appendix I, continued

- G. To work with the Director in planning and carrying out the annual Teaching Parish Orientation which begins the academic year.
- H. To be a liaison between the Teaching Parish program and the annual conference.

IV. Annual Routine

- A. Mid-summer (and holidays): to convene his/her student-pastor group, including spouses, for a "get to know you" occasion in which new members would begin to be welcomed into the group. (Recommended, but not required)
- B. Late summer: Teaching Parish Orientation (The North Georgia Teaching Parish typically does this at the end of the summer. Satellite Teaching Parish groups may schedule this event any time in the summer that suits them, subject to the Teaching Parish Director's availability to attend).
- C. Fall and Spring semesters: weekly meetings totaling 20 hours per semester; ten 2-hour meetings/semester or five 4-hour meetings/semester; Teaching Parish Supervising Pastor meetings also occur during both semesters.

V. Remuneration

- A. Stipend = \$2000/year
- B. Travel - \$.40/mile for all travel related to Teaching Parish work
- C. Retreat expenses cared for
- D. Occasional continuing education opportunities provided gratis

Appendix J Site Supervisor Covenant

The Teaching Parish Program of Candler School of Theology seeks to provide a unique learning opportunity for Student Pastors beyond the local the church. Each student is asked to work in a social setting within the boundaries of his/her parish for two hours per week under the supervision of an on-site supervisor.

As the site supervisor, you are asked to agree to the following:

1. I agree to allow _____ (student's name) to work within this setting four hours per week during the fall and spring semesters as determined by the calendar of Candler School of Theology.
2. I understand that I am not responsible for _____ (student's name) accountability; however, I will provide the Director of the Teaching Parish program documentation indicating the student has fulfilled this time requirement.
3. I understand that I will offer supervision to this student in terms of the student's introduction to this site; oversight of the student's time served; and guidance for the student's leadership within the site setting.
4. I agree to inform the Director of the Teaching Parish Program, Dr. P. Alice Rogers (404-727-3006), should any concerns arise involving the student.
5. I agree to participate in a written evaluation of the student's work at this facility.

Student's Name

Date

Site Supervisor's Name (please print)

Date

Site Supervisor's Signature

Site Name and Address

Site Email Address

Site Phone Number

Appendix K Site Supervisor's Evaluation of Student (First Year Students Only)

This evaluation reflects the student's performance and growth in ministry skills during his/her time of service. You are asked to complete an evaluation at the end of each semester. Please read each item below and respond by indicating your opinion, using the key provided. There is room for additional comments at the end of this form.

1=Very Poorly 2=Poorly 3=Adequately 4=Well 5=Very Well

The Student

1. Entered into the life and ministry of this site	1	2	3	4	5
2. Exhibited awareness of the unique needs of this context	1	2	3	4	5
3. Exhibited development of ministry skills	1	2	3	4	5
4. Met responsibilities in a timely fashion	1	2	3	4	5
5. Was prompt in attendance	1	2	3	4	5
6. Worked well with other members/employees of this site	1	2	3	4	5
7. Demonstrated qualities of leadership	1	2	3	4	5

Please comment on the student's strengths for ministry.

Please comment on the student's areas of needed growth for ministry.

Signatures, indicating supervisor and student discussed the evaluation:

_____ Supervisor (printed name)	_____ Student (printed name)
_____ Supervisor (signature)	_____ Student (signature)
_____ Date	_____ Date

Retain one copy, give student one copy, and then return this form to Dr. P. Alice Rogers, Director of Teaching Parish, Candler School of Theology, Emory University, Atlanta, GA 30322.

Appendix L

Teaching Supervisor Evaluation of Student – Teaching Parish

Information

Teaching Supervisor:

Student:

Review Guidelines

Please provide a comment and a numerical indicator of the student's ability to develop in the following areas, representing the objectives for Teaching Parish. You may add additional comments on the back. This evaluation should be discussed with the student at the end of each semester. Make copies of the evaluation for yourself and for the student before forwarding the original to the Teaching Parish Office, c/o Dr. P. Alice Rogers, Candler School of Theology, Emory University, Atlanta, GA 30322.

Use the following rating scale to describe the student's current level of competence in each area:

- 1 = gifts are not apparent in this area
- 2 = gifts are apparent but student struggles to put them into practice
- 3 = gifts are apparent yet student may improve with experience
- 4 = gifts are immediately observable and well-developed in this area
- 5 = student exhibits exceptional gifts in this area

Evaluation

1. Participation in the Life of the Group

Competency	Rating	Rationale for Rating
Ability to express self		
Listens to others		
Engages others in respectful manner		
Seeks information when appropriate		
Exhibits group leadership as appropriate		

How would you describe the student's overall style of leadership/participation in the class?

What strengths do you see in the student's small group interaction?

What weaknesses?

2. Ability to Reflect Theologically

Competency	Rating	Rationale
Ability to analyze theological dimensions of ecclesial practice.		
Reflects theologically on the roles and functions of ministry in communities of faith		
Integration of theological theory and site work		

What were the student's strengths in integrating parish work and theological ideas? In what areas does she/he struggle?

3. Practice of Ministry

Competency	Rating	Rationale
Prepares theologically sound sermon		
Delivers clear, meaningful sermon (with attention to diction and delivery)		
Exhibits understanding of church's social location		

Comment on the student's effectiveness in ministry in light of what you have learned from group conversations and individual presentations.

4. Professional Growth in Ministry

Competency	Rating	Rationale
Leadership for ministry		
Ability to assess his/her growth for ministry		
Discernment of vocational calling for ministry		
Articulates central themes of his/her religious heritage		

What vocational goals did this student articulate?

What questions or points of struggle arose for this student about ministry?

What gifts for ministry (teaching, liturgy, congregational care, administration, mission and outreach) were evident in this student's work?

Print Student Name _____

Student Signature _____ Date: _____

Print Teaching Supervisor _____

Teaching Supervisor Signature _____ Date _____

All parties sign so indicating that the evaluation and form have been discussed with the student. Student and Teaching Supervisor retain copies. Original should then be forwarded to the Teaching Parish Office, c/o Dr. P. Alice Rogers, Candler School of Theology, Emory University, Atlanta, GA 30322.

Appendix M

Student Evaluation of Program and Supervising Pastor

Name of Supervising Pastor _____

Our aim is to conduct a program that is high quality, but also one that meets the needs of our students. Your responses to this evaluation will enable us to continue our work towards this goal.

1=strongly disagree 2=disagree 3=no opinion 4=agree 5=strongly agree

In my opinion Teaching Parish assisted

My work in the local church	1	2	3	4	5
My work in the classroom	1	2	3	4	5
My relationships among other student pastors	1	2	3	4	5
My ability to address conflicts within my congregation	1	2	3	4	5
My ability to integrate "classroom education" with parish ministry	1	2	3	4	5
My growth as a pastor	1	2	3	4	5
My understanding of the basic ideas and principles for ministry	1	2	3	4	5

In my opinion the following parts of the program are helpful to my learning:

Assignments overall	1	2	3	4	5
Social Analysis assignment	1	2	3	4	5
Case Study/Theological Reflection	1	2	3	4	5
Schedule of meeting frequency	1	2	3	4	5
Schedule of meeting time length	1	2	3	4	5
Groups discussion overall	1	2	3	4	5
Supervisor for my group	1	2	3	4	5

In my opinion, my Supervising Pastor

Provided useful feedback on assignments and class performance	1	2	3	4	5
Facilitated the group in a way that involved and included everyone	1	2	3	4	5
Enabled me to integrate my classroom learning with my parish work	1	2	3	4	5
Motivated me to do my best work	1	2	3	4	5

How can this experience be improved?

Additional comments.