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Student Pastor's Handbook

Asbury Theological Seminary

SUPERVISED MINISTRIES HANDBOOK

STUDENT PASTORS

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Revised 5/03

GOALS OF THE SUPERVISED MINISTRIES PROGRAM

The program of Supervised Ministries at Asbury Theological Seminary is designed to meet certain goals. These goals are embraced by the following Statement of Purpose:

The Supervised Ministries program seeks to provide a supervised action/reflection experience in ministry through which students will achieve the following goals.

1. DEVELOP A VALID PERSONAL CONCEPT AND PRACTICE OF MINISTRY.

2. LEARN HOW TO LEARN FROM EXPERIENCE.

3. LEARN HOW TO DO THEOLOGICAL REFLECTION ON EXPERIENCES IN MINISTRY.

4. DEVELOP EMOTIONAL AND SPIRITUAL MATURITY.

5. HAVE AN OPPORTUNITY TO TEST AND FULFILL THEIR CALL TO MINISTRY.

THE STUDENT PASTOR AND SUPERVISED MINISTRIES

The Student Pastors make up a special group in our student body. They are generally more mature students who have had some ministry experience prior to coming to seminary. Because of their responsibilities in the church, their concerns are often immediate. There is no senior pastor to whom they may turn for advice or help with a difficult situation. They also share common pressures, especially in the area of time management, as they deal with obligations presented by the church, their families, and seminary course work. It is often difficult to balance these demands and to manage the variety of duties which they represent.

We believe that an intentional focus upon this ministry situation can greatly benefit the student pastor and those whom he/she serves. We also believe that the best way to facilitate the learning process is by assigning these students to a special Student Pastor reflection group. These are supportive collegial groups where members share concerns and receive honest feedback from others as to how they are perceived in ministry.

Student pastors represent ministry assignments that are almost always in rural settings. They are usually small and lacking in potential for great increases in size. They have often been marked by rapid turn-over in pastoral leadership. Generally the programs are modest and the form of church organization is very simple.

At the same time, the parish is compromised of persons with great potential and with deep needs. Within the parish boundaries are many who have never been effectively evangelized. In any student pastorate, there is usually more to be done that any one, part-time pastor could ever hope to accomplish. Because of these characteristics, the student pastor faces choices and deals with pressures which serve as opportunities for growth.

THE “LEARNING COVENANT”

The first requirement upon the enrollee in the Student Pastor’s reflection group is that he/she prepare a detailed “Learning Covenant.” It enables the student to take charge of his/her situation by delineating certain areas for purposeful focus. This document is to be prepared in outline form. Its major heading is “Learning Goals.” The student identifies certain areas in which he/she desires to grow during the semester. These aspirations are then formulated as broad objectives or goals. Under each learning goal (in outline format) the student lists criteria -- identifiable targets which become standards for the measurement of progress in fulfilling his/her goals.

The student should use care to avoid the two common pitfalls of learning covenants. On the one hand, they are often too ambitious. The student is tempted to choose too many things for one semester’s work. The other common difficulty is that the document lacks specificity. Because the standards are not stated in concrete form, in terms of observable, measurable criteria, they are rendered rather ineffective. If these problems are avoided and if the Covenant for Learning is done in a conscientious manner, it will become an important tool for pastoral effectiveness.

The document is called a “Covenant.” We understand it to be a promise which one is making to his/herself about certain areas for development during the semester. The group members, including the reflection seminar leader, may have suggestions which will be reflected in the final edition of the Learning Covenant. As the semester progresses, the student may discover that some goals, strategies, or standards have to be changed, dropped, or added. When these alterations are required he/she is asked to provide the reflection seminar leader and other group members with the up-dated edition. The student’s final evaluation for the course will be based in part upon the fulfillment of the Learning Covenant.

Some students will also discover another important use of this instrument. All or part of the document may be re-written as a six or twelve month goals statement and given to a selected committee of the church for discussion and feedback. (e.g. Parish Lay Committee) It has proved to be a valuable communication vehicle with lay persons, often deepening their appreciation of the student’s ministry with them.

This “Learning Covenant” is to be prepared in duplicate, with a copy for the reflection seminar leader and one for the student. The due date for the “Learning Covenant” is listed on the Course Calendar.

SAMPLE OF A LEARNING GOALS OUTLINE

I. I want to improve my **INTER-RELATIONAL COMPETENCE** with my parishioners.

  A. I will establish a working schedule of home visitation.

    1. I will make at least two pastoral calls per week.
    2. I will reflect on each visit and write a brief recording of my observations.

  B. I will avail myself of reading resources that deal with development and growth in interpersonal relationships.

    1. I will select and read two recommended books during this semester.
    2. I will select some suggested growth activities and apply them within the context of my parish.

II. I want to improve my skills in **PREACHING** and **TEACHING**.

  A. I will utilize resources that can provide practical feedback for my sermons.

    1. I will tape record one sermon per month and submit it to a fellow pastor for comments.
    2. I will distribute a questionnaire for my congregation to respond to my preaching ministry.

  B. I will take responsibility for a teaching assignment in the church.

    1. I will teach the Adult Sunday School class every Sunday this semester.
    2. I will try several methods of teaching such as lecture, small groups, question and answer after a short lesson.

III. I want to improve my understanding of the **ADMINISTRATIVE** work of the local church.

  A. I will become acquainted with the denominational structure and polity of the church.

    1. I will read the Administrative section of the Book of Discipline.
    2. I will discuss a different aspect of my reading with the Board

members of my church.

B. I will become acquainted with the local administrative units and how they function.

1. I will visit every board/committee as an observer/participant and record how it functions.
2. I will share my observations and raise any questions with each board/committee at the appropriate time.

THE REFLECTION SEMINAR

The Student Pastor reflection seminar is different from other Supervised Ministry seminar groups in that there is more homogeneity among its members. This, of course, because each one is an assigned pastor in a local parish. They all have similar responsibilities and deal with common concerns and pressures that forms a special comradeship.

The agenda of the Student Pastor Reflection Seminar is also different from that in the other reflection groups. The Student Pastor group fulfills two functions. It deals with in-depth reflection upon each student's self-referent case (to be explained below) and it attempts to deal with the current concerns of the group members, an aspect which is not normally present in SM601 or SM602 or SM603 seminars. These current concerns may take the form of pressing issues which students are facing, i.e., how to deal with a particularly difficult pastoral situation. Such concerns often need immediate attention and may not wait for a student's turn on the case presentation schedule. However, the current concerns may also take another form. The group may decide that there are certain common denominators among its members. It may find that each person is dealing with a similar problem and that it would be a valuable use of the seminar session to take a full two-hour period for a fuller investigation of the subject.

The process of reflection is not automatic, but is dependent upon the unreserved contribution of each group member. Each member, therefore, is required to prepare for the class session by studying the case to be presented and thinking through his/her own input for that class. Each member is expected to be engaged verbally and actively in the seminar session. Such active involvement becomes a collegial process in which creative reflection can occur. Generating such a process requires intentional effort on the part of group leader and students alike. It is intended that the reflection seminar experience will be similar to the Biblical pattern for the Church where we are "members one of another."

The reflection seminar leader for the Student Pastor's group interacts as a colleague in the group process. The seminar leader is chosen for his/her interest and experience in the pastorate. The leader will share out of that background, as a group member. This person's particular training and expertise from a discipline related to pastoral ministry will contribute to the enrichment of the group. Although the seminar leader is a colleague in the process, he/she is not an "equal" in all respects.

There are certain administrative responsibilities given to the reflection seminar leader by the seminary. These responsibilities include the careful evaluation of work being done by group members to see that the standards of excellence of Asbury Theological Seminary are being upheld. He/She also oversees the course requirements and keeps the group mindful of its responsibilities to the stated purposes of the program.

THE CASE STUDY PRESENTATION

Each student is required to prepare one self-referent case study utilizing the Extended Case Guidelines or the Case Brief Guidelines (both of which may be purchased in the bookstore). Copies of cases to be presented in class should be distributed to all reflection group members **one class session in advance** of the day of presentation. These should be handed out during scheduled seminar time rather than being sent through the S.P.O. Photocopies can be made in the Library. Students should be prepared to pay for their copies at the time cases are duplicated.

CONFIDENTIALITY

Confidentiality has to do with the degree of information sharing. It relates to both the person receiving such data, and to those who provide it. It is both a privilege and rightful expectation that one's confidence be honored. For this reason those entrusted with confidential data or experiences have an ethical responsibility to maintain it.

The issue of confidentiality is one of serious consequences. For this reason it must be addressed in relation to the use of Case Studies. Your attention is called to the following basic considerations. Students and faculty are advised to read these statements and adhere to the suggested procedures.

A. PURPOSE OF THE CASE STUDY

The primary purpose of the Case Study is to focus on the student as agent of ministry in a particular event. Persons involved in the event are the "elements" that comprise and define the field of the ministry experience, but they are not the focus of the ministry event.

B. ESSENTIAL MATERIAL

Keep in mind that Background and Description materials of other participants should be limited to the essentials that are necessary for working the Case. Asking the question "Is this information vital and germane to proper understanding of the event?" will help keep the confidence factor in perspective.

C. INFORMED CONSENT

In cases where confidentiality with other persons involved might become an issue, the student should get the consent of such person(s). Those involved in the case event should be informed clearly that the focus of the case is upon the student in the act of ministry, and not upon them.

D. REFLECTION SEMINAR

The Reflection Seminar is committed to confidentiality. All members of the group will be advised during the first session, and will be asked by the Reflection Seminar Leader to commit themselves to maintaining confidence i.e. nothing discussed in the Case Study will be shared with others outside the group. The Presenter of a Case will make every effort to guarantee anonymity of persons involved. The Moderator and/or faculty leader needs to be alert to any form of compromise here.

E. DISTRIBUTION AND RETURN

Care needs to be taken to guarantee the proper distribution of Case Studies. If the Seminary Post Office is used, the Case Studies should be properly sealed or stapled to assure privacy. Only members of the Reflection Seminar are to receive copies. The Case will be returned to the author at the end of the session during which it is presented. The faculty leader may keep the copy until the end of the semester to discuss it further with the student during the final course interview session, after which it will be returned to the student.

In some instances, with the student's permission, a faculty leader may request to keep a Case Study as a good working model to be filed with the Office of Supervised Ministries for future teaching purposes. All such cases are available for faculty use upon request to the office. No cases will be retained without the expressed permission of its author.

CLASS ATTENDANCE

Promptness and self-discipline are imperative for effective ministry; yet, many forms of ministry have built-in loopholes for irresponsibility. Furthermore, most forms of ministry have few structures requiring discipline. The minister, then, is totally dependent upon him/herself for disciplined performance. For this reason and because this course is an experience in ministry, promptness and disciplined participation will be expected. This will include regular and prompt submittal of all reports.

Absences from class shall be looked upon as similar to a pastor's failing to be present for a scheduled meeting or service. In this light, only illness, emergencies and circumstances beyond the control of the individual are legitimate reasons for being excused.

Since the seminar is a covenant group, the student is expected to discuss the reasons for any absence with the reflection seminar leader and the group. In order that the presenter will have access to an absent student's input and insight, the student will be expected to write a critique and reflection on the case presented that day. In those seminar sessions in which no case was presented, the reflection seminar leader will negotiate with the student for another kind of written response.

If it is impossible for a student to meet a report deadline, the matter shall first be discussed with the reflection seminar leader.

Absences, tardiness, and/or late reports may be symptomatic of issues needing attention. The seminar leader shall consult with the student and consider these and their meaning in the final evaluations and shall make observations, recommendations or stipulations accordingly. This may result in a growth contract which will postpone credit until the learning experience is complete.

THE DIALOGICAL JOURNAL

Each student pastor is required to keep a daily "dialogical journal" during the semester of his/her course work. This journal is to be kept for three days a week and must include the days in which he/she is involved in local church work. The dialogical journal is a two-part record. It includes a notation of each day's schedule (how time was spent) and reflection upon one experience out of that day's activities. In this reflection, one is engaged in an "inner dialogue."

Listed below are 3 questions which you should reflect on when making entries in your dialogical journal:

1. WHAT HAPPENED TODAY AND HOW DO I FEEL ABOUT IT?

This should be a brief paragraph stating only one happening of the day, not several. State how you "feel" about it, e.g., sad, excited, frustrated, angry, affirmed, rejected, etc.

2. PLEASE REFLECT ON TODAY'S HAPPENING USING ONE OF THE FOLLOWING AS A LENS:

What does today's happening teach me about… (a.) myself? (b.) my self-identity as a pastor? (c.) my sense of calling? (d.) my relationship and walk with Jesus (e.) the way I relate with others? (f.) how I am integrating Scripture, theology, church history, or other resources with this specific ministry happening? (g.) my spiritual gifts? (h.) my strengths and/or weaknesses?

This should be the largest of these three sections. Use each of these "lenses" at least three times during the semester to think through what the day's ministry happening is teaching you.

3. WHAT DOES THIS TEACH ME ABOUT THE PRACTICE OF MINISTRY?

In light of what you observe in questions one and two, what do you see needs to be done to deal with your insights about yourself, et cetera, so you can practice ministry effectively?

The "Dialogical Journal" need not be typed as a general rule, provided the reporter writes legibly when making entries. This exercise is valuable for the reflective material it records and, if kept carefully, it gives an overview of one's ministry. This overview often produces surprising insight, particularly concerning the use of time. Sample journal entries are included on the following pages.
Use the format on page 16 to record your journal entries (you may photocopy that page).

SAMPLE JOURNAL

Tuesday, September 5, 20--

6:30	Devotions
7:15	Dress
7:30	Breakfast
8:00	Study
9:30	Leave for school
10:00	Chapel
1:00	Class
2:00	Lunch
3:00	Administration
4:30	Housework
5:00	Supper
6:30	Youth meeting
8:00	Home -- T.V.
10:00	Study
11:00	Bed

1. What happened today and how do I feel about it?

While I was at the hospital today making a call on a friend, I felt an inner nudge to go up and say "hi" to Bill Taylor. He has a director's job on the third floor. He used to come regularly to church, but quit nine months ago. I've been trying to win him back to the church. I wasn't sure how he would respond to my popping into his office unannounced. He received me like an old friend, and we talked about "things at the church" for 45 minutes. I felt as though new hope for reconciliation with Bill and the church had been rekindled. I felt good inside about following the Holy Spirit's promptings.

2. Please reflect on today's happening using one of the following as a lens: What does today's happening teach me about… (a.) myself? (b.) my self-identity as a pastor? (c.) my sense of calling? (d.) my relationship and walk with Jesus? (e.) the way I relate with others? (f.) how I am integrating Scripture, theology, church history, or other resources with this specific ministry happening? (g.) my spiritual gifts? (h.) my strengths and/or weaknesses?

In studying leadership skills, I am learning the value of keeping a calendar. So, I had intentionally planned only enough time to visit my friend in the hospital. Likewise, in my English Bible studies, I have learned two things about Jesus' approach to ministry that led me to speak with Bill Taylor.

In Matthew chapter nine, as Jesus set out on his way to go to Jairus' dying daughter, unexpectedly, a hemorrhaging woman buttonholed him. Rather than putting her off because of pressing plans to get to Jairus' daughter, he attended to her. In suddenly thinking of Bill after visiting my friend, I remembered what Jesus had done. Though he had an intentional course of action, he embraced this interruption of human need and redeemed the situation.

Also, Jesus did not readily give up on people, but pursued them. Though Peter left his calling and went back to fishing, Jesus pursued him. Likewise, I determined to pursue Bill Taylor.

3. What does this teach me about the practice of ministry?

Because of my sensitivity to the hurts of others, I know it will cost a lot in time and energy. It'll mean going that extra mile and reaching beyond the normal call of duty. Sure this will probably get me overly involved in some situations, and possibly get me in trouble, but I must fulfill my calling in the way God made me. I know I'm going to have to check my impulses and emotions and be more cognitive as I work my ministry. Doubtless it will spare me from emotional "highs" and "lows". They say knowing your weak areas is half the battle, now I've got to work out what I know.

COURSE EVALUATION

Evaluation is a continuing theme in the Student Pastor group. Three things are essential in this process. First, it is crucial for each person to develop the ability to assess him/herself in ministry. That includes the ability to examine and evaluate objectively as well as institutional data. Second, it is essential that each person be prepared to give feedback as well as to receive it from others. Third, it is important for each person to learn progress regularly, and to update those goals during the course of ministry. Each of the above components is reflected in the evaluation seminar experience.

Students evaluate themselves in the group setting, and in private one-to-one sessions with the reflection seminar leader. Part of the last regular seminar session may be spent in the group's evaluation of the experience as a whole, as well as in the group's evaluation of the individual group members. During this last session, the students will be asked to sign up for an individual appointment with the reflection seminar leader for review, evaluation, and course closure.

The reason for emphasis on evaluation is to help each student grow. The formula might be stated: Caring + Confronting = Growth. It is expected that out of the final evaluation session with the seminar leader, the student will have a clearer idea of what growth tasks have emerged, and that he/she will be assisted in making plans to further pursue these growth tasks.

Supervised Ministries is a "Credit" only course. Thus, the student is awarded either "Credit," which indicates satisfactory completion of the course requirements, or "No Credit," which indicates unsatisfactory completion or failure to complete course requirements. The question of "Credit" or "No Credit" will be based upon:

- Regular attendance at all classes;
- Submission of all written requirements by due dates;
- Quality of the self-referent case, journal and other written material;
- The peer group's evaluation of the student's work;
- The student's own self-evaluation; and
- The Reflection Seminar Leader's evaluation of the student's involvement in the reflection seminar group in particular and the program as a whole.

Since the Supervised Ministries program is based on an action-reflection model, a satisfactory performance in the parish, as well as in the seminar group, is essential. We believe that there is an interdependence of both components. One dimension does not necessarily compensate for weakness in the other. For this reason, "Credit" or "No Credit" is not based upon mathematical averages, but upon complementary relationships. Each responsible party (student, reflection seminar leader, and peer group) views the experience from a different but valid vantage point.

For this reason, the reporting of gaps and deficiencies from any one of the three parties becomes essential.
The official grading policy for Supervised Ministries is as follows:

Credit: The student has faithfully fulfilled course requirements, has functioned effectively in relation to the learning covenant, and has evidenced facility with the action/reflection process.

Credit/No Credit: The student has evidenced weaknesses in professional skills/knowledge, difficulties in interpersonal relationships, or unmet responsibilities. Upon successful completion of an established "Growth Plan," the grade will be changed to "Provisional Credit."

No Credit: The student has failed to meet requirements, has performed unsatisfactorily, has exhibited weakness in the action/reflection process, or has demonstrated other concerns related to this grade.

When "Credit/No Credit" (NC) is recommended for a student, the faculty leader must state a set of concerns as reason for the assessment. The student will then be required to fulfill a Growth Plan addressing the stated concerns. The student is to initiate the Growth Plan process no later than two weeks after receiving a grade of "No Credit." A working contract with the student will be drafted with specific objectives to be fulfilled. The contracted experiences must completed before the end of the following semester. Students may not take another Supervised Ministries course until satisfactory completion of the Growth Plan has taken place. When the Growth Contract is successfully completed, the faculty leader will authorize a change of grade from "NC" to "PC" (provisional credit).

NAME___________________________

DAY:_____________________
DATE:_____________________

1. What happened today and how do I feel about it?

2. Please reflect on the today's happening using one of the following as a lens:

What does today's happening teach me about… (a.) myself? (b.) my self identity as a pastor? (c.) my sense of calling? (d.) my relationship and walk with Jesus (e.) the way I relate with others? (f.) how I am integrating Scripture, theology, church history, or other resources with this specific ministry happening? (g.) my spiritual gifts? (h.) my strengths and/or weaknesses?

JOURNAL ENTRY

3. What does this teach me about the practice of ministry?

STUDENT'S FINAL EVALUATION

SM601 -- STUDENT PASTOR

NAME:

REFLECTION SEMINAR LEADER:

(Please Print)

1. From a review of your journal, list below the three or four key issues or recurring themes for you during this semester.

    A.

    B.

    C.

    D.

2. What have you received from you reflection seminar group? What had you hoped to receive, but did not and why?

3. What feedback would you give to the RSL for your group which might help him/her in future work with Student Pastors in this kind of setting?

4. What have you learned about yourself as a minister of Jesus Christ this semester? What has been particularly satisfying in these discoveries? What troubles you and/or needs further reflection and growth?

5. During the semester, in what ways has your inner life sustained (or not sustained) your outer ministry? What is this teaching you about yourself and the life of the Spirit?

STUDENT SIGNATURE: ______________________ DATE: __________

I have reviewed this form and have discussed it with the student.

RSL SIGNATURE: ______________________ DATE: __________

STUDENT'S FINAL EVALUATION
SM602 -- STUDENT PASTOR

NAME:____

REFLECTION SEMINAR LEADER:____

(Please Print)

1. From a review of your journal, list below the three or four key issues or recurring themes for you during this semester.

   A.

   B.

   C.

   D.

2. What have you received from you reflection seminar group? What had you hoped to receive, but did not and why?

3. What feedback would you give to the RSL for your group which might help him/her in future work with Student Pastors in this kind of setting?

4. What have you learned about yourself as a minister of Jesus Christ this semester? What has been particularly satisfying in these discoveries? What troubles you and/or needs further reflection and growth?

5. During the semester, in what ways has your inner life sustained (or not sustained) your outer ministry? What is this teaching you about yourself and the life of the Spirit?

STUDENT SIGNATURE: ______________________ DATE: __________

I have reviewed this form and have discussed it with the student.

RSL SIGNATURE: ______________________ DATE: __________

EXTENDED CASE GUIDELINES

TABLE OF CONTENTS

I. Why The Case Study Approach -- Purpose

A. The case study is a way of doing theology which does not divorce theory from practice or action from reflection. It may be helpful to read The Bible in Human Transformation by Walter Wink in this connection. The case study will help the participant in the following ways.

1. One will be encouraged to cultivate and sharpen tools of observation, critical analysis, integration of theory and practice, theological reflection, and ways to evaluate a particular act of ministry.

2. It is a method which fosters an integration with, and interaction with theological issues.

3. It encourages the participant to think in theological categories and come to grips with theological issues.

4. Participants will bring the Bible and Theology to bear on experiences of ministry and apply biblical material to situations in ministry.

5. It will lead one beyond theological questions to theological affirmation.

6. The case study will lead one to investigate and do research into bodies of knowledge and theories of the disciplines related to ministry.

7. Participants will analyze the psychological and behavioral factors and dynamics involved in the case, so simplistic answers will not be given to complex problems.

8. The case study will increase diagnostic and prognostic skills.

B. The case study is a method which encourages peer consultation and peer counseling.

1. The written case provides concrete data for evaluation, reflection, and discussion about one's ministry with other professionals.

2. Participants will experience supportive confrontation and supportive pressure of peers as rationales are given for approaches to and practice of ministry.

3. The method encourages participants to utilize consultative and counseling skills, along with other skills and expertise to uncover any hidden issues, to help the case presenter to see all sides of the case, and to assist him/her to make plans for future ministry in related areas.

4. The case study will foster meaningful interpersonal relationships and encourage participants to develop interpersonal relationship skills.

C. **The case study will assist the participant in assessing his/her own needs and possible areas of growth.**

1. The method "forces" one to examine and evaluate a particular act of ministry with its many ramifications; thus, one can be specific about needs or areas of growth which are resident in the case.

2. The case study promotes growth in self-awareness and helps one get in touch with feelings.

3. One is made aware of gaps in knowledge or skills and the necessity for updating and upgrading cognitive learning or practical skills for effective ministry.

4. The case provides a way of thinking about oneself as a professional who is able to analyze critically a practical "slice" of ministry.

5. The method clarifies self-understanding in the context of mutual trust, respect, and supportive confrontation. This fosters intra-personal growth.

6. The case study allows one to isolate and identify significant problems in ministry and encourages one to verbalize them in a supportive group. This also allows one to identify and isolate recurring problems in ministry.

7. The case study is a way to engage in healthy self- criticism in a "safe" setting, and heightens the need to work on areas of weakness.

8. The case study also increases objectivity, makes one more sensitive to the needs of people, and is a vehicle for developing self-confidence in ministry.

II. The Case Study Method and Procedure

A. Introduction to the Case Study

1. The case study method is an action-reflection model which is being widely utilized to evaluate professional action, and as a didactic tool to communicate content and information about a specific subject. It is also seen as an effective tool for integrating theory and practice.

   The cases used in the Supervised Ministries program are self-referent in contrast to the classical cases which have been used effectively in the Harvard Law and Business Schools. The classical cases are more concerned with the transfer of knowledge, learning content materials, and the acquisition of knowledge and information regarding future situations one may encounter, while the self-referent case encourages a person to reflect theologically upon and evaluate professional acts of ministry, and thus, by theological reflection and analysis, to provide the motivation for change in procedures, methods, approaches, theories, theologies, attitudes, etc., or a confirmation of these for continued future use. The self-referent case is also concerned with content and the transfer of knowledge.

The case study method is built on the learning theory that meaningful learning and growth are fostered in a peer group, with a collegial process, where peers supply a supportive pressure on each other, for honest, open, productive reflection on a ministerial action.

It should be pointed out that case study method is not an end in itself, but a means to an end -- personal and professional growth through an action-reflection process.

2. The case study is divided into three sections: Level I, Level II, and Level III. Each of these levels answers a basic question: **WHAT?** – Level One; **WHY?** – Level Two; and **HOW?** – Level Two and Level Three. The three divisions come from the three meanings of "reflect," from the Latin word, "reflectere."

   a. One of the meanings of reflect is "**to bend back**." This is inherent in the activities of Level I of the case. It is in this level that the case writer <u>captures</u> the experience, basically the description phase, but also puts it into the stream of life by providing the necessary background information. The description is similar to an instant replay on television - recalling the specific focused event, a slice of life, so one can have more time for analysis and reflection.

   b. A second meaning of the word "reflect" is "**consideration**" of some subject matter, idea, or "purpose." The word "consideration" (critical analysis and theological reflection) characterizes the function of Level II. This is the mulling-over phase where the presenter (and later the case study group) interact with the experience of ministry. It is the act of taking it apart for closer review (analysis), but also the process of building bridges between theory and practice, and practice and theory (integration-interaction).

   c. "**An image given back by a reflecting surface**" is the content for Level III. It is an image which results from the process of reflection in Level II. If one is able to describe the event sufficiently (description), and set it in the stream of life (background) in Level I; and is able to sufficiently mull over and interact with the experience (analysis), and build bridges from the experience to theories and theologies (integration-interaction); then the presenter (and the case study group) is able to judge between the various theories and theologies uncovered in the research (judgments), is able to evaluate ministerial effectiveness (evaluation), and make decisions for the future (decisions).

d. The value in writing a case about a recent event is that decisions can be made which will still affect the outcome of a particular ministry.

III. Choosing an Experience for a Case Study

A. The experience must be an "event."

1. The event is "an occasion in which the professional acts as a responsible agent." This means that the minister (case presenter) has some responsibility for the outcome of the event.

2. It is an action in which the outcome will depend upon a decision or series of decisions on the part of the minister-presenter, e.g., turning points, which involve motivations, questions, issues, presuppositions, or other dynamics. It may be a dilemma, e.g., a moral or ethical dilemma. An "event" is in contrast to a "happening" or an occurrence in which the minister-presenter is an uninvolved observer or reporter.

B. The experience should be contemporary, i.e., experienced at the student's present placement, preferably within the last two or three months - enough time to allow for analysis and reflection, but not so long that the event or verbatim is cloudy. The more remote in time events become the more difficult it is to recall nuances which are important for analysis and reflection. In rare instances and with the permission of the professor, an event within the previous month may be used for a course. In no instance will a case be accepted for which credit was given in a previous course.

C. The event must be accurately recreated for review by colleagues. The discretion is left to the case writer. A verbatim format including the case writer's recall of what was said, done, felt, thought in the event to be used. This format draws group members into a case better than a narrative format does.

D. A case should be selected which promises the most help for the presenter and reflects the presenter's growing edge, as well as being fruitful for the members of the group. The event must be significant enough to engage the members of the discussion group.

E. The case writer should resist the following inferior motives for writing a case:

1. Student to fulfill a seminar requirement.

2. A desire to "teach" other members of the group something they should know.

3. Describing a spectacular event to impress the group; while tempting, it is usually not productive for analysis, reflection, and discussion.

4. To report successful performance in order to impress peers.

F. Some proper motives would include:

1. To offer a "slice" of ministry for review and reflection for purposes of analysis, theological reflection, and evaluation of performance by peers.

2. To increase understanding of ministry.

3. To discover truth.

4. To increase skills of observation, analysis, theological reflection, integration of theory and practice; evaluation of one's ministry.

5. For personal growth and edification of all involved in the process.

IV. <u>Writing the Case</u>

WHAT?

A. **<u>Level I Reflection (1 1/2 to 2 pages of the case)</u>** captures the experience in a form which will be accessible for review by other members of the group. It is an instant replay which will allow a willing suspension of disbelief that these are only words on paper and attempts to help participants to relive the experience with the presenter for the purposes of analysis and theological reflection.

The case writer functions as "story teller" in Level I (especially the description) as he/she unfolds the event and tells what happened. The case writer will need to be coherent (logical organization), concrete (descriptive and to the point), complete (to make it accessible for group interaction), yet concise (no more than five to six pages for the total case).

1. <u>Focus</u>

a. The focus is a short, introductory paragraph which gives a brief review of the case. It is a way to "get into" the case, an entry point for the reader.

b. It includes four parts:

(1) The identity of the writer and other key persons in the event **(who)**

(2) The setting **(where)**

(3) The time(s) **(when)**

(4) The major issue (**what**) - This is usually written after the analysis and integration-interaction are completed.

c. It is most helpful and provocative if the issue statement is in the form of a principle or a question. If it relates only to a unique, obscure issue, it probably will not engage the energy of the members of the group. It needs to include an indication of a ministry need and a ministry response because the group will not be able to apply it to their situations.

d. The focus leads to analysis, which leads to integration-interaction, which leads to judgments, evaluations and decisions of Level III. There is a flow to the entire process.

2. Background

a. The purpose of the background is to help the reader place the experience in the stream of life. The time-line is usually a key factor in this process.

b. The case writer should give background information on the key people involved in the case including his/her background. The information should be related to the case and not general information which is unimportant to the outcome of the event. (The case group may ask for additional information as necessary).

c. The writer will carefully identify the events leading up to the major event with a time-line to connect the episodes.

d. He/she will need to explain any unique features of the case, e.g., language, church polity, customs, subculture, and socio-economic factors.

3. Description

a. The description should be of some event in ministry for which the pastor-presenter had some responsibility for the outcome (see previous notes on this). The event should be a single episode (rather than attempting to cover a series of visits with the person or group). Place previous contacts in the background.

b. The purpose of the description is to recreate an experience for retrospection by the presenter and the case study discussion group.

c. It is a verbal picture of the event which makes it come alive to the readers - an instant replay. It is to include not only what each person said and did, but also what each thought and felt.

d. <u>The description is a critical part of the case</u>. If this is weak or does not engage the presenter or the case study group, it will not allow for creative reflection. Sustain the reader's interest but do not fabricate the story. Do not only describe the verbal exchanges but the non-verbal transactions as well. Include descriptions of any thoughts/feelings you were having and thoughts/feelings you observed in the other person(s).

e. The following questions may help you as you write the background and the description.

(1) How well did you describe the event? Was it clear or fuzzy? Note the use of descriptive words. Do they overstate or understate?

(2) Is this an event or the report of a happening or an observation on your part? (An event is when the presenter is directly involved and has some responsibility for the outcome of the situation, while a happening is when the presenter stands off as an uninvolved observer describing the words and actions of others.

(3) Were both the context (place, time, etc.) and the content (relationships, conversations, interactions) of the event expressed clearly?

(4) Was the description thorough, comprehensive and coherent reporting, not only what was said and done but also what each party thought and felt?

WHY?

B. **Level II Reflection (2-2 1/2 pages of the case**) is a process of reflecting upon or mulling-over the various aspects of the case. The case writer dissects the event for critical analysis and reflection. This section of the case (especially integration-interaction) <u>always</u> includes research.

1. <u>Analysis</u>

a. The analysis is the mulling-over stage - a process of reflection which separates the case into elements or constituent parts and breaks it down so it can be studied and scrutinized. It is disciplined experimentation but also allows for a "playfulness" with the issues. The analysis is more concerned with the personal and inter-personal facets or dynamics, while the integration-interaction is more abstract, more research-oriented, centered around a specific issue." In this section of the case, the case writer functions as an analyst in contrast to a story-teller, as in Level I, or an integrator and researcher in the integration-interaction phase, or an evaluator in Level III.

b. Analysis is a speculative effort which considers the dynamics, the motivations, the not-so-visible forces at work in the case. This includes self-analysis. The presenter will ask and answer the underlying questions such as "What is going on here?" and "Why?". The "why" questions are a key to this section. When one gets to one level after answering "why", he/she should ask the question again and go deeper into the reasons, the motivations, the dynamics. The sole purpose of this section then is to answer the question "why" each person in the event, including the student minister - said, did, thought, felt as he/she did.

c. It is an inductive process which divides the material into elements, or breaks the material (usually in the description, sometimes in the background) into smaller units for observation, interpretation and reflection. This is sometimes called <u>spade work</u> (these tools for analysis or spades are listed below). The presenter will look for the relationships of the persons involved and how these affect the case, the unique characteristics of the case, the time-line, symbols, language, behavior, and other situations or conditions which affect the case. Many times these are beneath the surface or resident in nonverbal communication. It is also important in some cases to ask what <u>did not</u> happen. Helpful spades include:

(1) Spades for over all case event

-identify issues
-locate turning points
-decision points
-cause-effect
-contrast-comparison
-occurrence

(2) Spades to mine data re: persons involved

-characteristics about persons involved
-personality types
-socioeconomic levels
-use of language
-behaviors
-motivations - explicit or implicit
-intra-personal dynamics
-interpersonal dynamics
-kinds of interactions
-espoused theories/theories-in-use

(3) Spades - miscellaneous

-space - what is said about the place of the event
-time - sequence, time-line
-numbers - ages, number of people, possible interaction,etc.

d. It is helpful to divide the analysis into four steps:

(1) Gather facts - the analysis is an analysis of the description. Sometimes this will also relate to the background information, but usually it is focused on the description. It is in this step that the presenter will collect the material for analysis. One must remember to analyze the description and not one's memory of the event. It will be important to survey the description carefully, looking for words, phrases, actions, reaction, unique features, etc., which will help one to understand "what is going on" and "why." It is here where the presenter will utilize the spades or tools to uncover the various dynamics of the case. This will include statistics, occurrences, happenings, turning points, etc.

(2) Mull over - Once the materials have been gathered, persons working with the case will "analyze" the material and look for such things as repetition, contrasts and comparisons, espoused theories and theories-in-use, etc.

(3) Interpretation-conclusions - After the facts have been gathered and the material analyzed, the presenter will interpret the material in the light of the analysis. It is during this time that the presenter will select one of the key issues to research in the integration-interaction phase.

(4) Writing the analysis - It is important to note that a person does the analysis (i.e., on scratch paper) before one writes the analysis. Writing is the last step in the process. One is tempted to write the analysis before the careful spadework and interpretation. This usually leads to a superficial, surface analysis. If the analysis is incomplete, the remaining parts of the case will be weak. The first paragraph in the analysis is to report the "spades" used as a basis for writing the analysis. The results of the spadework are then to be evident in the analysis.

e. You may ask the following questions to help in the analysis:

(1) Did you identify the issues and relationships, speculate on what was going on in the situation, and consider both interpersonal and intrapersonal dynamics? How are these related? Did the past experiences of those involved affect the interactions?

(2) What is going on here? What is the meaning and significance of the data?

(3) Did you seriously consider the "why" and "what's going on here" questions? Why did things occur as they did? Why are

they significant? Why do they have meaning? What is beneath the surface?

(4) Did you consider the turning points, the decision points, resistance, and resolution?

(5) Was the interpretation based on observation and critical reflection or on feeling and impression?

(6) Did you cover the critical presuppositions in the case?

(7) Did you include both a self-analysis as well as an analysis of the ministry recipient(s)?

f. See <u>Methodical Bible Study</u> by Robert Traina for more help in analysis.

HOW?

2. <u>Integration-Interaction of Theory and Experience</u>

a. The *integration-interaction* section is a process of examining the experiences of ministry in relation to the theories of the various disciplines related to ministry. The process assumes that every experience in ministry has biblical, doctrinal, philosophical, ethical, historical, or behavioral significance. This section provides the bridge between knowledge and experience and theory and practice, and a bridge from experience to knowledge and from practice to theory.

It is bridging the abstract (removed from the immediate experience) with the concrete (related to immediate experience). The problem is that the abstract is often far-removed from the actual practice; thus there is a need for reflection to bridge the two worlds. Our knowledge may and should influence our doing and our doing may and should influence our knowledge, i.e., confirm it, conflict with it, or change it.

b. This section is more abstract, research- oriented than other sections of the case study. The *integration-interaction* phase always assumes research on the issue isolated for study. This section considers the conceptual and theoretical aspects of the case. This section answers the question of "How?" in contrast to the "What happened?" of Level 1 and the "Why?" of analysis. It considers "<u>how</u>" theology informs, enlightens, and addresses the ministry experience. This section is more in the realm of ideas and theories - a way to understand the happenings in the case.

c. The purpose of this section is to help the case presenter (and the case study group) to gain some objectivity - to get a different perspective. It will keep the presenter from becoming merely a practitioner without guiding principles. This section, along with analysis, becomes the basis for judgment, evaluations, and decisions. One of the major aspects of this section is to help participants explain ministerial actions in theological and theoretical terms - to merge together what is believed and what is practiced, i.e., espoused theory with theory- in-use.

d. The analysis section should have provided some major issues inherent in the case. <u>Thus, the case writer will want to ask two questions as he/she begins this section of the case:</u>

(1) "What is the issue I want to consider in this case?"

(2) "What theological disciplines related to ministry should be addressed to the issue described?"

The first paragraph of the integration-interaction section will list the several issues which could be chosen from the case, and then focus on the key issue <u>for the presenter</u>. This paragraph is also to include the theoretical disciplines which were researched in preparation for writing this section. For the purposes of this section, the issue is to be abstracted from the emotions and facts of the case and researched objectively. The issue chosen must be the same issue identified in the issue identification sentence in the Level I focus paragraph.

e. The presenter (and the group) should not use this section to justify, explain or condemn actions, nor to analyze actions, nor feel that the integration-interaction fails if all tensions are not resolved. This section should not be limited to one discipline, e.g., behavioral sciences (we have been programmed to move in this direction). At least three sources in addition to scripture are to be researched and reported in this section.

f. The case writer will look for patterns and interconnections between theory and practice, will consider the theoretical alternatives in the light of various constructs, ideas, and themes. One must allow time for these ideas and thoughts to mature so there can be an intense distillation of the material for the integration-interaction section. Again, this material should be worked out on scratch paper before it is written as part of the case study.

g. <u>A suggested process for doing the integration-interaction phase follows.</u>

(1) Identify, isolate, and collate the issues, themes, ideas, and concepts resident in the case. Select one of these for use in the integration- interaction section. Normally, these issues will flow from the analysis section.

(2) See if the issue fits biblical, theological or theoretical categories, e.g., salvation, sin, social science theories, etc.

(3) A partial list of themes or categories to keep in mind are: guilt, sin, forgiveness, alienation, fear, love, hope, faith, interpersonal relationships, communication, conflict, traditions, social responsibility, anger, healing, pain, leadership, theology of ministry, etc.

(4) Ask if the issue is related to any of the key doctrines, i.e., doctrine of God, man, sin, salvation, etc.

(5) Conceptualize - pick out an issue and walk around it (snapshots) from the various perspectives - Biblical, historical, doctrinal, philosophical, ethical, behavioral, etc. This process always involves research. (See chart on page 14 of this paper.)

(6) It may be helpful to ask "Where is God at work or not at work here?" "What is Christian?" "What is different from what a secular humanist might do in a similar situation?"

(7) Come to some conclusions which will issue in judgments, evaluations, and decisions.

h. Write up the integration-interaction section.

i. The following questions may be asked in relation to the integration-interaction phase:

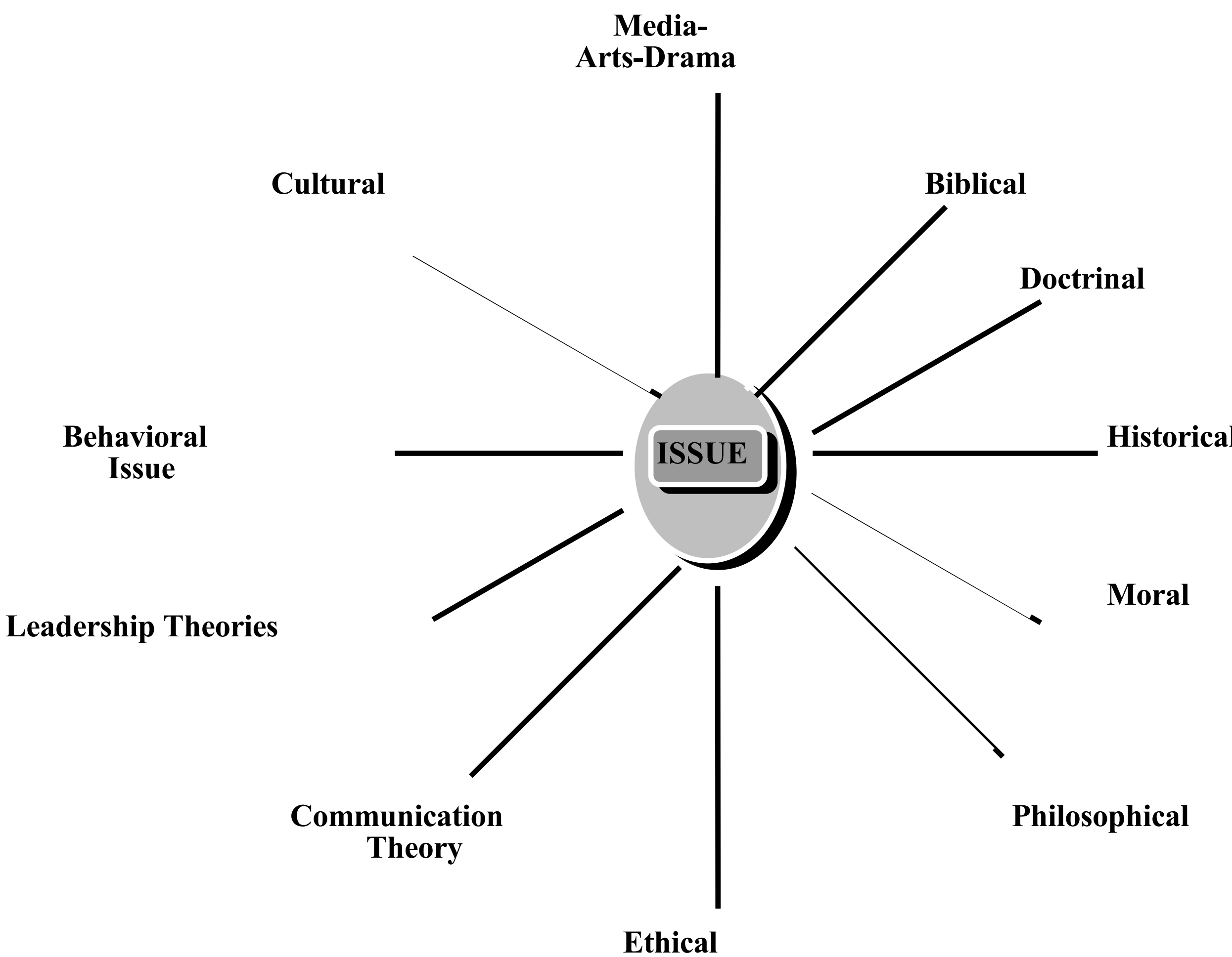
(1) Was the reflection based on an issue that is central to the event or was it dealing with a peripheral issue (negative)?

(2) Was the reflection an integral part of the case or was it an appendage?

(3) What are the theological, theoretical presuppositions behind the actions?

(4) Did you build a bridge from experience to theology, and from practice to theory?

INTEGRATION-INTERACTION
WALK AROUND AN ISSUE



HOW?

C. **Level III Reflection (1/2 page to a page of the case)** is "something produced as a result of reflection." It is a thought, or idea, or option formed as a result. Level III results from a careful attention to the *analysis* and *integration-interaction* sections of the case. This process flows from the previous two steps. In this section the case writer (and the case study group) functions as a critic, whereas in Level I he/she was a story-teller, and an analyst and integrator in Level II. In Level III one considers “How did I do?” and “How will I decide and act in the future?”

1. This section is divided into three parts: judgments, evaluations, and decision. These should be considered separately as three distinct parts of Level III.

   a. **Judgment** - The case writer will judge between the various theories, theologies, ideas, position, and themes discussed in the integration-interaction phase. The judgments are thus the case writer's value statements about the theoretical insights explored in the integration-interaction section. New insights that have come about as a result of the research should be listed here, and their relevance and application to the event of ministry should be indicated.

   b. **Evaluations** - The case writer (and the case study group) will evaluate the effectiveness of the ministerial action(s) - the relative effectiveness and ineffectiveness of the work, based on insights gained in the analysis and the integration-interaction sections.

   c. **Decisions** - The case writer will make decisions regarding future ministry to persons involved in this event or events like this. Such things should be considered as confirmation of present theory or theology, needed changes in theory or theology, different methods in approach, gaps in knowledge which need to be corrected, new skills which need to be developed, guiding principles which need to be formulated, etc.

2. The following questions may be helpful as one considers these parts of the case study:

   a. **Judgments**

      (1) What have I learned in theory or theology as a result of the research?
      (2) What are some important conclusions reached in my research and how are they significant for this event of ministry?
      (3) What are my points of agreement and disagreement with insights in my research?

b. **Evaluations**

(1) How did I do? How did I perform? Was I effective?

(2) Did I do what I set out to do?

(3) Did I act as a responsible agent of God?

(4) Did I perceive the situation correctly?

(5) Did I include my strengths as well as my weaknesses?

(6) What could I have done differently?

c. **Decisions**

(1) What could I do differently next time?

(2) What options are open for the future?

(3) What gaps in theory, knowledge and skills need to be corrected?

D. Writing the Case

The components of the case study have been outlined in sequence the way they will be listed in the final document. In actual practice, though, when one is preparing the case, the following steps are more helpful.

1. The case begins with the writing of the event - the description. This is the critical first step in the process.

2. The event should then be placed into the stream of life with the necessary background information which will help the readers identify with the event and see it in its historical perspective. The time-line is critical in this second step.

3. As the case writer reads over the background and description for perspective, a <u>tentative</u> focus is written which will engage the reader and focus in on the major issue to be considered.

4. The writer will then do the process of spadework analysis before writing up the analysis section.

5. Identification of the issue to be researched for the integration-interaction phase is the next step, which is followed by the writing of this section.

6. The judgments, evaluations and decisions sections flow from the analysis and the integration-interaction phase.

7. The final step is the rewriting of the focus in the light of numbers 4, 5, and 6 above. The focus should clearly indicate the issue in a question form.

FORMAT FOR CASE STUDIES

An Outline

I. **WHAT?** LEVEL I: (1 1/2 to 2 pages)

A. FOCUS PARAGRAPH:

1. Who? - The minister and recipient(s) of ministry.
2. Where? - The location where the ministry occurred.
3. When? - The date on which the ministry occurred.
4. What? - The ministry issue in this event.

B. BACKGROUND:

1. Background of the ministry recipient(s) related to this event.
2. Background of the minister related to this event.
3. Any significant data on the environment, institution, setting, etc. related to the case.
4. A time-line of events leading up to the act of ministry is often helpful.

C. DESCRIPTION: A reporting of the salient aspects of the ministry event.

II. **WHY?** LEVEL II: (2 to 2 1/2 pages)

A. ANALYSIS:

1. Identification of "spades" used in preparation for analysis.
2. Analysis of ministry recipient(s).
3. Self-analysis of the minister.

HOW?

B. INTEGRATIVE-INTERACTION:

1. Identification of issues in the event and restatement of the main issue. Identification of the theoretical disciplines chosen for the interaction.
2. The situation needing ministry.
3. The ministry response.

III. **HOW?** LEVEL III: (1 page)

A. JUDGMENTS: New insights gained from the research and their relevance for this ministry event. Additional value judgments about insights contained in the theoretical materials.

B. EVALUATIONS: A positive and negative critique of the effectiveness of the act of ministry, learned from subsequent reflection, self-analysis, and the theoretical research.

C. DECISIONS: Other options, approaches to be taken in the future. Learning gaps which need to be filled and skills which need to be developed, etc.

REFLECTION SEMINAR PREPARATION

Thorough preparation for each seminar determines the quality of your learning and that of the peer group. A minimum of two hours spent in thorough reading and reflection on the case is required before each session. Please complete the assignment below and submit it at the beginning of each class period.

EXTENDED CASE FORMAT

1. Evaluate the case format and content with reference to the Case Study Guidelines for writing extended cases.
   a. Strengths:
   b. Deficiencies:

2. List questions that you need to have answered before processing the case.

3. Who are the major figures in the case? List the characteristics of each.

4. List the dynamics at work between the persons in the event. How do these shape the event?

5. List the underlying issues which are inherent in the case.

6. What insights do the research sources in the Integration-Interaction section provide for understanding the issue in the case?

7. What courses have you taken at seminary which speak to the issues in this case?

8. Recall and list insights from courses you have taken and readings you have done which address the main issue in this case. What insights do they provide?

9. What are the strengths and vulnerabilities of the case presenters act(s) of ministry? What avenues of ministry should he/she pursue from this point?

10. How much time have you spent reading and reflecting on this case and completing this assignment? __________________.

REFLECTION SEMINAR GROUP STRUCTURE

It has been our experience that the Supervised Ministries seminar works best with the following assigned roles in each case discussion:

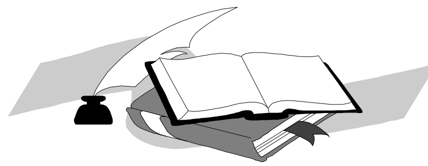
ROLE	TASK
1. Faculty Seminar Leader	Functions as a peer in the seminar group. Shares out of his/her training in a given field of study as well as out of his/her own experience in ministry. Also has administrative responsibility for the seminar (evaluates case quality and performance in the seminar setting of all the participants).
2. Moderator	Facilitator of the group process. Parliamentarian. Encourages balanced participation of group, a diplomat, sometimes referee. • calls for agenda and time • deployment for the group • administers group decisions • assists groups when re-negotiation of original agenda is necessary • keeps group on chosen themes • keeps discussions balanced • acts as a peer participant • is definite, but not authoritarian
3. Case Presenter	Has delivered his/her case to the class at the previous seminar session. This case becomes the "text book" for the class session. The extent of his/her actual participation during the discussion may be limited by the decision of the group.
4. Case Critiquer	Utilizing pages 22-24 of this handbook, he/she writes a one-page critique of the case. This is read to the class prior to the discussion of the case. Others may agree or disagree with his/her critique. Group may choose to work on issues which critiquer has high-lighted or move on to matters it considers more critical. Functions as a peer participant. One copy of the critique is given to the faculty seminar

	leader and one to the presenter.
5. Process Observer	Keeps the group conscious of its dynamics. Keeps notes on the levels and kinds of participation/interaction of group members: • how groups treated parts of case, • where most group energy was expressed, how points of view were accepted/rejected, how group used time, • whether group was responsible to agenda, how well moderator handles his/her job, etc. This report is given at the end of the session (5 minutes or less).
6. Peer Group	Reads and reflects on the case to be discussed before class utilizing pages 15-17 of this handbook as a guide. Participates in discussion of case. Works at developing skills of observation, analysis, interpretation and integration. Seeks to be honest with others.

QUESTIONS TO GUIDE THE CASE CRITIQUER

The following items may be considered by persons as they write a case, by those who have the responsibility to critique a case, and by peers as they read a case in preparation for the meeting of the reflection group.

I. ***Level I Reflection***



A. **Focus** Paragraph

1. Does the paragraph set the stage properly by introducing the *who*, *when*, and *where* aspects adequately?
2. With regard to the Issue-Identification Sentence:

    a. Does this sentence give an accurate indication of the major issue inherent in the rest of the case?
    b. Is this sentence stated precisely enough, i.e., is it too general or too narrow?
    c. Is this sentence stated in language which is clear and understandable?

B. **Background**

1. Does this section give adequate background information for the reader to understand the rest of the case?
2. Has the case writer included background information on all the major parties involved, including himself?
3. Is there a clear time line in the sequence of events leading up to the major event?
4. Does this section contain an excessive amount of background information which is not obviously relevant to understanding the event?
5. Has sufficient information been included on environmental, cultural, institutional, and religious factors?

C. **Description**

1. Is the episode described an "event" or a "happening" as defined in the *Extended Case Guidelines*?
2. Is the event written in a clear prose style so that the reader finds it easy to "get into" the episode and understand it?
3. Is the event clearly distinct from the background of the event on a time line?

4. Does the Description include not only the surface dynamics of what each person said and did, but also the more subtle dynamics of body language and what each person was thinking and feeling during the event?
5. Does the Level I of this case remain within the proportionate page limitations assigned to it in the *Extended Case Guidelines*?

II. *Level II Reflection*

A. Analysis

1. What evidence is apparent that the case writer has carried out a prior process of "*spade work*" before writing the Analysis?
2. Has the case writer shifted from the function of storyteller (*What happened?*) to analyst (*Why did it happen?*)?
3. Has the case writer isolated the most important dynamics at work in the event?
4. Does the analysis have depth or does it stop at first level probing?
5. Is an analysis of all the major parties carried out, including the case writer?
6. Has there been a serious attempt to answer all the rhetorical questions raised?

B. Integration

1. Does this section evidence adequate prior research in relevant sources before it was written?
2. Is this section prefaced by a paragraph which identifies the issue to be treated and the discipline(s) used to consider it?
3. Is the designated issue the same one identified in the Level I Issue-Identification sentence, and is it obviously the central issue in the event?
4. Is this section a presentation of the informed insights of the case presenter, or is it a proof-texting presentation of the views of others?
5. Has the case writer shifted from the functions of storyteller and analyst to that of integrator?
6. Are both the "ministry need" and the "ministry response" addressed?
7. Does good integration of theoretical disciplines and the concrete practice of ministry implicit in the issue occur?

8. If the biblical discipline is used, does the discussion consider the Biblical motif inclusively, or does it simply quote proof-texts without adequate exegesis?
9. Does Level II correspond to the proportionate number of pages assigned to it in your *Extended Case Guidelines*?

III. ***Level III Reflection***

A. Is the **Judgments** section confined to insights contained in the Integration-Interaction section and their application to this ministry event?
B. Does the **Evaluation** section concentrate on the past act (description) of ministry, listing both strengths and weaknesses.
C. Does the **Decision** section concentrate on future options, including not only actions, but also learning gaps which need to be filled, changes in theory and approach, etc.?

IV. ***Stylistic***

A. Is the case written in clear, understandable prose style?
B. Has the case been proofread for corrections in spelling, grammar, and bad sentence structure?
C. Does the case reflect good logical progression from sentence to sentence and from paragraph to paragraph?
D. Is the case neatly typed?

DIRECTIONS FOR THE PROCESS OBSERVER

The purpose of the process observer is to report the dynamics of group relationships, as well as to note process interactions. The observer is also asked to note the ebb and flow of the case study processing so as to report these observations at the end of the session. This observation is akin to the critical reflection as described in the case guidelines. There are many things to observe, but especially note the following items.

1. Identify the various interactions of the group in process — (Did all persons contribute significant input? Did some monopolize? Were some involved at all — verbally or non-verbally? [Make general reports on the balance of participation by group members, rather than counting the number of inputs or naming names. You have more important observations to make]. Note the resource person's involvement or lack of involvement. What leaders emerged? Note any hostility, negative reactions, defensiveness, positive support, affirmations, etc.).

2. How well did we cover the most significant areas of the case? (*The Process Observer Worksheet* is provided to facilitate this section.)

    a. Background and description
    b. Analysis — (Probing questions? Dialogical? Did the group tend to go back to the description rather than remain with the analysis? Was there any visible hostility or defensiveness in the presenter, either verbal or nonverbal?)
    c. Integration/Interaction — (Did members of the group adequately interact with the sources and insights found in this section? Did they also draw on their own theological/ theoretical training as a contribution to the discussion here?)
    d. Judgment, Evaluation -- (Any visible verbal/non-verbal hostility or defensiveness in the presenter?)
    e. Was there an adequate summary or closure in relation to case Level III?

3. Did reflection and thinking take place, in your opinion, or were responses and evaluations by the group superficial and "off the top of the head" reactions? (Did the reflections and discussion flow or was it choppy and discordant?)

4. How did the group deal with the presenter? (Dialogical? Confrontive? Passive? Disinterested? Involved?)

5. Note the feeling level of the group (Was there emotional identification with the presenter? Did you feel involved or left out?)

6. Was the group too easy on the presenter? Too hard? (Note any resistance to feedback or resistance to confront the issues of the case.)

7. Note other observations you deem important. Briefly summarize highlights of your observations on the Process Observer's Report, to be given to the faculty seminar leader.

Process Observer's Report

Class___________________________ Moderator ___________________________

Date___________________________ Critiquer___________________________

Presenter___________________________ Process Observer_____________________

Please use the following code in describing interactions: * = Insight; ? = Question; O = Observation; / = Interjection; C = Challenging; S = Sharing; A = Affirming

INTERACTIONS:

Student: **Kind of Interaction:**

1. ____

2. ____

3. ____

4. ____

5. ____

6. ____

7. ____

8. ____

9. ____

10. ____

11. ____

12.____

Themes of Session:

Use of Time:

NOTES FOR LEADER'S SUMMARY AND CRITIQUE:

INTERACTION CHART

Energy Chart

Minutes

0
15
30
45
60
90
105
120
150

Relaxed

Intense

Class opening

Class closing:

Materials assigned for class:

Instructor's Objectives

Instructor's body language

Use of black/whiteboard

Participant body language

Teacher/learner interaction