

THE CAREGIVERS' CITY OF REFUGE:
PASTORAL PSYCHOTHERAPY AS SUPERVISION
AT THE
INTERDENOMINATIONAL THEOLOGICAL CENTER

By

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Preface

Every now and then we receive visions or dreams of things that are to be or activities we are to pursue. These dreams or visions are so vivid and so strong that we feel led to do all in our power to achieve or influence them. This project is the end-product of such a vision.

The vision came during the early years of my Master of Divinity work and to some degree or another, I have been working on small pieces of it since then. It is only now that I can see that the puzzle pieces formed a design rather than simply an illusion in the abstract.

I envisioned a city of refuge for caregivers. A place where persons who are called/choose to give to others (serve, minister) can come and receive; a retreat and an enrichment center. This simply means that it can be a place of relaxation and recreation as well as a place of learning, healing and empowerment. Its services will be made available to individuals, couples, families and groups, depending upon need and desire.

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Blessings
and
Peace

Abstract

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All caregivers have experienced woundedness. The ideal solution would be for seminaries to provide a means by which this woundedness can be transformed, so that persons can minister out of their transformed woundedness rather than their pain. Without this transformation, people who are hurting, tend to hurt those with whom they interact or attempt to form a relationship.

The goal of this project was to provide a setting, or create an environment, within the Interdenominational Theological Center (ITC) where students, in conjunction with the Department of Pastoral Care and Counseling, were exposed to an intentional clinical group experience. This clinical group experience, utilized the action-reflection-action (or integration) method of evaluating the student's understanding of who they are in relation to the ministerial incidents at their assigned sites.

This project addressed the spiritual, physical (comfort, privacy and confidential) and psychological needs of the wounded caregivers; in this particular instance, wounded clergy. It is believed that people who are no longer

hurting no longer hurt others.

The population consisted of students who were at various levels of their seminary career and diverse in age, gender, ethnic backgrounds and denominational standing.

It is the author's belief that in order to minister more (w)holistically to others, we must first be at home in our own house. This means we must be available to ourselves. Seminary students need to be able to distinguish the evil spirits from the good ones.

This specific project, using clinical reflection and intentional integration, is to be a tangible means of demonstrating that all caregivers come to serve from a place of woundedness which, left untreated, can greatly hinder (w)holistic ministry. The ideal solution would be for all seminaries to provide a method by which students are enabled to transform their pain. Because this is not yet happening on a broad scale, this project was established at the Interdenominational Theological Center to provide a place where a safe and caring environment had been created and programs had been intentionally designed for the purpose of healing (or transforming) the wounded. These persons in turn enable others to experience healing. This healing is guided by the use of pastoral psychotherapy as supervision.

Chapter 1

INTRODUCTION

Today, when Health Care Reform is capturing everyone's attention, the focus is on services that are available and their costs. Although there is a desire for some creative and efficient design which will enable more of the population to be treated for their medical and emotional ills; we find that many health services providers have case loads so large that interaction is almost ineffectual. Stress and generalized anxiety seem to be the buzz words of the day.

Many parishioners find the solace and relief they need from their pastors and other clergy who are skilled in Christian or Pastoral Counseling, even though they may be required to sit for several hours or wait several weeks to be seen. But then, who cares for the caregiver? Where can they go to be revived? Some will be motivated to go into traditional therapy, but many others will never consider this traditional route. The author believes this is especially true for many clergy and their spouses. Therefore, the author proposes a solution which is aimed specifically at those persons in ministry who are willing to accept the benefits of a non-traditional use of psychotherapy and theology. This combination has the power to provide empowerment and recovery.

SUMMARY OF CHAPTER CONTENT

In Chapter One, the author introduces the issue or area of concern, and its foundation. Who does in fact care for the caregiver? Why is there a need? Included in Chapter One are the relevant major terms and definitions related to this dissertation.

Chapter Two describes the setting for the ministry to be explored. This unique setting is quite appropriate for exploring issues related to transformation and healing.

Chapter Three raises the question: How does one design an environment and create programs utilizing theology and pastoral psychotherapy which will enable clergy and their families in particular, and caregivers in general to minister more (w)holistically? It also includes a profile of ITC as well as her students and a proposed curriculum modification to address the issue raised.

Chapter Four explores the research of previous efforts to address the need for caregivers in general and clergy in particular, to receive much over-due care.

In Chapter Five, there is an exploration of beneficial literature which supports the need for this proposed ministry. A case study sets the stage for implementation of this much needed project.

Chapter Six explores various models of supervision and how they can be utilized to better meet the needs of today's seminary students and caregivers. It examines ways in which they can be empowered and enabled to minister more (w)holistically.

Chapter Seven describes the clinical groups involved, the findings and

conclusions derived from the feed-back provided. It also provides conclusive evidence that caregivers and clergy were empowered and enabled to minister more (w)holistically and live their own lives more abundantly through the use of Pastoral psychotherapy as supervision at ITC.

These are the major terms and their definitions relevant to this endeavor:

1. ITC: The Interdenominational Theological Center.
2. Caregivers: Those persons who minister to the needs of others.
3. Refuge: A safe place; a sanctuary.
4. Pastoral: A formal office of leadership, usually achieved by ordination or consecration, in a church. It involves administrative skills in addition to caring.
5. Psychotherapy: The treatment of problems of an emotional nature by psychological means, in which a trained person establishes, deliberately, a professional relationship with the object of:
 - a) modifying, removing or retarding existing symptoms
 - b) mediating disturbed patterns of behavior and
 - c) promoting positive personality development and growth.
6. Supervision: A practical technique designed to accomplish a more important task.

A story by Johnson (1950: 26) helps to highlight the potential dangers associated with attempting to minister out of one's woundedness; rather than from a point of transformed woundedness thus necessitating empowerment and recovery.

A young parish minister was very troubled because members from his congregation were not coming to him for counseling. Pastoral counseling was difficult for him, so he avoided it whenever possible. His preference was preaching; he could stand at a safe distance and tell people what he thought about them and the state we have brought to the world. Obviously he carried a chip on his shoulder and was constantly on his guard for whatever offenses might come his way.

When he was a boy, he had been dominated by a protective mother and a stern father against whom he struggled to be independent in order to assert his manhood. This made relations with other people difficult.

Even as a pastor, he was uncomfortable. He continued to feel insecure and inferior and maintained a running battle to gain ascendancy over his congregation.

The minister was so busy defending himself from his anxieties that he was not free to establish wholesome and open pastoral relations with the people he was appointed to serve. The members were repelled by his aloofness and did not feel able to share their joys and sorrows with him. Because he was preoccupied with his own defenses and felt threatened by what people might think, he was reluctant to visit their homes or to enter into any of their experiences. Until he could find the key to open his heart to other persons, his best talents were locked up within him.

The true resources of pastoral work are interpersonal relations. It is in the sharing of one's needs and values that one is able to discover the deeper meaning of one's life in mutual association with others.

Therapists who work with emotional problems, as does the pastor, put their trust in the healing and growing power of a good relationship. In order to do this, many, like the above referenced pastor, need to have incidents from their childhood reframed.

CHAPTER 2

MINISTRY SETTING

Because of the potential over-reaching problems brought about by caregivers ministering out of their pain, rather than out of their transformed woundedness, and because all seminaries are not yet offering a place for this necessary transformation, the setting chosen for this project, or ministry, was the Interdenominational Theological Center in the Atlanta University Center, Atlanta, Georgia. The Atlanta University Center is the largest consortium of African American colleges to be found anywhere.

The Interdenominational Theological Center is a predominately African American theological center ecumenical in design, comprised of six constituent seminaries and located in midtown Atlanta.

Because there is often a need to reframe childhood incidents, this model proposes the design of an environment and creation of programs which will enable caregivers in general and clergy in particular, to have a safe and confidential place where they can have the needs of the whole person ministered to, or met. It will be a City of Refuge.

Interdenominational Theological Center is accessible by various modes of transportation so that accessibility will not be an inhibiting factor, and yet it is far enough away from the city proper, not to invite undue distractions. The proposed Retreat and Enrichment Center would be Christ-centered and would utilize theology and psychotherapy in combination with other methods, to care for caregivers using pastoral psychotherapy as supervision.

Caregivers could utilize the program content in the local seminary setting or a community-based organization where participants could simply attend whatever workshop or seminar or support programs they chose. The goal is to establish a program that is adaptable to various settings. The design is an ecumenical or non-denominational one. At present, the author has been unable to discover such a program of this magnitude in operation.

CHAPTER 3

MINISTRY ISSUE

As illustrated by the opening story, there are many persons who fail to minister to others in a (w)holistic way simply because they themselves are not yet whole. Or to say it another way, many have not yet had the opportunity to have their woundedness transformed. As a result, some caregivers are not only personally handicapped by secret pains, but often innocent others are hindered in their growth by the caregiver's inability to minister more (w)holistically. The issue then becomes how does one design an environment and create programs utilizing theology and psychotherapy, which will enable clergy and their families to minister to others in a more (w)holistic way? This project's design is to be utilized for clergy and their families in particular and caregivers in general.

As a pastoral psychotherapist, the author has an opportunity to meet clients from all walks of life. Many of the clients who come to the counseling center are clergy, or persons preparing to become clergy, whose personal struggles with pain, suicidal attempts, loneliness and depression have significantly reduced their effectiveness as well as their pleasure in their life's work. For the many who do come, and continue, there are many more who come only when they get in touch with their pain, and many, many others never come at all because of fear or perceived stigma, or both.

It is believed that implementation of this Divinely-inspired vision of a retreat and enrichment center will enable clergy to feel safe enough to come and be empowered to help themselves. Thus, once they are healed or are in the process

of healing, they will be able to minister out of their transformed or transforming woundedness rather than out of their pain. In turn, they will benefit not only their own local churches, but they will also be able to positively impact the Church Universal.

Support for this stance is found in the *DICTIONARY OF PASTORAL CARE AND COUNSELING*, (Hunter: 1990; 876), which indicates that pastors (or clergy) are able to be more patient with patients or parishioners they are caring for when they are cognizant of their own patient within. Patience is achieved more readily when one recognizes one's likeness to others in terms of a common need for care. This likeness is also seen as mutuality of care. Caregivers can best care for others when they themselves have been cared for; for it is in the moment of giving, as Tillich states, that one is able to receive.

In the process of learning and developing their spirituality, virtually all skilled pastoral counselors have been "patients" and have received counseling or psychotherapy. It is essential for all who care for others to be aware of their own internal "patient" needs in order to be able to give more effectively or minister more (w)hostically to others.

The Ministry Setting:

Profile of ITC

The purpose and goal of this pastoral vision for the Interdenominational Theological Center, as is Nouwen's spiritual principle, is to enable students to recognize God's presence in their lives and to be able to feel at home in their own house by being able to distinguish the good spirits from the evil ones, and to develop the capacity for compassion and intimacy. This will prevent guests from becoming entangled in the minister's confusion; or to say it another way, it will enable ministers to minister to others more (w)holistically.

The Interdenominational Theological Center is already in the process of ushering in that new paradigm. Here are some of the reasons why it is believed that the Interdenominational Theological Center is more than well on its way to meet what constitutes the "good theological school" according to the Association of Theological Schools' criteria. (See appendix A).

In 1958, the ITC was established out of a need to prepare clergy for the increasingly complex demands on ministers faced with poverty, economic uncertainty, family crisis, racial injustice and other social ills affecting the African American Church (Report of Responses, 1994). Since that time, ITC has continued to grow, expand and evaluate its effectiveness in meeting the professional and spiritual needs of its targeted constituency.

In the latest self-evaluation for the Southern Association of Colleges and Schools, one sees a broad array of what ITC has done, is doing and plans to do

to deserve designation as a good theological school. As a result of establishing a systematic, in-depth and ongoing planning and evaluation process, ITC offers a candid critique of its unique place in today's theological scene as it continues to maintain its quality existence.

The Interdenominational Theological Center is a predominantly African American theological center comprised of six constituent seminaries representing the major Protestant denominations and the recognition of other denominations less well represented, in its At-Large category. The Center boasts of a faculty and staff which is becoming more and more reflective of the pluralism and cultural diversity encountered daily in the larger society. The faculty is distinguished by many authors and their contributions to local and major publications. The ITC Journal is published on a regularly scheduled basis. There is a student enrollment of 431, ahead of projection, which affords a more nurturing atmosphere.

The ITC has already intentionally instituted a special program to enhance its efforts to attract and recruit an increasingly qualified and mature student body. The national profile of seminarians indicates this as a coming trend. Research supports that this is presently the profile of ITC students, as will be later supported by the profile of ITC students. Students are provided an opportunity for broad exposure experiences including those in Israel, Jordan, Brazil, India, Egypt, Ethiopia, China, Hungary, Kenya and Ghana, through the ITC's recently initiated globalization program.

In addition to continuous efforts to create sources of financial support, a Lifelong Education Center was recently dedicated in President James H. Costen's

honor. However, funds for its endowment have, thus far, not been fully realized.

In order to address the needs which will enable wounded clergy and their families to minister to others in a more (w)holistic manner, the addition of the Chaplain/Counselor position and that of the Coordinator of Community Life, can be utilized to complete this transforming model of care. These two new positions, added by ITC just recently, have the potential to provide opportunities for today's seminarians and their families to experience the Center in a manner which will enable and empower this transformed woundedness in ways not available before this academic year.

Personal growth takes place in community. Plans are now in place to make community building intentional and on going. This will be evidenced by support, children's and women's groups as well as a men's fellowship. Many times spouses tend to feel isolated and "out of step" with the academic beat and seminary activities because they are not more a part of the "process." The STITCH Program, created by the Coordinator of Community Life, is designed to provide a sense of support and inclusion. There are family-centered programs such as KIT for kids and Gray Seminarians for older adults.

Additionally, because of the established profile for today's seminary student, we tend to see significant numbers of students and family members who appear to be able to benefit from ITC's offerings in Community Life, the Counselor/Chaplain's office as well as the Thomas J. Pugh Pastoral Care Center. ITC's students are older, or more mature, many are divorced and/or remarried. There are step and/or blended families, and there are issues of sexuality, sexual identity and/or sexual preference.

PROFILE OF THE ITC STUDENT BODY
1994-95

The profile of the ITC student body, as indicated in the Student Register from the Office of the Registrar for 1994-95, shows that there was a total of 398 students. There were 130 females and 268 males; including 21 Internationals. The age distribution was as follows:

	Females	Males
22-24	6	25
25-29	11	52
30-34	22	53
35-39	27	43
40-49	44	74
50-64	19	21
65 and over	1	0

The largest distribution for male and female was for age 40-49. The marital distribution was:

Married	44	154
Single	59	89
Divorced	23	23
Widowed	4	2

It is interesting to note that the number of divorced males and females is the same. There were 66 veterans: five females and 61 males.

Though students overall may be more mature and stable (vocationally), many have demonstrated numerous issues which need to be addressed. The question

is, how safe do they feel in venturing into the risky world of personal growth? How does one speak with an anonymous voice and yet be heard and responded to? The author's experience with Clinical Pastoral Education and Supervised Ministry has shown that in working with others in an off-site setting, reflecting on those experiences and being able to share them in a peer group situation, has enabled personal growth in the lives of many persons; presenters as well as participants.

Amy Hartsfield, ITC Counselor/Chaplain shared that the following issues or areas of concern have been the ones most frequently addressed with ITC students: personal, marital, family and denominational issues which never surfaced until seminary for many.

Although ITC has expanded its offerings and services to the point where it meets, without question, the criteria for the "good theological school", and is doing an exceptional job in so many areas as is evidenced by the vision given and the feed back contained in their self-evaluations; the author encourages ITC to consider something additional: consideration of the addition of required Supervised Ministry (SM) experiences for all students entering the seminary. Field Education assignments target professional skills' development in ministry. Supervised ministry, facilitated by someone with clinical skills and experience would target personal growth as it relates to doing and being in ministry. It would address, through the use of verbatims and reflections, who the minister/student is as a person.

There are clinical requirements for persons desirous of entering Pastoral Care and Counseling but many ministers or caregivers have no clinical exposure

at ITC until they are at the point of graduation. Issues uncovered and dealt with must be trusted to the continued motivation of the minister or graduate upon returning to, or being assigned to a parish/ministerial setting. Because many students are assigned to or come to ITC from rural or suburban areas, many who may be motivated toward therapy, will most likely be unable to find therapeutic services readily available to them. Others may be encouraged to forego working on personal issues because of the perceived (real or imagined) stigma attached to counseling or therapy, by those who have not experienced its merits. ITC's SM students would be required to attend therapy for at least three sessions during the SM semester to look at and work on a specific personal issue(s).

Therefore, to meet the personal growth needs of ITC's students, an integration of Supervised Ministry experiences in Area Four of the ITC's curriculum is proposed. The first experience would be required during the student's first year of admission. This requirement would apply whether the student begins his/her theological experience with ITC or whether they transfer from another institution. The second experience would be required no later than the first semester of the senior year. This would afford students an opportunity to work through, to a significant degree, any personal growth issues which may inhibit their being able to minister in a more (w)holistic manner in the future. It would also provide sufficient time to assess these issues and address them through the services of the Supervised Ministry Coordinator, the Counselor/Chaplain, the Coordinator of Community Life and the Thomas J. Pugh Pastoral Care Center staff (or other facility) as needed.

The nurturing environment experienced at ITC would empower students to

face issues which may have the potential to derail their ministerial careers or worse yet, adversely impact the congregants upon whom they unconsciously, inflict their pain and woundedness. Ministers could thus cripple their congregants in the same way that they themselves have been consciously or unconsciously crippled.

The objectives of this proposed curriculum addition are to:

1. Continue to expand the curriculum in the area of personal growth so that it better meets the needs of today's seminary student;
2. Assess and address the conscious and unconscious developmental needs and issues of our churches' future leaders which may adversely impact their professional level, and the congregants' spiritual level of ministry;
3. Enable the student/leader to perform effective, on going self-evaluations of life's situations in a more objective manner;
4. Empower students/leaders to address, rather than deny or rationalize areas of personal and professional concern so that they may be able to live life more abundantly.
5. Provide an opportunity for more positive impact on the larger community; and
6. Impact positively the ministerial/leadership team or partnership even if the partnership is formed with someone who has not had the privilege of the ITC SM experience.

Evaluation of the program would be accomplished through:

1. Self-evaluation by students before and after each experience using focused questionnaires;

2. Feed back from graduates at various time intervals, i.e., one year - three years, etc., regarding the benefits, weaknesses, present and future needs for program incorporation;
3. Ascertaining the total number (only) of those receiving therapy through the SM Program; and
4. Feed back from and consultation with the Director of the TJP Pastoral Care and Counseling Center or designee, the Counselor/Chaplain and the Coordinator of Community Life.

CHAPTER 4

PREVIOUS EFFORTS TO ADDRESS ISSUE

As a means of gathering first-hand information on how some denominations address the transformation needs of wounded clergy, an interview with Roger Knight, Conference Minister for the Southeast Region of the United Church of Christ, made it clear that there are no direct services provided for clergy by the denomination. At one time the denomination had an agreement with another denominational counseling center to make testing and diagnostic services available for candidates for ministry. Although there are no preventive measures in place, should the need arise, referrals to the appropriate facility for services would be made through the Conference office. The United Church of Christ was born in 1957 when the Christian churches in the North Carolina area which were predominantly Black, merged with the Congregational churches, which were predominantly White.

In these, as in all churches, the leader is often obviously held responsible for empowering the laity in order to enhance the aspects of ministry which lead to church growth. However, it is often less obvious that the health and well-being of the leaders are essential to their ongoing effectiveness as leaders. Sometimes this reality is obscured by the assumption that the leader is a leader, or the pastor is a pastor. Somehow, it is often not apparent that the professional leader is a person with spiritual, physical and psychological challenges like any other human being. For this reason, the book *CARING FOR THE CAREGIVER*, [Harbaugh, 1992], was written and provides the results of a study which focused

on caregiving practices within various mainstream denominations. Harbaugh (1992, vii) agrees that church growth and clergy caregiving are intimately related. In many instances, there are wounded caregivers trying to offer care to others when there are few or no resources to draw from themselves.

Pastors, to a great extent, participate in congregational families in ways similar to the ways they functioned in their own family of origin. Therefore, in a caretaking ministry, there must be a recognition of one's role in the family of origin. The most desirable achievement for families and individuals is the attainment of a balance between relating and individuation. Removing one's self from the position of the responsible one is a necessary step towards developing a ministerial approach which maximizes being responsive rather than responsible.

In relationship to our family of origin, Alice Miller, in her PRISONERS OF CHILDHOOD (1981), informs us that the only enduring weapon we have in our struggle against mental illness is the emotional discovery and acceptance of the truth in the unique and individual history of our childhood. She further states that conflictual experiences from every childhood remain hidden and locked in darkness, and along with them is the key to the understanding of the life that follows.

Many ministers exploit their families, distance themselves and in their anger, become depressed. Also, often in clergy families, there is an over-investment in the children and an under-investment in the marriage. Caregivers in general, and clergy in particular (like others), must also work to keep romance alive.

Mark Biddle of Clergy Care, the United Methodist Church, states that ministers are prone to heart attacks and emotional disability because of being stressed and overstressed.

Scripturally, Jesus, the biblical model for clergy, seemed to handle His day-to-day stress (assuming He had any) in a remarkable way. It appears that He always knew when He needed to "rest, slow down" or spend time with just those closest to Him. In order to be able to more (w)holistically minister to others, caregivers in general and clergy in particular, might consider modeling that behavior more fully as it relates to one's physical needs.

CHAPTER 5

LITERARY BENEFITS

Caregivers in general and clergy in particular, are persons who minister out of their woundedness or their pain. Seminaries can care for these persons by creating and designing programs geared to transformation. Left uncared for, caregivers in general and clergy in particular, can become prime targets for bouts with mental illness and/or stunted personal and professional growth. This can in time, diminish the caregiver's effectiveness and cause pain to be projected on to others.

A means to offsetting the probabilities of mental or psychosomatic illnesses and other stressors in clergy is necessary. A system through which negative childhood memories can be reframed (so that personal growth is enhanced), is possible through the integrative approach.

Seminaries recognize and acknowledge that the basis for all ministry, lay or ordained, is to be grounded in professionalism. But, what is needed beyond that? The author submits that in addition to the professionalism which has always been automatically attached to the idea of and preparation for ministry, there needs to be something more: more intentional, more defined and integrated.

There has long been a place for the professional aspects of ministry; the theoretical. An integration of field-work and theory, the author contends, will produce more effective ministers or caregivers. This model, to some degree, is being implemented at the ITC in Atlanta, Georgia.

It is proposed that a slight modification of what the ITC now offers will enable it to more completely meet what is defined by James M. Shopshire, former faculty member of the ITC, as the "good seminary." A further step in this direction is to emphasize a paradigm shift from rationalistic models to one of "action, reflection, action." It is the contention of this author that that which is to be practiced (w)holistically is learned and taught (w)holistically. It is this notion of (w)holism which undergirds the focus of this project.

The professional model, defined as training in preaching, administration, counseling and teaching, according to Vanderbilt's faculty, is "responsible for the lack of unity in theological study and the failure of the seminary to prepare students adequately for ministry in the world" (Lamar, 1992). Similarly, in the same survey in Occasional Papers, alumnus from Depauw state that they wished they had developed more practical skills and that they had been encouraged more in the areas of personal growth and faith development.

In order to meet seminarians' needs, it is important to take a look at who is being served by the seminaries. What is today's seminary student like? A survey, conducted by Ellis L. Larsen and James M. Shopshire, has formulated a national profile of contemporary seminarians and their specific needs. Dr. Shopshire in Theological Education (Spring, 1988), addresses the issues of who the seminarians of today are; the motivations and influences at work in the range of decisions faced in changing life directions; what informs one's choice of a seminary and the curricular and seminary community life factors which enhance or trouble the progress of students. A summary of this data can be found in Appendix B.

In the "Assessment of Readiness for the Practice of Professional Ministry: Rationale and Research Method", by Schuller, Strommen and Brekke (1973-74), the focus is on the measuring of academic and professional competence. The article states that, "It is clear that satisfactory performance in a classroom does not necessarily evidence readiness for ministry." It is becoming increasingly clear that more and more emphasis needs to be placed on the needs and issues of the individual students. As Schuller, et al. state, "More needs to be known about the person, their pastoral skills and their theological understanding, the faith commitment and the psychological maturity of the person," (1973-74: 50-65).

Education to the ministry should enable the student to become at home in his/her own house; in other words to become available to him/herself. Students have to be empowered and enabled to understand the complexity of their own lives, the light and dark corners and the warm as well as drafty places.

Seminaries deal with adults having lived twenty years or more who have experienced many emotions including laziness, boredom, depression, panic, fear, anxiety, happiness, joy and exhilaration; all of which can be inexhaustible sources of insight and understanding. However, if there is no opportunity for each student to have fearless contact with their own history, feelings, perceptions and emotions, exposure to new experiences may very well cause them to become more closed; afraid to disclose their own emotional confusion.

A CASE STUDY

Many of the problems which students come face to face with in seminary, are a result of some of their earliest experiences. Melanie Klein, Object Relations theorist, explains that in Object Relations, an object can be animate or inanimate. Infants, have mixed feelings about their first object, usually the mother or a mother figure.

Infants want to possess the object and yet are hostile and fearful toward it. Developmentally, the world's objects for each person become good or bad. In warm, loving and protective relationships, ground work is laid for constructive and productive social relationships. On the other hand, in relationships characterized by neglect and rejection, the basis for envy, hostility and anger is developed (Ross, 1992:75).

The author contends that there is some correlation between the way individuals experience themselves in relationship to their earliest love objects (their mother/mother figure) and the behavior exhibited in adulthood. Therefore, inappropriate levels of intimacy and/or aggression experienced in one's family of origin, can exhibit or manifest itself in incidents or acts of individual violence in society as a whole.

Recently the author came face-to-face with a very challenging encounter: Melanie (not her real name) is a 25-year old seminarian. She was single but in a stormy relationship for almost a year. She was a college graduate and was on the staff of a church. She presented with long-term depression and repressed anger.

During the next several sessions, she vented her tears, anger and rage sufficiently to begin directed work. She traced her family of origin using a genogram. The oldest of 3 children, her father had been emotionally distant and the mother had been smothering and over-protective. Melanie's was a painful and disappointing childhood; filled with jealousy and tantrums when the other siblings came along. And yet, she was never permitted to experience the separation and individuation stage necessary for personal growth and development. Melanie is locked into what Harriet Lerner (WOMEN IN THERAPY, 1988) calls, "Mother-blaming". Not only that, but as is the usual case according to Lerner, she was in a similar stance with her immediate supervisor, her pastor and even members of the congregation. Can Melanie, whose past is her present in her conscious and unconscious memory, reconstruct?

Anger is a signal of being hurt; of rights being violated; of needs or wants not being adequately met, or that something is simply not right. More violent behavior usually results when angry and instrumental aggression are combined. Homicide is the ultimate form of aggression.

Freud calls aggression the death instinct turned outward (Hunter, 1990), in that it is associated with internal conflicts and represents the expression of a primary self-destructive drive which can be triggered by external stimuli.

"Disguised" anger manifests itself as depression, explosive physical behavior, intimidation, numbness and alienation. If real conflict and anger are ignored, mistrust, misperception, suspicion and alienation will develop (Hunter, 1990). Melanie's disguised anger and conflict over the years, made it impossible for her to trust anyone.

In THE DANCE OF ANGER (Lerner, 1985), one is made aware of how easy it is to get trapped into endless cycles of fighting and blaming that go nowhere. Anger must first be used to clarify one's thoughts, feelings, priorities and choices. Anger is a signal; it may warn and ensure safety or it may motivate. It can motivate caregivers to say "no" to the ways in which they are defined by others and "yes" to what their inner self dictates. Women especially have been discouraged not only from forthright expression, but even the awareness of anger. Needless to say, "Many of our problems [associated] with anger, occur when we choose between having relationships and having a self" (Lerner, 1985).

Klein affirms that a required condition for love, tolerance and wisdom towards others, is a good relation to one's self. This relation is developed in part from a friendly, understanding and loving attitude towards people who meant much in the past; and of when relationships became part of the mind and personality.

If in their unconscious minds caregivers in general and clergy in particular are able to clear to some extent their feelings of grievance and are able to forgive parents for the frustrations which had to be borne, they can then be at peace with themselves and able to truly love others. Maternal deprivation has been alleged to be the cause of criminal behavior, psychopathic behavior and other behavioral disturbances. The mother figure is supposed to signify relief from all need. The mother's absence in some way becomes the signal for anxiety.

Present research results suggest that parental warmth and affection, use of reasoning, positive reinforcement, permissiveness and autonomy-fostering are much more likely to facilitate the development of a child who is effectively

socialized. That is to say, a child who can resist temptation, who is generous, who does not cheat and is not aggressive.

In particular relationships, the degree of trouble one is subjected to rests on the amount of stress and anxiety impinging on a relationship from multiple sources. The extent to which one has not carved out for themselves a clear "I" from their first family, is the extent to which one will feel always in danger of being swallowed up in togetherness with others. Togetherness which threatens the loss of self, results in almost instinctual distancing or fighting. In the case of the seminary student, she danced between distancing and fighting. According to *THE DANCE OF INTIMACY* (Lerner, 1989), intimate relationships always tend to be over-loaded with old emotional baggage from the first family as well as recent stressors that hit from all directions. However, the more attention paid to the multiple sources of anxiety impinging on one's life, the more calmly and clearly one is able to navigate the hotspots in their relationships.

Often times, in the search for intimacy and closeness, it is found that sexuality involves genital contact, according to *CHRISTIAN COUNSELING* (Collins, 1988: 254). A broader definition of intimacy would also include deep communication, acceptance and sincere love. Sexual relationships are often an effort to find intimacy, tenderness, excitement and fulfillment when persons are feeling lonely, unwanted, unloved, an emotionally deprived. At another level of interaction, intimate friends understand each other and experience a closeness, acceptance, loyalty, vulnerability, accountability, caring, empathy, and love.

Just as important as one's relationships with intimate friends is the relationship to one's larger surroundings. Lerner (1989) declares that the

success and survival of this world rests on being able to get a balance between connectedness, working to maintain ties to the past and future generations, and the expanse of the self. After all, the larger context of one's life, including societal, political, social or cultural contexts, is what gives shape and form to the definition of family and the most intimate interactions.

The therapeutic relationship shows similarities to the relationship of humanity to God. At its deepest level, it is a profound relationship between the self and another. It is also an intensely searching and probing dialogue. Looking at the scriptural phrase to love one's enemies, psychologically, perhaps has reference to controlling animal urges to self-defense when encountering others where one would push the stranger away or attack them. In other words, to display aggression. To love one's enemies, psychologically is to make them friends; to in fact display intimacy.

As for the hope for the seminarian, Melanie, if a therapeutic frame can be developed which is strong enough to contain her and she has the desire to work at it, she can reconstruct. Reconstruction, then is possible for all who truly desire it and are willing to do the necessary therapeutic work required.

SUMMATION

Melanie's temper (aggressiveness) has always been attached to a very short fuse. As an adolescent, she was constantly the recipient of negative attention. Finally, her own pain and anger stemming from a lack of true intimacy with her mother and her excessively aggressive behavior brought Melanie to the point where she left home to attend an out of state college.

Initially she became an over-achiever in academia and in the work place.

All of this was an attempt to deserve or earn her mother's love. Later in life, she became a "spendaholic", trying to buy the acceptance and affection (intimacy); or even a positive relationship; which she so desperately craved from her emotionally detached mother. Still rebuffed, she became a volatile, suspicious, blaming, angry, placating, love-starved woman, trying unsuccessfully to be a loving and effective minister. Many caregivers have experienced the same dynamics.

Those persons who fit Melanie's profile and who do not possess the inner drive and stamina to achieve in the work setting when relationships fail, may very well find themselves venting their aggression (anger) in very negative and threatening ways. According to researchers, the sense of fulfillment one receives from a satisfying job, somehow seems to lessen significantly, physical violence.

In Melanie's case, her emotional baggage from her family of origin helped to fan the flames of distancing and fighting; making true intimacy merely an illusion. Aggression, or Freud's death instinct turned outward, can be triggered by external stimuli and can explode if not expressed. Thus, one encounters bad (volatile) temper, meanness, selfishness, extreme jealousy, greed, enmity and the potential for violence. Psycho-therapy stresses the importance of emotional ventilation and confrontation, for growth and positive mental health.

If one can begin to love one's enemies, even when the enemy is a mother (mother figure) who is not good enough or the enemy is self; as one makes friends with the enemy one begins to move from aggression to intimacy. More able to experience the common theological and psychological similarities which are present in commitment of self, communion, love and acceptance of self, one

thus has an optimistic, rather than a pessimistic and violent outlook on and response to life.

CONCLUSION

It is clear that a common thread can be seen running through psychological research and developmental studies which conclude unequivocally that there is a relationship between the experience of intimacy and aggression in early developmental stages, and the behavior most likely to be exhibited later in life. This student finally experienced dissociative episodes; became catatonic and attempted to commit suicide. As a result of pastoral psychotherapy, this wounded individual was able to get in touch with her repressed anger, able to separate and individuate and go on to fulfill her call to ministry much more effectively. She was able to reconstruct.

To minister more (w)holistically then, means to find ways to actively impress upon society, individually and collectively, that to rear children in relationships characterized by neglect and rejection, creates the climate for envy, hostility and anger which can lead to violence. While on the other hand, to rear children in warm, loving and protective relationships, lays the ground work for constructive and productive social relationships. For caregivers in general and clergy in particular, love and acceptance of self enables love and acceptance of others.

CHAPTER 6

MODELS OF SUPERVISION

Caregivers are wounded healers. Because caregivers who minister out of their non-transformed woundedness tend to unconsciously or consciously wound others, the author proposes a means of transforming their woundedness at the seminary level.

The purpose of this chapter is to look at various models of supervision and to determine if they, or a combination/modification of them, are being utilized to better meet the needs of seminary students and religious caregivers as they are empowered to minister more (w)holistically.

Teaching methods for psychotherapy which are based primarily on the authoritative transmission of technical advice, or information giving, tends to be dominated by the supervisor's way of doing things (Ekstein and Wallerstein, 1978). Thus in using these models, the student's specific needs are the primary focus, which means that there is less likelihood of success except in those cases where the student's ways of learning are adaptable to the needs of the teacher.

Psychotherapy is defined as "an interpersonal process and what emerges as the therapist's perception of the interaction and of its meaning is a reflection not only of the presenting anxieties and psychopathological manifestations of the patient, but of the level of competence and the problems in skill and the learning of the therapist." (Ekstein and Wallerstein, 1978: 179).

For the student in the process of developing a professional self, the development depends on his/her specific and unique ways of not only helping,

but of seeking help as well. There is a definite functional relationship to these two faces of the same coin.

Beginning therapists/students are surprised to discover that when they have selected the patients' material, distilled it through those emphases dictated by the student's own needs and presented it to the supervisor; that what they see and hear often closely parallels comparable problems experienced in supervision. Supervision is defined as "a practical technique designed to accomplish a more important task" (Hunter: 1990). The therapist/student and the patient/client seem to be working constantly on the same problems, according to Ekstein and Wallerstein (1978). It is a parallel process. They contend, and the author concurs, that only as the student is helped to resolve such difficulties in him/herself, will the student be able to see enlarging aspects of the patient's (care receivers') problems, more objectively. In psychotherapy, one works with a constant "metaphor" in which the patient's (care receiver) problem may be used to express the therapists' (student) problem in supervision . . . and vice versa.

Ekstein and Wallerstein (1978) also help to highlight that generally the purpose of supervision is assumed to be the way the therapist is given a better understanding of the patient which will in turn enable the therapist to semi-magically cause the patient's symptoms to disappear. Only as the therapist's/student's problems are coped with, can the student/caregiver be freed to learn to provide care in a technically more effective manner.

Often psychotherapeutic work and being supervised is seen in terms primarily of controlling and being controlled. This is made obvious when the therapist/student does not take time to reflect and assimilate. Thus, making

possible easy compliance with supervisory suggestions, which are often seen in terms of their benign and helpful intent.

When a supervisor points out a therapist's/student's impulses toward directing the flow of the patient's/care receiver's material and manipulating decisions in accordance with the therapist's (student's) concept of what is in the best interest of the patient in the presence of a need to please, conform and perform, growth is inhibited. Failure to stop and reflect on how this need to control and be controlled fit together and what it all means, stills any inner restlessness stirred up by the psychological process in which the student is participating. Easy acceptance or compliance without reflection leads to successful avoidance of an awareness of and focus on the problem being raised and from facing the impact that these problems might have on one's whole professional personality.

Students often become angry and defensive when their growing edges are critically pointed out to them because this is often the first time that they have been consciously made aware of their deficiencies. The personality of the supervisor influences the degree to which a therapist/student, will permit him/herself to be empowered and enabled toward (w)holism. Positive use of the supervisor's self or of one's professional identity, a specific quality, is crucial to the success of the program. Genuine professional identity, according to Ekstein and Wallerstein (1978), must be based on the capacity to maintain one's individuality.

Professional identity, or the development of a professional self concept, is the reflection of an individual's inner experience which is externally matched by

society's recognition of that individual as belonging to a certain profession, according to Ekstein and Wallerstein (1978, 80).

Ekstein and Wallerstein (1978) further maintain that:

The best teachers of psychotherapy will be those who, beyond their secure skills which they teach and beyond a need to proselytize, are capable of offering real choices to their students on the road toward mature professional self-realization. They will be teachers who do not need to over-identify with their students but rather can identify fully with the process of teaching itself. They do not seek extensions of themselves in their students, although they will be deeply gratified if they have taught successfully. The most successful teacher will be the one who can help independent minds to develop, and who may then find that some of his/her students may later be friends and scientific co-workers. Teachers should get their deepest gratifications not from the fact that their point of view prevails, but rather that they have developed methods of teaching which insure growth in knowledge and guaranteed collaborators who stimulate them to test and to further develop their scientific assumptions. The best teachers will be eternal learners, and as such they will help their students to identify with their static opinions that become frozen dogmas of limited usefulness. Teaching and learning are then the mutually interdependent two sides of the coin, if it carries the permanent value of genuine professional identity. (p.80)

Research shows that supervisors and students work best together if they each have active insight into the parallel process of supervisor and student-therapist and patient. This insight is frequently achieved only after struggle. Furthermore, this insight is most productive when it is concerned with the part each person plays in contributing to the total problem and its solution, as well as insight into the behavior of the other person in the respective relationship.

Ekstein and Wallerstein (1978) state emphatically that "observation of the parallel process shows that we need not only good patients and good therapists but also effective supervisors". (p. 80)

In "The Development of the Therapeutic Self Within the Pastoral Person" by Curtis Stucky-Abbott (1991: 49-59), we find that pastoral psychotherapeutic

supervision, or therapy as this author interprets it, on many different levels is important and extremely complex. This particular type of therapy/supervision seeks to train the professional person. Its goal is to transform a wounded student into a therapeutic self and to discover the presence of God in life. It seeks to integrate the pastoral person and the therapeutic practitioner.

There is a parallel process of learning in students' clinical work and their growth as a therapeutic self. Because the process is both parallel and experiential, Earle Ramsdell quoted in this article, accurately refers to supervision as "therapy of therapy."

Psychotherapy creates change in people's lives. Stuckey-Abbott shares that there are five models of change utilized in supervision and training:

1. Affective - allows recovery of unconscious memories and discharge of distressing affects.
2. Cognitive Model of Change - to "make the unconscious conscious"; to unravel distortions in thinking and learn to find alternative ways for formulating experiences.
3. Behavioral - prescription and affirmation of certain new behaviors, by the therapist/supervisor, which in turn creates change in the attitudes of clients/students.
4. Interpersonal - the evocation of reaction and counter-reaction (transference and counter-transference) through behavioral, cognitive and emotional responses.
5. Developmental - a means to promote fundamental reorganization; this model utilizes controlled regression (1991).

The author maintains that all models are important for the therapist [supervisor] who cares more about serving the client (student) than theoretical purity. Any effective supervisory relationship focuses on all models at one time or another. In this author's experience with clinical students, this has been found to be true. Different approaches are required to meet a multiplicity of student needs.

Further, the author states that: How self/object needs are experienced in the relationship and how the injuries to these are empathically seen and restored, in supervision as in therapy, will be the very substance of evoking the therapeutic self. This too is a parallel process. "The student will be able to practice restoration of the client's self to the extent that the therapeutic part of her (his) self has experienced restoration in the supervisory relationship". (1991: 55)

Ed Wimberly (1991: 180-205) focuses on "Theological Reflection on Pastoral Supervision From an African-American Perspective." The author informs his readers that in oral cultures, such as many of ITC's students; the mentor/apprentice form of learning is very subtle, but basic.

This form of learning/supervision utilizes mimetic strategies. These strategies may include dramatic participation, storytelling and imitation. It is through the utilization of these mimetic strategies that skills for ministry as well as pastoral identities are shaped and developed for African-Americans.

There are three levels of reflection in the pastoral model which Wimberly supports. They are: 1. Phenomenological Reflection: takes place naturally when story/telling-listening affords an opportunity for interaction to take place between the pastor/mentor and the pastor/apprentice. Although this type of supervision

is less formal, at its noncoercive best, it enables the apprentice to appropriate the skills needed for ministry. It also enables the apprentice to develop his/her own pastoral identity through identification with and observation of the mentor. Additionally, it provides an opportunity to interpret and/or reinterpret ministerial experiences.

2. Critical Reflection: In African-American religious life, the undergirding worldview (broad assumptions) is referred to by Lincoln and Mamiya as the "black sacred cosmos." This cosmos is related to Black peoples' African heritage and their conversion to Christianity. Critical theological reflection in supervision then, helps the pastor/apprentice to discern or identify hope in the midst of pain, suffering and tragedy as well as God's presence and movement in life. It is essential that reflectors reflect through psychological reflection on the unhealthy narratives; those which are growth inhibiting, if an apprentice/student is to effectively work with people.

The key themes in the black sacred cosmos include:

- liberating God,
- incarnation of God in Jesus,
- role of the Bible, and
- freedom.

"Freedom," according to a quote from The Black Church in the African American Experience is, "the absence of any restraint which might compromise one's responsibility to God." Wimberly (1991: 183).

To create a model for supervised ministry at the ITC, it is imperative that exploration of personal narratives and anything else which may inhibit a

student's growth, keep them in bondage or cause them to wound others, be explored and addressed in safety and confidentiality.

3. Constructive Reflection: involves being able to bring about dialogue between the themes, the black sacred cosmos and what was learned during critical reflection. This model has as its over-all goal a (w)holistic approach to personal transformation.

In the article, "Training and Supervision for Ministry in Korea" (1991: 135-37), according to Rhea and Wingeier, we find that practical training for ministry in Korean seminaries takes place through an apprenticeship or field placement system.

In their fourth year of pastoring, Korean students are examined by a judicatory committee in terms of their spiritual life, family life, preaching and practice of ministry which then recommends them to the bishop for ordination. Graduation depends on the student's performance and attitude. This approach also emphasizes (w)holism or developing the whole person. Here, as in Korea, skilled pastoral care is needed to help with a host of social problems including intergenerational conflicts, changing sexual mores, the growing gap between the rich and the poor, and care for the aging.

According to Douglas E. Wingeier (1991: 113-19), in Samoa the pathway to ministerial leadership is through service. This is evidenced by entire classes working together in a corporate field experience, utilizing critique and debriefing of their ministerial experiences on a daily basis. Thus ministry is learned by doing in the company of peers under the supervision of those who are or have served as pastors. Every aspect of seminary life is a part of the formation

process.

In a Samoan College, the values of Christian faith and culture are inculcated into the emerging pastoral identity of each student through its recreational life, organization, worship, discipline and common labor.

Pastoral formation is the primary purpose of seminary in Samoa. Wingeier (1991) reminds us, and data supports, that "the pathway to pastoral formation is through experience in a seminary community which embodies the values and behaviors it seeks to instill in its pastors-in-training," (1991:119).

Supervised Ministry, as proposed in the model for ITC students in general and caregivers in particular, charge caregivers in the City of Refuge to "... be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Ro. 12:2).

In this chapter, information has been shared on various teaching methodologies as it relates to supervised ministry. Psychotherapy has been defined and it has been shown how it is instrumental in the development of a personal self and a professional identity.

The parallel process which exists between the therapist/student and the patient/client has been explored. It has been determined that the patient's problems are metaphors used to express the therapist's/student's problem in supervision.

The importance of the positive use of the supervisor's self and maintenance of one's individuality and professional identity, has been stressed.

Training and supervision for seminarians in Samoa and Korea takes on a

(w)holistic stance in that every facet of one's life and every aspect of seminary life is a part of the formation process. Performance and attitude are both evaluated. The student's values of faith and culture are integrated into the emerging pastoral identity.

The important and complex levels of pastoral psychotherapeutic supervision, have been addressed. The models of change are: 1. Affective 2. Cognitive 3. Behavioral 4. Interpersonal and 5. Developmental. As in a hierarchy of needs or as in stages of grief, all levels/models are used at one time or another if the supervisory relationship is an effective one.

In the African-American perspective of theological reflection on pastoral supervision, research confirms that in an oral culture, the mentor/apprentice model of learning has been and continues to be used very effectively and efficiently.

The levels of reflection in this model include 1. Phenomenological 2. Critical and 3. Constructive. Additionally, some of the key themes in the black sacred cosmos, or worldview, were also explored.

The dimensions of the previous models used in the proposed model for transformation of wounded caregivers in general and clergy in particular, at ITC, are as follows:

From the Ekstein and Wallerstein Model comes the parallel process, utilization of the supervisor's self, the professional self concept and insight through struggle.

From the Curtis Stuckey-Abbott Model comes the use of pastoral psychotherapeutic supervision; or therapy, restoration and transformation of the

therapeutic self, and models of change (i.e. affective, cognitive, behavioral, interpersonal and developmental).

The proposed Model incorporates from the Edward Wimberly Model, the mentor/apprentice form of learning, the African-American perspective of theological reflection, mimetic strategies, African-American (cultural) pastoral identity, and his three levels of reflection (i.e. phenomenological, critical [theological reflection utilizing the Black Sacred Cosmos, or worldview] and constructive reflection for personal transformation.

In order to empower persons to live the abundant life, for which Jesus Christ gave His life, the author believes that as a pastoral psychotherapeutic supervisor, one is charged to enable healing in those who are the walking wounded. It is proven everyday in so many ways that hurting people hurt people. Given the appropriate model, (w)holism can become a tangible and attainable reality for wounded caregivers in general and ministers, or clergy, and their families in particular.

CHAPTER 7

CLINICAL GROUP FINDINGS AND CONCLUSIONS

In the total clinical process, there were 22 students for a total of three groups. One student did not fully participate and twenty-one students completed the process. Three students provided verbal but not written final evaluations as contracted.

The control group of students was asked to evaluate themselves at the end of the Supervised Ministry experience. The second and third groups of students were asked to complete a self-evaluation before and after the Supervised Ministry experiences.

Incorporated here are the responses of those three groups which consisted of six Black females, fifteen Black males and one White male. The results are reported qualitatively, or as they were given.

The unidentified Control Group responded to the Self-evaluation at the end of the first clinical group with critiques, comments and recommendations.

PROFILE OF TARGET CLINICAL GROUPS

1994-95

A. Control Group

Five students comprised the control group. There were four males and one female, four Blacks and one White. Their ages ranged from 37 to 49 for a median age of 45.4 years of age. Of the five, all of the males were married, the female age 46, was divorced. The number of children (17) per individual ranged from two to six; the average number of children per person was 3.2. Of the control

group, four, all males were veterans. For all five persons, this seminary experience, or call to ministry, was a second career.

B. Non-control Groups

There were 17 students who comprised the two non-control groups. There were five females and 12 males. Their ages ranged from 25 to 49, for a median age of 37.8 years. There was a range of 0 to four children for an average of 1.4 children for those 10 persons who were parents. Of the 17 members of the non-control groups, four were single; nine were married and four were divorced. There were three veterans; 13 non-veterans and one with no indication.

CONCLUSIONS DRAWN FROM DATA

The purpose of this project was to determine whether or not through the use of psychology and theology, caregivers in general and clergy in particular might be empowered and enabled to minister more (w)holistically.

The author wanted to help students create a sense of community so that they would be able to look at and within themselves in as comfortable, confidential and compassionate setting as possible.

In that the majority of the students supervised had responded to a call or chosen to enter ministry, different approaches were tried in an attempt to establish a holding environment in the least amount of time as possible. Some of the techniques included sharing birth narratives and stories relating to their given names, and sharing their perceptions in their self-evaluations. By

agreement some verbatim sessions were opened with a brief time of devotion including a song, prayer, Scripture and/or a relevant inspirational piece, and closing sessions with a prayer and a benediction. Different approaches were attempted with different groups with varying degrees of success.

Students were assured that no discussion of any group member's issues would be permitted outside the group unless the individual who presented the issue, personally chose to discuss it.

Students were also assured that painful unhealed wounds uncovered in group would be at least bandaged before the session ended. The group understood that they had the freedom to share only as much as they felt comfortable sharing. Issues between group members arising out of or in the group session were to be dealt with within the group.

All seminar and clinical group participants were continuously encouraged to consider being in therapy with a trained professional of their choice, to address unresolved issues. A list of referrals was offered to those who inquired.

Students were asked to share an autobiographical sketch with the author and to complete a pre-self evaluation and/or a post-self evaluation.

Students were enabled to look at themselves introspectively as well as to reflect personally, analytically, futuristically and theologically. They were also empowered to experience others in a manner which was invariably different than they had initially perceived them.

All of the supervisees reporting in this project weathered their painful and sometimes traumatic storms and experienced growth and empowerment, as evidenced by their self-evaluations. Their pain was transformed because they were empowered enough to meet and embrace the enemy within. They felt empowered to remove their masks and discard their facades. The participants uncovered their unhealed wounds hidden away in darkness, and exposed them to light, love and grace. One seminarian shared:

I saw pastoral counseling as a duty in which the pastor would simply rely on the guidance of God, in light of ministerial experience. Although I knew that I and all other ministers had imperfections and weaknesses, I felt that it was by those very faults within himself that a minister could find understanding for others in their faults. I still value preaching very highly and enjoy it, but I also have more respect now for other ministries besides pastoring. This course has taught me that there is much more to draw upon than prayer, personal experience and knowledge of scripture in pastoral care. Most importantly, the course has caused me to revise my view of what a wounded healer is. Whereas I once thought that the minister's wounds themselves made him or her effective in counseling wounded people, I now understand that it is the healing of the wounds that is important. In other words, it is not enough for me to tell the alcoholic, "I understand you because I'm an alcoholic also (if I were one)." Rather, I would first have to somehow place myself on the road to recovery from that alcoholism; and then, after becoming sufficiently recovered, I could go back and help another alcoholic.

Although I didn't know it, I was using the wounded healer approach to great effect (with alcoholics). I attributed my success as a pastor to prayer, faith and the goodness of God. It was all that, but it came together because of my counseling method that I employed seemingly by accident. Of course, I believe it was the Spirit of God that led me in it; however, I cannot help but think of how much easier and less stressful it would have been for me if I had already had this course, so that God could have inspired me to use what I knew instead of having to lead me in my blindness.

I wish to return to pastoring an African-American Baptist Church. Hopefully, I will be a more effective pastor as I continue to grow and utilize what I have learned through this course.

My ego is probably my greatest weakness. I tend to become pre-occupied with myself and my own agenda, sometimes to the detriment of others. Although it remains a weakness, I have grown considerably in that area. I used to fend off the hurt of criticism by telling myself that the critic was ignorant, and thus becoming either cantankerous or patronizing. I now deal with criticism by first examining myself to see if it might be valid. If it is, I try to take appropriate action; and if it is not, then I am able to pass it off as unimportant within the big picture.

These seminarians were able to exchange their bonds for banners; their criticisms for compassion, their facades for faith, their repression for rejoicing, their anger for acceptance, their hurt for healing, their depression for determination and their pain for peace. Through the use of pastoral psychotherapy as supervision, they were able to reconstruct.

Through the use of personal and professional identity as an ordained clergyperson and a pastoral psychotherapist, the author enabled the supervisees to get in touch with their human side. Many were so caught up in the Divinity of being Christ-like, that they had forgotten how to be humans especially to their families and in some instances even to themselves. Often, many had forgotten how to get in touch with their playful side, or their gentle side. One student admitted that:

I thought I had so much to offer. But, to my surprise, this course helped me to validate my call and helped me recognize the charade and the facade that I was playing with myself. I was stressed, because I wanted to be serious and business like "twenty-four seven". This inability to release my playful side, resulted in an angry young man.

Thanks to this course and the persons involved, I have been able to

recognize my own wounds. This is important, because, I too am a part of the human condition, thus, I have been able to see some of my own brokenness. The most profound discovery for me occurred during my clinical work. It enabled me to recognize how I responded appropriately and inappropriately to others. I clearly saw how I reflected and projected myself upon others.

It was often a struggle to help a student see the parallels between how they had been treated and how they treated others. For some, it was more of a struggle to admit it rather than see it.

Without exception, the experience proved to be an over-all positive and growth-producing encounter. There were students who shared traumatic or embarrassing situations from their pasts, for the first time. Many entered therapy during the semester in which they were enrolled in their clinical group experience; utilizing either the ITC Counselor/Chaplain or other referrals. Some of them were disappointed that the author could not personally provide them with therapy, but understood it would have been a conflict of interest at the time.

Research of models of supervision helped the author to recognize some of the styles and techniques that the author had (unknowingly) been led to integrate into a pastoral psychotherapy methodology. The parallel process was very basic. The parallel process which involves the student and the client, is fascinating. Almost without exception, the problems of the clients paralleled the problems of the students. Students were amazed to find that their issues were present in their verbatims even if the verbatims were in part fictional.

It was a challenge to get students to use the method of action/reflection/action and many initially became angry and defensive. A temporary struggle ensued. Some students had lived most of their lives being critically observed, while others had never had their growing edges pointed out to them. Nonetheless, the struggle invariably created insight, and enabled the students to recognize and respect (and eventually appreciate) the professional identity of the supervisor/author.

Early on, I disliked (the author) almost immediately. I found myself wondering what good the course would do me, since it required students to open themselves up. I did not think that I could open up in the presence of someone I neither liked nor trusted. In retrospect, I see that the problem was with me and not with (the author). It probably sprang from some latent sexism that causes me to distrust a woman who takes herself very seriously, even when it is her job to do so. I had been conditioned to open myself to no one except a few of my preacher brethren, and in my mind that did not include "sistren." I called myself tolerant of woman preachers, but refused to believe that one could tell me anything worthwhile. I am grateful to the author for doing much to dispel that confining mind-set.

Comments for (the author) concerning her idea of a counseling/therapy service for ministers and by ministers: I believe this is a beautiful vision. I, as well as many other ministers, have trouble believing that any lay person, no matter how well-trained can really understand ministers. There are problems peculiar to the ministry. Problems common to all people can also affect ministers in peculiar ways. The understanding of those peculiarities is vital to effective therapy for ministers. I would take part in such a program.

As result of engaging in this class, many of the areas of my own wounds have been exposed. At the same time, I needed to be challenged to become more empathetic with the struggles of others, so that I could learn to share their hurts. In fact, as (the author) pointed out, I needed to get in touch with myself.

Just as Korean seminaries emphasize developing students in terms of their

spiritual and family lives as well as preaching and practice of ministry through examination, Samoan colleges combine the values of Christian faith and culture in the emerging pastoral identity of their students through recreation, organization, worship and common labor. At the ITC, the author's proposed methodology includes a combination of the best of various models.

Providing care for caregivers through pastoral psychotherapy as supervision provides for addressing all facets of one's life; their attitudes and formation of their pastoral and professional identity as well as inclusion of the cultural perspective. In this case, it is the "African-American Perspective."

The data reflects the use of Ekstein and Wallerstein's model of parallel process, use of the supervisor's self, the professional self concept and insight through struggle; Stucky-Abbott's models of change, the use of transformation and pastoral psychotherapy as supervision as well as the mimetic strategies shared by Ed Wimberly. This perspective, includes three levels of reflection; the pastor/mentor and the pastor/apprentice model. This model, though less formal, can enable the apprentice to acquire/refine the skills needed for ministry. The themes of liberation, freedom, God, Jesus and the role of the Bible (considered as the key themes of the Black Sacred Cosmos) are also vitally important.

In summary, based on analysis of the clinical data, the author draws the following ten (10) conclusions, which are supported by direct quotes from participants:

1. There is a desire and a need for pastoral psychotherapy as supervision at the ITC;

Now that we are at the end of the semester, I am disappointed that it is ending so soon. That is, I believe that there's so much more to be gained from (the author), the group and the people at the CPE site. Nevertheless, it has been a fantastic learning experience for me. It has taught me how to engage an individual into opening up and sharing their pain, to realize that I have unresolved wounds or issues with my father and other situations that could impede the ministry to which I am called.

I feel that this introduction to CPE has helped me develop the means to converse with an individual in a more meaningful manner as I acknowledge affirmation. Moreover, since there are issues that I still need to come to grips with, I am convinced that I need to have further training in this area. Nevertheless, I believe that I have experienced considerable growth during this encounter.

My overall impression of our supervisors, Sister Jackson and (the author) is that they are dedicated and love the Lord's ministry. Sister Jackson is devoted to the ministry of her calling, and through her love, patience and tolerant attitude of caring, she has made a profound impression upon me. On the other hand, (the author) also made a lasting impression upon me by her insightfulness, her knowledge and depth that she explored with us during our verbatim period.

Besides being a scholar, she has helped me discover the desire within to seek total healing that I might be an instrument in the healing process of others. Most importantly, I think the best thing about both supervisors is they have a genuine love for people.

As I seek to become more of a people minister, I plan on using the insight I have gained in this class to be a tool to help myself and others find a degree of wholeness in ourselves. I shall indeed seek to divest myself of the unresolved issues through some type of pastoral therapy.

This semester has certainly been a great learning experience and also a challenge for me at My Place of Restoration. For a long time I used to ask the question, "How can ministry be both relevant and effective in this contemporary society?" Until I went to My Place of Restoration, I did not know the answer. My exposure to the experiences at My Place of Restoration has given me insights as to what our mission as the church ought to be. What the church must be about doing.

The church should be about the business of liberating those people who are oppressed not only physically or spiritually but also economically, socially, and politically. As a future Pastor, this training has helped me to understand people, and their reaction to their crises. It has also helped me to see myself in other people and my own weaknesses and hang ups. For example, inhibited anger, high

expectations and judging from the way things appear. I've also learned to be more compassionate. But, during the first time of my being at My Place of Restoration I developed a little fear. This was because this was my first time being amongst homeless men, and I personally did not know what to expect, or what to say to these men. This experience really strengthened me and has helped me know how to deal with people who are on crack cocaine, alcohol, or people with other psychological problems. This is one of the ministries I will develop in my church.

In talking with some men, I found out that people are hurting and confused about so many things and they need someone to talk to, not necessarily for answers but simply to express their feeling. I always thought that when talking to someone with a problem I have to be able to give answers, but I now understand that just being there and listening to what the counselee is saying and picking up on what they are not saying is what matters. My only problem has been my inability to pay attention to the counselee because of my preoccupation with my own needs, worries and tension.

2. The integrative approach is effective and efficient;

This experience identified my need to control others, my desire for perfection, and my failure to release my playful side. I also am now able to accept my wounds and weaknesses so that I may be able to address them. It is my desire to move toward wholeness and healing, so that my story will be of help to others in my ministry.

I will begin with interpersonal relationships in my own home, specifically my own sons.

[The author], as supervisor, I perceived you to be very professional, yet caring. When we first met I approached you with anger for fear that your professionalism would uncover my mask. This was not the case, you did your job and you did it well. I have been ministered to. Thank you.

3. Persons in the experimental groups who fully participated, received healing and began to minister out of their transformed woundedness rather than out of their pain.

Before seminary, I was a Black, upwardly mobile, professional, married family man. I attended my A.M.E. Church regularly and

seriously. I had always been rather quick to help, but never indiscriminately. I was exasperated with so many innocent persons being taken advantage of in the world.

My strengths, as I see them, are: Fidelity to my wife and children, honesty, faith in God, belief in the basic goodness of human souls, militant against evil, professionalism, and discernment mixed with compassion.

My major weakness, before my ITC experience, was my reluctance to ask for help. I was also very good at rationalizing failures and heartaches. ITC, and this class in particular, has made me able to ask for and use help. I can now balance my strong Black man enculturation with the knowledge that God never expected me to handle it all myself. I now know that "suffering in silence" can be an asset and a liability. Wherever I go, it will be with the reality that I'll never stop learning, and that my weaknesses are just below the surface.

In the context of these verbatim supervision sessions, I experienced (the author) as strong, vulnerable, compassionate, professional and gifted. Recommendations: 1) seminary experiences ought to be shot through with verbatim experiences, and 2) don't change a thing, structurally.

4. Relationships have been positively impacted;

I had little or no idea of what my ministry was before the supervised ministry, and to a great degree continue to wrestle with this critical issue without any definitive resolution. However, the supervised ministry has served to shed a substantial amount of light to my understanding of what ministry involves. This phase of training moved me from the "church house" to where people really live and suffer. My "church house" experience gave me the impression that only certain kinds or types of people were defined as acceptable for admission into its particular faith community, and if they did not "fit" they were rejected by the family; they had to dress right; smell good; talk right; and act saved. This notion of ministry, although unwritten, helped to form my understanding of ministry-them and us. It was the "church house" responsibility to help the people that were in the homeless shelters but only at a safe distance from the smell of hopelessness, despair and rejection. Another aspect of my "church house" was to promote fellowship instead of leadership. This fellowship was not designed to define who you were in ministry but to support the pastor's vision of ministry for the community and within the context of this community find your place or your work.

Thanks to the supervised ministry I can now say that a church is not a church unless it is a healing place for the "whosoever will." I see ministry as existing within the context of where all people live out their lives (people do not live out their lives in the local church). Ministry must take place in the midst of suffering through a shared relationship. Ministry requires the minister to smell his/her stench, recognize their nakedness and hopelessness in order to become a healing agent. The supervised ministry helped me to get beyond being an observer of suffering to the point of entering the suffering of others as well as my own. I had no recognition of my pain, nor did I have any idea how I used that pain to hurt myself and others. It is so good to know that the destructive powers one suffers are destroyed only when it is redeemed by love. And out of the transforming power of love we can grow and move forward in ministry and life. I have learned that suffering is a continuous aspect of life that must be shared, that isolation only serves to intensify suffering's destructive powers.

(The author), how have I experienced you? I still believe you really did not come into covenant with us as much as I would have liked. I saw you as an observer instead of a participant and some times it would cause me to hide a little of me, although I have the feeling you had some idea of what I was doing. Nevertheless, your method was very effective in helping me to discover the inner dynamics that has and continue to shape my core beliefs, and how and why I respond to the situation life presents to me. I never realized the extent of my unresolved suffering and how much I reacted and lived it. Thank you. Because of this experience with you, I know I am a different person in the sense of learning to define me (w)holistically--as a person, minister, servant and follower of Christ--by Spiritual and self examination of my inner being.

5. Persons who evidenced a need for therapy were identified or identified themselves and were encouraged to seek it;
6. Ministers realized their vulnerability to stress and excess;

I needed to experience the fact that preachers are human like the rest of humanity. All too often, preachers isolate themselves to give the impression they are beyond the common person, that God had given them a little something special. Over the course of this class, we have been able to share our story with each other. This sharing has given me great insight into the heart and soul of a pastor who is working

through his pain as a wounded healer. The experience will help me over the course of my life.

This portion of the class has been an invaluable tool toward helping me learn who I am in Christ, ministry and family. This phase of training has been a resource for my development and future vision as I redefine and rewrite my story of shared relationships.

I am very definitive about what I do not like. I need to concentrate on what I do like. It may help me be happier. I am my own worse critic; others say they see more in me than I see in myself. For instance, some people think I am a good student. I do not necessarily agree. I don't talk in class because I am afraid that whatever I say may sound stupid, or that my peers will find out I am not so smart after all. I am better at expressing myself on paper than I am in articulating verbally. Fielding questions is a definite growing edge. I need to improve my self-image and not be so concerned about what others think of me. I want to be in total control of those things I am responsible for handling. I need to learn to delegate more and to allow things to be a little less than perfect. I am too rigid. As I read what I have just written about myself, I think the over-arching problem is I don't want to hurt, neither physically nor emotionally.

7. Therapy lost some of its perceived stigma;

I see myself as a very strong spiritual, caring, compassionate and loving individual. I realize the wounds in my life that need to be healed and my prayer is that God will grant me the strength to continue the healing process, so that I can encourage others to begin their healing process. I have gained much about the importance of knowing what my wounds are, and how important it is to start the healing process.

I have come into a better understanding of myself. As a result of this course I have begun personal counseling sooner than I thought and I need to think about what it is I want to do and not what it is someone else wants me to do. There is still some oppression around me that I have not yet identified but at least I recognize the feeling.

I'm probably less in tune with myself than I realized. I do see where some of my insecurities derive from. I've accepted my anger and no longer will I try to make it something it isn't. The challenge will be in seeing the good of those experiences which have made me so angry. I'm not as strong as I thought I was.

I learned that my wounds will not heal without my attention. They will not heal themselves. I have to be an active participant in my own healing in order to be a healing agent for others.

8. Students were able to see change in themselves and others;

I learned how to look closer at myself as I learned to see my own strengths and weaknesses in the people at the shelter and even in the group members as I listened to their verbatims. I also learned how to continue to do what I had committed to do in spite of less than full participation on behalf of others. The tendency is to think that since other people come late or not at all, I will do it. But, I resisted the temptation.

9. Students learned how to share and listen at a deeper level;

Also, I learned to listen more closely to others as I talked to the men at the shelter. I learned to listen to their story and to find points at which I could enter in order to minister to them. I also learned about the importance of presence. That is, just being there for the other person.

10. Students were empowered and enabled to live life more abundantly.

Additionally, going to the men's shelter was a new experience. Yet, it is not much different from what I face as a woman in the ministry which is dominated by men. I learned how to feel comfortable in that situation. This will help me to feel comfortable as I find myself in other such new experiences in ministry. Another thing that I learned is that before I can be effective as a helper to others, I must deal with my own hurts and problems. I am very busy and also juggle a lot of things. However, I am faithful to my commitments barring emergencies. I believe that the total experience--class, shelter, and verbatim prepared me to continue my self evaluations in ministry even after this class has ended.

I believe I have come to understand myself a little better; my selfishness, biases and other characteristics that are both good and bad. I have to admit that this is the first class I have had in seminary that makes one look at oneself. It has been both interesting and challenging.

THE INTEGRATED MODEL OF PASTORAL SUPERVISION

Pastoral psychotherapy as supervision, is a synthesis of three different models. Again, they are:

1. The Ekstein and Wallerstein model;
2. The Curtis Stucky-Abbott model; and
3. The Edward Wimberly model.

Through the combination or integration of these models the author has been able to empower and enable students to see the parallels between their problems and the problems they found with their clients. Utilization of the author's person or self, helped students to be more trusting and objective. Not only did the author model the professional self concept but settled conflict and confrontation professionally rather than emotionally. By the author's remaining confident, capable and compassionate, students were empowered to gain insight through their personal and collective struggles both with their own issues and with the supervisor.

When issues arose, instead of providing a supervisory technique, the author chose to use in-group therapy and her professional and personal self to initiate affective, cognitive, behavioral, interpersonal and developmental change. In other words, pastoral psychotherapy as supervision was effective in promoting restoration and transformation of the students' therapeutic self.

[The author] is confident, and may have to work at either not being stern or at being firm. She appears to be constantly thinking, weighing, tossing things around mentally. It does not appear that she is drawing any conclusions but I think she is accumulating data and storing it for future use.

[The author] is very focused and strong-willed. There is a compassionate side to her that comes through every now and then. She is very perceptive, has a keen ear, and cuts through the chase

when appropriate.

(The author) is very secure in who she is. Strong in presence and commanding in her dialogue. She reminds me of Paul in his epistle to Corinth, the way she addresses issues and challenges others to rise above their states of mediocrity.

My supervisors are loving and caring individuals. The skills (the author) has to offer the students will make them better equipped to handle the challenges of today's ministry.

(The author) strikes me as a seasoned veteran having endured some trials and tribulation in her life. She is concerned with the facts, what is actual and factual, and has a good handle on the integration of spirituality and reality.

I perceive (the author) as being a very strong woman when it comes to breaking down walls of tradition. She also seems very dedicated to helping hurting people and to preparing others to help. She seems friendly and concerned.

I perceive (the author) to be dedicated to her commitment as group leader and somewhat frustrated with group members who have not been fully committed to the group in presence.

(The author) is good at what she does, instructor. However, I feel she hides behind the citadel of finding things wrong with others and is afraid to show her venerable side.

(The author) has been a difficult person for me to get close to. This does not mean that I have not learned from her, been challenged by her in ways I can see merit, felt compassion from her for various members of the class, or cared for. Stylistically, I felt that we "got off to a bad start" and had to re-assess each other. I do believe that she is a dedicated professional who genuinely cares for those she is asked to help. I almost wish to get to know her in a less formal capacity, for therein I believe I would feel more trust and comfort. Perhaps her efficiency has sometimes gotten in the way of her natural compassion (which I know is there). I feel that she has been very frustrated about the lack of "gelling" within this (one) setting, and I think that is a valid concern. My hope is that in future classes she can find comfortable ways of disclosing little bits of herself, as an approach of creating the

atmosphere of others to do the same. I do hope to get to know her better some way, some how.

I perceive in (the author), our facilitator, patience, mercy, love and strength. Patience because it takes patience to do what she does; mercy and love because without these, there would be no patience, and; strength, the kind that is anointed and empowered by God almighty.

What can I say about (the author) other than she confirmed my initial impression of her. I am impressed with her ability to see through the smoke with clarity. Her patience was evident in that she allowed the dynamics of the group to flow. Often, we, the students, were accurate in our seeing things that were going on inside of each other. Thank you and God bless."

It is important in oral cultures to be able to provide a mentor/apprentice form of learning. This form of training integrated into this model reinforced the African heritage link. Additionally, through the use of theological reflection from the African-American perspective, through narratives, storytelling, and reflection phenomenologically, critically and constructively; culture and identity were preserved and enhanced.

This integrated model not only allows students to reconstruct experiences from their pasts, but it also enables transformation and healing. In other words, these students, caregivers and clergy, were empowered and enabled to minister more (w)holistically and live their own lives more abundantly through the use of pastoral psychotherapy as supervision.

APPENDIX A

SUMMARY OF ATS QUALITY & ACCREDITATION PROJECT

The Association for Theological Schools (ATS) raises the questions of what is the good theological school and has framed the 1993 and 1994 Quality and Accreditation Project around this question. The hope is that the question will elicit patterns of common good deserving attention and perhaps recognition. The ATS acknowledges the common pattern of enrollment in today's seminaries, including the fact that students are more mature with different demands and expectations. The ATS also agreed that curriculum stands at the heart of those activities which constitute a good theological school (Spring, 1994). Personal growth is also considered as a part of the curriculum. The curriculum at a good theological school includes critical reflection as well as the integration of experiential and academic components.

Daniel Aleshire, in the ATS Quality and Accreditation Project (Spring, 1994), helps us to understand the 1994-1996 Project phase which will employ four task groups to draft redeveloped accreditation standards in different areas, by which "good" theological schools will be evaluated. The areas are:

1. Curriculum, Formation, and Cultivation of Ministerial Leadership.
2. Teaching, Learning, and the Scholarly Task.
3. Institutional Resources Needed.

4. Administration and Governance.

As the planning group working with James Evans, Jr. and Jane Smith [Spring, 1994] concluded:

"Good theological education therefore, will need to address the leadership needs of the faith community in a period in which the old paradigm is fading and the new is still in the process of appearing."

APPENDIX B

NATIONAL PROFILE OF CONTEMPORARY SEMINARIANS

Today's seminarians reflect a constancy in young males; they comprise 48 percent of total Master of Divinity enrollment. There has been an increase in the number of women who are attending seminary as well as in the number of second career students. Forty-three percent of the total M. Div. enrollment is held by those age 30 and up, (or the older student) and 57 percent represents those 29 and under. Females comprise 21 percent of the M. Div. programs, while males account for 79 percent of enrollment in these programs.

Today's seminary students are older. The average age of today's student is 31 (+) years of age. Approximately 30 percent of these older seminarians are found in Interdenominational seminaries. Of the approximately 11 percent ethnic-minority students, seven percent are Black. The majority of seminarians have been employed or were homemakers for at least one year before attending seminary. Research shows that only about 27 percent come to seminary directly from college or a university. Early in their seminary career, older students tend to continue to work in their former vocations and attend classes on a part-time basis. There are great financial demands on students and therefore increased numbers of students are taking four years to complete the M. Div. program.

For those who are 40 and older, 37 percent view themselves as liberal and

54 percent of women and 39 percent of men set social change as a priority. Students spend time in weekly worship service, at least 95 percent of them. Seventy-one (71) percent of Protestants and 90 percent of Roman Catholics indicate that some time each day is spent in meditation and prayer. A large number, at least two-thirds, of today's seminary students come from churches in small cities and suburbs. Seventy-five percent of all of today's seminary students experienced a "call" to ministry, yet another ten percent were motivated to enter seminary after experiencing some traumatic event. Seminaries need to be equipped to pastorally address the needs of those wounded so that the wounds are not simply passed on to the churches.

To these statistics, add at least six percent divorced or remarried, over-all. At the Interdenominational Theological Center, the percentage is believed to be higher. There is an eight to one ratio of women to men in this particular category. Women over 40 constitute the majority of divorced women in seminary.

Older students attend seminaries perceived to be more "middle-of-the-road to liberal" theologically. This is basically the profile of contemporary seminarians in the Association of Theological Schools across the United States.

Shopshire and Larsen, raise the issue of whether or not with the beginning decline in seminary enrollments, the current number of seminarians will remain constant, (especially in light of decreasing numbers of people in their 20's) over

the next decade. It is made clear that, "It will take more than better recruitment to sustain the viability of a seminary". It is an established fact that many of the older students enrolled in seminary today, are working through relational issues and their sense of fulfillment. Some come in order to resolve important life issues or perceived failures.

APPENDIX C
SURVEY INSTRUMENT
PRE-CLINICAL SELF EVALUATION

1. Who I am in the ministry
2. How I see myself.
3. Where I wish to go.
4. My growing edges.
5. How I perceived each group member and supervisor.
6. What I hope to receive from this experience.

APPENDIX D

SURVEY INSTRUMENT

POST-CLINICAL SELF EVALUATION

1. Who I am in the ministry.
2. How I see myself.
3. Where I wish to go.
4. My growing edges.
5. How I experienced each group member and supervisor.
6. What I received from this experience.

APPENDIX E

CLINICAL RESPONSES

Who I was in ministry before the semester: I was one who valued the preached word more highly than anything else in ministry. I enjoyed preaching at every opportunity, and felt that if a minister can preach well, then his or her ministry will be successful. I placed more value on pastoring than on other ministries. To me, a minister was only successful if he or she was pastor of a church that was growing spiritually, and preferably numerically. I saw pastoral counseling as a duty in which the pastor would simply rely on the guidance of God, in light of ministerial experience. Although I knew that I and all other ministers had imperfections and weaknesses, I felt that it was by those very faults within himself that a minister could find understanding for others in their faults.

How I see myself now: I now recognize that preaching is really of little value in the service of those who are not seeking to know the Lord, and that being perceived as a servant and a healer is what will reach those people. I still value preaching very highly and enjoy it, but I also have more respect now for other ministries besides pastoring. This course has taught me that there is much more to draw upon than prayer, personal experience and knowledge of scripture in pastoral care. Most importantly, the course has caused me to revise my view of what a wounded healer is. Whereas I once

thought that the minister's wounds themselves made him or her effective in counseling wounded people, I now understand that it is the healing of the wounds that is important. In other words, it is not enough for me to tell the alcoholic, "I understand you because I'm an alcoholic also (if I were one)." Rather, I would first have to somehow place myself on the road to recovery from that alcoholism; and then, after becoming sufficiently recovered, I could go back and help another alcoholic. In fact, I can see in retrospect that the success I had as a pastor in helping alcoholics was due to the way I pointed to my father's and my grandfather's recovery from alcoholism, and my own narrow avoidance of it. Although I didn't know it, I was using the wounded healer approach to great effect. I attributed my success as a pastor to prayer, faith and the goodness of God. It was all that, but it came together because of my counseling method that I employed seemingly by accident. Of course, I believe it was the Spirit of God that led me in it; however, I cannot help but think of how much easier and less stressful it would have been for me if I had already had this course, so that God could have inspired me to use what I knew instead of having to lead me in my blindness.

Where I wish to go: I wish to return to pastoring an African-American Baptist Church. Hopefully, I will be a more effective pastor as I continue to grow and utilize what I have learned through this course.

Growing edges: My ego is probably my greatest weakness. I tend to become pre-occupied with myself and my own agenda, sometimes to the detriment of others. Although it remains a weakness, I have grown

considerably in that area. I used to fend off the hurt of criticism by telling myself that the critic was ignorant, and thus becoming either cantankerous or patronizing. I now deal with criticism by first examining myself to see if it might be valid. If it is, I try to take appropriate action; and if it is not, then I am able to pass it off as unimportant within the big picture. As for my strengths, I would say that I am able to be extremely patient and forbearing with my parishioners in their weaknesses and faults. I am also able to exercise a lot of self-discipline and determination in accomplishing a difficult goal or task for myself or for my church. I call that faith.

How I experienced Supervisor Frances: Early on, I disliked Frances almost immediately. I found myself wondering what good the course would do me, since it required students to open themselves up. I did not think that I could open up in the presence of someone I neither liked nor trusted. In retrospect, I see that the problem was with me and not with Frances. It probably sprang from some latent sexism that causes me to distrust a woman who takes herself very seriously, even when it is her job to do so. I had been conditioned to open myself to no one except a few of my preacher brethren, and in my mind that did not include "sistren." I called myself tolerant of woman preachers, but refused to believe that one could tell me anything worthwhile. I am grateful to Frances for doing much to dispel that confining mind-set.

Comments for Frances Bryant concerning her idea of a counseling/therapy service for ministers and by ministers: I believe this is a beautiful vision. I, as well as many other ministers, have trouble believing that any lay

person, no matter how well-trained can really understand ministers. There are problems peculiar to the ministry. Problems common to all people can also affect ministers in peculiar ways. The understanding of those peculiarities is vital to effective therapy for ministers. I would take part in such a program.

Prior to the engagement of the encounters that I have had the opportunity to engage in during this semester, I was really lacking in this aspect of ministry. I admit, that CPE is indeed one of the areas that I have learned that I am most deficient in. As result of engaging in this class, many of the areas of my own wounds have been exposed. At the same time, I needed to be challenged to become more emphatic with the struggles of others, so that I could learn to share their hurts. In fact, as Dr. Frances pointed out, I needed to get in touch with myself.

Now that we are at the end of the semester, I am disappointed that it is ending so soon. That is, I believe that there's so much more to be gained from Dr. Frances, the group and the people at the CPE site. Nevertheless, it has been a fantastic learning experience for me. It has taught me how to engage an individual into opening up and sharing their pain, to realize that I have unresolved wounds or issues with my father and other situations that could impede the ministry to which I am called.

I feel that this introduction to CPE has helped me develop the means to converse with an individual in a more meaningful manner as I acknowledge affirmation. Moreover, since there are issues that I still need to come to grips with, I am convinced that I need to have further training in this area.

Nevertheless, I believe that I have experienced considerable growth during this encounter.

My overall impression of our supervisors, Sister Jackson and Dr. Frances is that they are dedicated and love the Lord's ministry. Sister Jackson is devoted to the ministry of her calling, and through her love, patience and tolerant attitude of caring, she has made a profound impression upon me. On the other hand, Dr. Frances also made a lasting impression upon me by her insightfulness, her knowledge and depth that she explored with us during our verbatim period.

Besides being a scholar, she has helped me discover the desire within to seek total healing that I might be an instrument in the healing process of others. Most importantly, I think the best thing about both supervisors is they have a genuine love for people.

As I seek to become more of a people minister, I plan on using the insight I have gained in this class to be a tool to help myself and others find a degree of wholeness in ourselves. I shall indeed seek to divest myself of the unresolved issues through some type of pastoral therapy.

This semester has certainly been a great learning experience and also a challenge for me at My Place of Restoration. For a long time I used to ask the question, "How can ministry be both relevant and effective in this contemporary society?" Until I went to My place of restoration, I did not know the answer. My exposure to the experiences at My place of restoration has given me insights as to what our mission as the church ought to be. What the church must be about doing.

The church should be about the business of liberating those people who are oppressed not only physically or spiritually but also economically, socially, and politically. As a future Pastor, this training has helped me to understand people, and their reaction to their crises. It has also helped me to see myself in other people and my own weaknesses and hang ups. For example, inhibited anger, high expectations and judging from the way things appear. I've also learned to be more compassionate. But, during the first time of my being at My Place of Restoration I developed a little fear. This was because this was my first time being amongst homeless men, and I personally did not know what to expect, or what to say to these men. This experience really strengthened me and has helped me know how to deal with people who are on crack cocaine, alcohol, or people with other psychological problems. This is one of the ministries I will develop in my church.

In talking with some men, I found out that people are hurting and confused about so many things and they need someone to talk to, not necessarily for answers but simply to express their feeling. I always thought that when talking to someone with a problem I have to be able to give answers, but I now understand that just being there and listening to what the counselee is saying and picking up on what they are not saying is what matters. My only problem has been my inability to pay attention to the counselee because of my preoccupation with my own needs, worries and tension.

Ms. Jackson was my site supervisor and we worked together very well.

She has a very beautiful spirit, loving, friendly and always smiling, but very firm. I had no problem being supervised by her because I went to My Place for a specific purpose, and I did what I was told to do.

Once again, this has been a very good learning experience and the group discussions have been very informative under the leadership of Dr. Frances Bryant. What I would like to see is exposure to different on-site experiences such as: Hospitals, Funeral Homes, Jails, etc.

Prior to my exposure to this type of course, I was a person called of God into the parish ministry. In my opinion, this was a worthy call, after all, I thought I had so much to offer. But, to my surprise, this course helped me to validate my call and helped me recognize the charade and the facade that I was playing with myself. I was stressed, because I wanted to be serious and business like "twenty-four seven". This inability to release my playful side, resulted in an angry young man.

Thanks to this course and the persons involved, I have been able to recognize my own wounds. This is important, because, I too am a part of the human condition, thus, I have been able to see some of my own brokenness. The most profound discovery for me occurred during my clinical work. It enabled me to recognize how I responded appropriately and inappropriately to others. I clearly saw how I reflected and projected myself upon others.

This experience identified my need to control others, my desire for perfection, and my failure to release my playful side. I also am now able to accept my wounds and weaknesses so that I may be able to address them.

It is my desire to move toward wholeness and healing, so that my story will be of help to others in my ministry.

I will begin with interpersonal relationships in my own home, specifically my own sons.

Frances Bryant, as supervisor, I perceived you to be very professional, yet caring. When we first met I approached you with anger for fear that your professionalism would uncover my mask. This was not the case, you did your job and you did it well. I have been ministered to. Thank you.

Before seminary, I was a black, upwardly mobile, professional, married family man. I attended my A.M.E. Church regularly and seriously. I had always been rather quick to help, but never indiscriminately. I was exasperated with so many innocent persons being taken advantage of in the world.

My strengths, as I see them, are: Fidelity to my wife and children, honesty, faith in God, belief in the basic goodness of human souls, militant against evil, professionalism, and discernment mixed with compassion.

My major weakness, before my ITC experience, was my reluctance to ask for help. I was also very good at rationalizing failures and heartaches. ITC, and this class in particular, has made me able to ask for and use help. I can now balance my strong Black man enculturation with the knowledge that God never expected me to handle it all myself. I now know that "suffering in silence" can be an asset and a liability. Wherever I go, it will be with the reality that I'll never stop learning, and that my weaknesses are just below the surface.

In the context of these verbatim supervision sessions, I experienced Frances Bryant as strong, vulnerable, compassionate, professional and gifted. Recommendations: 1) seminary experiences ought to be shot through with verbatim experiences, and 2) don't change a thing, structurally.

I had little or no idea of what my ministry was before the supervised ministry, and to a great degree continue to wrestle with this critical issue without any definitive resolution. However, the supervised ministry has served to shed a substantial amount of light to my understanding of what ministry involves. This phase of training moved me from the "church house" to where people really live and suffer. My "church house" experience gave me the impression that only certain kinds or types of people were defined as acceptable for admission into its particular faith community, and if they did not "fit" they were rejected by the family; they had to dress right; smell good; talk right; and act saved. This notion of ministry, although unwritten, helped to form my understanding of ministry-them and us. It was the "church house" responsibility to help the people that were in the homeless shelters but only at a safe distance from the smell of hopelessness, despair and rejection. Another aspect of my "church house" was to promote fellowship instead of leadership. This fellowship was not designed to define who you were in ministry but to support the pastor's vision of ministry for the community and within the context of this community find your place or your work.

Thanks to the supervised ministry I can now say that a church is not a

church unless it is a healing place for the,"whosoever will." I see ministry as existing within the context of where all people live out their lives (people do not live out their lives in the local church). Ministry must take place in the midst of suffering through a shared relationship. Ministry requires the minister to smell his/her stench, recognize their nakedness and hopelessness in order to become a healing agent. The supervised ministry helped me to get beyond being an observer of suffering to the point of entering the suffering of others as well as my own. I had no recognition of my pain, nor did I have any idea how I used that pain to hurt myself and others. It is so good to know that the destructive powers one suffers are destroyed only when it is redeemed by love. And out of the transforming power of love we can grow and move forward in ministry and life. I have learned that suffering is a continuous aspect of life that must be shared, that isolation only serves to intensify suffering's destructive powers.

Dr. Bryant, how have I experienced you? I still believe you really did not come into covenant with us as much as I would have liked. I saw you as an observer instead of a participant and some times it would cause me to hide a little of me, although I have the feeling you had some idea of what I was doing. Nevertheless, your method was very effective in helping me to discover the inner dynamics that has and continue to shape my core beliefs, and how and why I respond to the situation life presents to me. I never realized the extent of my unresolved suffering and how much I reacted and lived it. Thank you. Because of this experience with you, I know I am a different person in the sense of learning to define me (w)holistically--as a

person, minister, servant and follower of Christ--by Spiritual and self examination of my inner being. I needed to experience the fact that preachers are human like the rest of humanity. All too often, preachers isolate themselves to give the impression they are beyond the common person, that God had given them a little something special. Over the course of this class, we have been able to share our story with each other. This sharing has given me great insight into the heart and soul of a pastor who is working through his pain as a wounded healer. The experience will help me over the course of my life.

This portion of the class has been an invaluable tool toward helping me learn who I am in Christ, ministry and family. This phase of training has been a resource for my development and future vision as I redefine and rewrite my story of shared relationships.

The second and third groups provided pre and post Self-Evaluation. Their critiques, comments and recommendations are as follows:

Who I am in the Ministry: Officially, I am a certified candidate for the Ordained Ministry in the United Methodist Church. This means that at whatever time I will be available to be assigned to serve in a full-time position for the church then I will go before the Board of Ordained Ministry seeking approval for ordination as a deacon. I am a member of Ben Hill United Methodist Church and considered by them as a student minister. However, I am not called on to work in the church.

How I see myself. At this particular time I see myself as a student. There was a time when I saw myself as a minister but the dominant roles

is as a student right now. There are times when I see myself ministering on a one-on-one basis. When I was actively working in the church I was beginning to see myself as pastor but that picture is a little dim right now. I see myself as an attractive, intelligent woman who is about to go into an area that is more deeply entrenched with male chauvinism than most. Aside from knowing I am called by God to the ordained ministry, there are times when I question if I really feel like fighting this battle during my last years. I am a perfectionist in some things and opinionated on others.

Where I wish to go: I wish to become a chaplain on a university campus. I anticipate that after I obtain the MDIV degree that I will continue to take courses and may eventually pursue a terminal degree.

My growing edges: I am very definitive about what I do not like. I need to concentrate on what I do like. It may help me be happier. I am my own worse critic; others say they see more in me than I see in myself. For instance, some people think I am a good student. I do not necessarily agree. I don't talk in class because I am afraid that whatever I say may sound stupid, or that my peers will find out I am not so smart after all. I am better at expressing myself on paper than I am in articulating verbally. Fielding questions is a definite growing edge. I need to improve my self-image and not be so concerned about what others think of me. I want to be in total control of those things I am responsible for handling. I need to learn to delegate more and to allow things to be a little less than perfect. I am too rigid. As I read what I have just written about myself, I think the overarching problem is I don't want to hurt, neither physically nor emotionally.

Rev. Bryant is confident, and may have to work at either not being stern or at being firm. She appears to be constantly thinking, weighing, tossing things around mentally. It does not appear that she is drawing any conclusions but I think she is accumulating data and storing it for future use.

What I want from this experience: From this experience, I hope to gain a better understanding and appreciation of myself. I hope to be able to let go and dare to hurt. I want to learn how to listen without getting too emotionally involved. I want to facilitate one determining their own course of action without me suggestion what they should do nor what I would do. I want to learn how to do the things I don't want to do with ease.

Who I am in the Ministry: I am a minister by virtue of my everyday life. I hold no official title or position in the ministry and seldom think of myself as a minister. It is at those times when others have commented on the significance of a conversation we may have shared or when someone relays the impact of something I have done that reminds me that I have been called to the ministry. In addition I find myself having been ministered to in the midst of the simplest interaction.

How I see myself: I see myself as someone who is on the brink of change. I live each day in great anticipation of what the future holds for me.

Where I wish to go: I would like to become a university or hospital chaplain. I plan to take an extended unit of CPE in 1996.

My growing edges: I need more experience in pastoring a church. If I plan to serve as pastor next year I need to get comfortable with the office.

There is a lot about myself that I don't understand. I plan to explore me and determine if there is anything I need to give conscious effort towards changing. I could be a little less reserved than I am, a little more expressive.

Rev. Bryant is very focused and strong-willed. There is a compassionate side to her that comes through every now and then. She is very perceptive, has a keen ear, and cuts through the chase when appropriate.

What I got from this experience: I have come into a better understanding of myself. As a result of this course I have begun personal counseling sooner than I thought and I need to think about what it is I want to do and not what it is someone else wants me to do. There is still some oppression around me that I have not yet identified but at least I recognize the feeling.

Who I am in the ministry: I constantly ask myself this complex question. Presently who I am in ministry is shaped or formed within the academia setting. However, I see this question changing periodically. My thoughts or perception on ministry has been grounded through what I have seen from "seasoned" ministers. Hopefully, through this academic journey, I will continue to have an ambitious spirit, remain positive, and always striving to serve the people.

How I see myself: I see myself as an empty vessel waiting to be filled by the power of God. I feel unworthy or inadequate especially when I look at those who God has used before me. I am taking a personal inventory or self-check. God has given each of us different gifts and abilities in order to preach the gospel. The gifts I bring to the table must be nurtured and

cultivated from within and manifest itself through my actions.

Where I wish to go: I have no aspirations or goals in ministry. I have one desire, to remain faithful. However, ministry is the only occupation one can operate on twelve cylinders. If one wants an athletic ministry, homeless shelter, or an aerobic class its available. If he or she wants a radio ministry or college bible study, its available. I hope my whole ministry will provide for all the needs in the church.

My growing edges: There are many areas where I see room for growth but the most pertinent growing edge comes in the form of visiting the sick or those who are close to an early death.

How I perceive each group member: Each member in the group was sincere, honest, and open about their life. For many, it was a breath of fresh air to tell a personal testimony about friends, family and the ups and downs which humanity often delivers. For some, it may have been a painful experience venting the pain or hurt which was burning deep within. Nevertheless, the "rap" session may have been a coming out party or breaking away from the cocoon which engulfed those in the group.

What I want from this experience: I want this experience to help me embrace those who I am afraid of. To minister to those who are stricken with terminal diseases. To minister to those who need guidance or help the most.

Who I am in the ministry: A man of great faith in God, who has healed me from many tragic emotional scars. Because of that, I am not only able, but responsible to help someone else have this same kind of faith. I am a

disciple called to teach all nations, and aware them of God's grace.

How I see myself: I see myself as an eager man, ignorant of several things, but willing to learn. I've gone beyond a state of insecurity and accepted the fact that there are many opportunities for growth. I also see myself as a definite change agent in this world of stagnation and a prophet to those who await a message from God.

Where I wish to go: My wish is to reach those who are thought to be unreachable, wherever they are. I was brought up to confess that "Lord where you lead, I will follow". It's with this intention I feel, I'll go to perhaps the more destitute places of this world. I wish to also reach the place where the most prominent of people can be reached through the use of the most up to date resources available.

My growing edges: The fact that I have a willingness to expand to the place I know I'm destined to be. My heart is open and my mind determined to make the most of any experience.

How I perceive each group member and supervisor: I see them all as depositors into my account of life. They will all have the opportunity to contribute something, great or small, for the betterment of my ministry.

What I want from this experience. I hope to be more in tune with myself as a result of this experience. To accept my shortcomings as reminders that there is always room for improvement. Also that despite my deficiency, I still will be able, through the Holy Spirit, to strengthen those who are weak.

Who I am in the ministry. I'm a man of great faith in Jehovah-Rophe -

the God that heals. I understand a need to believe in God for the healing of many emotional wounds. My state of vulnerability makes me not only able, but responsible to help those who identify with these same types of scars. I am called to teach all nations, and to proclaim that we are all beckoned to serve the Lord who forgives all our iniquities, who heals all diseases.

How do I see myself. I see myself as a very angry person that has learned to channel my frustrations in a manner that appears to be healthy. However, I also see a need to deal with the reality of my anger and move to a stage of true forgiveness of those who've caused the anger, and trust them. I'm an eager man, ignorant still in many things, yet willing to learn. I'm continuously growing beyond a state of insecurity and accepting the fact that there are many opportunities for growth. I also see myself as a change agent in this world of stagnation and a prophet to those who await a message from God.

Where I wish to go. My wish is to reach those who are thought to be unreachable, wherever they are. I wish also to go to the places where the most prominent people can be reached through the use of the most up-to-date resources available.

My growing edges. The fact that I have a willingness to expand to the place I know I'm destined to be. My heart is open and my mind is determined to make the most of any experience.

How I perceive each group member and Supervisor. Rev. Bryant - very secure in who she is. Strong in presence and commanding in her dialogue. She reminds me of Paul in his epistle to Corinth, the way she

addresses issues and challenges others to rise above their states of mediocrity.

What I've gained from this experience. I'm probably less in tune with myself than I realized. I do see where some of my insecurities derive from. I've accepted my anger and no longer will I try to make it something it isn't. The challenge will be in seeing the good of those experiences which have made me so angry. I'm not as strong as I thought I was.

Who I am in the Ministry. A loving caring person most of the time. I love to be around people that are joyful and at the same time, I love to be of service to people that are in need. I guess that I am trying to say I love people. Most of my ministry is done through love. I believe ministry is more effective if done through love than condemning one to hell as the old ministers.

How do I see myself. I see myself as one wanting the best out of life, but still being able to be an everyday person. I like to look on everyone as somebody.

Where I wish to go. I started out 15 years ago pastoring one of the smallest churches in the Mississippi Conference. Now I am pastoring one of the largest churches in the conference. I would like to go as high in the conference as possible. But on the other hand, I would like to go back to pastoring the smaller churches that are so often forgotten.

How I perceive each group member and Supervisor. I see each group member as being very different. Some are struggling with self identity and know that there are those struggling to understand the outcome of their

analysis. But at the same time they are people that I love being around and enjoy all they have to offer. My supervisors are loving and caring individuals. The skills she has to offer the students will make them better equipped to handle the challenges of today's ministry.

Where I wish to go. It is my aspiration to come out of this class with some answers to help the homeless, less fortunate without becoming so emotional. This is something I pray, God to increase my professional ethics but not to lose my compassion in performing my Christian duty.

Who am I in Ministry. I am a transforming agent of God, our Ancestors, and our people. I am here to make dramatic changes in our people from a negative way of life to a positive way of life. Like Christ, I will not pour fresh water in old water bottles; I prefer to use the old water bottles as reference points in our human experience to ensure we do not become broken again in our journey in God's world.

How do I see myself. I am blessed to be creative, assertive, inspiring, affectionate, determined and focused. I am here to agitate our people to transform our lives and to become decisive about living everlastingly as a people by progressing beyond a dehumanized standard of value and purpose.

Where I wish to go. I wish to become a beacon for African people, ensuring that our religious faiths are grounded in African cosmology, aesthetic, and epistemology. I am a builder of a bridge that has been broken, this bridge when properly reinforced will become the road to journey in our past to God and into our future to God.

How do it perceive each group member and supervisor. Each group member is a spiritual force of God to aid in reestablishing MAAT (truth, justice, order, harmony, reciprocity, and balance.) Each of us has a unique gift from god to contribute to the whole of the group and to our community. With this foundation, we are all God's agents for positive change. I perceive the group as in a process of becoming an ever-conscious force to help our communities and humanity.

What I want from this experience. The goal of this experience for me is to be receptive to the power of God through the group process. God's Spirit is most empowering through this process; it is not individualist as we are pervasively taught by others. So I open myself to receive the power of God, in order to leave with a personal commitment to continue to do the will of God.

Who I am in Ministry: I am an African-American man who has come to recognize Christian Ministry as the (w)holistic way of not only serving God, but utilizing all my gifts as well. Within Ministry, I have the avenues to be everything that God has equipped and called me to be; a teacher, a preacher, a student, a singer, a musician, a composer, a musical arranger, a counselor, and counselee, a prophetic proclaimer of the gospel for contemporary situations.

How I see myself: I still see myself as a serious, introspective, artistic person seeking to integrate all the gifts God has given me into a meaningful, liberating Christian ministry, where the people of God are supported in taking ownership of their ministry, and I am merely a facilitator in that

process. Additionally, however, since taking this course, I also see myself as one who has been hurt, and one who is still "tending those wounds" of former pains. As I strive in counseling to deal with that pain, I see it as avenues for growth and aids for helping others do the same for themselves. In this manner, I can participate in the process of being a "wounded healer".

Where I wish to go: Personally, I wish to continue to grow in my self-awareness and spirituality. This has to be accomplished by continuing to be willing to look inward at pain, and to look and outward to the manifestations of God in me and around me. I can see God not only in those inner stirring, but also in the characteristics of my school-mates, colleagues, family, friends, and even in those who harm me. I wish to continue to realize how God exists in all these people, places, and events. In doing so, I can grow inwardly in such a way as to have a positive and lasting effect on anything I do outwardly and professionally.

My growing edges: The places that I feel I need growth are in the areas of criticism and reflection. I am very hard on myself as far as criticism, but usually wish to choose those from whom I can easily receive it. Many times my various interests, talents and abilities give me a high profile. This high profile usually creates an atmosphere of criticism. Realizing this about myself, I must develop better mechanisms for dealing with the criticism when it does indeed come. some of this has to do with self-acceptance, some of it has to do with community-acceptance. In either case, I must establish a stronger sense of identity which is not dependent on public affirmation for personal acceptance and affirmation.

How I perceive each member of the group: Rev. Bryant has been a difficult person for me to get close to. This does not mean that I have not learned from her, been challenged by her in ways I can see merit, felt compassion from for various members of the class, or cared for. Stylistically, I felt that we "got off to a bad start" and had to re-assess each other. I do believe that she is a dedicated professional who genuinely cares for those she is asked to help. I almost wish to get to know her in a less formal capacity, for therein I believe I would feel more trust and comfort. Perhaps her efficiency has sometimes gotten in the way of her natural compassion (which I know is there). I feel that she has been very frustrated about the lack of "gelling" within this setting, and I think that is a valid concern. My hope is that in future classes she can find comfortable ways of disclosing little bits of herself, as an approach of creating the atmosphere of others to do the same. I do hope to get to know her better some way, some how.

What I learned from this experience. I learned that my wounds will not heal without my attention. They will not heal themselves. I have to be an active participant in my own healing in order to be a healing agent for others.

Who I am in Ministry: I am Presbyterian Seminarian who has served several churches in various capacities, from musician, youth leader, Assistant Pastor and Supply Pastor. Internally, I feel that I am a Pastor/Theologian "in-process."

How I see myself: I see myself as a serious, introspective, artistic person seeking to integrate all the gifts God has given me into an meaningful, liberating Christian ministry, where the people of God are supported in taking ownerships of their ministry, and I am a facilitator in that process.

Where I wish to go: I plan to pursue a PhD. degree in the areas of worship, homiletics and church music and eventually teach on the seminary level. (After a period of pastoring.) I wish to continue my theological education in individual, academic, and pastoral study, as I acknowledge it as a continuous, on-going (life-long) process.

My growing edges: I see my edges appear when there is not sufficient time/room for personal reflection and introspection. I am very critical of myself (probably from years of musical training), and am diligent about doing the painful work of such introspection when provided the space. My edges appear when the privacy of that growth is infringed upon.

How I perceive each member of the group: Rev. Frances Bryant, appears to be one committed to helping people deal with ministry (w)holistically. (w)holistic ministry in this case meaning those giving care realizing that they are in need of care at the same time. I am uncomfortable sometimes with what I feel are hasty "judgements" of person on little or no information, and the example it sets for us. If we do the same in such short periods of time in dealing with our parishioners, I am afraid of the consequences. But in giving the "benefit of the doubt," perhaps this is something just for us due to the time constraints of the class.

What I want from this experience: I want to learn how to be a better pastoral counselor.

Who I am in Ministry. The minister in me is the sum total of my personal experiences. It is through my personal experiences that I minister to others. As the oldest daughter of three girls whose parents were divorced when I was 9 years old, I minister to others whose lives have been altered by the trauma of divorce. As a divorcee myself, I found that my first opportunity to minister in this area was to my own daughter. My ministerial goals included assuring her of our mutual love for her. As her custodial parent, I have the added responsibility to be sensitive to her need for a stable, private and comfortable home. For this reason, I am not seeking a personal relationship of my own, and I'm okay with that. This decision may lead to the question of my choice to be alone in a state of loneliness versus a state of solitude. The best word that describes my state is "contentment" or "peace".

How I see myself: I see myself as a mature, African American woman, a divorcee, a mother, a teacher, a sister, a daughter, a counselor, a theologian, a peace-maker, a pastor, a preacher, an exhorter, a socially conscious revolutionary, and a mother-less child. There's a story behind all of these characteristics or roles that encompasses the totality of how I see myself.

My growing edges: I see my growing edges to be the roles to which I have most recently been called to, particularly the role of minister for which I have spent the past three years academically preparing.

Where I wish to go: "Where I wish to go" is to use the experiences that makes me who I am, so that God will use me to make a difference in the lives of others. I believe that this is my purpose in life, and that my personal experiences shapes my ministry. I acknowledge that God is in control of my life, actively working in me and through me.

How I perceive each member of the group: My perception of our group as a whole is that it has just enough diversity to make it both interesting and challenging. More importantly than that, I perceive that as a group, we will grown because of our diversity. I perceive in Frances, our facilitator, patience, mercy, love and strength. Patience because it takes patience to do what she does; mercy and love because with these, there would be no patience, and; strength, the kind that is anointed and empowered by God almighty.

Who I am in Ministry: The person that I see in myself is one who can meet the down-hearted and the out-casts at their point of need. I can do this because I don't mind listening. I do care.

How I see myself: Related to this self-observation, is that I genuinely enjoy engaging people in conversation. Even though I like to talk, I make an effort to hold back and let others talk. I believe this has been evident in our verbatim group. I have rally enjoyed witnessing the astuteness of my group members at striking at the heart of issues as we share.

Where I wish to go in ministry: If the question "where I wish to go in ministry" requires a specific answer, then I lack answer. I can only say that I am open to where God leads me.

My growing edges: My growing edges would include becoming more confident in asking questions that calls for the person with whom I'm engaging to reveal him or herself. I wonder if this would be a growing edge had my site been a woman's shelter? Umm.

How I perceive each member of the group: What can I say about Rev. Frances Bryant other than she confirmed my initial impression of her. I am impressed with her ability to see through the smoke with clarity. Her patience was evident in that she allowed the dynamics of the group to flow. Often, we, the students, were accurate in our seeing things that were going on inside of each other. Thank you and God bless.

What did I gain from this experience: This experience forced me to look at myself; reflect on who others perceive me to be; to analyze who I am; much more aware of (self) looking objectively and looking at my wounds; an experience that will continue after the semester.

Who I am in the Ministry: Having accepted the call into the ministry a little over a year ago, I was blessed to have received my purpose also. The purpose being to be a pastor. Knowing my purpose has helped me establish direction and not be exploring the ministry in general. As a " babe in Christ", I am seeking knowledge of the word of God and aspiring to formulate and be able to adequately substantiate my own theology. In addition, I am conscientiously establishing a distinction between spirituality and reality. That is to say, yes it is impossible to please God without faith, but, faith without works is dead. I must work hard and be determined to stay focused and do well in order to be prepared for the position that I am

to serve in. In the ministry I am a youngster striving to be obedient, growing wiser with age and experience, dedicated to being worthy of the vocation wherewith I am called.

How I see myself: I see myself as a confident, humble person happy with knowing my purpose in life. I am constantly striving to do good, do what is right, and not be judgmental or condemnatory towards others. I consider myself to be trustworthy, dependable, and compassionate, a few of the characteristics of a pastor.

Where I wish to go: My ultimate goal is to be prepared to serve wherever I am called to serve. My immediate plans call for me to serve as a Chaplain in the United States Navy. I was commissioned October, 1994 and will report for training June, 1995 in San Diego, California. Upon completion of my studies at ITC, I plan to serve in the Navy, active duty, until retirement, and pastor a church after retirement.

My growing edges: Growth is needed in the areas of increased knowledge of scripture and uncovering those suppressed true inner feelings. That is, those areas which need to be dealt with in order that I may help someone else. Patience and love towards the non-believer for I once was a non-believer. I thought I could live any old way I wanted to Monday through Saturday, go to church on Sunday and everything would be alright. Lastly, my theology, my concept of God, Jesus, and the Holy Spirit so as to be able to relate to a person who has not given religion a second thought, yet desires to know why they should embrace it.

Perception of group members: Dr. Bryant strikes me as a seasoned veteran having endured some trials and tribulation in her life. She is concerned with the facts, what is actual and factual, and has a good handle on the integration of spirituality and reality.

What I want from this experience: I would like to gain insight as to my personal shortcomings which need attention and improve any interpersonal and intra personal skills. Above all, I would like to be more effective in my communication. I want to say what I mean and mean what I say.

Who I am in the ministry: In the ministry, I am a servant of God to God's people to help them hear and understand the gospel and the biblical examples of living, as well as comforting them in times of need with words from the Lord. Specific roles in ministry for me include being a teacher, preacher, and counselor as God chooses to use me.

How I see myself: I see myself as someone who God called from her comfort zone of quietly teaching a group of junior girls in Sunday /school to come forward and challenge tradition as a woman preacher in a denomination that is very unreceptive of women preachers. Though it is 1995 and equal rights have supposedly existed for a very long time, I see myself as a trailblazer who did not volunteer for the assignment. However, out of obedience to God's call, I have become a part of what God is doing toward breaking down the walls of discrimination in ministry. I can testify to God's opening doors when people tried to hold me back. Even though my home church did not license me to preach because my pastor said that God

had not revealed to him that ^{women} were to preach, I was licensed to preach in another church in my denomination with a large number of my church members present.

Where I wish to go: I wish to go where God leads me. I will not limit my destination or boundaries, but will be directed by God.

My growing edges involve staying focused. That is, doing away with my own reservations about what I can or cannot do in ministry and staying focused on being able to do all things through Christ who strengthens me. This involves my being open to God to move into the ordained ministry as God leads me, rather than being limited by tradition which sometimes allow women to preach, but not to pastor.

How I perceive each group member and supervisor. I perceive Rev. Bryant as being a very strong woman when it comes to breaking down walls of tradition. She also seems very dedicated to helping hurting people and to preparing others to help. She seems friendly and concerned.

My personal desire include completing my MDIV degree, completing my teaching career, and doing the work of the ministry as God leads me. I have committed the desires of my heart to the Lord and desire that the Lord work them out in the Lord's timing.

What I want from this experience: I want to help others and help myself as well. I want to grow in my own preparation for ministry, realizing that there is more to ministry than teaching and preaching. I think this experience will give me a (w)holistic view of ministry. I want to learn my strengths and weaknesses so that I can be all that God wants me to be.

Who I am in the ministry: I am a servant of God, answering God's call to serve by sharing the gospel with others. In obedience to God, I am a preacher, teacher, and counselor ministering as God directs and empowers me.

How I see myself: I see myself as a woman of God on a mission from God. I believe that God has called me for such a time as this to be part of God's plan of breaking down barriers of discrimination in ministry and to help reconcile women and men as co-laborers in the ministry. I see myself as one who is dedicated to doing things through Christ who strengthened me. I like working with people. Also, I am task oriented because I believe in doing things on time and orderly. I also see myself as one who tries to keep commitments.

Where I wish to go: I wish to go as far as God directs me in ministry. At this time, I cannot be more specific than to say that I wish to serve God as Christian educator, preacher in parish ministry, and evangelism. I do plan to complete my MDIV in 1996. After a couple of semesters' rest, I wish to begin a PhD in Education and Theology for my teaching career and future plans to teach in Bible College. Additionally, I wish to continue to maintain a balanced lifestyle personally, spiritually, and educationally.

My growing edges: Dealing with challenges that come with the new experiences of being a woman in ministry. There have been times when I have gone to preach where there has been no women preachers before. Also, at times I find myself as the only woman minister around a bunch of male ministers who have curiosity questions about how has it been going

for me in ministry. Also, I realize that I need to maintain good PR with the ministers' wives, other women of the church, and the male ministers. I think that I will set the tone for how I will be treated and pave the way for those women who will come after me in ministry.

How I perceive each group member and supervisor: I perceive Rev. Bryant to be dedicated to her commitment as group leader and somewhat frustrated with group members who have not been fully committed to the group in presence.

What I have learned from this experience: I learned how to look closer at myself as I learned to see my own strengths and weaknesses in the people at the shelter and even in the group members as I listened to their verbatims. I also learned how to continue to do what I had committed to do in spite of less than full participation on behalf of others. The tendency is to think that since other people come late or not at all, I will do it. But, I resisted the temptation. Also, I learned to listen more closely to others as I talked to the men at the shelter. I learned to listen to their story and to find points at which I could enter in order to minister to them. I also learned about the importance of presence. That is, just being there for the other person. Additionally, going to the men's shelter was new experience. Yet, it is not much different from what I face as a woman in the ministry which is dominated by men. I learned how to feel comfortable in that situation. This will help me to feel comfortable as I find myself in other such new experiences in ministry. Another thing that I learned is that before I can be effective as a helper to others, I must deal with my own hurts

and problems. I am very busy and also juggle a lot of things. However, I am faithful to my commitments barring emergencies. I believe that the total experience--class, shelter, and verbatim prepared me to continue my self evaluations I continue in ministry even after this class has ended.

Who I am in the Ministry: I am a pastor in the A.M.E. Church. I have been serving in the A.M.E. Church all my life. My church is located in Columbiana, Alabama which is about ten miles from Birmingham.

How do I see myself: I see myself above all else as a shepherd. A person that is called by God to yield himself to God for the purpose of leading God's people.

Where do I wish to go: This question I would endeavor to say, (and I pray that I am true to myself) wherever God leads me. Whether to the lowliness of nothing or to the height of success; I pray God would grant me the grace to follow.

My growing edges: People who are members of the church that care little about God. I don't speak in terms of saved or unsaved but instead people who see the church as their own place to rule.

How do I perceive each group member: Each person apparently has something of value to bring to our study.

What I want from this experience: Pastoral growth in any of the many ways possible.

Who I am in the Ministry. I am a pastor in the A.M.E. Church and a fellow Christian in Christ.

How do I see myself: I see myself first of all as a Christian. I secondly see myself as a person of gentle disposition that cares for the needs of people. The experience of being at Oglethorpe has made me first of all to see the childhood in myself and secondly become better able to deal with the children I encounter in ministry.

Where do I wish to go: In my Christian walk my desire is to be more like Jesus. In ministry I would like to continue to pastor. I hope that one day I will pastor the first church of the state. In my personal life I would like to eventually live in a three or four hundred thousand dollar house.

My growing edges: I am quick to become frustrated with people and many times over small matters.

What did I gain from this experience: I believe I have come to understand myself a little better; my selfishness, biases and other characteristics that are both good and bad. I have to admit that this is the first class I have had in seminary that makes one look at oneself. It has been both interesting and challenging.

How do I perceive each group member: Rev. Bryant is good at what she does, instructor. However, I feel she hides behind the citadel of finding things wrong with others and is afraid to show her venerable side.

Who am I in the Ministry: I am a commissioned servant of God on a mission for God Almighty. My ministerial task is to minister (w)holistically to the spiritual and physical needs of individuals. I believe that the focal point of my ministerial task is to preach the gospel, seek the lost, to aid the needy, and most importantly, to encourage the wounded in our community

to seek healing.

How do I see myself: I see myself as a very strong spiritual, caring, compassionate and loving individual. I realize the wounds in my life that need to be healed; and my prayer is that God will grant me the strength to continue the healing process, so that I can encourage others to begin their healing process. For, I thank God for the trials and tribulations in my life because each trial and tribulation has been a stepping stone that drew me closer to God.

Where I wish to go: My prayer is that God will continue to bless me to remain humble and obedient as God takes me to higher dimensions in the ministry. I shall continue to give God the glory for allowing me to share the wisdom and knowledge gained at ITC with my community. I also pray that God will bless me to open a School of Religion so that I can share God's word with those who desire to know more about God's word.

What are my growing edges: I pray that I will be an asset in the educating of our generation concerning the "ism" that plague our society. For, there is only one God, one Spirit, one Faith and one Baptism. We are one race connected to one body, the Body of Jesus Christ through the Church.

How do I perceive each group member and supervisor: I perceive my supervisor as a person who is very rigid and isolated. Her desire is to help others to know who they are, yet she hesitates to find out who she is. She seems to have reservations with accepting and giving heart felt praise to others.

What I have gained from this experience: I have gained much about the importance of knowing what my wounds are, and how important it is to start the healing process.

Who I am in Ministry: I am a chosen vessel by the Grace of God. I have been chosen by God Almighty as an anointed servant to preach the gospel. I shall spread the good news of Jesus to the poor, the oppressed, the down trodden, the hungry, the homeless, the physical and the sin sick soul. Most of all, I am seeking no praise for the work that God allows me to do for human beings, it is done to the Glory and Honor of God. For without God I cannot be an effective minister. He is my guiding light, my source and my all and all.

How I see myself: I see myself as a strong Black woman, a strong Black mother to many and most of all, a strong Black gospel preacher. My only fear is that I fear God Almighty, the maker and creator of everything. I said that to say, that is very important to meet an individual where he or she is. We must be mindful of trying to influence others based on our own personal views and opinions. The fact that I see myself as a strong Black woman, strong mother, and strong gospel preacher does not mean that my sister has to exemplify the same traits before she can be looked upon as a strong Black woman.

Where I wish to go: I wish to complete my education here at ITC and shortly thereafter, I plan to build a school to help educate individuals who are aspiring to better themselves.

My growing edges: I see my growing edges as being more understandable and Christ like when it comes to the topic of female ministers. Praise God, the Lord has given me a spirit of understanding that every human being should be allowed to express his or her views concerning women in the ministry. I do not need to try and defend my own belief. The bottom line is to keep an open mind whereby I can learn from them and they can learn from me.

How I perceive each member of the group: I perceive the supervisor as being a very caring and thoughtful person.

What I learned from this experience: I want to be able to look beyond the statements that are made by the individual or individuals being spoken to. In addition to that, I wish to be able to see that which is not seen from the outset. For example, maybe a young person has a concern about using drugs, although they may use a friend's name to address the problem, I need to be able to pick up signs if that friend is actually the individual I am speaking to. Moreover, I need to learn how to effectively handle the situation without offending the youth. In other words, I want to help, but I don't want to lose the youth's trust. My main goal is to help the youth, rather than make the situation worse.

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