

2015

Developing Pastoral Identity in Level One Clinical Pastoral Education Students at Duke University Hospital, Durham, North Carolina

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DEVELOPING PASTORAL IDENTITY
IN LEVEL ONE CLINICAL PASTORAL EDUCATION STUDENTS
AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

A PROJECT
SUBMITTED TO THE FACULTY
OF THE M. CHRISTOPHER WHITE SCHOOL OF DIVINITY
GARDNER-WEBB UNIVERSITY
BOILING SPRINGS, NORTH CAROLINA

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
BIJU KUNJUMON CHACKO

MAY 9, 2015

APPROVAL FORM

DEVELOPING PASTORAL IDENTITY
IN LEVEL ONE CLINICAL PASTORAL EDUCATION STUDENTS
AT DUKE UNIVERSITY HOSPITAL, DURHAM, NORTH CAROLINA

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LIST OF ILLUSTRATIONS

1. Pastoral Identity Components	13
2. Responses to Question 8 on Surveys	42
3. Responses to Question 17 on Surveys	43
4. <i>Call</i> in Verbatims	44
5. Query on <i>Call</i>	45
6. Responses to Question 1 on Surveys	46
7. Responses to Question 3 on Surveys	47
8. Responses to Question 5 on Surveys	48
9. Responses to Question 7 on Surveys	49
10. Responses to Question 10 on Surveys	50
11. Responses to Question 11 on Surveys	51
12. Responses to Question 13 on Surveys	52
13. Responses to Question 14 on Surveys	53
14. Responses to Question 18 on Surveys	54
15. Responses to Question 19 on Surveys	55
16. <i>Perception</i> in Verbatims	56
17. <i>Perception</i> in Interviews	57
18. Responses to Question 9 on Surveys	58
19. Responses to Question 12 on Surveys	59

20. Responses to Question 15 on Surveys	60
21. <i>Skills</i> in Verbatims	61
22. <i>Skills</i> in Interviews	62
23. Responses to Question 2 on Surveys	63
24. Responses to Question 6on Surveys	64
25. Responses to Question 16 on Surveys	65
26. Responses to Question 20 on Surveys	66
27. <i>Community</i> in Verbatims	68
28. Query on <i>Community</i>	69
29. <i>Experience</i>	70
30. Word Cloud on Interviews.....	77

LIST OF TABLES

1. Seminar Survey “The Pastor’s Call”	72
2. Seminar Survey “Pastoral Skills”	73
3. Seminar Survey “Personality Types and Pastoral Identity”	74
4. Seminar Survey “Use of the Self in Ministry”	75
5. Seminar Survey “Conflict Management for Pastors”	76

ACKNOWLEDGMENTS

I dedicate this project to my father-in-law, the late Mr. Cherian Thomas Oommen, whose sincere faith and humility created a lasting impression on me. I thank Annie, my life partner, and our two sons, Timothy and Jonathan, for their thoughtful encouragement throughout the degree program.

I thank Dr. James McConnell for his guidance during the writing of this project. His timely responses helped me considerably in staying on schedule. I thank the Faculty of M. Christopher White School of Divinity for their teaching and mentoring throughout the degree program.

I thank Dr. Jim Rawlings, Jr., Director of Pastoral Services at Duke University Hospital for allowing me to enroll for this degree. The formatting would have been difficult had it not been for the assistance of Ceil Matthews.

I thank Dr. Kathleen Peindl for her wisdom and consultation in using statistical approaches for the project. I thank Christa Levesque for proof reading the manuscript.

I thank all students who participated in this project, especially the five students in the intervention group. I am encouraged by their compassionate hearts.

I thank the Blackwell Memorial Scholarship Fund.

I thank, always, the Great Shepherd who makes me “lie down in green pastures and leads me besides still waters.”

ABSTRACT

Pastoral identity development is a necessity in today's pastoral context. Clarity on one's emerging pastoral identity creates authenticity in pastors to fulfill their pastoral duties. Pastoral identity development is an ongoing process. This project studied how *Clinical Pastoral Education* (CPE) developed pastoral identity in Level I CPE students at Duke University Hospital. The project used a combination of qualitative and quantitative methods to gather and analyze data. The project found that pastoral identity is a combination of multiple components namely call, perception, skills, community, and experience.

CONTENTS

LIST OF ILLUSTRATIONS	iii
LIST OF TABLES	v
ACKNOWLEDGMENTS	vi
ABSTRACT.....	vii

Chapter

1. INTRODUCTION	1
Statement of the Problem	1
Project Setting	3
Literature and Resource Review	5
Psycho-Social Resources	5
Pastoral Care Resources	6
Description of Pastoral Identity	11
Other Resources	13
2. DETAILED PROJECT DESCRIPTION	14
Project Goals	14
Project Components	15
Methodology	16
Project Participants	16
3. BIBLICAL AND THEOLOGICAL REFLECTION	18
Abraham (Genesis 12:1-3)	18
Moses (Exodus 3: 11-14)	19
David (1 Samuel 16: 8-13)	22
Jeremiah (Jeremiah 1:8-9)	23
Jesus (Matthew 9:35-36)	25
Paul (Acts 9:1-9; Philippians 3:4-14)	27
Pastoral Identity in Other Pauline Writings	28

Identity of Believers in Christ (1Corinthinas 1:1-3)	28
Believers of Christ in Pastoral Ministry (Ephesians 4:11-13)	30
Specific Instructions for Pastoral Offices (I Timothy 3:1-12)	31
Pastoral Identity Influences in Christendom	33
Gregory the Great (AD 540-604)	34
John Wesley (1703-1791)	35
Paul Tillich (1886-1965)	37
 4. CRITICAL ANALYSIS OF PROJECT DATA.....	 40
Data from Pretest and Posttest Surveys	40
Data from Verbatim Reports	40
Data from Participant Interviews	41
Pastoral Identity Components Evidenced in Data	41
Call Component in Pretest and Posttest Surveys	42
Call Component in Verbatim Reports	44
Call Component in Interviews	45
Perception Component in Pretest and Posttest Surveys	46
Perception Component in Verbatim Reports	56
Perception Component in Interviews	57
Skills Component in Pretest and Posttest Surveys	58
Skills Component in Verbatim Reports	61
Skills Component in Interviews	62
Community Component in Pretest and Posttest Surveys	62
Community Component in Verbatim Reports	68
Community Component in Interviews	69
Experience: A New Component of Pastoral Identity	70
Pastoral Identity Survey Instrument Reliability	70
Pastoral Seminar Survey Evaluation	71
Overall Interview Data Evaluation	77
 5. CONCLUSION	 79
Statistical Evidence	79

Strengths and Weaknesses of the Project	80
Personal Reflection	81
Appendix	
A. PASTORAL IDENTITY DEVELOPMENT SURVEY (Pretest and Posttest)	83
B. PARTICIPANT INTERVIEW GUIDE.....	87
C. INTERVIEW NOTES	88
D. PASTORAL SEMINAR EVALUATIONS	95
E. PASTORAL SEMINAR RESOURCES.....	100
F. STATISTICAL ANALYSIS.....	114
G. CPE CURRICULUM FOR THE PROJECT.....	116
SOURCES CONSULTED	137

CHAPTER 1

INTRODUCTION

Reynold was a young seminarian aspiring to be a congregational pastor. He was the eldest of two children. His parents supported his desire to be a pastor and supported his decision to go to seminary. Reynold's home congregation was excited and thrilled over his decision to be a minister. They prayed for him and supported him in many ways to complete his seminary education. In Clinical Pastoral Education (CPE), he felt affirmed over his decisions and started the process of ordination with his denomination. After successfully completing seminary, he was ordained and awaiting a church to call him. Reynold shared with his CPE group his excitement of being a shepherd to his congregation. He was prepared and ready to start his career as a pastor.

Two years later, I heard that Reynold decided not to enter the pastorate. He felt confused who he was and significantly doubted his call to ministry. His friends supported him in his dilemma. In spite of the support, he received from family, friends, and his home church, Reynold believed he could not be a pastor. According to the latest information I received, he has moved back to his home in the West and is now working as an assistant manager at a department store. Reynold's story moved me to explore deeper on pastoral identity. His struggle does not stand in isolation with other struggles seminary students and pastors face about who they are as persons in ministry.

Statement of the Problem

Pastoral identity development is a quintessential task of every pastor. Many challenges and role expectations await pastors and ministers in today's context. Amid these challenges, clarity in one's pastoral identity appears to be a significant factor in

sustaining one in pastoral ministry. The demands and expectations faced by ministers are ever on the rise as the emotional and spiritual needs of their congregants rise. Hence, a self-affirmation of one's identity provides the pastor an inner resource to cope with the challenges of pastoral ministry.

Pastoral identity development is an area of interest and concern for me. Reflecting on Reynold's struggle, I became aware of the times when I have struggled with identity as a pastoral educator. As a third generation pastor's son, I often wondered how a pastor's identity developed. Was it through calling? Theological training? Gifts for ministry? Church? Family influences? What challenges pastoral identity? These wonderings turned into curiosity, bringing me to this point of doing a project in pastoral identity development.

The question that frames the concerns of this project is "How does Clinical Pastoral Education develop pastoral identity in students?" I wanted to explore how CPE inculcated pastoral identity in students. Such understanding will help me enhance my ministry of pastoral supervision by offering a curriculum that encompasses several aspects of pastoral ministry, pastoral identity in particular.

My concern about pastoral identity development is based upon a lack of clarity about pastoral identity expressed by a good number of CPE students and some pastors. The ever-changing role of the pastor and increasing ministry requirements contribute to this lack of clarity. Are there pastoral identity essentials that guide pastors and ministers to gather clarity about their identity? If there are, what are those? How could these essentials be developed and communicated?

Project Setting

Pastoral identity development is the result of integration of multiple factors in a pastor's life. Through this project, I assisted Level I¹ Clinical Pastoral Education (CPE) students at Duke University Hospital (DUH) of Durham, North Carolina in developing pastoral identity. Their participation in a Level Unit of CPE at DUH in the fall of 2014 helped accomplish the project. Duke University Hospital (DUH) is located in Durham, North Carolina. It is part of the larger Duke University Health System (DUHS) that includes Duke-Durham Regional Hospital, and Duke-Raleigh Hospital, and numerous clinics and outpatient facilities. DUH, licensed for 924 in-patient beds and 19 psychiatric beds, is a full-service tertiary (specialized) and quaternary (highly specialized) care hospital. In addition to regular and intensive care inpatient units, the hospital houses a regional level I emergency/trauma center.

The Department of Pastoral Services at DUH has a 57-year history² of pastoral care and education. Four certified ACPE supervisors staff the department; three board certified clinical chaplains; one full time supervisory education student; six chaplain residents, and a cadre of chaplain interns. CPE students interact with department personnel through staff meetings. The student demographic includes diversity in gender, ethnicity, denominational background, educational qualification, and life experience.

In 1956, Duke Divinity School professor Russell Dicks convinced the hospital to hire a part-time chaplain. Up until that, community clergy and some of the faculty did time pastoral care from Duke University. Upon recommendation from Professor Dicks,

¹ Association for Clinical Pastoral Education Inc., offers level I, level II, and Supervisory CPE with different sets of outcomes. More information can be found on <http://www.acpe.edu/StudentsFAQ.html>.

² The history of the Department of Pastoral Services is taken from the Narrative Self Study section in the ACPE Accreditation Self Study, 2010 prepared as part of ACPE Ten Year Accreditation Review.

the hospital hired P. Wesley Aitken, a United Methodist minister, as its first chaplain. Upon certification as Acting Supervisor in 1964, Wes Aitken started CPE at DUH. In 1968, the program came under the accreditation of the Association for Clinical Pastoral Education, Inc. Wes continued as the program Director until his retirement in 1987.

Upon Wes Aitken's retirement, James (Jim) Travis, III joined the department as Director. He was also appointed as Clinical Professor of Pastoral Care at the Duke Divinity School where he regularly taught pastoral care courses along with his work at the hospital. Jim grew the department's CPE program tremendously. During his tenure, after expanding the types of pastoral services offered, the department changed its name from Chaplaincy Department to Department of Pastoral Services. Jim Travis retired in 2006. Debbie Morgan served as the interim director.

Upon Jim's retirement, DUH conducted a national search for a person who would serve as the next director. That search culminated in James (Jim) Rawlings Jr., who joined the department as director in January 2008. Under Jim's leadership, the CPE program continues to grow as CPE enrollment has increased. DUH now offers CPE to meet the needs of different demographics in the community, including community pastors, lay leaders, college teachers, nurses, physicians, and EMS workers. DUH now operates a Satellite CPE center at Duke Raleigh Hospital in Raleigh, North Carolina. DUH offers Level I, Level II, and Supervisory CPE. DUH diversified its CPE by offering evening CPE, parish based CPE, and CPE for working professionals.

The Department of Pastoral Services offers CPE at Duke University Hospital. In addition to the mission of providing pastoral care to patients, families, and staff, the department mission is also "to provide Association for Clinical Pastoral Education

(ACPE) accredited Clinical Pastoral Education (CPE) and Supervisory CPE to ministerial students, clergy, and interested lay people.”³ The project offered a Level I CPE curriculum focused on pastoral identity development. Students read, discussed, reflected, and reported on their emerging pastoral identity.

Literature and Resource Review

The word “identity” comes from the Latin *idem*, which means “same.”⁴ Identity is defined as “sameness of essential or generic character in different instances.”⁵ Based on this definition, a person’s identity is something that stays consistent irrespective of circumstances. The role may change based on the needs of the circumstance but the identity does not change. Several authors in the field of developmental psychology described identity but they lacked a precise definition.

Psycho-Social Resources

In addition to theological reflection, CPE invites students to create awareness of themselves by becoming familiar with basic concepts of family systems, stages of development, personality types, and different approaches to learning. Now I turn to a review of resources from a psychosocial developmental perspective.

Roy Baumeister, professor of Social Psychology states that “identity is a

³ Taken from the Duke University Hospital CPE Student Handbook 2013-2014.

⁴ *Merriam-Webster*, 11th ed., s.v. “Identity.”

⁵ *Ibid.*

definition, an interpretation of the self.”⁶ This interpretation is dependent on a person’s context. Different disciplines view identity according to their points of reference.

Psychologists view identity as an inner process, something that exists within the individual, while sociologists view identity as a set of role statuses such as occupation, gender, marital status, ethnicity, etc.⁷ A synthesis of both views is essential to have a better understanding of identity.

Erik H. Erikson’s ⁸ work tends to be the most extensively used framework in understanding human development. Erikson points out eight developmental stages of life with each stage having tasks of its own. A healthy development of identity is dependent on how a person faces the challenges of each stage. Identity Control Theory of Peter Burke assists in understanding the relation between role identity and behavior. He believes that “an identity is the set of meanings that define who one is when one is an occupant of a particular role in society, a member of a particular group, or claims particular characteristics that identify him or her as a unique person.”⁹ A person’s identity changes to fit the expectations of a particular role. These expectations require behavior appropriate to that role.

Pastoral Care Resources

The lack of a precise definition of identity was evident in reviewing literature on pastoral identity. The review on pastoral identity included an overview of books, articles,

⁶ Roy F. Baumeister, *Identity: Cultural Change and the Struggle for Self* (New York: Oxford University Press, 1986), 4.

⁷ Ibid., 246.

⁸ Erik H. Erikson, *Identity and the Life Cycle* (New York: W.W. Norton and Company, 1980).

⁹ Peter J. Burke and Jan E. Stets, *Identity Theory* (New York: Oxford University Press, 2009), 3.

and dissertations on pastoral identity. I soon found out, in describing pastoral identity, authors and writers used words like *ministerial*, *theological*, and *professional* to describe the same concept.

Pastoral identity is a developmental process that involves self-perception and a set of competencies over a persons' lifetime.¹⁰ In this description, pastoral identity includes how one perceives self in a particular context, role expectations, and religious body requirements. Wayne Oates sees pastoral identity as essential to a pastor's existence and a "coherent vision" of identity is necessary to do the work of a pastor well.¹¹ Being clear about an inner sense of identity helps create a coherent vision about pastoral identity. Oates, throughout his career as a pastoral care professor and practitioner, moved from a task-centered to a being-centered identity.¹²

John Patton asserts that pastoral identity is an inner awareness of one's role as a representative of a faith community.¹³ He further sees pastoral identity applicable to the laity as well. Pastors carry with them a distinctive mark, which Patton calls the character of the pastor.¹⁴ Embedded in this character, is the pastor's ability to be with people in difficult situations of life reminding them of God's constant presence.

Anton Boisen (1876- 1965), a congregational minister who pioneered the use of

¹⁰ E. E. Thornton, "Identity, Pastoral" in R. J. Hunter and N. J. Ramsay, eds., *Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 2005), 567-568.

¹¹ Wayne E. Oates, *The Christian Pastor*, 2nd rev. ed. (Philadelphia: Westminster Press, 1982), 128.

¹² *Ibid.*, 129.

¹³ John Patton, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville: John Knox Press, 1993), 75.

¹⁴ *Ibid.*, 69.

case study model in clinical theological training, felt that a pastor's inner life and its expression in ministry were key to developing pastoral identity. Boisen suffered from mental illness and hospitalization. While being a patient, he wondered why students of theology did not visit the sick. His own experience led him to start a clinical training in theology, which over the years became the Clinical Pastoral Education movement. Boisen saw a pastor's identity expressed as servant, counselor, and one who possessed psychotherapeutic proficiency along with biblical knowledge.¹⁵

Joretta Marshall sees pastoral identity development as "an essential component in nurturing the soul of the pastoral representative."¹⁶ Marshall, writing this article in the context of graduate theological education, reminds readers that identifying what exactly drives persons to a pastoral engagement is crucial in understanding pastoral identity. Edward Wimberly elucidates that family of origin experiences influences a pastor's theological identity formation. Identity problems often arise out of one's struggle to find "the real object of one's cosmic dependency needs."¹⁷ This struggle often leads pastors to an unhealthy dependence on family members or persons in their care. Wimberly further asserts that pastors have a tendency to seek secular sources for their authority and identity.

A pastor's self-concept about the pastoral role and work contributes to a

¹⁵ Anton T. Boisen, *Problems in Religion and Life* (New York: Abingdon-Cokesbury Press, 1946), 147.

¹⁶ Joretta L. Marshall, "Toward the Development of a Pastoral Soul: Reflections on Identity and Theological Education," *Pastoral Psychology* 43, no. 1 (1994): 12.

¹⁷ Edward P. Wimberly, "The Pastor's Theological Identity Formation," *Journal of the Interdenominational Theological Center* 7, no.2 (1980): 155.

better understanding of pastoral identity. Reinard Nauta conducted research to measure a pastor's self-concept and parishioner's perception of them. While pastors preferred to see themselves mostly as counselors and shepherds, parishioners preferred to see them as friends.¹⁸ How pastors saw their identity contributed to how they functioned in every aspect of their role. In another research project, Nauta studied psychological dynamics of pastoral identity.¹⁹ He explored the relation between pastoral identity and a personal orientation to others, more specifically empathy. The identity of the pastor as a Counselor and Buddy showed substantial relation to empathy while identities such as Teacher and Shepherd showed less relation to empathy.²⁰

In a serious inquiry into pastoral identity, Homer Jernigan insists that a study of the historic identity of the Christian pastor is necessary.²¹ While he struggles to articulate a normative view of pastoral ministry, Jernigan assumes the uniqueness of the pastor's personality, pastor's representation of God, and the pastor's nature as a chosen person by a community of faith. In investigating pastoral identity formation as part of the pastoral work, Samuel Park found that the care giving relationship itself constructs pastoral identity. Using grounded theory, Park found out that pastoral identity is more

¹⁸ Reinard Nauta, "Pastoral Identity and Communication," *Journal of Empirical Theology* 6, no. 2 (1999): 23-24.

¹⁹ Reinard Nauta, "Pastoral Identity and Communication," *Journal of Empirical Theology* 9, no. 2 (1996): 51.

²⁰ *Ibid.*, 68.

²¹ Homer L. Jernigan, "Pastoral Counseling and the Identity of the Pastor," *Journal of Pastoral Care* 15 (1961): 195.

than an individual property of pastors. It is at the same time socially constructed with care seekers and God in the midst.²²

Doctoral dissertations discussing pastoral identity contained models used by prominent pastoral practitioners. Henry Edgar studied pastoral identity in the thought of Wayne Oates and found that pastoral identity is a combination of personal factors, the pastor's ecclesiology, and professional competence.²³ Pastoral identity is not a conclusive phenomenon. Multiple factors contribute to overall pastoral identity development. Byung-Mo Yang, studying pastoral identity in light of Henri Nouwen's works and its implication in the Korean context found out that Nouwen's models of "the wounded healer," "the prodigal son," "the clown," and "being the beloved" would benefit the Korean ministers to recover an authentic identity of ministers.²⁴

In studying the influence of theological reflection on pastoral identity formation of lay pastoral caregivers, Robert Thompson found that lay pastoral caregivers' experience in theological reflection contributed to both their pastoral identities and their caregiving practices.²⁵ This study reinforces the fact that pastoral identity applies to all, clergy and laity, who are providing pastoral and spiritual acts.

²² Samuel Park, "Pastoral Identity Constructed in Caregiving Relationships," *Journal of Pastoral Care and Counseling* 66, no. 2 (2012): 1.

²³ John Edgar Henry, "Pastoral Identity in the Thought of Wayne E. Oates." (PhD diss., Southern Baptist Theological Seminary, 1985) Proquest Dissertations and Theses, accessed April 19, 2014, <http://search.proquest.com.ezproxy.gardner-webb.edu/docview/303387306?accountid=11041>.

²⁴ B Yang, "A Study of Pastoral Identity in Light of the Works of Henri J. M. Nouwen and Its Implication for the Korean Pastoral Context." (PhD diss., Southwestern Baptist Theological Seminary, 2002) Proquest Dissertations and Theses, accessed April 19, 2014, <http://search.proquest.com.ezproxy.gardner-webb.edu/docview/305465726?accountid=11041>.

²⁵ R. W. Thompson, "Facilitating Theological Reflection: Influences on Pastoral Identity and Pastoral Practice of Lay Pastoral Caregivers." (PhD diss., Texas Christian University, 2011) Proquest Dissertations and Theses, accessed April 19, 2014, <http://search.proquest.com.ezproxy.gardner-webb.edu/docview/860012008?accountid=11041>.

The literature on pastoral identity would have been more inclusive if the dynamics of call would have been included. Call to ministry takes prominence in understanding the basic nature of ministry. Call to ministry, any form of ministry, is understood as a pivotal aspect of pastoral identity. Amidst the changing role of the pastor in today's context, what keeps a pastor focused in ministry is a continued reflection on the initial call to ministry.

Description of Pastoral Identity

The literature review on pastoral identity resulted in identifying certain components that describe pastoral identity. This section synthesizes these components as they relate to pastoral identity development. The end of this chapter depicts a diagram portraying the relationship of these components.

Pastoral identity is a life-long developmental process that involves multiple components. The context of ministry influences the development process. One component in this process is a pastor's *self-perception*. This perception helps the pastor to reflect on questions such as: Why am I a pastor? Who am I in a pastoral role? and, What does my ministry look like? Further, self-perception includes how a pastor's personal identity influences pastoral identity development. Personal identity includes character, preferences, attributes, attitudes, and values. A higher coherence between personal and pastoral identity indicates a clearer pastoral identity development.

Pastoral identity development does not happen in a vacuum. Another component in the development of pastoral identity is a *faith community* that validates the pastor's acts of ministry. In this manner, engagement of the pastor and the congregation creates pastoral identity. As pastors engage in different ministries within a faith community, the

affirmative responses from the community shapes their identity. Thus, a faith community plays a key role in a pastor's identity development.

A pastor's development and use of pastoral *skills* plays a vital role in their identity development. These skills emerge out of the pastor's character. These skills include preaching, teaching, ministering to the sick, counseling, administration, interpersonal relationship skills, and an ability to engage in theological reflection. These skills help pastors provide the care their congregants need during their most difficult times. Skill development throughout a pastor's career assists tremendously in development of identity.

A final component of pastoral identity is *call*, which I define as a clearer understanding of a direction in life guided by God through individuals, circumstances, and self-awareness. Pastoral identity development remains intact during challenging times by reflecting and remembering the divine call on one's life. This call expresses itself in different ways. The relationship God establishes with persons called to ministry serves as a pivotal experience in pastoral identity development.

Pastoral identity is an ongoing developmental process that involves the pastor's self-perceptions, a faith community in which a pastor serves, the development and use of skills to meet the pastoral needs of those receiving care, and a calling that gives a clear direction. CPE students engage all of these components during their training.

Clarity about one's ministerial identity helps one fulfill God's purposes. When Old Testament prophets clarified their identity and role, they were clearer in communicating God's message to the people (Jeremiah 25:2-3; Ezekiel 3:22-24). In the New Testament, Paul reminds Timothy of his identity as a minister called by God (2

Timothy 1:5-7). How do CPE students understand the development of their pastoral identity? What other components of pastoral identity is helpful to them? How does clarity about one's pastoral identity sustain CPE students in ministry? These questions also guide this project.

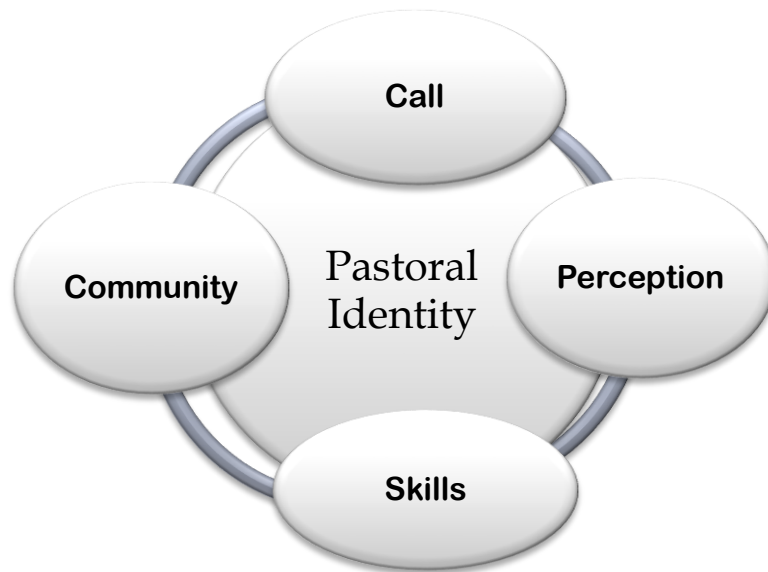


Figure 1. Pastoral Identity Components.

Other Resources

The leadership at the DUH Department of Pastoral Services invited students to do a unit of CPE in the Fall. They also provided rooms to meet with students and access to the library. The academic leadership at Gardner-Webb University provided guidance and consultation during each phase of the project. Both Duke University Hospital and Gardner-Webb University granted IRB exemptions for the project. There were no financial costs associated with implementing this project.

CHAPTER 2

DETAILED PROJECT DESCRIPTION

Project Goals

The main goal of this project was to inculcate pastoral identity in Level I CPE students. In the changing parish setting, pastors find themselves functioning in roles that challenge their understanding of their identity as ministers. CPE students articulate their awareness of the different roles in which they expect to function. This creates some anxiety and confusion. Many students doubt their calling to Christian vocation and eventually choose to leave the parish. Through this project, I studied how a unit of CPE can provide clarity and resources to face the challenges of the parish.

The second goal was to provide CPE students opportunities for reflection on pastoral identity as they transition into pastoral ministry. CPE requires students to engage in intentional reflection on ministry, pastoral skills, theology, sociology, behavioral sciences, and family history. Reflecting on these areas and presenting pastoral case studies helped student to learn the art of reflection. In the task-oriented ministry setting of the present day, this learning helps students to engage the discipline of reflection more intentionally.

In achieving these goals, I supervised a Level I CPE group in the Fall of 2014 at DUH with a level L CPE syllabus focused on pastoral identity development. The group consisted of five students who met for educational hours and clinical hours on a weekly basis. Students spent sixteen weeks participating in this unit of CPE. I supervised their educational work as they presented pastoral case studies, reading seminars, and participated in group process and didactic seminars.

Project Components

This project was conducted with Level I Clinical Pastoral Education (CPE) students at Duke University Hospital (DUH) in Durham, North Carolina. The project took place from August 18 to December 7, 2014. In June 2014, CPE Faculty at DUH made decisions on supervisory assignments for the Fall CPE unit. To minimize any bias, I withdrew from giving any input on student group assignments. The control group consisted of thirteen CPE students and the intervention group five CPE students. On the second day of orientation to the CPE unit, I met with all CPE students to describe the project. In addition, I met with the potential five students in the intervention group and explained what I will be doing. The group agreed to participate in the project without any hindrances.

Pastoral didactic seminars on topics related to pastoral identity included Pastor's Call, Pastoral Skills, Personality Types and Pastoral Identity, Use of Self in Ministry and, The Pastor and Conflict Management. Students completed surveys at the end of each seminar. Students wrote their reflections on these seminars in weekly reflection papers. They also wrote six verbatim records of pastoral visits and presented them for discussion in class. Discussions focused on their pastoral care and its relation to their emerging pastoral identity. Two of the three required books for the project focused on personal identity themes in pastoral ministry. Group process times provided opportunities for students to reflect and integrate the learning throughout the unit of CPE paying particular attention to pastoral identity development. Students identified pastoral identity themes and their connection to their personal stories and reflected further on these themes during individual supervisory sessions.

Methodology

This project used a combination of qualitative and quantitative approaches to research. Pre and posttest results, pastoral verbatim analysis, pastoral seminar surveys, and individual interviews measured each student's experience of pastoral identity development throughout the unit of CPE. The results of these research tools and their analysis is included in chapter 4.

The control group consisted of thirteen CPE students. Different ACPE certified supervisors supervised the control group. I supervised the intervention group. These students had no prior CPE. Both groups received a pretest and only the intervention group received a posttest. The pretest was offered during the second day of orientation to the unit and the posttest at the end of the CPE unit.

Data gathering and analysis utilized QDA Miner Lite, Duke Qualtrics and, NVivo programs. Cronbach alpha calculation determined reliability of the pre and posttest instrument. A paired t-test investigated whether there was a significant difference between the average values of the same measurement under pre and posttest items. Qualitative analysis of interviews incorporated coding data. Prior to the beginning of the study, Institutional Review Boards at Duke University Hospital and Gardner-Webb University granted review exemption for the project.

Project Participants

Participants in this project were five Level I CPE students. One student worked as a full time associate minister serving children and youth. She took a year off from ministry for personal reasons. Another student served as a part time associate minister while also serving as a professor at a theological school. One student served in

ministering to the sick in the community as a volunteer. Two were seminary students in the process of ordination. Their denominations required a unit of CPE prior to ordination. The group had four Caucasian students and an African-American student. The age group ranged from 21-60. The group comprised of two males and three females representing three Christian denominations.

CHAPTER 3

BIBLICAL AND THEOLOGICAL REFLECTION

As an evangelical Christian and as a pastoral educator in the Baptist tradition, I would like to build this project on a biblical theological foundation. I begin this section focusing on six characters in the Holy Bible: Abraham, Moses, David, Jeremiah, Paul, and Jesus. These characters and their message depict a clear development of their identity as individuals called to fulfill God's purposes. The chapter also contains a description on identity of believers of Jesus Christ as found in Paul's letters.

Abraham (Genesis 12: 1-3 NIV)

¹The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

²"I will make you into a great nation,
and I will bless you;

I will make your name great,
and you will be a blessing.

³I will bless those who bless you,
and whoever curses you I will curse;
and all peoples on earth
will be blessed through you.

Abraham's portrayal as the father of faith is significant in the Judeo-Christian tradition. God called him to leave his father's household to go to a land God will show him. The call of Abraham marks "the very beginning of the biblical process."²⁶ God called him to share the blessings he would receive with the nations. His descendants would multiply and would see the glory of the living God, Yahweh. Abraham could not keep this blessing to himself but was to share it with the nations.

²⁶ Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary 1 (Waco, TX: Word Books Publishers, 1987), 87.

When God called Abraham, his identity underwent a transformation. God fulfilled the promise of a son for Abram and Sarai. Walter Brueggemann points out the significance of Abraham's call by setting it in "the context of barrenness"²⁷ which he and his wife Sarah experienced. Through God's promise, their despair would turn to hope. After his son Isaac was born, God changed Abram's name to Abraham. As Abraham, he was now the father of many nations (Genesis 17:5). This significant change in identity made Abraham a pioneer of faith. His faith in God became an incentive to all his descendants.²⁸ They too have a calling to live in accordance with faith in a living God.

Abraham responded fully to God's call in his life. As a result, he set out on an adventurous journey with his household to Canaan. In addition to being a nomad, his identity now included him being a carrier of blessing. Abraham lived out this identity among the nations around him, constantly trusting and worshipping the one living God among the gods of the nations. Through him, many generations received the blessing to be a blessing to those around them.

CPE students respond to what God has called them to do. Sensing a call to provide pastoral care, in a congregational setting or a clinical setting, they embark on a journey unknown to them. They trust the action reflection process while learning along with their peers. The blessing they share includes the comfort and the pastoral presence among those who are facing significant health challenges and mortality. Students live with their pastoral identity in response to the call of God upon their lives.

Moses (Exodus 3: 11-14 NIV)

¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the

²⁷ Walter Brueggemann, *Genesis*, Interpretation (Atlanta: John Knox Press, 1982), 116.

²⁸ Wenham, 281.

Israelites out of Egypt?”¹² And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”¹³ Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”¹⁴ God said to Moses, “I AM WHO I AM.” This is what you are to say to the Israelites: ‘I AM has sent me to you.’”

God called Moses to deliver the Hebrew people from their slavery in Egypt. He would then lead them to Canaan, the Promised Land. In the Bible, Moses is the first person called to be a messenger of God’s word.²⁹ His calling gave Moses the identity as God’s spokesperson in communicating God’s commands to the people. Moses could not perceive himself as the deliverer of the Hebrews. He used his speech impediment as an excuse in resisting God’s call. Moses focused on his own abilities for the task and felt powerless to receive God’s call.

A significant part of Moses’ identity was tied to God’s self- description as the “I AM WHO I AM” (vs.14). I AM אֶהְיֶה (*eh-yeh*) is translated as ‘come to pass, become, be.’³⁰ God will always be present for Moses. God’s revelation of I AM is more than a name. It is God’s identity. God communicates to Moses that God is an “I-will-be-what-I-will-be God and also an “I-will-be-what-I-need-to-be-for-you” God.³¹ This clear revelation of God’s identity was necessary for Moses to embrace his new identity as deliverer. At the burning bush, Moses responded to God’s call with a “here I am” (Exodus 3:4). In the context of God asking him to go before Pharaoh, Moses’ “here I am”

²⁹ Terence E. Fretheim, *Exodus*, Interpretation (Louisville: John Knox Press, 1991), 51.

³⁰ BDB 224.

³¹ Victor P. Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker Books, 2011),

becomes “who am I?”³² (Exodus 3:11) At this critical juncture of establishing Moses’ identity as one appointed by God, God declared, “I am who I am” (Exodus 3:14). Moses’ identity had its origin in who God is. Moses realized that his identity is not self-referring but referring to a God who made him.³³ No self-limitations Moses expressed disqualified him for God’s task. On the contrary, God’s grace and provision rested upon Moses. In his ministry, Moses constantly referred to God’s identity as a way of living out his identity. In all the challenges Moses faced as a deliverer, he knew “there is one who knows and calls by name.”³⁴ Such an intimate relationship gave Moses the security and identity in his life as one called to minister. In this identity, Moses stood before the Pharaoh requesting release of the Hebrews and finally leading them out of Egypt.

In calling Moses to deliver the Hebrews from slavery in Egypt, God chooses to reveal God’s identity like never before. The “I am” statement is an indication that God will continue to be God and will be with Moses. By this revelation of God’s identity, God assured Moses of his identity. In addition to a confirmation of what Moses’ new identity will look like, God used Moses’ knowledge of the land in making him the leader of the exodus from Egypt to the Promised Land. When he lacked skills in managing some issues of the Hebrews, God asked him to consult with Jethro, his father-in-law.

Another aspect of Moses’ ministerial identity was a community in which he lived out his calling, the Hebrews. God entrusted Moses with a community. The Hebrews looked to Moses for divine leadership and guidance. When their journey became

³² Hamilton, 61.

³³ James K. Bruckner, *Exodus*, New International Biblical Commentary (Peabody: Hendrickson Publishers, 2008), 43.

³⁴ Patrick D. Miller, *NIB* 1: 719.

challenging, they blamed Moses. In spite of their rebellion, Moses interceded for them. Moses himself at times became impatient in leading the Hebrews. Yet, God's presence and provision helped Moses to lead the people. The Hebrew community viewed Moses as God's representative to lead them in their journey to the Promised Land. They approached him often to seek spiritual guidance on their affairs.

A good number of students enter CPE after having felt a call to do some form of ministry. The needs and challenges of churches tend to overwhelm them. As a result, some doubt their ability to continue and consequently leave the ministry. Moses stands as a reminder of a person who fulfilled his call in spite of significant challenges. A primary resource for Moses was certainty of God's presence in his call and ministry. Moses' identity as a deliverer of God's people continued to develop.

David (1 Samuel 16: 8-13 NIV)

⁸Then Jesse called Abinadab and had him pass in front of Samuel. But Samuel said, "The LORD has not chosen this one either." ⁹Jesse then had Shammah pass by, but Samuel said, "Nor has the LORD chosen this one." ¹⁰Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The LORD has not chosen these." ¹¹So he asked Jesse, "Are these all the sons you have?"

"There is still the youngest," Jesse answered. "He is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives."

¹²So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features.

Then the LORD said, "Rise and anoint him; this is the one."

¹³So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah.

The anointing of David as king of Israel was a pivotal event in the life of God's people. He grew up as a shepherd boy. As the youngest in his family, as the above text indicates, David was often overlooked. Saul had displeased God as Israel's first king, and Samuel's task was to choose the next king of Israel. He approached the household of

Jesse and began the selection process. Jesse presented all his sons except David. Samuel was not convinced and upon his insistence, David is brought. Samuel is convinced that David is to be the next king and anoints him.

David's anointing signified a transformation of his identity from an "unknown unvalued shepherd boy to the shepherd of Israel."³⁵ He led Israel in significant battles. He started building a temple for the worship of Yahweh. By virtue of his anointing, he became the recipient of Yahweh's anointing and Yahweh established a covenant with him.³⁶ The Spirit of God rested upon David. God's calling upon his life transformed him from a shepherd of sheep to a shepherd of people.

The image of the shepherd often depicts the pastor. Pastors protect persons who are under their care, nurture their souls, feed them spiritual food, and stays as the comforting presence of Christ. In this shepherding role, pastors also function in many other roles related to administering and organizing. Irrespective of all the roles pastors may take on, the ultimate goal of shepherding is to relate the gospel to human need.³⁷ In this identity, pastors emulate Jesus Christ, the Chief Shepherd. CPE helps students to learn several skills that will assist them in becoming effective pastors.

Jeremiah (Jeremiah 1:8-9 NIV)

⁸The word of the LORD came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Alas, Sovereign LORD," I said, "I do not know how to speak; I am too young." But the LORD said to me, "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid

³⁵ Walter Brueggemann, *I & II Samuel*, Interpretation (Louisville: John Knox Press, 1990), 119.

³⁶ Ralph W. Klein, *I Samuel*, Word Biblical Commentary 10 (2nd ed. Nashville: Thomas Nelson Publishers, 2008), 160.

³⁷ Seward Hiltner, "The Solicitous Shepherd," in *Images of Pastoral Care: Classical Readings*, ed. Robert Dykstra (St. Louis: Chalice Press, 2005), 50.

of them, for I am with you and will rescue you,” declares the LORD. ⁹ Then the LORD reached out his hand and touched my mouth and said to me, “I have put my words in your mouth. ¹⁰ See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.”

The prophet Jeremiah served Israel during a very tumultuous time in its history. His prophecy spanned the period of three kings, Josiah, Jehoiakim, and Zedekiah. In spite of his repeated messages, the people turned away from God to idolatry and even to the sacrifice of their children to foreign Gods (Jeremiah 7:30-34). The result was the Babylonian destruction of the Temple in Jerusalem and the captivity of Judah, the Southern kingdom in Israel. Nevertheless, Jeremiah loved his people and prayed for their restoration. Examination of Jeremiah’s life reveals a clearer manifestation of his identity as God’s prophet.

Jeremiah’s identity as a prophet begins with God’s call in his life. Right at the beginning of the call, God assured Jeremiah that he was known to God even before he was formed in his mother’s womb. The Hebrew word *תְּצַרְכָּהּ* [*e-tza-re·cha*],³⁸ translated in English as “formed”, denotes divine activity, in this case, God’s activity in forming Jeremiah. This formation of Jeremiah in his mother’s womb was the beginning of God’s relationship with him. God continued Jeremiah’s formation by offering God’s presence and guidance to him. Jeremiah was set apart from such an early time in his life; to be God’s spokesperson. Being a prophet to the nations was Jeremiah’s new identity.

It was necessary for Jeremiah to be sure of his identity before he started speaking the words God gave him. In Jeremiah’s initial struggles of living into this identity (“for I am only a youth”), God assures safety. God’s “I knew you” and “I am with you”

³⁸BDB 427.

statements imply that it is God who chose Jeremiah and God who will watch over him.³⁹ Because of God's knowledge of Jeremiah, God equipped him with skills and the message he needs. The relationship God forms with Jeremiah fine tunes his identity. Jeremiah has now become "overwhelmingly God's man."⁴⁰

Jeremiah's identity was rooted in the call he received from God and the accompanying promise of God's presence. God's call and empowerment strengthened Jeremiah's identity as a prophet to the nations.⁴¹ The formation of Jeremiah's identity did not stop with himself. As a prophet appointed by God, Jeremiah used his identity to restore the identity of God's people.⁴² The people of Israel had their identity changed from exiles to freed ones. This was Jeremiah's message to them.

Jeremiah is a good example for those who are in the process of formation either, in seminary, or in CPE. God knows each person and this knowledge offers strength in fulfilling God's call. As students minister now and in the future, their pastoral identity development can lead to a clearer identity formation for God's people.

Jesus (Matthew 9:35-36 NIV)

³⁵ Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. ³⁶ When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, "The harvest is plentiful but the workers are few. ³⁸ Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

³⁹ Miller, *NIB* 6:580.

⁴⁰ Walter Brueggemann, *Like Fire in the Bones: Listening for the Prophetic Word in Jeremiah* (Minneapolis: Fortress Press, 2006), 4.

⁴¹ Jack Lundbom, *Jeremiah 1-20* AB 21A (Garden City, N.Y: Doubleday, 1999), 232.

⁴² Carol A. Newsom, Sharon H. Ringe, and Jacqueline Lapsley, *Jeremiah, Women's Bible Commentary* (revised and updated, Louisville, KY: Westminster John Knox, 2012), 269.

No person in human history demonstrated a genuine pastoral identity like Jesus. As fully human and fully divine, he became the presence of God among humanity. As Son of God, he lived his earthly life in full obedience to God. Jesus' identity finds immense expressions throughout the Scriptures. For the sake of this project, I will study and reflect on his compassion and make connections with the pastoral practice of CPE students.

Matthew takes effort in mentioning Jesus' compassion on four different occasions in his gospel.⁴³ In the context of Matthew 9:36, Jesus looks at the crowd that has been following him and feels compassion toward them. The Greek verb **σπλαγχνίζομαι** (*splagchnizomai*) used in this verse is translated "I have pity," "I feel sympathy."⁴⁴ Jesus' compassion moved him into action. His compassion "describes the Jesus of the Gospel stories in a nutshell."⁴⁵ In spite of rejection by some religious leaders of his time, Jesus demonstrated a profound level of mercy upon the crowds.

The metaphor Jesus used to assess the crowds, "sheep without shepherd," aptly fits the Palestinian context. From the viewpoint of this metaphor, he saw their helplessness and harassment and gave focus to their plight.⁴⁶ Their leaders misled them. As the true shepherd, Jesus embodies genuine caring and compassion. Hence, he can assess and intervene in the situation and offer care. His intervention in this situation

⁴³ Matthew 9:36; 14:14; 15:32; 20:34

⁴⁴ BAGD 938.

⁴⁵ R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids: William B. Eerdmans Publishing, 2007), 373.

⁴⁶ Ibid., 372.

addresses the spiritual needs of the people. He asks his disciples to pray for a harvest of workers to care for the masses.

Pastoral care in the Christian tradition is an act of compassion. Irrespective of the intervention made, rituals, skills, or presence, pastoral care seeks to offer compassion to those who are sick and suffering. CPE described in this project is grounded in the compassion and action Jesus manifested as part of his Messianic mission.⁴⁷ Jesus incarnated a pastoral identity that was compassionate and thoughtful.

Paul (Acts 9: 1-19; Philippians 3:4-14 NIV)

The conversion of Saul of Tarsus to Paul is crucial in understanding Paul's identity as a minister. What he experienced stands as a demonstration of transformation, from persecutor of Christians to a minister of the Gospel. This "radical transvaluation of values"⁴⁸ gave him a new identity in Christ and in the community. His identity changed from destroyer of church to builder of churches. Christians no longer feared Paul when his professional and pastoral identity changed. Paul attributed this significant shift in his life to the events happened on the road to Damascus (Acts 22:6-21). Saul, who approved of the execution of Stephen (Acts 7:58-8:1), has now become "Paul, the new Stephen."⁴⁹ Luke has Paul attribute this shift because of the call of Christ in Paul's life.

The change of Paul's identity is described again in Philippians 3:4-14. Paul gives a list of factors that contributes to his social, ethnic, and religious identity. The shift he

⁴⁷ W. D. Davies, *The Gospel According to St. Matthew*, A Critical and Exegetical Commentary 2 (Edinburgh: T & T Clark, 1994), 147.

⁴⁸ Ralph Martin and Gerald F. Hawthorne. *Philippians*, Word Biblical Commentary 43 (Rev. ed., Nashville: Thomas Nelson Publishers, 2004), 201.

⁴⁹ C. K. Barrett, *The Acts of the Apostles*, A Critical and Exegetical Commentary 1 (Edinburgh: T & T Clark, 1994), 470.

makes here is in giving higher importance to knowing Christ and participating in Christ's death, burial, and resurrection. He prefers his identity to be one of "in Christ" and "for Christ." Paul studied under Gamaliel and was well versed in the Judaic law (Acts 22:33). His knowledge of the Old Testament helped him significantly to point out Christ as the fulfillment of the law. His competence in knowledge of the scriptures and his commitment to using that knowledge to spread the Christian faith were key components of his ministerial identity.

The process of identity formation in Paul encourages students in their formation. Students often enter CPE to fulfill the requirements for graduation or ordination. As they engage the process, they are able to see how their ministry transforms the lives of patients and families. If they remain open-minded, the insights students gain through reflection can lead to a transformation of their life and ministry.

Pastoral Identity in Other Pauline Writings

Abraham, Moses, David, Jeremiah, Jesus, and Paul demonstrated significant aspects of a pastoral/ministerial identity as they fulfilled God's purposes. One can see that a call from God, gifts and skills to fulfill the call, and a community in which the call was lived out stand as significant components of their pastoral identity. In this section, I look at two of Paul's letters from which I draw pastoral identity themes.

Identity of Believers in Christ (1 Corinthians 1: 1-3 NIV)

¹ Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, ²To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours:³ Grace and peace to you from God our Father and the Lord Jesus Christ.

Paul founded the church at Corinth during his second missionary journey (Acts 18:1). There he met Aquila and Priscilla and because of their ministry together, several of the Corinthians professed their faith in Christ. Paul wanted to leave Corinth due to opposition, but the Lord promised that no one would harm him. He stayed there and ministered for a year and a half (Acts 18:9-11). The city of Corinth was known for its immorality. Yielding to the pressures of the majority culture, the Corinthian Christians struggled to maintain a Christian identity. Paul writes his letter in this context.

In 1 Cor 1:2, Paul addresses the Corinthian Christians as those who are “sanctified in Christ Jesus and called to be His holy people” (1 Corinthians 1:2). This description of their identity seems out of place when one considers the prevalent culture there. Irrespective of the context, the Corinthian Christians are “a community specially summoned by God for service.”⁵⁰ Their identity derives from their relationship to Christ. In this, they have equal footing with all who call upon the name of Christ.⁵¹ Followers of Christ gain a spiritual identity through the work of Christ, which they share with other followers.

Once settled in their ministries and places of work CPE students stand as representatives of Christ. In this identity they are involved in various acts of caring. What sustains them in this identity is their relationship with Christ. Persons and congregations who receive their ministries share the identity of belonging to Christ.

⁵⁰ Richard Hays, *First Corinthians*, Interpretation (Louisville: John Knox Press, 1997), 15.

⁵¹ W. Harold Mare, *I Corinthians*, The Expositor's Bible Commentary Vol 10 ed. Frank E. Gaebelein, (Grand Rapids: Zondervan Publishing House, 1976), 189.

Believers of Christ in Pastoral Ministry (Ephesians 4:11-13 NIV)

¹¹ So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, ¹² to equip his people for works of service, so that the body of Christ may be built up ¹³ until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Paul, traditionally considered as the author of Ephesians, is writing this letter from a prison to the church at Ephesus. Unlike Paul's other letters, no particular occasion necessitates this letter. Reading this letter one finds emphases on grace, Christ, the Church, Christian growth, and practical advice on Christian behavior. With unmatched literary style, the author describes the above themes in his letter. He pays particular attention to the affairs of the Church.

The grace of God manifests in Christ who gives gifts to believers for the edification of the church. Christ's gifts have opened the way for the church to create different ministerial roles.⁵² Individuals functioning in these roles, as recipients of the gifts, use these gifts for the overall development of the church. Every believer is imbued with spiritual gifts. The gifts are not restricted to the individuals and roles mentioned in this text. Believers fulfilling the roles in the text have the responsibility of exercising their gifts to empower other believers to exercise theirs.⁵³ This process presents growth potential for congregations. The emphasis is less on the positions mentioned and more on the activities Christ has equipped certain people to perform.⁵⁴ Every believer stands in a posture to be recipients of the gifts Christ gives.

⁵² Margaret Y. Donald, *Colossians and Ephesians*, Sacra Pagina Vol 17 (Collegeville: Liturgical Press, 200), 291.

⁵³ F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT (Grand Rapids: Wm B. Eerdmans, 1984), 345-346.

⁵⁴ Frank Thielman, *Ephesians*, Exegetical Commentary on the New Testament (Grand Rapids:

One of the gifts is serving the role of “pastors and teachers” (v 11). The Greek word used for “pastor” used in the text, **ποιμένας** (*poimenas*) derives from the original word **ποιμήν** (*poimen*)⁵⁵ which means “one who herds sheep, shepherd.”⁵⁶ The shepherd metaphor is used widely to describe the work of a pastor. Inherent in this image are functions of healing, guiding, sustaining, and reconciling.⁵⁷ The shepherd metaphor helps in understanding the general caring nature of pastors and ministers. They model their ministry upon Jesus, the Chief Shepherd, who willingly gave his life for the sheep. This readiness to give self completely is a true mark of any minister or believer.⁵⁸

Paul reminds believers of their role in the building up of the church. Their identity was that of human vehicles, called to express the mind of Christ to the congregation.⁵⁹ He is thus reminding them of their identity as believers in Christ. Further, as recipients of gifts from Christ, they possess a ministerial identity. God has called them to minister to each other in the congregation.

Specific Instructions for Pastoral Offices (I Timothy 3: 1-12 NIV)

Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.² Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach,³ not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money.⁴ He must manage his own family well and see that his children obey him, and he must do so in a

Baker Academic, 2010), 273.

⁵⁵ J. Jeremias, “ποιμήν,” TDNT, 485

⁵⁶ BAGD, 230-31.

⁵⁷ William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New York: J. Aronson Publishers, 1983), 32-45.

⁵⁸ Jeremias, TDNT, 496.

⁵⁹ Ralph Martin, *Ephesians, Colossians, and Philemon*, Interpretation (Atlanta: John Knox Press, 1991), 52.

manner worthy of full respect.⁵ (If anyone does not know how to manage his own family, how can he take care of God's church?)⁶ He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.⁷ He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.⁸ In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.⁹ They must keep hold of the deep truths of the faith with a clear conscience.¹⁰ They must first be tested; and then if there is nothing against them, let them serve as deacons.¹¹ In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.¹² A deacon must be faithful to his wife and must manage his children and his household well.¹³ Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

The pastoral epistles of Paul are thought to contain specific instructions on church administration and pastoral ministry. They counsel leaders, lay and clergy, to care for the church.⁶⁰ Paul starts chapter three by opening an important ministry position to anyone who aspires to fill it. Overseer is translated from ἐπισκοπή (*episkope*) which means "one who has oversight, one who sees something is done correctly."⁶¹ The most widely used form of this word today is bishop, which describes someone who has oversight over the affairs of several churches.

Another position in the church that Paul describes is "deacon," translated from the original word δίακονος (*diakonos*), which means "servant."⁶² A servant, in Paul's times, was someone who was ready at all times to do whatever the master asked him to do. In the early church, deacons were responsible for distribution of funds, ministering to the

⁶⁰ Thomas C. Oden, *First and Second Timothy and Titus, Interpretation* (Louisville: John Knox Press, 1971), 1.

⁶¹ BAGD, 379.

⁶² *Ibid.*, 230.

poor, attending to temporal affairs, and preaching.⁶³ In their role, they assisted the overseers of the church.

The qualifications Paul listed for both overseers and deacons have an overarching theme. They were to maintain a good reputation in the church and society. Respectability and credibility of these individuals were of utmost importance.⁶⁴ They were to serve as examples in their families and communities.

Students who complete CPE enter various ministry and work settings. Some will be pastors and others deacons. Some students would go back to their original work setting as teachers, researchers, and counselors. In these identities, they are to maintain credibility and be role models in the church and community.

My rationale for this project discussed theological themes using biblical material. The identity of pastors/ministers is crucial to the work they do. Their perceptions as God's representatives, the faith communities where God places them, the skills they use to minister to persons, and the call they received to minister is of paramount importance.

Pastoral Identity Influences in Christendom

The Church, from its earliest days emphasized caring for those in need, both in material and spiritual ways. The Acts of the Apostles mentions specific references to instances where the church tasked deacons with attending to food distribution among members (Acts 6:1-4). The church also provided ministry to the sick by prayer and anointing (James 5:14). Ministering to the poor and sick continued along with the

⁶³ Oden, 147.

⁶⁴ Ibid., 240.

preaching and teaching of the Word. The church in its latter years enhanced its ministry through some of its pastoral leaders.

Gregory the Great (AD 540-604)

Gregory the Great was a Benedictine monk who later became a Pope. He was “one of the four doctors of the Church.”⁶⁵ Born in a politically influential family, he became Prefect of Rome. Upon resignation from that office, he lived as a monk. He became Pope in 590. During his time, he defended Rome against the invasion of the Lombards. He was instrumental in starting training of musicians for public worship.

Gregory the Great demonstrated firmness and strength of character combined with gentleness and charity. He was referred to as the “shepherd of souls.”⁶⁶ His heart for pastoral care is found in his work *Liber Regulae Pastoralis* (The Book of Pastoral Rule). His work *The Book of Pastoral Rule* is a detailed description of the work of a pastor including daily responsibilities. It also contains seventy-two individual traits set in opposition.⁶⁷ He saw pastors as individuals entrusted with a holy task of shepherding the Church. Gregory the Great is widely known for the metaphor of “physician of the heart” to describe the identity of pastors.⁶⁸

⁶⁵ F L Cross, ed., *The Oxford Dictionary of the Christian Church*, (rev. ed., Oxford: Oxford University Press, 2005), s.v. “Gregory the Great.”

⁶⁶ Ibid.

⁶⁷ St. Gregory the Great, *The Book of Pastoral Rule*, trans George Demacopoulos (New York : St. Vladimir's Seminary Press, 2007), 13-14.

⁶⁸ Clare McGrath-Merkle, “Gregory the Great's Metaphor of Physician of the Heart as a Model for Pastoral Identity,” *Journal of Religion and Health* 50, no. 2 (June 2011): 374-88.

Gregory's theology of pastoral identity emphasized the role of contemplation while also utilizing discernment, preaching, and love.⁶⁹ As physicians of the heart, pastors were to long for holy and sacred things rather than temporal or material things. Without proper contemplation, pastors, "in pursuing high things will despise the infirmities of neighbors, or by adapting himself to the infirmities of his neighbors will abandon the pursuit of high things",⁷⁰

Gregory the Great emphasized the need for pastors to focus on sacred things so that they will not be distracted by their responsibilities in ministry. His metaphor of 'physician of the heart' is quite applicable to the clinical setting in which CPE students learn pastoral care. It is yet to be seen, how his pastoral rule would apply in the present postmodern context.

John Wesley (1703-1791)

John Wesley was an eighteenth century Anglican minister in England. Born to a minister and his wife, Wesley secured education at Lincoln College in Oxford. He was a member of the 'Holy Club,' a group of students committed to methodical study of the Scriptures and practice of the Christian faith. Returning from a mission trip from Savannah, Georgia, he found himself in spiritual despair. He had faced some allegations in the American colonies. During this time, the Moravians invited him to a meeting in Aldersgate Street, London. At this meeting he heard Martin Luther's preface to the book of Romans and wrote that his "heart was strangely warmed."⁷¹ Wesley, his brother

⁶⁹ Ibid., 381.

⁷⁰ *The Book of Pastoral Rule*, 58.

⁷¹ Frederick A. Dreyer, *The Genesis of Methodism* (Lehigh: University Press, 1999), 27.

Charles Wesley, and George Whitefield were the founders of Methodism. The trio was also part of the holy club.

John Wesley emphasized a movement towards perfection in the Christian life. He believed that God's grace was already at work in the lives of all persons. Grace allowed for forgiveness and reconciliation. He was an effective itinerant preacher who travelled thousands of miles in his ministry. He faced several challenges in the early stages of his ministry. He braved the challenges. In his letter to Reverend John Clayton, Wesley acknowledges that his identity as a pastor kept him moving forward and helped him to look upon the world as his parish.⁷² His identity as proclaimer of the message of salvation made Wesley travel several thousands of miles.

Wesley's pastoral care came primarily through homilies, which he gave at churches and sometimes in open fields. He also wrote letters and through them provided pastoral guidance to his ministers. His letter, *Twelve Rules for Pastors*⁷³ emphasize practices that ensure a healthy perception by congregants. The several orders for pastors and ministers found in *The Book of Discipline of the United Methodist Church* reveal John Wesley's pastoral theology. He saw pastors as agents of healing and reconciliation in the world.

The CPE program at DUH is fortunate to have students from different faith groups. Due to the proximity of the Duke Divinity School, run by the United Methodist Church, a large majority of students come from the Methodist tradition. Conversations

⁷² Frank Baker, ed., *The Oxford Edition of the Works of John Wesley*, Vol 25 (Oxford: Clarendon Press, 1980), 616.

⁷³ "John Wesley's Twelve Rules for Preachers," accessed January 7, 2015, <http://www.jonathanandersen.com/wp-content/uploads/2014/05/Wesley-12-Rules.pdf>.

with these students about pastoral identity have often led to discussions of the pastoral theology and practices of John Wesley. His pastoral influence continues to shape Methodist pastoral care. One way CPE students from the Methodist tradition approach pastoral identity is by grounding their understanding of God's grace in the context of their community of faith. Community is one of the components of pastoral identity that this research project attempted to explore.

Paul Tillich (1886-1965)

Paul Tillich was born in Germany to a religiously conservative family. In spite of his early training in a humanistic philosophy school, Tillich esteemed his religious upbringing. His early convictions of the Christian faith helped him manage the freedom of thought he found outside the confines of his home. After his theological studies at University of Halle, his desire for freedom of expression and thought prompted him to leave Nazi Germany. He settled in the USA teaching at Union Seminary in New York, Harvard University, and the University of Chicago. His primary work, *Systematic Theology* is a phenomenal work, which combines his philosophical ideas and theological thought.

Tillich explains that anything 'actual' or of essence displays three features, it is in itself an integral whole, it is engaged in various transactions, and it is finite.⁷⁴ Actuality refers to any phenomenon experienced as part of one's existence. Identity, for Tillich, is a part of human existence and is experienced as actual. He saw self-identity as critical for one's acceptance and unity. One needs to be on guard to keep distractions that

⁷⁴ Paul Tillich, *Systematic Theology*, Vol 3 (Chicago: University of Chicago Press, 1963), 198-208.

threaten self-identity. He identifies “existential estrangement”⁷⁵ as a significant distraction. This estrangement moves one closer to the possibility of non-being, which in turn results in significant anxiety. The relation between the divine spirit and the human spirit helps individuals to maintain a unity, which helps in facing the anxiety of non-being.⁷⁶

Pastoral identity is an existential phenomenon in the lives of pastors. Their identity as pastors anchors them to engage in various pastoral acts in meaningful ways. Pastoral identity is life giving when integrated into the life of a minister. A sense of integration between the personal and pastoral dimensions makes the identity whole. Pastoral identity does not stand alone and is always in transaction with aspects such as culture, worldview, perceptions, etc. The finitude of pastoral identity comes from fixation on personal gains and motives. The various components of pastoral identity studied points one towards motives that transcend personal gains and desires.

The reflection of the biblical and theological sources influenced the project in a number of ways. One, it helped ground the research in the history of Scriptures and how the Church understood pastoral identity. The identity of one called by God to minister is of prime importance in fulfilling the call. Hence, researching the biblical and theological foundations helped to gain a historical perspective that spanned several centuries. Two, a closer look at some Biblical passages on pastoral identity helped identify four components of pastoral identity namely, call, perception, skills, and community. Third, the research helped in creating a clearer framework of providing

⁷⁵ Ibid., 260.

⁷⁶ Richard M. Pomeroy, *Paul Tillich: A Theology for the 21st Century* (Lincoln: iUniverse Inc., 2002), 115.

pastoral education through CPE. Finally, the biblical and theological research on pastoral identity resulted in enhanced clarity of my own pastoral identity. As one called to minister in a cultural context different from my culture of origin, the research assisted in formulating essential elements of my pastoral identity namely call, perception, skills, and community.

CHAPTER 4

CRITICAL ANALYSIS OF PROJECT DATA

This chapter presents data collected from sources mentioned in the methodology section. The sources included pretest and posttest data, seminar surveys data, data from verbatim surveys, and data from individual interviews. Data were analyzed using qualitative and quantitative means. I have the original copies of all data in my possession. Results are categorized under the four components of pastoral identity namely, call, perception, skills, and community.

Data from Pretest and Posttest Surveys

Prior to the distribution of pretest and posttest survey instruments, a mock survey was conducted with an earlier group of summer students. Their feedback assisted in rearranging some questions to offer clarity. Students in the control group and intervention group received a twenty item pastoral identity development pretest survey on day two of the Fall CPE orientation. To maintain anonymity, students completed the survey and returned to my mailbox through two of my colleagues. The control group received CPE supervision from other supervisors who followed a different curriculum. During the CPE unit, the intervention group followed a curriculum focused on pastoral identity development. During the last week of the CPE unit, the intervention group took a posttest. Students completed the test and placed their survey sheets face down on an assigned table, in my absence.

Data from Verbatim Reports

In addition to participation in pre and posttest surveys, the curriculum asked the intervention group to provide written reflection on pastoral identity through verbatim

reports. The section on pastoral identity analysis in the verbatim report asked students to reflect and write how they engaged pastoral identity in visits. The last two verbatims written by each student provided data for the analysis.

Data from Participant Interviews

On the last day of educational meetings, the intervention group participants attended an interview scheduled by the researcher. The interview guide consisted of eight questions. Verbatim report data and participant interview data were coded, analyzed, and retrieved using NVivo and QDA Miner Lite. Appendix D contains interview notes on each student.

Pastoral Identity Components Evidenced in Data

The following section presents data analysis beginning with pretest and posttest results. Data are arranged according to categories and not sequentially. The twenty test items were categorized according to the components of pastoral identity namely call, perception, skills, and community.

Call Component in Pretest and Posttest Surveys

Question no. 8. My call to pastoral ministry is significant in understanding my pastoral identity development

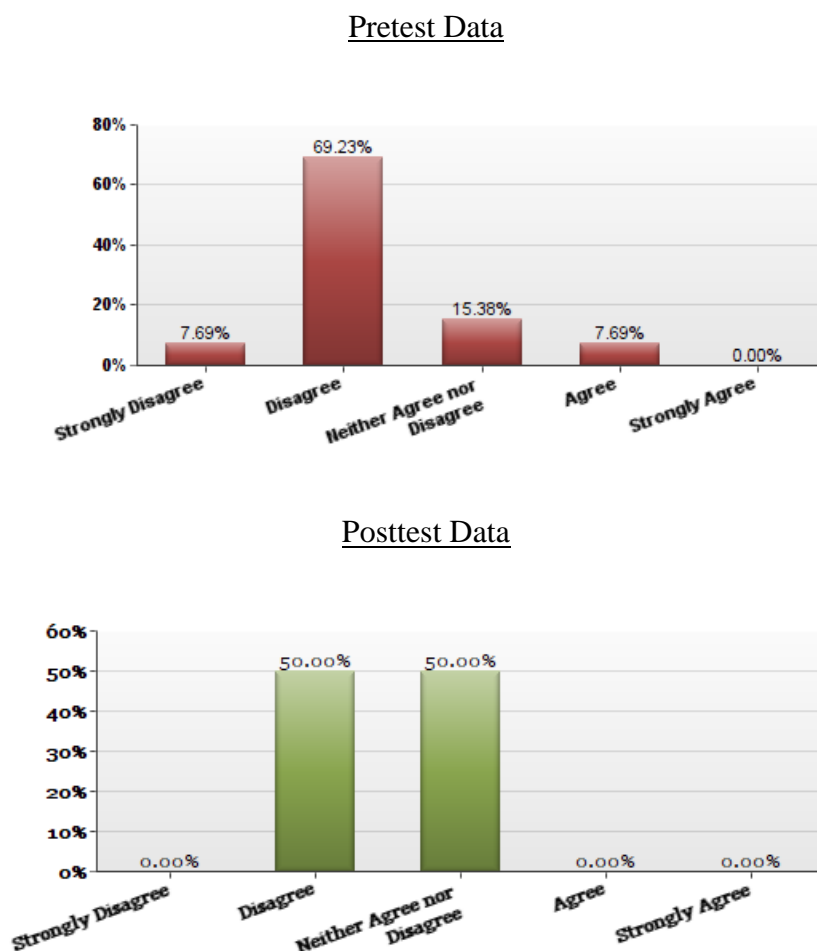
Figure 2 Responses to Question 8 on Surveys



Results from the pretest indicated agreement (92.31%) with call to pastoral ministry as significant in understanding pastoral identity. Posttest data indicated agreement (80%) to the statement. As compared to pretest data, posttest data indicated that the CPE curriculum intervention was unable to influence how students understood the significance of call in pastoral identity formation.

Question no. 17. My call to ministry has contributed less to my pastoral identity

Figure 3 Responses to Question 17 on Surveys

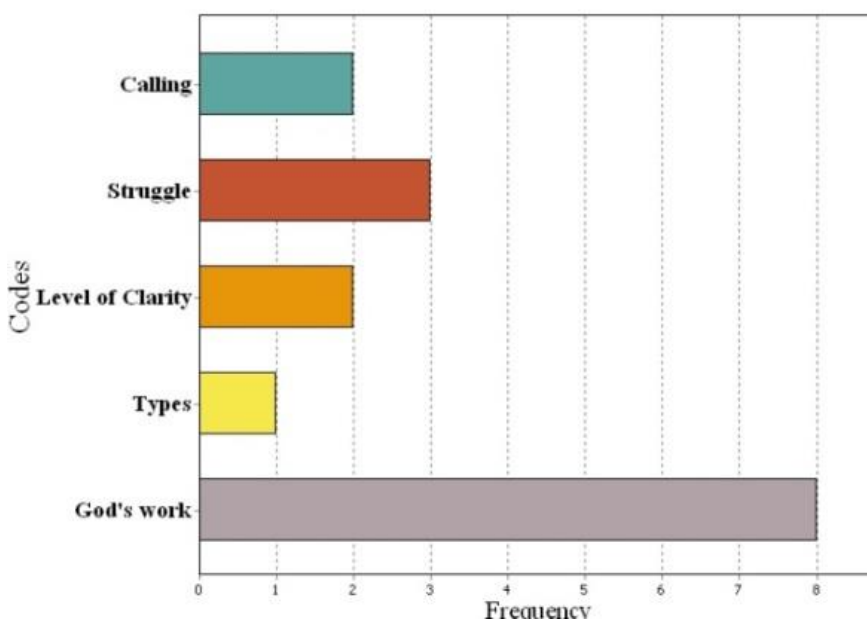


Pretest data revealed that 77.92% disagreed to this negatively scored survey item suggesting that their call to ministry has contributed significantly to their pastoral identity. Posttest data indicated that 50% disagreed to the survey item while 50% could not agree or disagree. The intervention was limited in influencing the posttest group in their understanding of the role of call in pastoral identity development.

Call Component in Verbatim Reports

The project intervention included students reflecting on how their pastoral identity developed during the unit of CPE. Students were asked, in their pastoral verbatim reports, to write a brief reflection on how their pastoral identity manifested in the visit. The following data were taken from each student's last two verbatim reports. Each component of pastoral identity was analyzed according to frequency of words used and their interrelatedness to other words used in pastoral identity reflection.

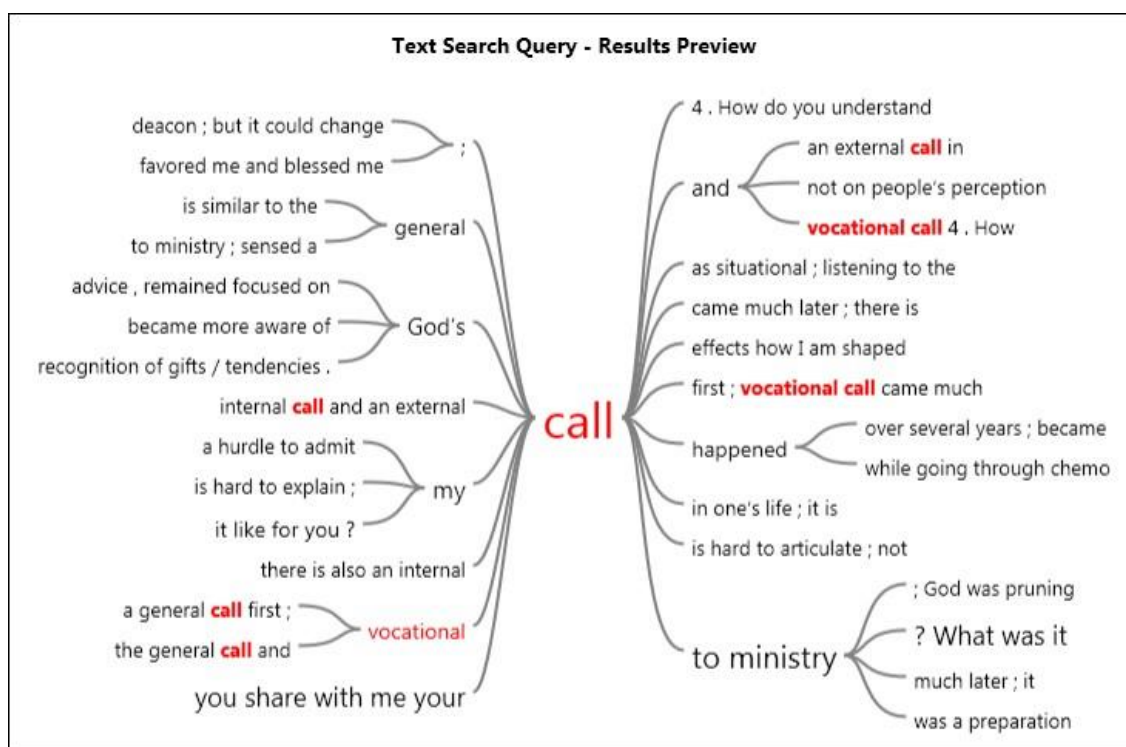
Figure 4 *Call in Verbatims*



In analyzing the pastoral identity component of call, students identified call as largely God's work that required a response. In spite of identifying it as God's work, students reported call as a struggle and something that requires clarity. They also acknowledged two different types of call, internal and external. Some students preferred to look at their call as a calling, which meant God continues to call them into different settings and ministries.

Call Component in Interviews

Figure 5 Query on *Call*



The above query done on the pastoral identity concept on 'call' shows its relatedness to several other words and phrases students used in interview responses. The phrases in red indicate that these were more directly related to call than other phrases. Data showed that students demonstrated awareness and understanding of different types of call. Internal call and external call were the primary ones mentioned. Internal call pertained to the sense of God's movement in one's life to follow God's guidance in life. External call pertains to identifying contexts where one would give expression to the internal call. Data also showed students' acknowledgment of call as a difficult process to explain. Three out of five of students in the posttest group articulated this struggle while the other two did not. The younger students in the group remained open to see where God

would direct their lives for ministry while the older students in the group felt clear about where God placed them.

Data from posttest surveys indicated that the curriculum intervention did not increase the significance of call in the intervention group. Data from verbatim analysis and interviews indicated that the curriculum increased the significance of call in pastoral identity development. The curriculum intervention inculcated pastoral identity in the intervention group.

Perception Component in Pretest and Posttest Surveys

Question no. 1. I understand the term pastoral identity clearly

Figure 6 Responses to Question 1 on Surveys

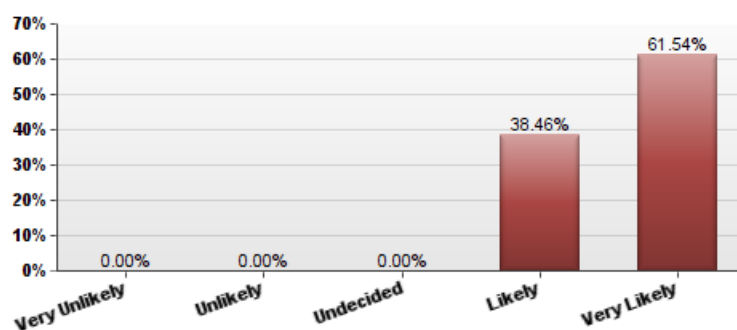


Pretest data showed that 53% understood the term ‘pastoral identity clearly. As compared to the pretest score of 23.08% under ‘strongly agree,’ posttest scores did not indicate strong agreement to the survey item. Data from the posttest group showed that 100% understood the term ‘pastoral identity’ clearly. The CPE curriculum intervention increased significance of perception in pastoral identity development.

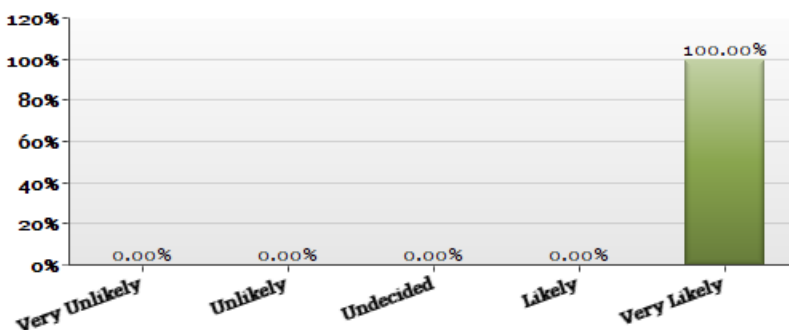
Question no. 3. The way I provide pastoral care is often influenced by who I am as a person

Figure 7 Responses to Question 3 on Surveys

Pretest Data



Posttest Data

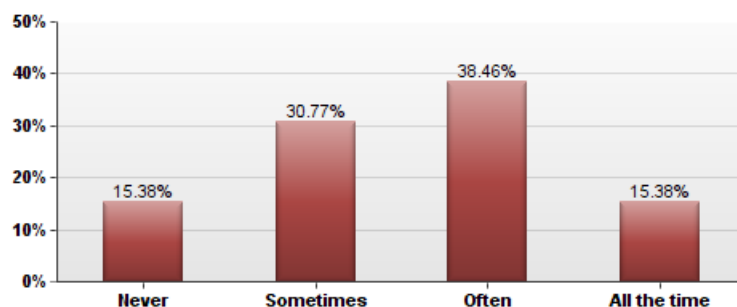


Pretest results demonstrated a very high awareness (likely 38.46% and very likely 61.54%) of personality influences on pastoral identity development. This group, comprised of seminary students, student pastors, clergy, and lay leaders have had basic exposure to spiritual formation and reflection groups. All in the posttest group scored ‘very likely’ (100%) to the survey item. These results indicate that the intervention resulted in increasing the role of personality influences on pastoral identity development.

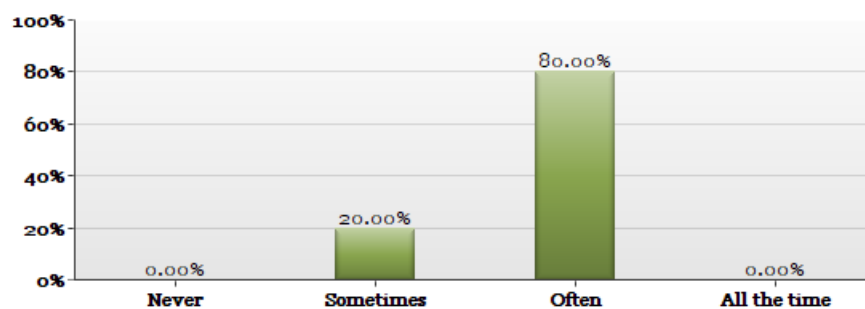
Question no. 5. I often reflect on my identity as a pastor

Figure 8 Responses to Question 5 on Surveys

Pretest Data



Posttest Data

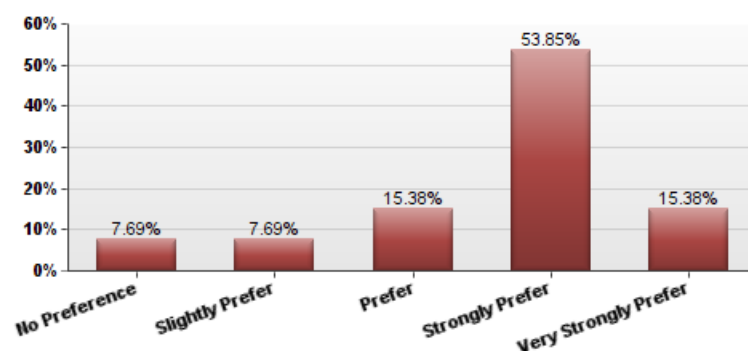


Pretest results showed a higher inclination in CPE students to reflect on pastoral identity (adding scores of ‘sometimes,’ ‘often,’ and ‘all the time’ scores). Posttest results showed a large inclination (100%) to reflect on pastoral identity (adding scores of ‘sometimes’ and ‘often.’). CPE provided them resources to facilitate ongoing reflection thereby contributing to their pastoral identity development.

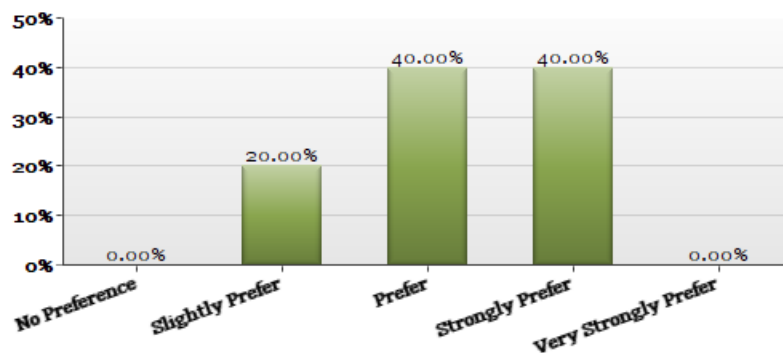
Question no. 7. I like to consider new insights about my pastoral identity

Figure 9 Responses to Question 7 on Surveys

Pretest Data



Posttest Data

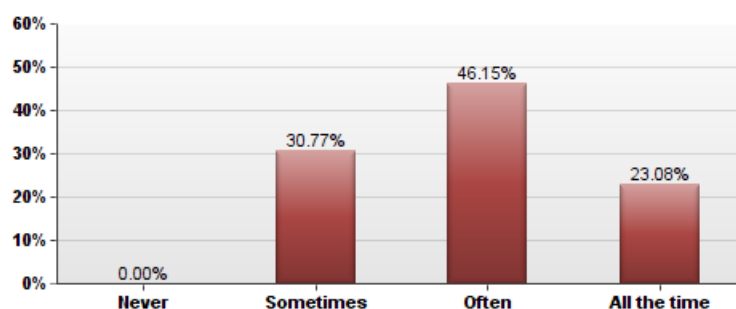


Pretest results showed significant openness to consider new insights about pastoral identity. Posttest results also showed a high openness to consider new insights about pastoral identity. CPE provided resources for reflection and gaining of insights about one's pastoral identity. It could also mean that CPE may be limited in providing additional tools for gaining new insights about pastoral identity.

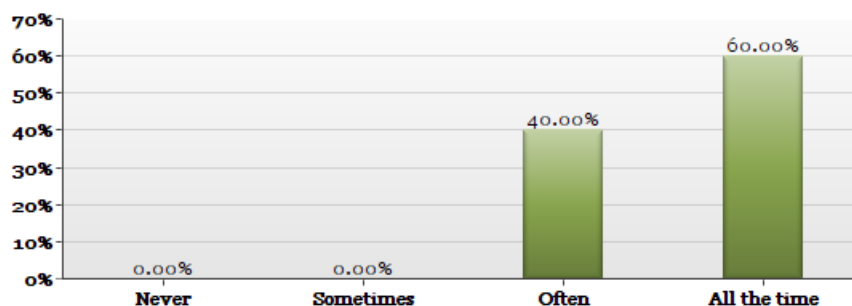
Question no. 10. How often do you perceive yourself as a pastoral person?

Figure 10 Responses to Question 10 on Surveys

Pretest Data



Posttest Data

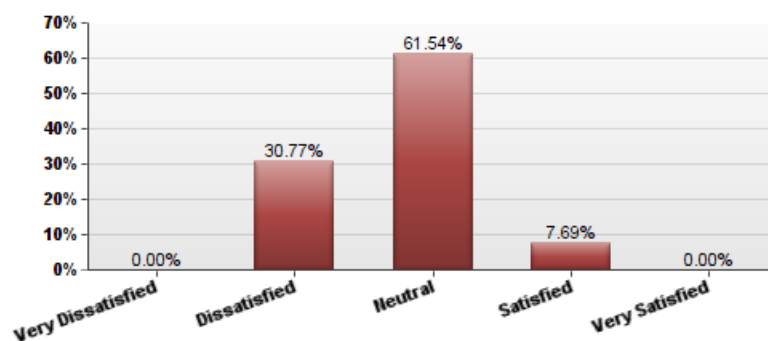


Pretest and posttest results indicated significant self-perception among students as pastoral persons. CPE was able to influence the perception in the posttest group (40% often and 60% all the time). This change from the pretest group (46.15% often and 23.08% all the time) resulted from their participation as pastoral care providers on their clinical units where staff and patients looked to them for pastoral care. Additionally, reflecting on their pastoral encounters individually and collectively in CPE increased their perception as pastoral persons.

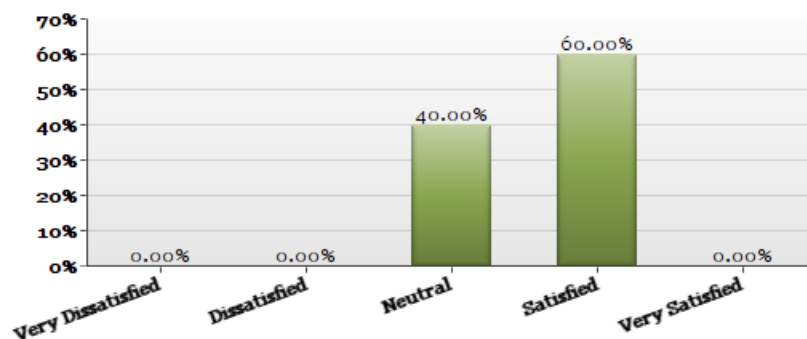
Question no. 11. I am satisfied with what I need to know about pastoral identity

Figure 11 Responses to Question 11 on Surveys

Pretest Data



Posttest Data

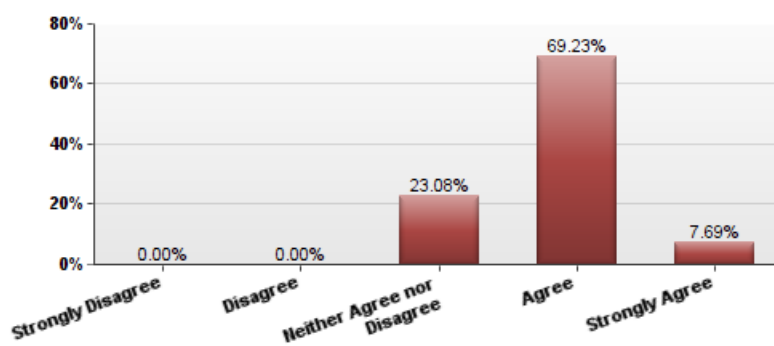


The pretest group indicated a desire to know more about pastoral identity. 62% of them reported 'neutral' to this survey item. This could indicate a dilemma as to how to approach pastoral identity development. None in the posttest group surveyed 'dissatisfied' to this survey item. This indicates that CPE gave them further knowledge and skills to enhance their pastoral identity formation. There was a 40% neutral scoring on the survey item. Posttest data demonstrates that the intervention was limited in creating openness in receiving new insights about pastoral identity development.

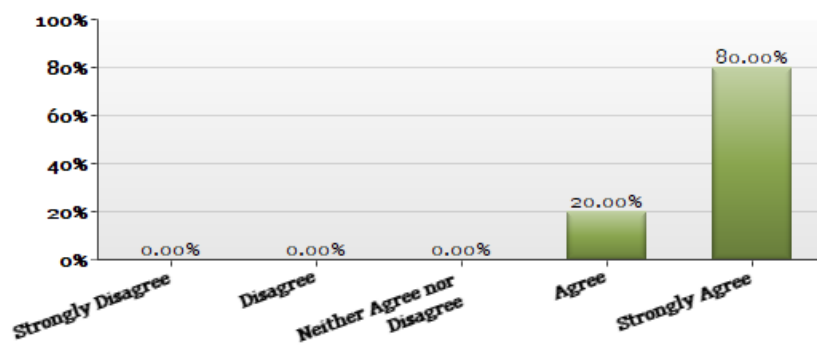
Question no. 13. I perceive myself having a pastoral identity

Figure 12 Responses to Question 13 on Surveys

Pretest Data



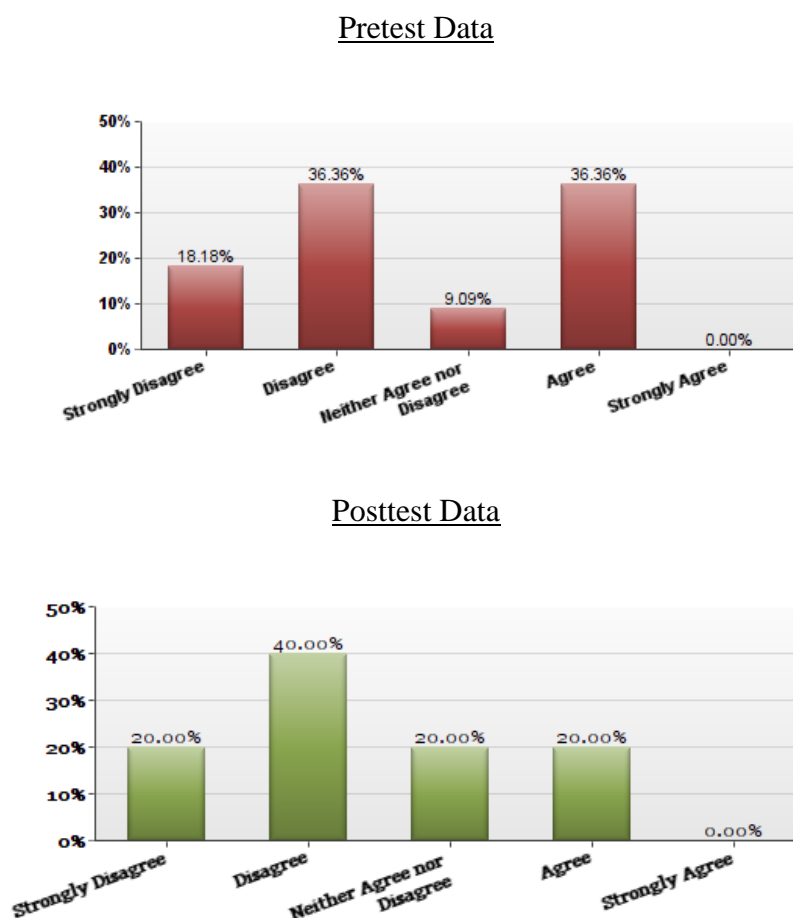
Posttest Data



The pretest group agreed significantly (69%) to this survey item. They saw themselves having a pastoral identity. Twenty-three percent in this group remained neutral, suggesting that they are continuing to explore their pastoral identity. The posttest group, on the other hand, showed an 80% strong agreement and a 20% agreement to the survey item indicating that CPE enhanced their perception of pastoral identity. In other words, they viewed themselves as pastors during their CPE. Data are congruent with the posttest group's response in posttest item number 10. The curriculum intervention increased student perception of their pastoral identity.

Question no. 14. Pastoral identity stays constant in the life of a pastor

Figure 13 Responses to Question 14 on Surveys



Data from pretest shows that majority disagreed (adding scores of ‘strongly disagree’ and ‘disagree’) that pastoral identity stays constant. Thirty six percent agreed to the survey item indicating pastoral identity as a constant factor in a pastor’s life. In the posttest group, majority (60%) disagreed that pastoral identity stayed constant in the life of a pastor. They saw that pastoral identity, as identity in general, is an ongoing developmental process and that the ministry context influenced how they lived out their pastoral role. The intervention helped only in a slight increase (6%) in student understanding that pastoral identity is an ongoing developmental process.

Question no. 18. Congruence in personal identity and pastoral identity is helpful to a pastor

Figure 14 Responses to Question 18 on Surveys

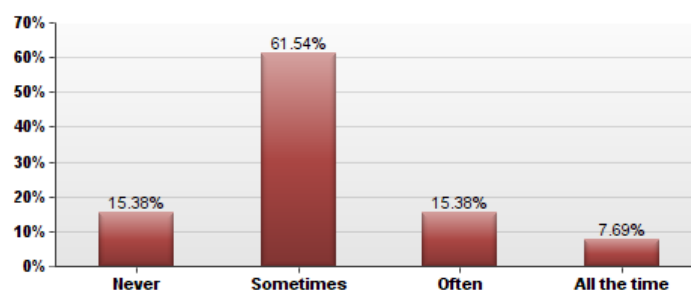


Data from pretest (76.93%) and posttest (80%) denote congruence in personal and pastoral identity as helpful to pastors in ministry. There was no significant change in the results for the posttest group. The intervention resulted only in a 3% increase in student awareness of congruence of personal and pastoral identity.

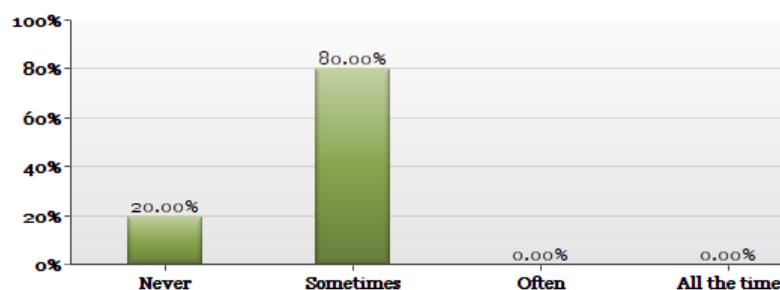
Question no. 19. Identity is a clearly understood concept

Figure 15 Responses to Question 19 on Surveys

Pretest Data



Posttest Data

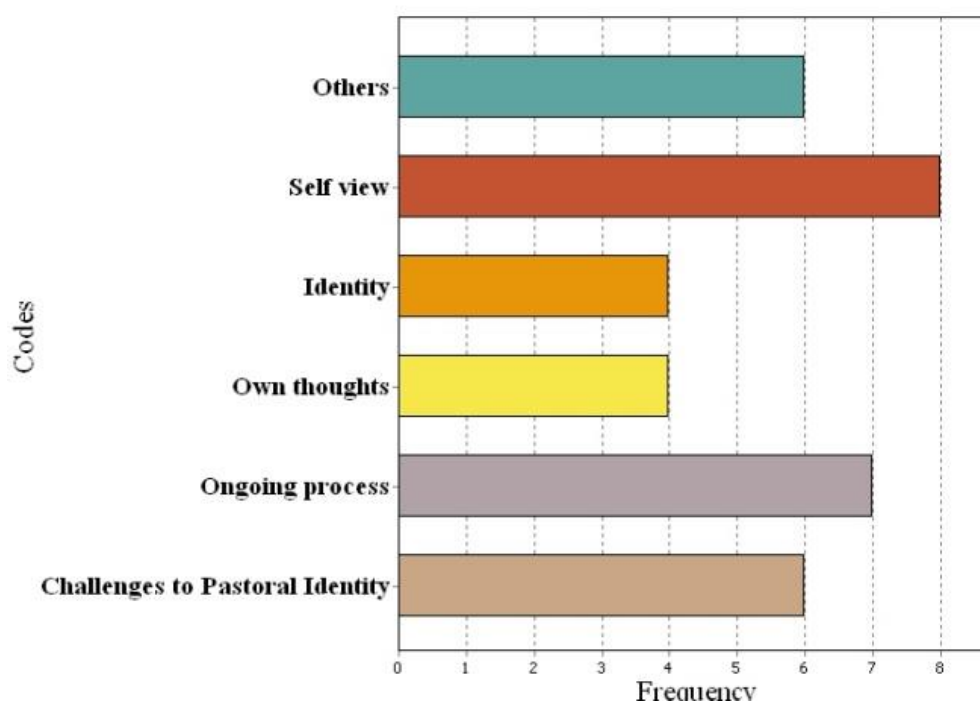


Results from the pretest group show that identity is not a clearly understood concept (77%). Posttest results showed similar results for the survey item except that there were no scores under 'often' and 'all the time.' Eighty percent believed that identity

is 'sometimes' clearly understood and twenty percent believed identity is 'never' clearly understood. The intervention assisted students to acknowledge pastoral identity as an ongoing developmental process.

Perception Component in Verbatim Reports

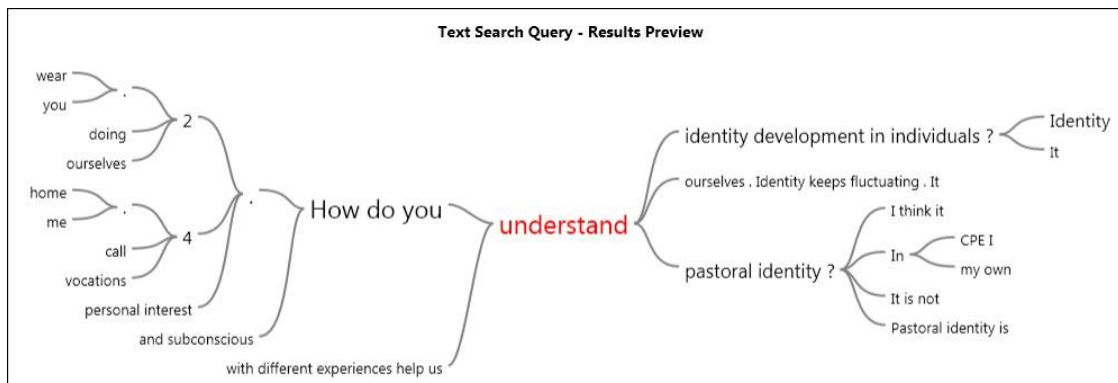
Figure 16 *Perception in Verbatims*



In analyzing the pastoral identity component of perception, the largest student responses were on how they viewed themselves as pastors, how others viewed them as pastors, and an acknowledgment that pastoral identity development was an ongoing process. Data obtained from verbatim reports is different from that of posttest results. Students also saw pastoral identity as a process laden with challenges. These challenges, according to students, came from lack of accountability and self-seeking behaviors.

Perception Component in Interviews

Figure 17 Perception in Interviews



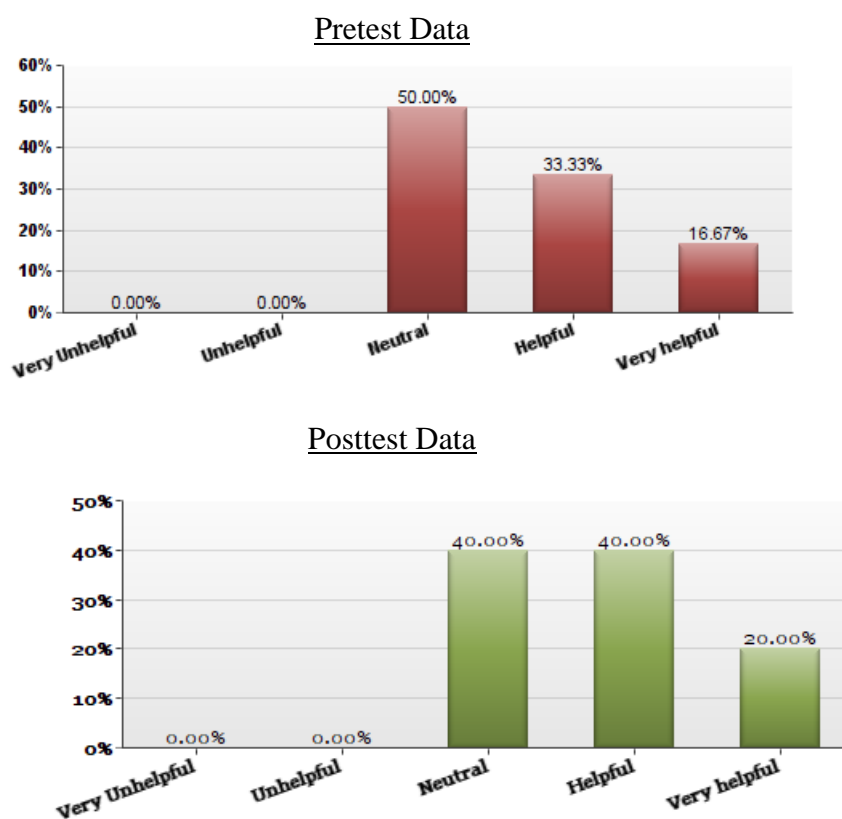
Data queried on ‘perception’ showed that students preferred to respond with words related to ‘understanding’ than perception. It is very likely that the interview question related to the pastoral identity component of perception was vague. Words students used in the above figure indicate that pastoral identity is a development process, which involves personal perceptions. Students were intentional in receiving feedback from each other and from the supervisor on their pastoral functioning.

Data from pre and posttest, verbatim reports, and interviews pointed out that the curriculum intervention inculcated pastoral identity in the intervention group by increasing the significance of perception as a component of pastoral identity.

Skills Component in Pre and Posttest Surveys

Question no. 9. My theological education was helpful in understanding pastoral identity development

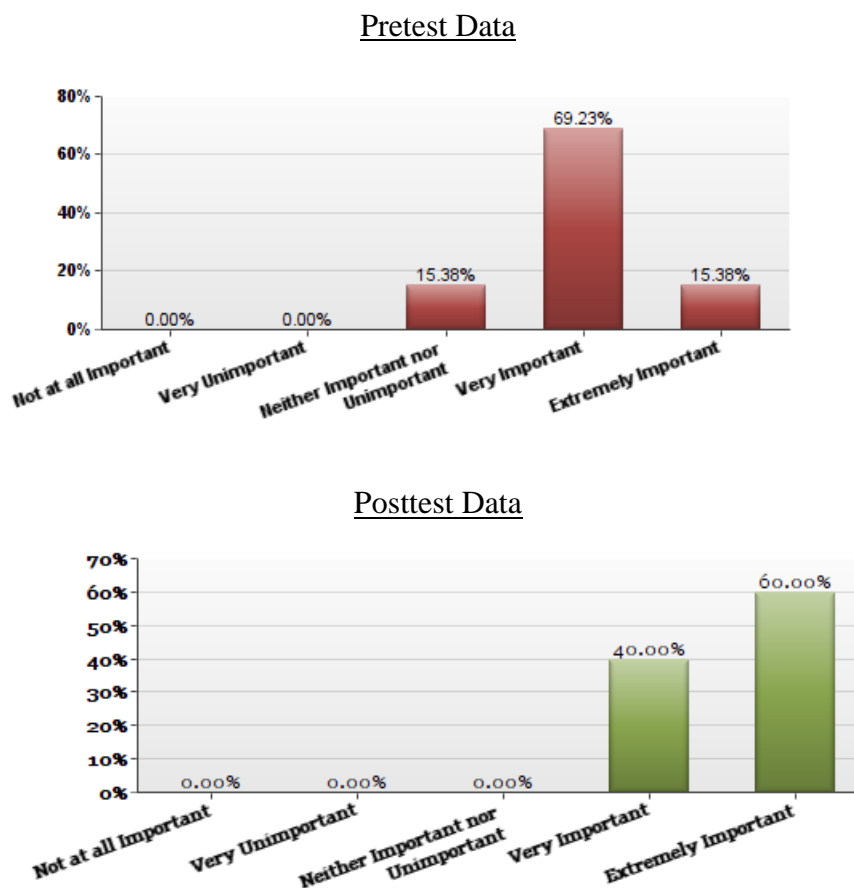
Figure 18 Responses to Question 9 on Surveys



Pretest (49.97%) and posttest results (60%) for this survey items showed theological education as helpful in understanding pastoral identity. The intervention resulted in a slight change in how students viewed the role of theological education in pastoral identity development (40% helpful and 20% very helpful).

Question no. 12. Pastoral Identity is important in caregiving relationships

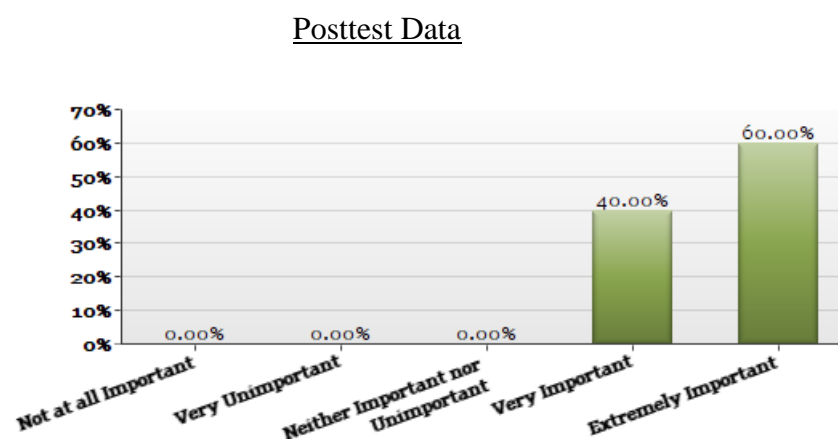
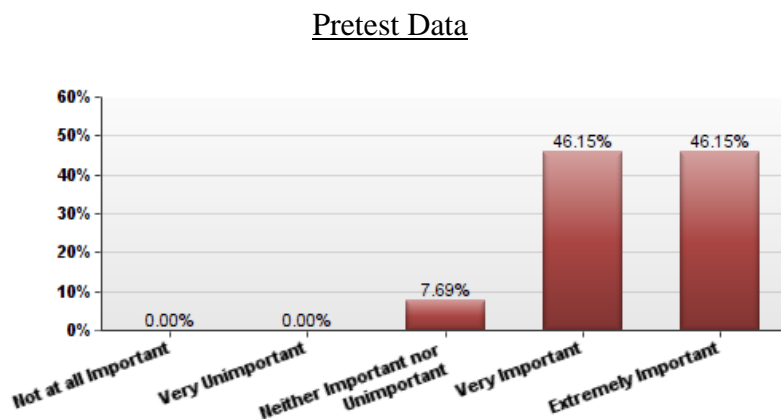
Figure 19 Responses to Question 12 on Surveys



Pretest results showed 84% of students (69.23% very important and 15.38% extremely important) viewed pastoral identity as important in caregiving relationships. Posttest results showed 100% of students (40% very important and 60% extremely important) viewed pastoral identity as important in caregiving relationships. The CPE curriculum intervention helped the posttest group to view pastoral identity as important in caregiving relationships. Their pastoral visits and interactions on their assigned clinical areas helped students identify pastoral identity as important in their ministry.

Question no. 15. Pastoral skills are important in pastoral care giving

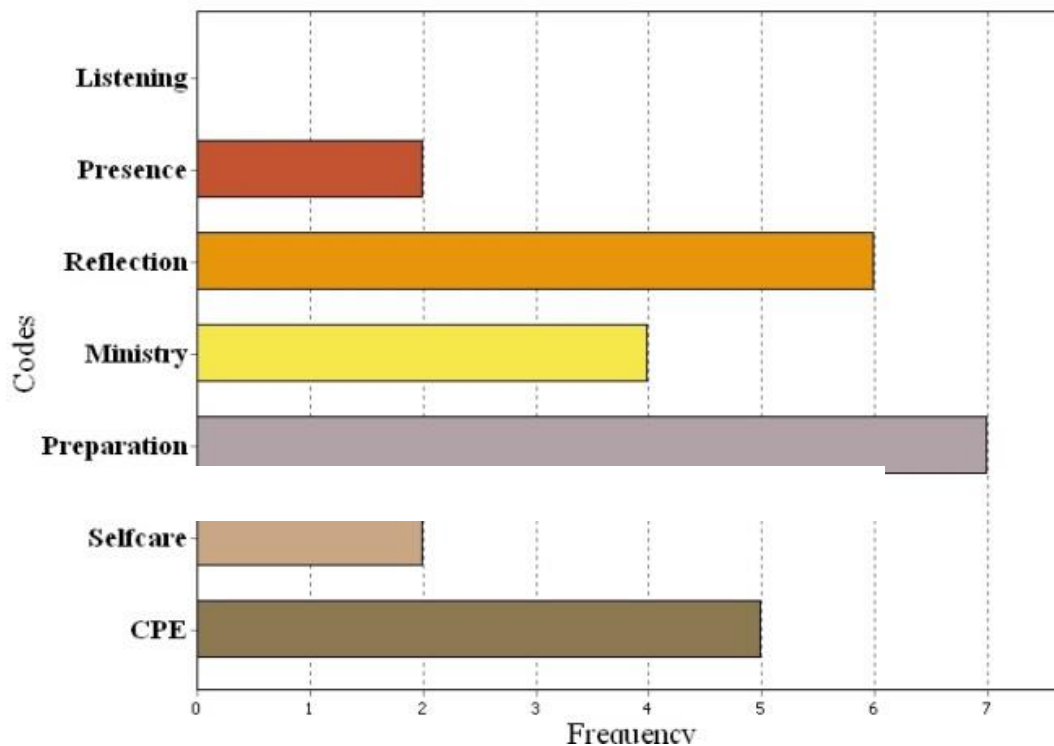
Figure 20 Responses to Question 15 on Surveys



Results from the and posttest groups (92.30% and 100%) revealed that both groups considered pastoral skills as important in pastoral caregiving. The intervention resulted only in a slight increase (8%) in viewing pastoral skills as important in caregiving. The interventions through CPE curriculum assisted students acknowledge the relevance of pastoral skills in pastoral identity formation.

Skills Component in Verbatim Reports

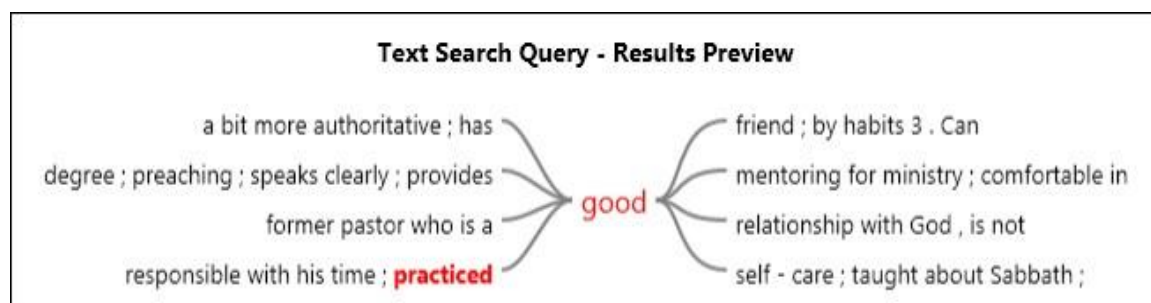
Figure 21 *Skills in Verbatims*



Students acknowledged that preparation was significant in gaining pastoral skills. Preparation included seminary training, ministry internships, and field education opportunities. As students learned skills, they also found that overall reflecting on pastoral encounters contributed to enhancement of skills. They, however, gave little significance to specific skills like listening and empathy. Given the fact that listening is one of the key skills highlighted in several of the pastoral trainings, the intervention lacked significance for students in this area.

Skills Component in Interviews

Figure 22 Skills in Interviews



In analyzing interview data on the pastoral identity concept of skills, students acknowledged good pastoral skills as necessary. They also believed that one gained pastoral skills through practice. Data showed that students emphasized education, preaching, clear speaking, relationship with God, etc. as important skills. They did not describe use of skills offered in CPE such as listening, empathy, caring confrontation, and proclamation.

Data from pre and posttest surveys, verbatim reports, and interview indicated that the CPE curriculum did not inculcate pastoral identity in students. Data also indicated that students preferred to use preparation for ministry to specific pastoral skills such as listening, compassion, and empathy.

Community Component in Pre and Posttest Surveys

Question no. 2. My pastoral identity depends on validation from my religious group

Figure 23 Responses to Question 2 on Surveys



The pretest group showed a 46.15% agreement to this survey item. Twenty- three percent showed disagreement. Thirty percent could not decide either way. The posttest group showed 40% agreement to the survey item. They also showed 40% disagreement in depending on their religious group for validation of their pastoral identity. CPE helped students acknowledge the role of their particular religious group in their pastoral identity validation. Further, CPE also helped them to be open to other sources of validation.

Question no. 6. I look to my pastoral peers to support me as I live out my pastoral identity

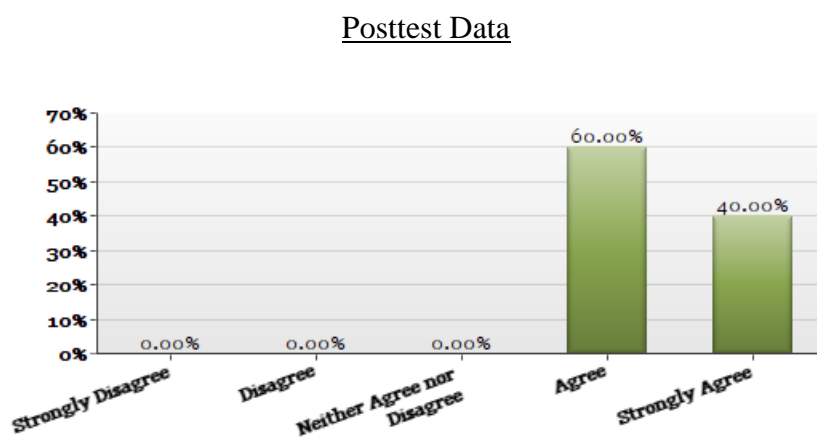
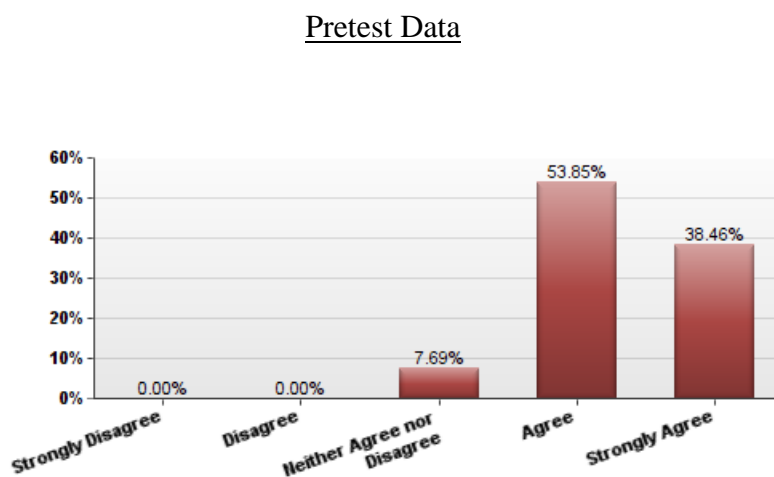
Figure 24 Responses to Question 6 on Surveys



Pretest scores showed that 61.54% reached out to pastoral peers in living out pastoral identity. The academic context and availability of peer support likely contributed to this reaching out. Posttest scores also showed significant (80%) reaching out to pastoral peers. In this group, the peers are fellow CPE students who were under supervision in one group. CPE assisted in increased reaching out to peers as students conducted joint visits and sought feedback on their pastoral work.

Question no. 16. A faith community is essential to pastoral identity development

Figure 25 Responses to Question 16 on Surveys



Pretest results point out high agreement (92.31%) with the role of a faith community in pastoral identity development. Posttest results show that CPE slightly increased (100%) how students saw the role of faith community in pastoral identity development. Both groups saw a faith community as a place for them to develop their gifts and skills for pastoral ministry.

Question no. 20. Pastoral identity is limited to ordained clergy

Figure 26 Responses to Question 20 on Surveys



Pretest results show that students disagreed (76.92%) that pastoral identity is limited to ordained clergy. Posttest results show a 100% disagreement to the survey item indicating that pastoral identity is open to all who minister, whether ordained or not. CPE contributed to students' understanding that pastoral identity is not limited to ordained clergy.

Question no. 4. What does pastoral identity mean to you? Please write briefly in the box below

Pretest Data

- Being present.

it means having some authority from education, faith and a calling to become a listening ear for God or a listening ear for God but possibly for one who does not believe in a god or my God. It means willing to give of myself for a period of time by giving interest and attention to one in need. Pastoral identity is a difficult path to define if there is no heart-empathy, compassion, and a desire to represent the love of Christ= a love for Christians and non-Christians. I attribute my pastoral identity with childhood education in the Baptist church and exposure to Scripture in church. A foundation is valuable!

The view others hold of my role as a pastor and my ministry.

My understanding of myself as a pastor, my presentation of myself as a pastor, and my relating to others as a pastor. Also others' perception of me_ as a pastor and person.

Who I am as a person-- The culmination/combination of my experiences The way I demonstrate care & compassion & The Love of God

Presence of God, holy moments as a bridge of God and means of grace

It is the person I want to be as a pastor

Pastoral identity is the way I utilize who I am and my particular gifts for ministry to care for others

To realize that your call to ministry is always to a life of serving, helping, encouraging, praying and lifting others up by listening, actions, words and presence.

Who I understand myself in light of my work as a pastor

To be an server Trusting in the Lord with my life and the lifes' of others Let go let God!! Connection to my purpose here on earth

How I bring myself into ministry

I am still crafting my definition of pastoral identity Pastoral identity: is the individual able to see themselves as a pastor in a given context.

Posttest Data

Pastoral identity is the recognition of how a pastor's gifts, experience, and relationships effects their pastoral care.

Understanding who I am, my calling & living into it

How you can express and access also how you are to patients

Pastoral identity is your understanding of self that affects your actions as a pastoral care giver

PI is the role I play in a pastoral setting. It is defined in the way others view me in ministry & what authority they give me but also the confidence I have in myself as a pastor to others.

Data from pretest emphasized how students understood the significance of personhood in pastoral identity. Data suggested students understood pastoral identity as a concept helpful in ministry. The posttest group built further on pastoral identity by emphasizing calling, relationships, roles, authority, confidence, and perceptions. They understood pastoral identity as intentionally living out the pastoral role.

Community Component in Verbatim Reports

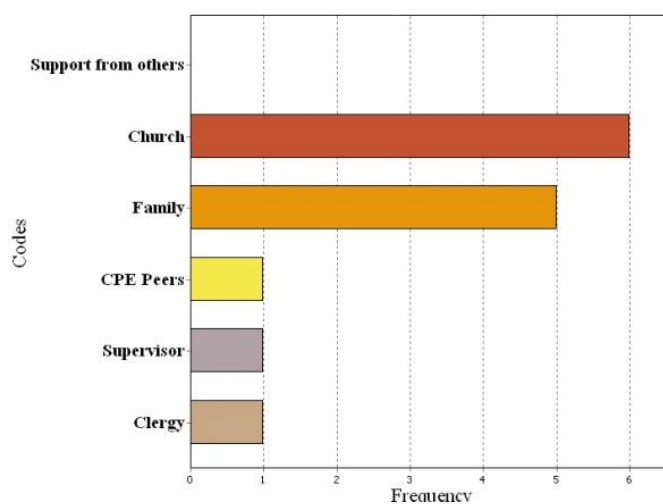


Figure 9 *Community in Verbatims*

Data from pastoral verbatim analysis showed community as a significant contributor in pastoral identity development. Students remembered how their respective churches supported them in their spiritual development, particularly after they expressed

their call to their church. Students also reported the role of their families in shaping their pastoral identity. Their families supported them in their pursuit of becoming pastoral leaders. This support manifested in all aspects of their pastoral identity development. The data also showed that only a few found other pastors or ministers as part of their community that supported in pastoral identity development.

Community Component in Interviews

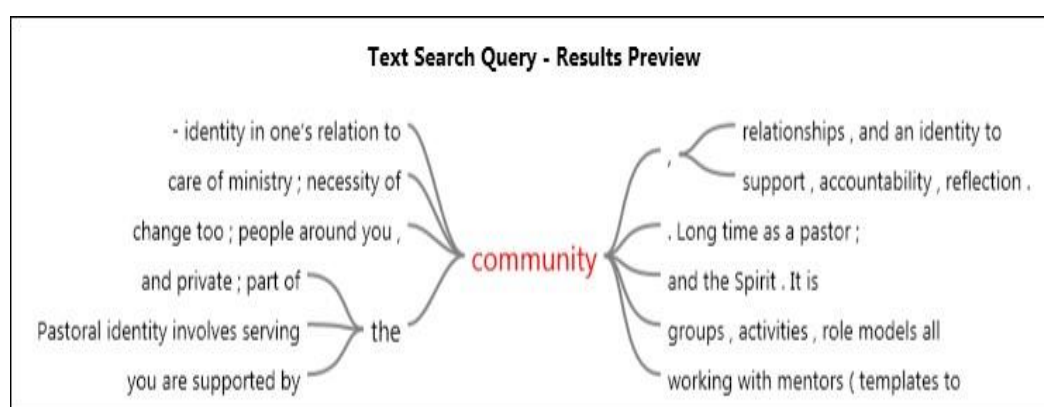


Figure 10 Query on *Community*

Students in the interviews identified community, one of the pastoral identity concepts used in the project, as significant. The community concept did not significantly appear in interview data word cloud. In the text search query, students saw community as significant in pastoral identity formation. They found that community supported pastoral identity formation. Further, they also saw that serving the community was one way of living out pastoral identity. CPE inculcated pastoral identity in students by increasing awareness of the role of a community in their formation.

Experience: A New Component of Pastoral Identity

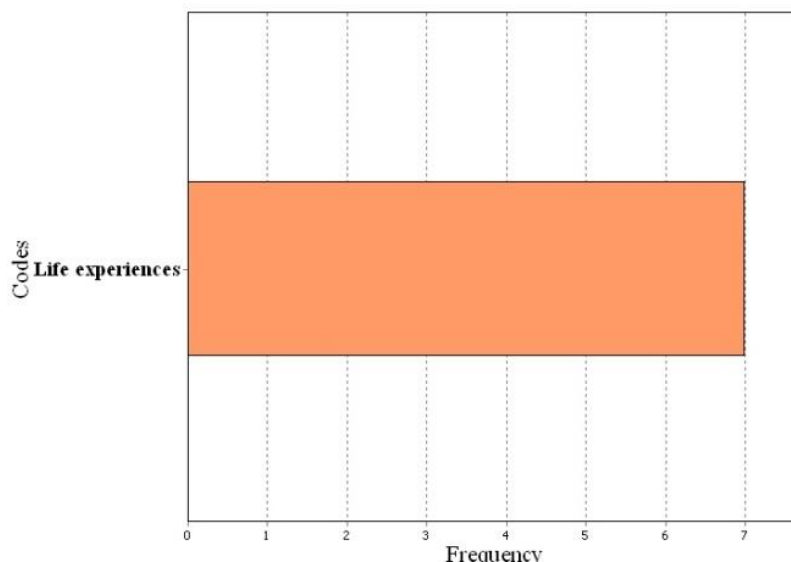


Figure 11 Experience

One component of pastoral identity the study discovered was experience. Students described how their life experiences have contributed to their identity development as pastors. The literature review did not yield results specifically in this particular component of identity development. Identity development is an ongoing process and student feedback solidified the role of life experiences. Two students reported leaving home and health challenges as significant life experiences that prompted them to reflect deeply on who they are as persons and the significance of their life experiences in their pastoral identity development.

Pastoral Identity Survey Instrument Reliability

The pastoral identity survey instrument used to conduct pre and posttest surveys reported a Cronbach alpha of 0.683. Cronbach alpha is a measure of internal consistency,

which was developed by Lee Cronbach in 1951.⁷⁷ Internal consistency describes the extent to which all the items in a test measure the same concept or construct and hence it is connected to the inter-relatedness of the items within the test. A Cronbach alpha in the range 0.70-0.90 is acceptable in clinical research. A lower alpha could be the result of fewer of questions or lesser interconnectedness of items in the test. Deleting question number 17 from the pastoral identity survey instrument (“My call to ministry has contributed less to my pastoral identity”), the alpha for pastoral identity survey item will increase to 0.726 thereby increasing the reliability of the instrument and making it more accurate for further research.

Pastoral Seminar Survey Evaluation

The intervention group received five seminars and they evaluated the seminars using Likert style surveys. These seminars were 90 minutes in length with many opportunities for discussion. Survey items 1, 4, 5, and 8 are repeated in every survey, as these are standard survey items used by the DUH CPE program. The following section provides analysis of the seminar evaluation by identifying the highest and the lowest scoring items:

⁷⁷ Mohsen Tavakol and Reg Dennick, “Making Sense of Cronbach's Alpha,” *International Journal of Medical Education* 2 (2011): 53-55, accessed January 27, 2015, <http://proxy.lib.duke.edu/login?url=http://search.proquest.com/docview/898889039?accountid=10598>.

Table 1. Seminar Survey: The Pastor's Call

Survey Item	Mean
The seminar met my expectations	4.20
The seminar helped me understand my call to ministry better	3.80
I am likely to use the concepts presented in this seminar to reflect on my call further	4.20
The presenter had a good understanding of the topic presented	4.60
This seminar must be repeated for future CPE students	4.20
I have already received a call to ministry	4.00
I am more confident about my call after attending this seminar	3.40
The seminar content was new to me	2.20
A clear sense of call is essential for pastoral identity development	4.40
Are there any comments you would like to add? If so, please use back side of page	

The highest mean values for “The presenter had a good understanding of the topic presented” (4.60) and “a clear sense of call is essential for pastoral identity development” (4.40) indicate that the seminar content and the presentation was accepted well by students. The lower mean values for “I am more confident about my call after attending this seminar” (3.40) and “the seminar content was new to me” (2.20) indicate that this seminar did not have a major impact on student understanding of calling and its significance in pastoral identity development. Students did not provide any written comments for this survey.

Table 2. Seminar Survey: Pastoral Skills

Survey Item	Mean
The seminar met my expectations	4.40
The seminar introduced me to basic pastoral skills	4.00
I am likely to use the skills presented in this seminar in my ministry	4.80
The presenter had a good understanding of the topic presented	4.80
This seminar must be repeated for future CPE students	4.60
I am more confident to use pastoral skills as a result of this seminar	4.20
I am more familiar with pastoral skills after attending this seminar	3.80
The seminar content was new to me	2.20
Use of pastoral skills is essential for meaningful ministry	4.60
Are there any comments you would like to add? If so, please use back side of page	

The highest mean score for “I am likely to use the skills presented in this seminar in my ministry” (4.80) and “use of pastoral skills is essential for meaningful ministry” (4.60) indicates that the seminar supported students’ view of the importance of pastoral skills in ministry. The lowest mean score of 3.40 and 2.20 indicate that the seminar neither offered new content nor made students familiar with additional pastoral skills. Students did not provide any written comments for this survey.

Table 3. Seminar Survey: Personality Types and Pastoral Identity

Survey Item	Mean
The seminar met my expectations	3.80
The seminar introduced me to information about personality types	4.20
I am likely to reflect on the seminar content in my pastoral identity formation	3.40
The presenter had a good understanding of the topic presented	4.80
The seminar provided me with a good synopsis of personality and identity development	4.40
Personality types influence pastoral identity development	4.00
Awareness of a pastor's personality type is helpful in identity development	3.80
The seminar content was new to me	2.80
I will continue to reflect on my personality and its influence on identity development	3.60
Are there any comments you would like to add? If so, please use the back side of page	

The presenter's understanding of the seminar topic (4.80) and the seminar synopsis of pastoral identity development (4.40) were the higher mean scores. This indicates that the seminar increased student knowledge about the topic. Since the seminar content was not new to students, they were less likely to reflect on it afterwards. Low mean scores of 2.80 and 3.40 shows that the seminar accomplished less in these two areas. Students did not provide any written comments for this survey.

Table 4. Seminar Survey: Use of the Self in Ministry

Survey Item	Mean
The seminar met my expectations	3.60
The seminar introduced me to basic concepts of use of the self in ministry	4.20
I am likely to use the concepts presented in this seminar in my ministry	4.40
The presenter had a good understanding of the topic presented	4.60
Who I am as a person is vital to my ministry	4.60
I am more confident about myself as a minister	3.60
How I view my self can influence my caregiving for the better	4.80
The seminar content was new to me	3.60
Use of the self is essential for meaningful ministry	4.20
Are there any comments you would like to add? If so, please use backside of page	

Table 4

Students rated higher mean scores on how their self's influences ministering to others (4.80) and how they viewed their personhood in ministry. They rated lower mean scores on how the seminar met their expectations (3.60) and their confidence level as ministers (3.60). A better view of their personhood in ministry may have contributed to their experience of the seminar as less helpful. Students may possess a level of self-confidence appropriate to their present ministry setting. Students did not provide any written comments for this survey.

Table 5. Seminar Survey: Conflict Management for Pastors

Survey Item	Mean
The seminar met my expectations	3.80
The seminar introduced me to basic concepts of conflict management	4.00
I am likely to use the skills presented in this seminar in my ministry	3.60
The presenter had a good understanding of the topic presented	4.20
This seminar must be repeated for future CPE students	4.00
I have a dislike for conflict	3.40
I am more familiar with my conflict management style after attending this seminar	4.00
The seminar content was new to me	2.80
Use of conflict management skills is essential for meaningful ministry	4.80
<p>Are there any comments you would like to add? If so, please use the back side of page</p> <p><u>Student Comments:</u></p> <p><i>Conflict management is crucial in ministry and life. We have to learn healthy ways to embrace conflict-it can't be avoided! It's best to tackle it & not let it fester.</i></p> <p><i>One of the most helpful conflict management sessions I have done. I enjoyed the breakdown of where each style is appropriate</i></p> <p><i>Good information. Presented well.</i></p> <p><i>This seminar didn't go into skills for conflict management which could be helpful</i></p>	

A higher mean score under “use of conflict management skills is essential for meaningful ministry” (4.80) and “the presenter had a good understanding of the topic presented” (4.20) indicates that the seminar supported students’ thoughts about conflict

words they used. The word cloud representation on interviews shows that students identified pastoral identity as the central theme in interviews. Other words they used pointed to pastoral identity in general. In other words, their responses to the interview questions mostly used concepts related to pastoral identity. In this project, these concepts were call, perception, skills, and community. The above word cloud shows that words like ‘ministry,’ ‘development,’ ‘experience,’ and ‘call’ appeared frequently. Words like ‘community,’ ‘perception,’ ‘relationships’ and words related to them appeared less frequently. This could indicate that students saw the significance of pastoral identity components differently than what the intervention aimed at.

Data presented from pretest and posttest surveys, verbatim analysis, interviews, and seminar survey evaluations indicated that CPE was able to inculcate pastoral identity in the intervention group of CPE students. The intervention assisted students to identify the role of pastoral identity components of call, perception, skills, and community in their ongoing pastoral identity development.

CHAPTER 5

CONCLUSION

Pastoral identity development is a complex yet necessary task in the life of every minister. How pastors view themselves and how their congregants view them is important in fulfilling pastoral duties. Identity development is an ongoing process; hence pastoral identity development is not a place to reach rather it is a process that moves pastors to that place. Some of the components of pastoral identity development studied in this project were call, perception, skills, and community. In keeping with the project goal, the project was able to inculcate pastoral identity development in Level I CPE students as the following evidence indicates.

Statistical Evidence

Statistical evidence from the posttest results indicated that this project intervention inculcated pastoral identity development in level I CPE students. Students actively engaged the several interventions made in this project. The project started by incorporating four components of pastoral identity namely call, perception, skill, and community. Data from students indicated that *experience* also contributed to pastoral identity development. The posttest data indicated several areas that contributed to pastoral identity development in CPE students. Through seminar evaluations, students reported increased awareness on the various topics presented. The pastoral verbatim reflection on pastoral identity revealed how students perceived their pastoral identity. Finally, the interview data gave an overall view of students' understanding of various factors involved in pastoral identity development.

Strengths and Weaknesses of the Project

The greatest strength of this project is its ability to study the research phenomenon in the context where it happened; Duke University Hospital and the department of Pastoral Services. CPE is a practical training that requires reflection of actual pastoral events in the context of a peer group and a supervisor.

A second strength is its ability to combine a quantitative and a qualitative methodology. CPE involves students engaging patient's life stories and spiritual resources as they cope with challenging illnesses. Measuring its reporting and reflecting presents significant challenges. The combined approach of quantitative and qualitative methodology enhanced a clearer gathering of data.

A weakness of this project was the limited number of persons studied. This project studied level I CPE students in one supervised group. The group studied had five students, which is the average group composition. Hence, generalizing the findings from this project to other CPE settings is limited. For future research, studying more CPE groups across a longer period could produce findings that can be applied to other settings. Additionally, a project, which includes pastors who have had prior CPE will measure its impact in their actual ministry setting.

Another weakness of this project was its study of a required training program for students. While bias was minimized by giving students opportunity to discontinue participation in the project, they still had to continue in the CPE program. While no student expressed any dislike or lack of interest in participating in the project, by virtue of

their participation in a required training, their participation in the project could be perceived as a given.

For future research, studying pastoral identity development in community pastors who have had CPE and those that have not had CPE is worth exploring. Their inclusion in the project would increase the number studied. The results thus generated would lead to an increased applicability of the study findings. The study would be more relevant in exploring pastoral identity development in seminary students enrolled in CPE and students who are attending only seminary.

Another aspect for future consideration is the ability to make survey instruments more statistically reliable. Utilizing the expertise of a statistician early on from the point of designing the instrument to actual analysis of data will be vital. Increased reliability of the survey instrument and better interrelatedness of survey items would lead to data which can be used to formulate a theory on pastoral identity development.

Personal Reflection

While the project began with a discussion of Reynold, by implementing and interpreting this project, I became more aware of my own pastoral identity development. Pastoral identity develops due to the result of multiple factors. The context of ministry, personality of the pastor, and the perceptions all play a role in this development. While doing this project, I was also serving a multiethnic church as minister for congregational care. I became curious about cultural factors in pastoral identity development. Because of doing this project, I am committing to reflect further on my pastoral identity. Such

reflection will assist me in meaningful ministry as well as to be a genuine resource for my future CPE students.

APPENDIX A

PASTORAL IDENTITY DEVELOPMENT SURVEY

Pretest August 22, 2014
 Posttest December 3, 2014

Please select your most appropriate response by placing a check mark next to your response. If you have any questions, please email biyu.chacko@duke.edu

- 1 I understand the term 'pastoral identity' clearly
- ☐ Strongly Disagree (1)
 - ☐ Disagree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Agree (4)
 - ☐ Strongly Agree (5)
- Q2 My pastoral identity depends on validation from my religious group
- ☐ Strongly Agree (1)
 - ☐ Agree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Disagree (4)
 - ☐ Strongly Disagree (5)
- Q3 The way I provide pastoral care is often influenced by who I am as a person
- ☐ Very Unlikely (1)
 - ☐ Unlikely (2)
 - ☐ Undecided (3)
 - ☐ Likely (4)
 - ☐ Very Likely (5)
- Q4 What does pastoral identity mean to you? Please write briefly in the box below.

- Q5 I often reflect on my identity as a pastor
- ☐ Never (1)
 - ☐ Sometimes (2)
 - ☐ Often (3)
 - ☐ All the time (4)
- Q6 I look to my pastoral peers to support me as I live out my pastoral role
- ☐ Never (1)
 - ☐ Sometimes (2)
 - ☐ Often (3)
 - ☐ All the time (4)
- Q7 I like to consider new insights about my pastoral identity
- ☐ No Preference (1)
 - ☐ Slightly Prefer (2)
 - ☐ Prefer (3)
 - ☐ Strongly Prefer (4)
 - ☐ Very Strongly Prefer (5)
- Q8 I am satisfied with what I need to know about pastoral identity
- ☐ Very Dissatisfied (1)
 - ☐ Dissatisfied (2)
 - ☐ Neutral (3)
 - ☐ Somewhat Satisfied (4)
 - ☐ Satisfied (5)
 - ☐ Very Satisfied (6)
- Q9 My call to pastoral ministry is significant in understanding pastoral identity development
- ☐ Strongly Disagree (1)
 - ☐ Disagree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Agree (4)
 - ☐ Strongly Agree (5)
- Q10 My theological education was helpful in providing me knowledge about pastoral identity development
- ☐ Very Unhelpful (1)
 - ☐ Unhelpful (2)

- ☐ Neutral (3)
- ☐ Helpful (4)
- ☐ Very Helpful (5)

Q11 How often do you perceive yourself as a pastor?

- ☐ Never (1)
- ☐ Sometimes (2)
- ☐ Often (3)
- ☐ All the time (4)

Q12 Pastoral identity is important in pastoral care giving relationships

- ☐ Not at all Important (1)
- ☐ Very Unimportant (2)
- ☐ Neither Important nor Unimportant (3)
- ☐ Very Important (4)
- ☐ Extremely Important (5)

Q13 I perceive myself having a pastoral identity

- ☐ Strongly Agree (1)
- ☐ Agree (2)
- ☐ Neither Agree nor Disagree (3)
- ☐ Disagree (4)
- ☐ Strongly Disagree (5)

Q14 Pastoral identity stays constant in the life of a minister

- ☐ Strongly Agree (1)
- ☐ Agree (2)
- ☐ Neither Agree nor Disagree (3)
- ☐ Disagree (4)
- ☐ Strongly Disagree (5)

Q15 Pastoral skills are important in pastoral care giving relationships

- ☐ Not at all Important (1)
- ☐ Very Unimportant (2)
- ☐ Neither Important nor Unimportant (3)
- ☐ Very Important (4)
- ☐ Extremely Important (5)

Q16 A community where ministry occurs is essential to pastoral identity development

- ☐ Strongly Agree (1)
- ☐ Agree (2)
- ☐ Neither Agree nor Disagree (3)

- ☐ Disagree (4)
 - ☐ Strongly Disagree (5)
- Q17 My call to ministry has contributed less to my pastoral identity
- ☐ Strongly Agree (1)
 - ☐ Agree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Disagree (4)
 - ☐ Strongly Disagree (5)
- Q18 My personal identity and my pastoral identity ought to be congruent with each other
- ☐ Strongly Agree (1)
 - ☐ Agree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Disagree (4)
 - ☐ Strongly Disagree (5)
- Q19 I think of identity as a clearly understood phenomenon
- ☐ Never (1)
 - ☐ Sometimes (2)
 - ☐ Often (3)
 - ☐ All the time (4)
- Q20 Pastoral identity is limited to ordained clergy
- ☐ Strongly Agree (1)
 - ☐ Agree (2)
 - ☐ Neither Agree nor Disagree (3)
 - ☐ Disagree (4)
 - ☐ Strongly Disagree (5)

APPENDIX B

PARTICIPANT INTERVIEW GUIDE Interviews held during the week of December 1, 2014

1. When you hear the word identity, what comes to your mind?
2. How do you understand identity development in individuals?
3. Can you share with me your call to ministry? What was it like for you?
4. How do you understand pastoral identity?
5. In your opinion, what contributes to pastoral identity development?
6. Can you share your experience of a minister who demonstrated a healthy pastoral identity? What do you attribute as the reasons?
7. In your opinion, what are some challenges to a healthy pastoral identity?
8. How has CPE contributed to your pastoral identity development?

APPENDIX C

INTERVIEW NOTES

Student RP

1. When you hear the word identity, what comes to your mind?

Representing self in relation to people, society, God; conscious and subconscious

2. How do you understand identity development in individuals?

Identity starts with changes in our bodies. The body undergoes natural changes; our capabilities change too; people around you, community groups, activities, role models all of these influence identity development

3. Can you share with me your call to ministry? What was it like for you?

My call to ministry was a preparation for ministry throughout my whole life ; started loving the Bible from an early age; people around me supported my love for the Bible and my desire to serve others; opportunities came to work through church and parachurch organizations and summer camps; did lot of reflection, study, leadership development. In college met people who thought a lot about calling and those who showed personal interest.

4. How do you understand pastoral identity?

Pastoral identity is one's living into the calling to serve God and His people. It is a unique self-identity in one's relation to community, relationships, and an identity to God

5. In your opinion, what contributes to pastoral identity development?

Pastoral identity involves serving the community working with mentors (templates to draw from) and opportunities for leadership. My first experience in pastoring was in college- freshman year. I teamed with musicians in planning worship as chapel coordinator, collaborated with team members.

6. Can you share your experience of a minister who demonstrated healthy pastoral identity? What do you attribute as the reasons?

A pastor at a NC church where I did my field education comes to mind. This pastor was incredibly welcoming of all who came in; he was available to people; responsible with his time; practiced good self-care; taught about Sabbath; knew his boundaries well; demonstrated different styles of leadership.

7. In your opinion, what are some challenges to a healthy pastoral identity?

Pastors who think and act as if they are God to their congregation; Pastors try to be all things for all people; Pastoral pride; Not knowing limitations; Lack of reflection on self in ministry

8. How has this unit of CPE contributed to pastoral identity development?

It taught me to reflect more on caregiving; empower people to develop their ability to meet spiritual needs; motivation, direction to be mature; living into who I am ; patient interactions has helped think through pastoral identity; pastoral image of intimate stranger stands out.

Student PC

1. When you hear the word identity, what comes to your mind?

Identity is very personal and unique. It is discovered overtime. It has to do with realizing how experiences have effected or shaped you.

2. How do you understand identity development in individuals?

Identity develops as a result of reflection. Interactions with other individuals with different experiences help us understand ourselves. Identity keeps fluctuating. It is not constantly going in one direction.

3. Can you share with me your call to ministry? What was it like for you?

My call is hard to articulate; no tone moment or one clear sign; it was revealed to me over time; felt very drawn to the church; always felt a deep relationship with God; only thing ever wanted to do- give my life to God. Right now I am discerning what it looks like; ordination as a deacon; but it could change; call as situational; listening to the movement of the Spirit; called to multiple vocations

4. How do you understand pastoral identity?

I think it as recognition of God given gifts/ graces and personal tendencies and how they affect ministry and others who receive ministry.

5. In your opinion, what contributes to pastoral identity development?

Experience in ministry; recognition of gifts/tendencies. God's call effects how I am shaped even before I am born. In a church context it is how the church holds you accountable; how you are supported by the community and the Spirit. It is also dialoging with others and reflecting; family of origin influences pastoral identity development. I received so much support from parents from a young age.

6. Can you share your experience of a minister who demonstrated healthy pastoral identity? What do you attribute as the reasons?

Supervisor at a church where I did field education; gave of himself completely to ministry; balanced ministry with rest, public and private; part of the community. Long time as a pastor; was molded over time; gifts of nurture and hospitality; very passionate about his family; strong support from the wife; education has shaped him.

7. In your opinion, what are some challenges to a healthy pastoral identity?

Finding the balance between loving people and loving them too much; lack of adequate boundaries in ministry; refusing other's help in ministry; avoiding accountability; isolating and becoming self-focused.

8. How has this unit of CPE contributed to pastoral identity development?

Through group and individual supervision was forced to reflect; affirmed in gifts which were unrecognized until now; taught me the necessity of vulnerability; being afraid and weak; letting God take care of ministry; necessity of community, support, accountability, reflection.

Student OB

1. When you hear the word identity, what comes to your mind?

Position, title, role, what I'm doing

2. How do you understand identity development in individuals?

identity develops by examples, history, and is accomplished by interaction with parents, with a former pastor who is a good friend; by habits

3. Can you share with me your call to ministry? What was it like for you?

Grew up watching parents serve others; not to judge people. When folks couldn't work, they wanted to help others. They took food, gave rides. Realized

God has favored me and blessed me; Call happened while going through chemo treatment; sat on the couch looking at the ceiling; a conviction came to serve others; started serving at home church; left job and moved back home.

4. How do you understand pastoral identity?

It is not necessarily a degree, a title; everyone could be a minister; being there for people who don't have a minister; people could have confidential conversation; listening to all types of people; being a presence

5. In your opinion what contributes to pastoral identity development?

own decision to be a servant; look on the inside; training and apprenticeship; learning all types of people; developing right attitudes toward ministry; desire of the heart; openness to ministry opportunities; do ministry first and then go get some training; participate in helping others; satisfy a need in others and self.

6. Can you share your experience of a minister who demonstrated healthy pastoral identity? What do you attribute as the reasons?

A former pastor who is now a friend; he has wonderful ways of understanding people; warm and caring mentality; seminary degree; preaching; speaks clearly; provides good mentoring for ministry; comfortable in doing joint ministry

7. In your opinion what are some challenges to a healthy pastoral identity?

disagreements about faith convictions; youthfulness; relationships without proper boundaries; lack of ethics; personal agendas; minister's and church members

8. How has this unit of CPE contributed to pastoral identity development?

developed deeper feelings for hospital ministry; deeper understanding of hospital ministry; pastoral identity has grown by sharing with fellow students; become more open with feelings; learning through lot of hands on experience; deeper involvement in ministry; by struggling through the learning process due to age

Student LS

1. When you hear the word identity, what comes to your mind?

I would describe it as “who you see I am” “who I think I am” “who you think I am” “who I see I am” and “I don’t want you to know who I am.” Identity also includes the masks people wear.

2. How do you understand identity development in individuals?

Identity develops in a person through experiences, exposure, exchange and use of ideas

3. Can you share with me your call to ministry? What was it like for you?

It is hard to explain; my call happened over several years; became more aware of God’s call to ministry much later; it was a struggle for some time not knowing how much God will change me.

4. How do you understand pastoral identity?

In my own perspective- it carries a responsibility to those God puts in front of me to exhibit Christian values; to impart Christian beliefs; to be an example of Christ

In other’s perspective- they need to see pastoral identity in me; compassion, empathy, not judging; pastoral identity is not a put on or put off

5. In your opinion, what contributes to pastoral identity development?

Living long enough to have many life experiences; book knowledge tempered with experience; book knowledge enhances but does not guarantee pastoral identity development

6. Can you share your experience of a minister who demonstrated healthy pastoral identity? What do you attribute as the reasons?

Example is former pastor in New York; even kill person ever encountered; nothing seem to rattle him; he is the same with everyone; calm, healthy leadership style, could have been a bit more authoritative; has good relationship with God, is not argumentative; trusts God as sovereign; does the best in following God’s directions

7. In your opinion what are some challenges to a healthy pastoral identity?

assuming we know other’s needs and desires; letting own experience dictate the situation; not being open when other’s challenge our beliefs; being closed to other’s needs and desires

8. How has this unit of CPE contributed to pastoral identity development?

It stretched me beyond my comfort zone; new experiences in the hospital opened new opportunities for ministry and learning; learned not to jump to kick and scream towards blessing; dreaded oncalls yet enjoyed them; reinforced God's role in my life; a new testimony that God is concerned about everything

Student CA

1. When you hear the word identity, what comes to your mind?

The way we view ourselves and the way other's view ourselves

2. How do you understand identity development in individuals?

It is a combination of personal experiences, work, relationships in families; it is also what has been passed on to us, ingrained in us as the foundation; we expand our own identity when we leave home; I realized what my identity was when I left home; life experiences brings adjustments to our identity

3. Can you share with me your call to ministry? What was it like for you?

Never thought I would be a minister; wanted to work in sports administration; it was a hurdle to admit my call to ministry; God was pruning me and getting me ready to ministry; sensed a general call first; vocational call came much later; there is also an internal call and an external call in one's life; it is similar to the general call and vocational call

4. How do you understand pastoral identity?

In CPE I saw myself as a pastor; being a woman in ministry challenges lot of churches in my culture; most folks see me as a counselor and an advisor

5. In your opinion, what contributes to pastoral identity development?

collaborating with others; sharing and reflecting on feedback with others; acknowledging that pastoral identity is constantly developing

6. Can you share your experience of a minister who demonstrated healthy pastoral identity? What do you attribute as the reasons?

Example-pastor in my High School years; I still am in contact with him; he gave advice, remained focused on God's call and not on people's perception of him; set aside distractions, followed God. Currently he is not in vocational ministry

7. In your opinion what are some challenges to a healthy pastoral identity?

unhealthy relationships, focusing on approval from others

8. How has this unit of CPE contributed to pastoral identity development?

Came into the unit after a crisis situation at church; pastoral identity diminished as a result; CPE helped to rebuild my pastoral identity; pastoral visits with patients helped me gain back confidence; learned I can still minister to others

APPENDIX D PASTORAL SEMINAR EVALUATIONS

Survey 01**Seminar Title: The Pastor's Call****09/08/2014**

*Please complete the following evaluation. Please do not include any identifiable information.
Please circle your level of agreement regarding the following statements using this scale.*

1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, 5= strongly agree

Q1. The seminar met my expectations

1 2 3 4 5

Q2. The seminar helped me understand my call to ministry better

1 2 3 4 5

Q3. I am likely to use the concepts presented in this seminar to reflect on my call further

1 2 3 4 5

Q4. The presenter had a good understanding of the topic presented

1 2 3 4 5

Q5. This seminar must be repeated for future CPE students

1 2 3 4 5

Q6. I have already received a call to ministry

1 2 3 4 5

Q7. I am more confident about my call after attending this seminar

1 2 3 4 5

Q8. The seminar content was new to me

1 2 3 4 5

Q9. A clear sense of call is essential for pastoral identity development

1 2 3 4 5

Q10. Are there any comments you would like to add? If so, please use the backside of this page

Survey 02**Seminar Title: Pastoral Skills****09/22/2014**

Please complete the following evaluation. Please do not include any identifiable information. Please circle your level of agreement regarding the following statements using this scale.

1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, 5= strongly agree

Q1. The seminar met my expectations

1 2 3 4 5

Q2. The seminar introduced me to basic pastoral skills

1 2 3 4 5

Q3. I am likely to use the skills presented in this seminar in my ministry

1 2 3 4 5

Q4. The presenter had a good understanding of the topic presented

1 2 3 4 5

Q5. This seminar must be repeated for future CPE students

1 2 3 4 5

Q6. I am more confident to use pastoral skills as a result of this seminar

1 2 3 4 5

Q7. I am more familiar with pastoral skills after attending this seminar

1 2 3 4 5

Q8. The seminar content was new to me

1 2 3 4 5

Q9. Use of pastoral skills is essential for meaningful ministry

1 2 3 4 5

Q10. Are there any comments you would like to add? If so, please use the backside of this page

Survey 03 Seminar Title: Personality Types and Pastoral Identity 10/20/14

Please complete the following evaluation. Please do not include any identifiable information. Please circle your level of agreement regarding the following statements using this scale.

1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, 5= strongly agree

Q1. The seminar met my expectations

1 2 3 4 5

Q2. The seminar introduced me to information about personality types

1 2 3 4 5

Q3. I am likely to use the concepts presented in this seminar in my ministry

1 2 3 4 5

Q4. The presenter had a good understanding of the topic presented

1 2 3 4 5

Q5. This seminar must be repeated for future CPE students

1 2 3 4 5

Q6. Personality types influence pastoral identity development

1 2 3 4 5

Q7. Awareness of a pastor's personal attributes is unnecessary in ministry

1 2 3 4 5

Q8. The seminar content was new to me

1 2 3 4 5

Q9. I will continue to reflect on personality types after this seminar

1 2 3 4 5

Q10. Are there any comments you would like to add? If so, please use the backside of this page

Survey 04**Seminar Title: Use of the Self in Ministry****11/03/2014**

Please complete the following evaluation. Please do not include any identifiable information. Please circle your level of agreement regarding the following statements using this scale.

1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, 5= strongly agree

Q1. The seminar met my expectations

1 2 3 4 5

Q2. The seminar introduced me to basic concepts of use of the self in ministry

1 2 3 4 5

Q3. I am likely to use the concepts presented in this seminar in my ministry

1 2 3 4 5

Q4. The presenter had a good understanding of the topic presented

1 2 3 4 5

Q5. This seminar must be repeated for future CPE students

1 2 3 4 5

Q6. I am more confident about myself as a minister

1 2 3 4 5

Q7. My self can influence my caregiving for the better

1 2 3 4 5

Q8. The seminar content was new to me

1 2 3 4 5

Q9. Use of the self is essential for meaningful ministry

1 2 3 4 5

Q10. Are there any comments you would like to add? If so, please use the backside of this page

Survey 05**Seminar Title: Conflict Management for Pastors 11/17/2014**

Please complete the following evaluation. Please do not include any identifiable information. Please circle your level of agreement regarding the following statements using this scale.

1=strongly disagree, 2=disagree, 3=neither agree nor disagree, 4=agree, 5= strongly agree

Q1. The seminar met my expectations

1 2 3 4 5

Q2. The seminar introduced me to basic concepts of conflict management

1 2 3 4 5

Q3. I am likely to use the concepts presented in this seminar in my ministry

1 2 3 4 5

Q4. The presenter had a good understanding of the topic presented

1 2 3 4 5

Q5. This seminar must be repeated for future CPE students

1 2 3 4 5

Q6. I have a dislike for conflict

1 2 3 4 5

Q7. I am more familiar with my conflict management style after attending this seminar

1 2 3 4 5

Q8. The seminar content was new to me

1 2 3 4 5

Q9. Use of conflict management skills is essential for meaningful ministry

1 2 3 4 5

Q10. Are there any comments you would like to add? If so, please use the backside of this page

APPENDIX E

PASTORAL SEMINAR RESOURCES

Seminar #1 Pastor's Call

- Objective** To enhance an understanding of call to ministry by presenting pastoral theological and resources
- Books** Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (selected sections)
- Evaluation** Students will fill out an evaluation form at the end of the presentation

Seminar #2 Pastoral Skills

- Objective** To help students to acquire and practice pastoral skill to be used in Ministry
- Books** Charles Taylor, *The Skilled Pastor*
John Savage, *Listening and Caring Skills*
- Evaluation** Students will fill out an evaluation form at the end of the presentation

Seminar #3 Personality Types and Pastoral Identity

- Objective** To help students become aware of their unique personality types and how they could be used in ministry
- Books** David Kiersey, Please Understand Me
Chester P. Michael and Marie C. Norrisey, *Prayer and Temperament*
- Evaluation** Students will fill out an evaluation form at the end of the presentation

Seminar #4 Use of the Self in Ministry

- Objective** To help students increase their awareness of the dynamics of relationships and how they can use their own stories as a resource in ministry
- Books** Pamela Cooper-White, *Shared Wisdom*

Evaluation Students will fill out an evaluation form at the end of the presentation

Seminar #5 Conflict Management for Pastors

Objective To discuss different conflict management styles and their use in ministry

Books Speed Leas, *Discover Your Conflict Management Style*

Evaluation Students will fill out an evaluation form at the end of the presentation

**Using the Myers Briggs Type Indicator in
Pastoral Identity Formation**

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Biju K. Chacko, Th.M
Supervisor, ACPE Inc.
October 20, 2014

Objectives

- Introduce MBTI as a tool for self-understanding
- Do an informal MBTI assessment
- Do an activity discussing personality types in-group work
- Discuss personality types and their significance for pastoral ministry

What is the MBTI?

The MBTI is an instrument that assesses our individual set of four preferences. When these preferences are considered together as a whole, they are referred to as a “personality type.” Your personality type influences your identity as a pastor in a myriad of ways.

Understanding these preferences is key to understanding how you behave, make choices, and evaluate information. You always have the ability to choose; however, it often requires awareness and discipline to stretch outside of your comfort zone of your preferences.

History of the MBTI

You Tube Video http://www.youtube.com/watch?v=nHSZ3_VMgjU

Handwriting Exercise

Dominant Hand:

Other hand:

The Four Preferences

Energy:

Information:

Decision Making:

Orientation:

Finding your preference exercise

Discussion

MBTI and Pastoral Identity Formation

- Personality type/preferences influences spirituality
- Awareness of various personality types is an appreciation of the *imago dei*
- Awareness of personality types is one way to live out the incarnation nature of our ministry
- Our preferences and non-preferences influence us as pastors-
incline to/distance from
- Celebrate the preferences and consider stretching to the non-preference

Review of Handouts

MBTI Group as a Whole Activity

1. Your preference type is ESTJ. You are working with a patient/church member who wants you to offer spiritual care but shares very little about herself. How do you handle this situation?
2. Your preference type is INFP. You have a peer/associate who constantly asks multiple questions insisting that there is lack of clarity within your work group (church, department, etc). What do you do?

PERSONALITY TYPE PREFERENCES

E/I S/N T/F J/P

Drawing and Channeling Energy: **Extroversion (E) and Introversion (I)**

EXTROVERTS (E)

Key Words:

Outer world, action oriented, impulsive, frank and open, sociable, communicative

Reality Checks for Extroverts:

- Be aware that your ministry style can be potentially overwhelming, especially to introverts
- To be effectively present, pay attention to the interpersonal dynamics. If others are not speaking, slow down, pause, allow silence, ask for thoughts, and listen
- Before moving to a new topic, intentionally allow time for everyone to absorb what has been shared.
- Ask questions to facilitate involvement, such as "Does anyone else have something to share?" "Do you feel we have finished with this subject or should we revisit?"
- If you sense someone is tuned out, instead of proceeding, ask for feedback. "It would help me to know where you are on this?" Then listen purposely.

INTROVERTS (I)

Key Words:

Inner world, consecutive, thoughtful, self-sufficient, reserved

Reality Checks for Introverts:

- Recognize you have a responsibility to let others know who you are, where you stand, why you are present, how you can serve, and what you need.
- Understand that some people will misinterpret your silence and draw incorrect assumptions if you do not speak your mind or clarify your thoughts.
- When feeling the need to process, say, "I have something to share about this, but I need a few minutes (or a few days) to think it through and organize my thoughts in order to be helpful to us."
- Practice how and when to communicate to those who need or want to know what is on your heart and mind.
- Introverts often use written communication powerfully in their ministry

Gathering and Perceiving Information About Your Experience:
Sensing (S) and Intuition (N)

SENSORS (S)

Key Words:

Realistic, practical, facts, detail focus

Reality Checks for Sensors:

- Be aware that helpful questions and useful details may hinder another's sharing of important feelings and other essential elements of motivation and context.
 - Be sensitive to timing and context before sharing input. Ask if the timing is right for input now or would it be helpful later. If later, write your thoughts down so you will not forget them.
 - Work to give context for your details and questions. "I think this is really a good ministry idea, and I'd like to help make it work. Here are some pieces I could help with. Who will be responsible for?" Or "I'm concerned about ... and its potential impact on the effect of your idea/intervention."
 - If you sense you are missing something or find others disagreeable, be willing to ask others to help you organize and understand the context or wider meaning you might be missing. This can strengthen the power of your own perceptions, values and intuition in pastoral care.
- Example: I've tried to think through how this intervention might work. I wonder if some of you might have ideas about how this fits or conflicts with what other faith practices are doing."

INTUITIVES (N)

Key Words:

Future oriented, imaginative, abstract thinking, creative

Reality Checks for Intuitives:

- Recognize that others may need to "try out" your ministry's philosophy, values and ideas by fleshing out the realities or by relating them to their experiences.
 - Other's "picky" comments may actually be their effort to ground your vision or gain insight into your reality so they can understand and possibly support it.
 - Be aware that your insights, broader perspectives, and natural leaps or suppositions may simply confuse others or seem like distractions to them, because they do not see the connection. Practice providing the links to the present topic that will allow others to use your insight.
 - Try to identify specific times for reflection and for evaluating ideas, perhaps even putting those times on your schedule or agenda.
- Example: After generating ideas and sharing, make time to list, "What would make this idea work? What would ground it/get in the way? Would it potentially hinder others from getting on board?"

Processing and Drawing Conclusions:

Thinking (T) and Feeling (F)

THINKERS (T)

Key Words:

Analytical, objective, critical

Reality Checks for Thinkers:

- Recognize that personal connection and individual acknowledgement are essential for Feelers to commit energy fully to communicating/interacting with you.
- Personal connection is an essential part of making the process of communication work in ministry, it is not a waste of time.
- Be aware that logical approaches may obscure your genuine concerns and feelings toward/for people. Be sure to express your concerns and feelings clearly as one important component in your interaction and ministry thinking and communication.
- Do not assume others understand how you feel.
- Understand that a “lively difference of opinion” may feel like a full-blown conflict to Feelers. They may become hesitant within that interpersonal dynamic or become distracted by all of the non-verbals involved.
- Ask questions like, “How is the process working for you?” or “How do you feel right now?” as one gauge to check the effectiveness of your ministry to a person or family (and to check in with yourself).

FEELERS (F)

Key Words:

Subjective, affiliation, person, tender-minded

Reality Checks for Feelers:

- Recognize that logical structure and clarity are important for Thinking types to connect and engage with your ministry. It is not cold or impersonal, but a part of allowing them to participate fully in the communication process.
- Be aware that your inclusive, relationship-oriented style may be perceived as obscuring your commitment to principles and values, planning and completing tasks, sharing pertinent information to equip others, or even “feeding the sheep.”
- Express that reflection, planning, completing, etc. are important goals to you; do not assume others know that.
- Realize that you need to take responsibility for letting others know when the communication process is not working for you.
Example: When the context or process is not helpful to you, say, “I’m aware of a lot of tension and anger here and it is getting in the way of my focusing on what is ultimately important to us.”

Adapting to the Outer World:
Judging (J) and Perceiving (P)

JUDGERS (J)

Key Words:

Planned, decisive, organized, resolution

Reality Checks for Judgers:

- Recognize that your structuring of pastoral care may feel restrictive and confining to Perceivers.
- Your suggestions for solutions can potentially be perceived as overbearing and intrusive.
- Limit structure to the essentials. Define the issue as, "Here is how I see the issue" and invite others to share input.
- Your style may close the process of exploration and assessment off before important additional facts or relevant information has been gathered.
- Try to distinguish between when a decision needs to be made and your desire for closure just so you can move on to the next topic/project.
- Because Judgers can have a strong sense of being right, learn ways to "ask" instead of "push."
- Practice leaving decisions open that can be left open.

PERCEIVERS (P)

Key Words:

Curious, open, interested, spontaneous, adaptable

Reality Checks for Perceivers:

- Your exploration style may seem like meandering and wasting time; you can potentially lose your credibility and your pastoral care relationship.
 - Be aware your style may keep things open too long; sometimes pastoral care must be given, interventions must be applied, and decisions made with incomplete information. As an exercise, practice making decisions before you are personally comfortable.
 - Learn to identify the "lesser of two evils" - - waiting -- or -- making a decision without all of the information.
 - Explain your commitment to meet responsibly legitimate deadlines. When appropriate, ask others to share in identifying and focusing on the essential result while also including your creative insights in the process of meeting requirements.
 - Practice developing and conveying a general structure and time frame.
- Example: "I would like to discuss and agree on what the need is first, then identify options for our responses. After 30 minutes, let's work on developing an action plan."

The 16 Myers-Briggs Types

ISTJ - Reliant	ISFJ - Nurturer	INFJ - Mystic	INTJ - Free thinker
ISTP - Realist	ISFP - Aesthete	INFP - Dreamer	INTP - Wizard
ESTP - Adventurer	ESFP - Joker	ENFP - Visionary	ENTP - Innovator
ESTJ - Enforcer	ESFJ - Helper	ENFJ - Sage	ENTJ - Leader

ISTJ – Reliant

Quiet, serious, earn success by thoroughness and dependability. Practical, matter-of-fact, realistic, and responsible. Decide logically what should be done and work toward it steadily, regardless of distraction. Take pleasure in making everything orderly and organized – their work, their home, their life. Value traditions and loyalty.

ISFJ – Nurturer

Quiet, friendly, responsible, and conscientious. Committed and steady in meeting their obligations. Thorough, painstaking, and accurate. Loyal, considerate, notice and remember specifics about people are important to them, concerned with how others feel. Strive to create an orderly and harmonious environment at work and at home.

INFJ – Mystic

Seek meaning and connection with ideas, relationships, and material possessions. Want to understand what motivate people and are insightful about others. Conscientious and committed to their firm values. Develop a clear vision about how best to serve the common good. Organized and decisive in implementing their vision.

INTJ – Free thinker

Have original minds and great drive for implementing their ideas and achieving their goals. Quickly see patterns in external events and develop long-range explanatory perspectives. When committed, organize a job and carry it through. Skeptical and independent, have high standards of competence and performance – for themselves and others.

ISTP – Realist

Tolerant and flexible, quiet observers until a problem appears, then act quickly to find workable solutions. Analyze what makes things work and readily get through large amounts of data to isolate the core of practical problems. Interested in cause and effect, organize facts using logical principles, value efficiency.

ISFP – Aesthete

Quiet, friendly, sensitive, and kind. Enjoy the present moment, what's going on around them. Like to have their own space and to work within their own time frame. Loyal and committed to their values and to people who are important to them. Dislike disagreements and conflicts, do not force their opinions or values on others.

INFP – Dreamer

Idealistic, loyal to their values and to people who are important to them. Want an external life that is congruent with their values. Curious, quick to see possibilities, can be catalysts for implementing ideas. Seek to understand people and to help them fulfill their potential. Adaptable, flexible, and accepting unless a value is threatened.

INTP – Wizard

Seek to develop logical explanations for everything that interests them. Theoretical and abstract, interested more in ideas than in social interaction. Quiet, contained, flexible, and adaptable. Have unusual ability to focus in depth to solve problems in their area of interest. Skeptical, sometimes critical, always analytical.

ESTP – Adventurer

Flexible and tolerant, they take a pragmatic approach focused on immediate results. Theories and conceptual explanations bore them – they want to act energetically to solve the problem. Focus on the here-and-now, spontaneous, enjoy each moment that they can be active with others. Enjoy material comforts and style. Learn best through doing.

ESFP – Joker

Outgoing, friendly, and accepting. Exuberant lovers of life, people, and material comforts. Enjoy working with others to make things happen. Bring common sense and a realistic approach to their work, and make work fun. Flexible and spontaneous, adapt readily to new people and environments. Learn best by trying a new skill with other people.

ENFP – Visionary

Warmly enthusiastic and imaginative. See life as full of possibilities. Make connections between events and information very quickly, and confidently proceed based on the patterns they see. Want a lot of affirmation from others, and readily give appreciation and support. Spontaneous and flexible, often rely on their ability to improvise and their verbal fluency.

ENTP – Innovator

Quick, ingenious, stimulating, alert, and outspoken. Resourceful in solving new and challenging problems. Adept at generating conceptual possibilities and then analyzing them strategically.

Good at reading other people. Bored by routine, will seldom do the same thing the same way, apt to turn one new interest after another.

ESTJ – Enforcer

Practical, realistic, matter-of-fact. Decisive, quickly move to implement decisions. Organize project and people to get things done, focus on getting results in the most efficient way possible. Take care of routine details. Have a clear set of logical standards, systematically follow them and want others to also. Forceful in implementing their plans.

ESFJ – Helper

Warmhearted, conscientious, and cooperative. Want harmony in their environment; work with determination to establish it. Likes to work with others to complete tasks accurately and on time. Loyal, follow through even in small matters. Notice what others need in their day-by-day lives and try to provide it. Want to be appreciated for who they are and for what they contribute.

ENFJ – Sage

Warm, empathetic, responsive, and responsible. Highly attuned to the emotions, needs, and motivations of others. Find potential in everyone, want to help others fulfill their potential. May act as catalysts for individual and group growth. Loyal, responsive to praise and criticism. Sociable, facilitate others in a group, and provide inspiring leadership.

ENTJ – Leader

Frank, decisive, assumes leadership readily. Quickly see illogical and inefficient procedures and policies, develop and implement comprehensive systems to solve organizational problems. Enjoy long-term planning and goal setting. Usually well-informed, well read, enjoy expanding their knowledge and passing it on to others. Forceful in presenting their ideas.

FUN PRAYERS FOR MYERS - BRIGGS PERSONALITY TYPES

ISTJ	ISFJ	INFJ	INTJ
Lord, help me to begin relaxing about little details tomorrow at 11:41:32 AM	Lord, help me to be more laid back and help me to do it exactly right!	Lord, help me not to be a perfectionist. (Did I spell that correctly?)	Lord, keep me open to other's ideas WRONG though they may be!
ISTP	ISFP	INFP	INTP
God, help me to consider people's feelings even if most of them are hypersensitive.	Lord, help me to stand up for me RIGHTS! (If you don't mind my asking.)	Lord, help me to finish everything I sta....	Lord, help me be less independent but let me do it my way.
ESTP	ESFP	ENFP	ENTP
God, help me to take RESPONSIBILITY for my own actions even though they're usually not my fault!	GOD, HELP ME TO TAKE THINGS MORE SERIOUSLY ESPECIALLY PARTIES AND DANCING.	God, help me keep my mind on one th.... LOOK, A BIRD! ...ing at a time.	God, help me follow established procedures today. On second thought, I'll settle for a few minutes
ESTJ	ESFJ	ENFJ	ENTJ
God, help me to try not to RUN everything.	LORD, GIVE ME PATIENCE, AND I MEAN RIGHT NOW!!	God, help me to do only what I can, and trust you for the rest. Do your mind putting that in writing?	God, help me to slow down and not rush through everything I do! Amen!

The Pastor's Call

Introduction

We all have a deep desire to find a purpose that is bigger than us; something that leads us to respond.

Ezekiel- the fire that he could not control inside him; Paul- I'm being constrained;

Jesus- eyes constantly set on Jerusalem; MLK Jr.- I have a dream; Mandela- abolish apartheid

Wesley- the world is my parish

In Christianity we attribute this as a call from God. We believe God calls us in different ways, to different things

What is the story of your call? Share in 4 minutes

“Calling is the truth that God calls us to himself s decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service...”

“The notion of calling or vocation is vital to each of us because it touches on the modern search for a basis of individual identity and an understanding f humanness itself.”

Theological Reflection

Moses

Paul

Four Strands in the Biblical notion of calling

1. Calling means calling- simple and straight forward meaning. Someone is calling us to do something. Under the pressure of theology and history we have made it complicated
2. To call means to name and to name means to call into being or make. Creation story
3. God calls people to himself *ekklesia*
4. God calls people to peace, harmony, to fellowship, to suffering, eternal life

How does one receive a call?

1. Through Relationships
2. Through a Life altering Event
3. Through Scripture
4. Through Participation in a Faith Community

Importance of a call

Call is what keeps us in ministry when things turn tough.

APPENDIX F

STATISTICAL ANALYSIS

RELIABILITY

```

/VARIABLES=Identity Validation Whoiam Reflection Peers Newinsight Callminis
try Education Perceivepastoral Satisfiedknow Important haveidentity Stayscons
tant skillsimportant Faithcommunity Callessimport Congruence Identityconcept
Ordainedclergy
/SCALE('ALL VARIABLES') ALL
/MODEL=ALPHA
/STATISTICS=DESCRIPTIVE SCALE CORR
/SUMMARY=TOTAL.

```

Reliability

[DataSet1] H:\Biju\Biju.sav

Warnings

The determinant of the covariance matrix is zero or approximately zero. Statistics based on its inverse matrix cannot be computed and they are displayed as system missing values.

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	13	100.0
	Excluded ^a	0	.0
	Total	13	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.683	.677	19

Cronbach's Alpha for Each Question

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Identity	60.4615	40.103	.168	.	.683
Validation	60.7692	34.692	.526	.	.633
Whoiam	59.4615	42.103	.160	.	.680
Reflection	61.5385	36.103	.548	.	.637
Peers	61.2308	41.026	.170	.	.680
Newinsight	60.4615	35.103	.531	.	.634
Callministry	59.9231	39.744	.480	.	.659
Education	60.3846	37.590	.571	.	.643
Perceivepastoral	61.1538	39.641	.334	.	.665
Satisfiedknow	61.1538	41.308	.123	.	.685
Important	60.0769	42.744	.044	.	.687
haveidentity	60.2308	41.359	.244	.	.674
Staysconstant	61.2308	37.859	.248	.	.676
skillsimportant	59.6154	40.756	.360	.	.667
Faithcommunity	59.9231	42.410	.016	.	.696
Calllessimport	61.8462	47.141	-.428	.	.726
Congruence	60.2308	39.859	.179	.	.682
Identityconcept	61.9231	40.244	.249	.	.672
Ordainedclergy	61.7692	33.526	.501	.	.634

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
64.0769	43.410	6.58865	19

APPENDIX G

CPE CURRICULUM FOR THE PROJECT

Clinical Pastoral Education

Level I Fall Extended CPE Internship

August 18-December 7, 2014

Supervisor: Rev. Biju K. Chacko, Th.M.

Supervisor, ACPE, Inc.

Curriculum

CPE CLASS SCHEDULE	
REQUIREMENTS FOR THE CPE UNIT	
I. Preparation for Ministry and Education	
II. Provision of Pastoral Care.....	
III. Education for Pastoral Care	
IV. Complete Written Work	
V. Complete Required Reading	
VI. Participate in Individual Supervision	
CPE METHODOLOGY	
OUTCOMES OF CPE	
EDUCATIONAL COMPONENTS	
Learning Covenant.....	
Pastoral Verbatim Report.....	
Weekly Reflection	
Reading Summary.....	
Group Process	
Mid Unit Evaluation	
Final Evaluation	
UNIT CHAPLAIN EVALUATION FORM	

CPE CLASS Schedule
Fall 2014

CPE Group will meet on Mondays 9AM-3PM in Room 217- Baker House

08/18-22	8-430	Orientation
08/25	9-1015 1045-1215 1215-1245 1245-3	Seminars: Grief and Loss Family Systems Lunch Personal Narratives
09/01	Labor Day	No Class
09/08	9-1030 1030-1145 1145-1230 1230-2 2-3	Research Information Michael Gross Seminar: The Pastor's Call Reading Discussion: <i>Skilled Pastor</i> , pp 1-56 (Student Facilitator) Lunch Curriculum Review Group Process
09/15	9-10 1015-1130 1130-1230 1230-2 2-3	Reading Discussion: <i>Skilled Pastor</i> , 61-140 Seminar: Pediatric Pastoral Care Lunch Verbatim (2) Group Process
09/22	9-1030 1030-1145 1145-1230 1230-2 2-3	Seminar: Pastoral Skills Verbatim (1) Lunch Verbatim (2) Group Process
09/29	9-10 10-1145 1145-1230 1230-2 2-3	Reading Discussion: <i>Pastoral Care</i> , pp 1-58 Verbatim (2) Lunch Verbatim (2) Group Process
10/06	1030-12 1245-1245 1-230	Reading Discussion, <i>Pastoral Care</i> , pp 60-118 (1) Lunch Seminar: Family Systems
10/13	Fall Break	No Classes

10/20	9-10	Mid Unit Evaluation
	1015-1130	Combined Seminar: Group Process in CPE
	1130-1230	Lunch
	1230-230	Mid Unit Evaluation
10/27	9-1030	Seminar: Personality Types and Pastoral Identity
	1045-1145	Reading Discussion, <i>Images of Pastoral Care</i> , pp 1-61 (1)
	1145-1230	Lunch
	1230-2	Verbatim (2)
	2-3	Group Process
11/3	9-1030	Verbatim (2)
	1045-1145	Reading Discussion, <i>Images of Pastoral Care</i> , 76-84; 123-136 (1)
	1145-1230	Lunch
	1230-2	Verbatim (2)
	2-3	Group Process
11/10	9-1030	Seminar: Use of the Self in Ministry
	1045-1145	Verbatim (1)
	1145-1230	Lunch
	1230-2	Verbatim (2)
	2-3	Group Process
11/17	9-1030	Seminar: Conflict Management for Pastors
	1045-1145	Reading Discussion, <i>Images of Pastoral Care</i> , 161-170; 180-187
	1145-1230	Lunch
	1230-2	Verbatim (2)
	2-3	Group Process
11/24	9-1030	
	1045-1145	Reading Discussion, <i>Images of Pastoral Care</i> , 188-208
	1145-1230	Lunch
	1230-230	Verbatim (3)
12/1	9-1130	Final Evaluation (3)
	1130-1230	Lunch
	1230-130	Final Evaluation (2)
	130-2	Post Survey
	2-3	Group Process
12/7	9-10	Exit Interview
	1030	Graduation

REQUIREMENTS FOR THE CPE UNIT

I. Preparation for Ministry and Education

1. Orientation to Duke University Hospital and the CPE program
2. On-Call Shadowing (three hours)
3. Signed Training Agreement
4. Signed Confidentiality Agreement

II. Provision of Pastoral Care

1. Provide a minimum of 12 hours of pastoral care per week in your clinical area.
2. Enter patient visits in Maestro Care.
3. Participate in six 24-hour on-call rotations and three backup rotations.
4. Design and lead one hospital Sunday worship service (one in South/one in Duke Medicine Pavilion).
5. Participate in Joint Visits.

III. Education for Pastoral Care

1. In consultation with your CPE supervisor, create and submit a learning covenant
2. Attendance and active participation in:
 - a. Pastoral Work Seminars (Verbatim)
 - b. Pastoral Care Seminars
 - c. Movie seminar
 - d. Reading Seminar
 - e. Group Process
 - f. Individual Supervision
 - g. Mid Unit Evaluation
 - h. Final Evaluation

IV. Complete Written Work

- a. Pastoral Verbatim Reports.

Total five (5) for the program. All will be presented in class.

These reports are due on your days of presentation.

Sign up required. See template (Pg 7)

b. Weekly Reflection.

Bring with you to individual supervisory hour
Template (Pg 9)

c. Reading Summary

Due dates are given on the template (Pg 10)

c. Statistical Reports

September 8 – 14

October 20--26

November 24 – 30

d. Learning Covenant

Due date is given in the template (pg 6)

V. Complete Required Reading

John Patton, *Pastoral Care: Essential Guide* Nashville. TN: Abingdon Press, 2005.

Charles Taylor, *The Skilled Pastor: Counseling as the Practice of Theology* Minneapolis: Fortress Press, 1991.

Robert Dykstra, *Images of Pastoral Care*. Chalice Press, 2005.

V1. Participate in Individual Supervision

Students will meet with their CPE Supervisor once a week for individual supervisory hour. During this time, all aspects of student being in CPE will be discussed. The student is encouraged to come prepared to discuss their experience and learning in CPE by way of discussing patient care scenarios. The supervisor serves as a consultant in discussions.

CPE METHODOLOGY

The major method employed in working toward the objectives of the CPE program is through participation in a “ministry of learning: with sick and/or troubled people in the context of this hospital and under the supervision of CPE supervisors.” This ministry of learning employs both experience and seminars in varying combinations. The Clinical Method of Learning involves Action-Reflection-Action.

Action	Reflection	Action
All acts of pastoral care provided within the hospital	Engaging in intentional reflection of the pastoral care provided. This is typically accomplished by your participation in all CPE seminars, individual supervision, and personal reflection	Continuing acts of pastoral care, gaining new insights from reflection

OUTCOMES OF CPE

Duke University Hospital is accredited to offer Level I, Level II, and Supervisory CPE by the Association for Clinical Pastoral Education Inc (ACPE). CPE offered at Duke addresses Outcomes provided by ACPE.

CPE Level I Outcomes

Pastoral Formation

- 311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.
- 311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.
- 311.3 initiate peer group and supervisory consultation and receive critique about one's ministry practice.

Pastoral Competence

- 311.4 risk offering appropriate and timely critique.
- 311.5 recognize relational dynamics within group contexts.
- 311.6 demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.
- 311.7 initiate helping relationships within and across diverse populations.

Pastoral Reflection

311.8 use the clinical methods of learning to achieve their educational goals.

311.9 formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses.

EDUCATIONAL COMPONENTS

Learning Covenant

Each student will develop a written learning covenant with her/his CPE Supervisor during the first weeks of the program. This covenant provides the student opportunity to articulate her/his learning goals for the unit.

Learning Objectives	Learning Strategies	Evidence of Accomplishment
<p>List down what you want to learn in this unit of CPE.</p> <p>-Refer to the ACPE Level I/II Outcomes found on pg 4</p> <p>-Be specific by using verbs such as develop, understand, utilize, demonstrate, practice</p>	<p>Specify how the you will meet the learning objectives</p> <p>-Remember to use verbs that describe your strategy such as write, read, discuss, consult.</p>	<p>Identify how you will know if you accomplished your learning objectives</p> <p>- Use verbs such as identify, reflect, provide, present, visit</p>

Once you have finalized your objectives, complete the Learning Covenant on the template provided by your supervisor. The completed covenant is due on **September 5, 2014.**

Pastoral Verbatim Report

Students will present their pastoral visits via verbatim reports in a group setting. These reports capture, as closely as possible, the interactions with patients and families. The purpose of presenting this report is to learn from your ministry interactions utilizing supervisory/peer feedback and concepts gathered from required reading.

Helpful tips in writing verbatim reports

Note down key conversations right after a visit.

When you are ready to write report, reflect on the key themes you noted down.

Choose to report on visits that challenged, intrigued, and made you curious.

Clearly state what aspect of your ministry you want feedback on

Verbatim Report Format

Name of Presenter:	Patient Pseudonym:
Date of Presentation:	Age/Gender:
Report Number: ___ of 5	Ethnicity:
Date of Visit:	Relationship Status:
Length of Visit:	Religious Affiliation:
	Clinical Diagnosis:

Purpose in Reporting

It is essential to state why you are reporting this verbatim. What do you want to learn from this pastoral encounter? What feedback would you want from your supervisor and peer group regarding this visit?

Initial Observation

What was your initial impression of the patient and the patient's situation?

Did anything stand out to you?

Describe the patient's room and your impressions of it.

What were your thoughts, feelings, and expectations of yourself as you approached the visit?
Did anything stand out to you about yourself?

4. Verbatim Account:

Write out the verbatim portion as accurately as you can remember. Include your prayers if possible.

Please limit your descriptions and focus more on the conversation.

Here is a sample:

C: Chaplain P: Patient

CI: "Hello, Mr. J." (Softly at the door)

PI: (Impatient) "Yes, I'm Mr. J. Who are you?"

C2: "I'm Chaplain Smith." (caught off guard by his strong emotion)

P2: (loudly) "You're what?" [Angry]

C3: "One of the hospital chaplains..." (trying not to become defensive)

P3: [angry] "I don't need a chaplain." (Short silence) "I'm sorry. Chaplain. I'm just very worried. Everything seems so impossible right now." [Regret/helpless]

The Narrative:

What was the patient's narrative? How was it expressed? What were the recurring themes?

How were you moved by the patient's narrative? What were your inner responses to the patient's narrative? How did your affective response influence your pastoral care and the pastoral relationship?

Theological Reflection:

How did the patient understand, relate to, imagine, or talk about God? Do they have a community of faith? How did the patient utilize faith to make meaning of his/her illness?

What were the patient's spiritual needs? How did/didn't you meet those needs? How did your theological convictions assist you in meeting those needs? Did they hinder your pastoral assessment and intervention? Are there any Biblical, ecclesial stories/characters that helped you as you reflected on this visit?

Emotional Dimensions:

What were the prominent emotions you picked up on this patient? Did you notice a particular style of relating? Did you notice any defense mechanisms?

What emotions were you most aware of in this visit? How did your feelings help/hinder your ministry to the patient?

Pastoral Identity:

How did the person respond to you? How did they see you as a chaplain/ pastor?

How do you perceive yourself as a pastor in this situation? Did your perception change any? If so, why?

Evaluation:

Where are the specific places you liked your pastoral care? Places that you didn't like?

What would you do differently next time? What would your follow-up look like?

ACPE Outcome Addressed

Refer to page 4 and identify at least one outcome you addressed in this verbatim.

Weekly Reflection

The weekly reflection is meant to give you an opportunity to focus on your previous week's experience and assess their significance for you. Please limit your reflection to 2 pages. Use the following template.

Weekly Reflection

Name:	
Date:	
1. Briefly describe a pastoral care encounter. What was your immediate reaction to the experience? What were your thoughts and feelings while you were in the middle of it?	
2. What concepts from your theology, experience, and reading might explain or help you deal with the success, problem, or issue?	
3. What might you continue to do in the future, or do differently next time?	
4. How did this encounter influence your pastoral identity development?	
5. What specific feedback do you request from your CPE supervisor?	
6. What feedback do you have to your CPE Supervisor?	

Reading Summary

Reading is an important component of the CPE learning setting in shedding light on the clinical experience. An extensive bibliography is provided in your handbook. Required readings are included in page 3. All students will read books assigned to them and come prepared to discuss them. In addition, you will submit to your supervisor a one page summary of the readings using the following template. Due dates are given at the bottom of the page.

Students are to sign up to lead reading seminars

Reading Summary Template

Name:	
Date:	Book:
1. Identify at least four concepts the author is trying to communicate. How do you respond to them?	
2. How do you use these concepts in your pastoral care of patients?	
3. What are the strengths of these concepts? What are the weaknesses?	
4. How did this book help you in further developing your pastoral identity?	

Group Process

CPE upholds group learning. When peers discuss their ministry with one another in a supervised encounter, the resultant insights become more valuable than one individual's perspective. In group learning, discussions also contribute towards interpersonal interactions as students engage in pastoral formation, pastoral competence, and pastoral reflection can happen.

Discussion topics abound in group process. The focus, however, is on how these discussions help or hinder interpersonal interactions within the life of a particular group. In a facilitative role, the supervisor helps the group explore the dynamics of interpersonal relations. A focus on the 'here and now' makes interpersonal relations more genuine than a focus on the 'then and there.'

Clarity of communication is key to group process. By using "I" statements, group members model clear communication with one another. Noting observations rather than interpretations open the possibility of exploring one's self in relation to the other. For example, it is more helpful for a group member to state how he/she is experiencing the other, rather than making a statement what a particular behavior means.

Forming group norms are essential in achieving the purposes of group process. The group discusses and agrees upon certain norms by which they will live during the semester. The supervisor facilitates creation of norms and periodically check with the group when these norms are/are not followed and what that may mean.

Group process aims to model for students a context where they feel supported in their learning process. Ministry in a hospital setting often brings to the forefront issues of loss and grief, theological questions, and other invaluable internal processes. Group process provides a space to name these issues and to explore how they can be a resource for one's ministry.

Every member is expected to participate in the group process. Reflecting on one's participation in a group setting is a significant insight into one's identity in ministry settings.

Mid Unit Evaluation

By the middle of the unit, students will present a brief evaluation of their CPE learning. Please respond to the following questions. Each student will write and present their mid unit evaluation in group.

Mid Unit Evaluation Template

Name of Student:

Date Presented: October 20, 2014

Supervisor: Biju K. Chacko

Use reverse initials for your peers.

Type-written, single space, 3-4 pages

1. Briefly describe your clinical areas and the ministry you provide there. What do you find challenging about your ministry there? What do you most enjoy?
2. How have you addressed your learning goals so far?
3. How do you see developing yourself personally and as a pastoral care provider at this point?
4. What gifts for ministry do you see in each of your peers? What challenges you about that person?
5. What changes you would like to make in your use of CPE supervision?
6. Describe your role as a member of the CPE group. How do you evaluate group learning?

Final Evaluation

Duke University Hospital Department of Pastoral Services ACPE-CPE Program, Level I Student Evaluation Outline

** Please turn in two copies of your Final Evaluation to your supervisor on the day of presentation. Provide copies of this evaluation for yourself and peers on the day you present. Use reverse initials for patients, family members, and peers.*

Type-written, single space, 3-4 pages

Your Name:

Dates of Unit: August 18-December 7, 2014

Date Presented: 12/01/2014

Supervisor: Biju K. Chacko

1. Introduction

Share what thoughts and feelings you experienced as you began this unit. What expectations and/or hopes did you have for this unit? Overall, were your expectations/hopes met? If so, how? If not, how were they disappointed?

2. Learning Covenant

Identify your learning goals. How did you negotiate them with your supervisor and peers? During the unit, did your learning goals change? If so, how?

3. Level I ACPE-CPE Outcomes

Each of the following nine outcomes is followed by a number of objectives. Below each objective:

1. identify which learning goal(s) corresponds, if it does, with the outcome, and how you addressed the goal,
2. identify which objective(s) you addressed during the unit, and give an example, and
3. describe how your awareness of self as a person, pastor, student, and peer were or were not influenced by your experience.

Pastoral Formation

311.1 articulate the central themes of their religious heritage and the theological understanding that informs their ministry.

Objectives:

1. Identify two central themes of their religious heritage.
2. Articulate how these helped to shape their theology.
3. Define their theology of pastoral care, and
4. Describe how it informs their ministry.
5. Describe how their theology was/was not challenged.

311.2 identify and discuss major life events, relationships and cultural contexts that influence personal identity as expressed in pastoral functioning.

Objectives:

1. Identify two major life events that influenced their personal identity and pastoral functioning.
2. Identify two significant relationships and how they have influenced their personal identity and pastoral functioning.
3. Identify two aspects of their cultural context and how those aspects have influenced their personal identity and pastoral functioning.
4. Expresses curiosity about relationship between personal history and pastoral functioning.

311.3 initiate peer group and supervisory consultation and receive critique about one's ministry practice.

Objectives:

1. Consistently brings personal and professional issues to group and asks for clarification and feedback.
2. Consistently comes to individual supervisory sessions with work agenda.
3. Demonstrates a growing ability to take in feedback from others and reflect upon it.

Pastoral Competence

311.4 risk offering appropriate and timely critique.

Objectives:

1. Offers peer feedback related to their provision of pastoral care
2. Offers non-defensive/reactive feedback to peers and supervisor.

311.5 recognize relational dynamics within group contexts.

Objectives:

1. Identify their role in the group.
2. Identify two, peers roles in group.
3. Identify two dynamics affecting group functioning.

311.6 demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.

Objectives:

1. Transfer learning from assigned readings into strengthening their analysis of pastoral conversations as recorded in verbatim/written reports.
2. Be a conversation partner with the curriculum material as evidenced through discussions in group settings and in written materials.
3. Articulate, in final evaluation, clear examples of learning gained from exposure to the educational curriculum including readings.

311.7 initiate helping relationships within and across diverse populations.

Objectives:

1. Demonstrate ability to enter a patient room and engage in pastoral conversation.
2. Demonstrate an ability to engage in an on-going pastoral relationship.
3. Demonstrate a growing awareness of cultural diversity through use of verbatim presentation(s) involving conversation with a patient, staff, and/or family member from a different race, ethnic, cultural, and/or religious background.

Pastoral Reflection

311.8 use the clinical method of learning to achieve their educational goals.

Objectives:

1. Demonstrate use of action/reflection methodology in verbatims, process notes, and in conversation.
2. Identify pastoral skills and need for enhancing such skills.
3. To employ self-supervision in the action/reflection process.

311.9 formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses.

Objectives:

1. Identify two, specific goals to guide further pastoral formation efforts.
2. Describe how the two goals are directly related to student's strengths and limitations.

4. Peer group and supervisor feedback.

Briefly, describe your relationship with each of your peers and your supervisor

UNIT CHAPLAIN EVALUATION FORM

(To be filled by a Nurse/Social Worker)

A primary goal of the Department of Pastoral Services is to maintain well qualified and trained individuals for the provision of pastoral care to the patients and staff of Duke Health System. Your input is important to the chaplain and her/his supervisor's ongoing assessment of pastoral care. Please take a few minutes and fill out the evaluation and then sign your name at the bottom. Thank you!

Name of Chaplain: _____ Unit: _____

The Chaplain

Was available for the unit staff. _____ Yes _____ No

Regularly checked for patient _____ Yes _____ No

and/or family referrals.

Followed up on consults in a _____ Yes _____ No

Thorough and timely manner.

Was particularly helpful _____

Could be more helpful _____

Date: ____ / ____ / ____

Name: _____

Position: _____

CPE PROGRAM EVALUATION

This evaluation provides your supervisor, the CPE Center and ACPE a way to know about your experience in CPE and it assists them in their on-going quality assurance and improvement processes. Please complete and give this form to your supervisor or designated individual *after you have received your supervisor's evaluation*. Thank you for responding.

Dates of CPE Unit _____

Primary supervisor's name _____

If you were supervised by a supervisory Candidate, please give that person's name _____

Number of units of ACPE accredited CPE now completed ☐ 1 ☐ 2 ☐ 3 ☐ 4... ☐ 5 or more

Did you take this unit for academic credit? ☐ Yes ☐ No

Did you take this unit as required for ordination? ☐ Yes ☐ No

1 - very negative; 2 - somewhat negative; 3 - positive; 4 - very positive; N/A - not applicable

PERSONAL LEARNING/MINISTRY DEVELOPMENT

This unit of CPE provided me opportunity to:

- | | | | | | |
|---|---|---|---|---|-----|
| 1. Further develop my personal and pastoral identity. | 1 | 2 | 3 | 4 | N/A |
| 2. Develop self knowledge that improved my pastoral function. | 1 | 2 | 3 | 4 | N/A |
| 3. Increase my awareness of how my ministry impacts persons. | 1 | 2 | 3 | 4 | N/A |
| 4. Develop my ability to use my theology in pastoral ministry. | 1 | 2 | 3 | 4 | N/A |
| 5. Develop the ability to think theologically about my experience. | 1 | 2 | 3 | 4 | N/A |
| 6. Develop pastoral skills in crisis intervention. | 1 | 2 | 3 | 4 | N/A |
| 7. Develop pastoral skills in initial pastoral visitation. | 1 | 2 | 3 | 4 | N/A |
| 8. Develop pastoral skills with diverse faith groups. | 1 | 2 | 3 | 4 | N/A |
| 9. Develop my capacity to minister professionally in a variety of functions, e.g., preaching, teaching, administration, and brief counseling. | 1 | 2 | 3 | 4 | N/A |
| 10. Learn to use the clinical method of learning. | 1 | 2 | 3 | 4 | N/A |
| 11. Foster my ability to evaluate my own ministry. | 1 | 2 | 3 | 4 | N/A |
| 12. Make pastoral use of my religious heritage. | 1 | 2 | 3 | 4 | N/A |
| 13. Make use of the behavioral sciences in my ministry. | 1 | 2 | 3 | 4 | N/A |

1 - very negative; 2 - somewhat negative; 3 - positive; 4 - very positive; N/A - not applicable

- | | |
|--|-------------|
| 14. Become more aware of how organizational structure and social conditions affect the lives of others and myself. | 1 2 3 4 N/A |
|--|-------------|

THE CPE PROGRAM

- | | |
|--|-------------|
| 15. Orientation to CPE was helpful. | 1 2 3 4 N/A |
| 16. Orientation to my pastoral care responsibilities was sufficient. | 1 2 3 4 N/A |
| 17. Student handbook was an effective guide to the CPE program. | 1 2 3 4 N/A |
| 18. Provided sufficient access to library resources. | 1 2 3 4 N/A |
| 19. Dealt with sufficient didactic material to contribute to my conceptual framework for the practice of ministry. | 1 2 3 4 N/A |
| 20. Was open to diversity. | 1 2 3 4 N/A |
| 21. Was accepted within the institution and integrated with services. | 1 2 3 4 N/A |
| 22. Provided opportunities for interdisciplinary team functioning. | 1 2 3 4 N/A |
| 23. Used interdisciplinary instructional resources. | 1 2 3 4 N/A |
| 24. Adequately mixed the practice of ministry with didactic/other learning opportunities. | 1 2 3 4 N/A |
| 25. Provided peer group experiences that helped me learn about myself in ministry. | 1 2 3 4 N/A |
| 26. Influenced the direction of my ministry. | 1 2 3 4 N/A |
| 27. Offered opportunities to pursue theory and practice of a pastoral specialty. | 1 2 3 4 N/A |

QUALITY OF SUPERVISION

- | | |
|--|-------------|
| 28. Individual supervision was effective for me in this unit of CPE. | 1 2 3 4 N/A |
| 29. Group supervision was effective for me in this unit of CPE. | 1 2 3 4 N/A |
| 30. My supervisor assisted my pastoral function and reflection. | 1 2 3 4 N/A |
| 31. My supervisor helped me use the teaching/learning contract effectively. | 1 2 3 4 N/A |
| 32. My supervisor's behavior was professional at all times. | 1 2 3 4 N/A |
| 33. Using a separate page, comment about your supervisor's strengths and weaknesses as a pastoral educator, based on your experience in this program. Add any additional comments about your supervisor, the program unit and/or your experience in the program. | |

Name (optional) _____

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