

WESLEY THEOLOGICAL SEMINARY

PRACTICE IN MINISTRY AND MISSION (PMM) HANDBOOK

for Seminarians
&
Teaching Settings

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SECTION ONE

Mission and Ministry

Partnership in Theological Education

Welcome To A New Generation of Students!

As students, you are preparing to answer the call to give your professional life to the church. The time you spend in your placement is as much a part of your call as the work you will do once you have graduated. It will be graced by God's presence and shaped by God's guidance.

PMM is an opportunity to engage in the life and work of a setting that has made a mutual commitment to exploring Christian discipleship with you. The more you use that opportunity, the more liberating you will find your Learning Partnership and the Ministry Learning Activities in which you engage.

These will become restrictive, however, if you regard them as minimal obligations. They are designed to assist you, not confine you, as you prepare for your life's work as a ministry leader of the church.

Expect to be stretched and to encounter situations which demand that you enhance your interpersonal skills. It is hopeful that through this experience, you will expand your concept of ministry and that you will become aware of a deeper understanding of yourself.

Welcome To Our Learning Partners!

The faculty and staff of Wesley Theological Seminary welcome you as colleagues in the PMM Program. PMM serves to meet the goals of Wesley Seminary's mission and curriculum:

The mission of Wesley Theological Seminary is to equip persons for Christian ministry and leadership in the church and the world, to advance theological scholarship, and to model a prophetic voice in the public square. (Wesley Theological Seminary Catalog, page 10).

To fulfill this mission, Wesley Seminary attempts to integrate the academic with the practical, encouraging the union of knowledge and vital piety. Students at Wesley engage in a rigorous course of academic learning. Areas of study include biblical interpretation, church history, systematic theology, philosophy of religion, Christian ethics, sociology and anthropology, preaching and worship, pastoral care and counseling, evangelism, Christian formation, church leadership and administration, and the relationship between Christianity and the fine arts.

The application of their learning and experiences is crucial to their formation. The deepest truths of the Christian faith are learned best when the teachings of Jesus are followed and not merely studied. The purpose of this practical dimension is not only to gain ministry experience or deepen spirituality, but to provide better integration of academic course work and the Christian life.

The more you engage with your Ministry Student, the more you will find PMM to be just as beneficial for your own ministry and mission. Most especially, it will help with the forming of Christian disciples in your setting. Christian formation does not take place without leaders in discipleship – members of the setting who know what it means to walk with Christ in the world and are able to show others the way.

You will have the benefit of enriched ideas and expanded opportunities for ministry and mission. All too often, our planning and strategizing is reactive rather than proactive. We respond to immediate needs and interests rather than set our agenda according to the teachings of Jesus Christ. Having a Ministry Student accountable for Learning Activities in your setting week by week will bring a fresh perspective to your existing programs and stretch your members to new ways of reaching out into the world. This may not always be a comfortable exercise, but it will prove salutary and invigorating for your life and work.

As Teaching Settings, you are helping to train the next generation of ministry leaders of the church. Many of you also provide leadership for your church, but these men and women have been called by God to exercise the particular ministries of Word, Sacrament, and Order. How they fulfill that call will depend in large measure on how you help them during these formative years. We regard this as a sacred trust at Wesley Theological Seminary, and we are heartened that you have agreed to join us as partners in the task.

Intended Outcomes of the PMM Program

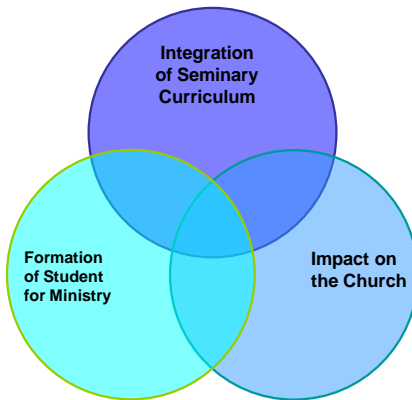
To contribute to the fulfillment of Wesley's mission and as a part of the outcomes Wesley Theological Seminary intends for graduates of its degree programs, the overall goals of formation and the practice of ministry are summarized below.

Students will be able to:

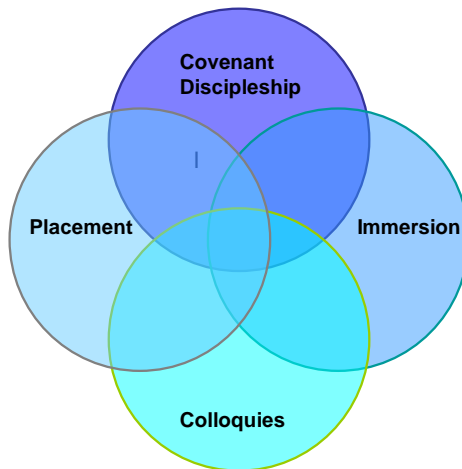
- Model Christ-like leadership sustained by vital faith and active discipleship;
- Articulate their faith journey, their call to ministry, their grace and gifts for ministry, and their growing edges of effectiveness in ministry;
- Exhibit and utilize the relational skills required for effective pastoral care, for transactional/transformational leadership, for modeling inclusiveness, and for working collegiality;
- Read the ministry setting in which they find themselves for congregational stories and systems, for denominational identity, for demographic constraints to and opportunities for ministry, for a network of ministry support persons and institutions, and for a connection of ecumenical and interfaith partners in worship and mission;
- Understand the purpose of the church and be able to unfold its implications for the ministry of all Christians, for the formation of disciples, and for bringing about change in the institutional church;
- Model good stewardship in their care for themselves, their families, their congregations and their communities;
- Demonstrate preaching and teaching skills;
- Develop a small group that strengthens discipleship;
- Demonstrate Intercultural competence; and
- Function as reflective practitioners who will continue to respect the integrity of the theological disciplines and the integrity of pastoral experience, yet continually search for connections between the two.

An Overview of the PMM Program

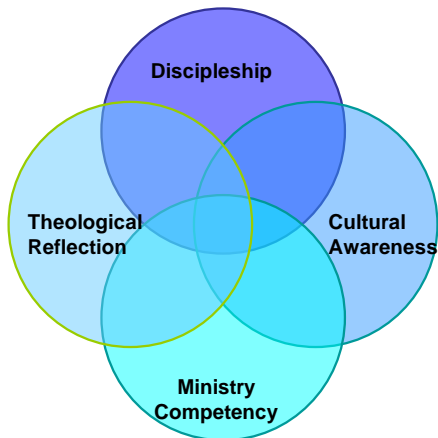
GOALS FOR PM&M



PROGRAM ASPECTS



DESIRED OUTCOMES



First Steps For Students

- **Registration in PMM for two consecutive years (M.Div.)** – Following completion of the required 30 credit hours in the degree program, M.Div. students register for MM-311 and MM-312 in the first year; and register for MM-313 and MM-314 in the second year. Students who are fulfilling a portion of their PMM requirement in the summer should register for MM-347 (PMM I) or MM-348 (PMM II).
- **Completion of a Student Placement Application** – Application forms are available on the PMM webpages, and should be returned early in the spring semester at the initiation of the placement process.
- **Participation in the placement process** – This is announced by the PMM Office during the Information meetings during the fall semester.

First Steps For Ministry Settings

- **Agreement of the Setting Leadership** – It is extremely important to have the full support of the Clergy Learning Partner and the representative board or council of the setting for participation in the program. There are a number of conditions to be met if the placement is to provide the student with the desired practice for ministry and mission, and these should be fully understood and accepted at the outset.
- **Completion of a Teaching Setting Application** – This should be submitted as requested by the PMM Office in the fall or early in the spring semester preceding the start of the placement process. This application is found on the PMM web pages.
- **Participation in PMM Orientation** – Orientations take place in June, July and August and are announced by the PMM Office. The Clergy Learning Partner and the Lay Learning Partner are required to take part in one of the orientation sessions. Students will attend the same orientation session as the Learning Partners from their setting. **Students will not be permitted to participate in the PMM prior to satisfying this orientation requirement. They will have to wait until the following year.**

Elements of Experience in the Ministry Setting

- **Formation of a Learning Partnership** – This consists of the Student, Clergy Learning Partner, and a Lay Learning Partner. It, too, is an integral part of the PMM Program and should be formed as soon as possible. Ideally, the learning partners from the Ministry Setting should both participate in interviewing and evaluating students interested in that setting, but both learning partners are required to attend one of the PMM General Orientations **with** the Student.
- **Formation and Leadership of a Small Group** – This group focuses on development of discipleship. It is hoped that students will have the opportunity to start new groups for this purpose in their Ministry Setting. Students are encouraged to start a new group each year.
- **Completion of Ministry Activities**– These are designed to provide students with experience and competence in various aspects of ministry leadership.
- **Regular Meetings** – During a year-long internship, members of the Learning Partnership meet monthly. Students who are fulfilling their PMM in the summer should meet with their Learning Partners weekly. Since all members of the partnership are to be present, this works best if dates for these regular meetings are determined at the beginning of each academic term. At each regular meeting the Learning partnership will:
 - Review progress on the goals of the Learning Agreement;
 - Review what has been accomplished in the last month in the learning activities;
 - Plan what is to be accomplished in the next month in learning activities;
 - **Engage in oral theological reflection** on the Student's ministerial experiences. Chapter four in the book, Reflecting with God by Abigail Johnson, can be particularly helpful, along with handouts provided during the PMM General Orientation.
- **Monthly meetings will also include:**
 - The development of a Learning Agreement that specifies learning goals and evaluative criteria;
 - Plans to complete Ministry Activities that provide a broad base of experience in PMM (see Section 4);
 - Meeting with the Student's Wesley Colloquy Leader during a Site Visit and;
 - Completion and review of the yearly evaluation.

SECTION TWO

The Learning Partnership

What is the Learning Partnership?

The Learning Partnership consists of the Student, the Clergy Learning Partner, and the Lay Learning Partner from the Teaching Setting. In some instances there may be more than one layperson, as in specialized settings where the Student is practicing in more than one location, or in multiple-point Ministry charges. In a year-long internship, the Learning Partnership meets monthly. Students who are fulfilling their internship in the summer meet with their Learning Team weekly.

Purpose of Partnership

The Learning Partnership formalizes the relationship between the Teaching Setting and the Student. It defines the nature of the shared ministry among everyone involved, and also oversees the Student's learning processes.

The Learning Partnership embodies shared ministry leadership and shared ministry power. The relationships and agreements developed by the Learning Partners are characterized by mutuality, responsibility, and accountability.

The Learning Partnership links the Student and the Teaching Setting in a mutually beneficial relationship. Students offer many diverse gifts, abilities, and experiences to ongoing and emerging ministries. They can identify learning areas and goals that build upon their previous experience and education. Reciprocally, each Teaching Setting has ministries to which the Student can effectively contribute.

The various ministry settings have much to teach Students about the effective practice of ministry. In this partnership, laity, clergy, and students are mutually and collegially interconnected as they seek to respond to God's call to servant leadership. Together all are the "body of Christ and each one of you is a part of it" (1 Corinthians 12:27). Each member of the partnership has her or his distinctive role.

Weekly Sessions

Whereas **Summer Students spend 40 hours per week** for ten weeks in the Teaching Setting, **part-time year-long Students spend 8-9 hours per week** in the Teaching Setting. To gain a sense of the setting's rhythm and scope of ministry, such part-time Students should be present at the setting during **portions of at least two days per week**. The Learning Partners should monitor the presence of the Student to avoid inordinate demands by the setting or excessive involvement of the Student. Students have multiple course requirements that must be considered.

Students in year-long internships may arrange a two-week vacation. This must be scheduled, however, so that the Student is present for Christmas and Easter in their ministry settings.

Learning to gauge the ministry demands of sessions is good preparation for ministry. It helps to avoid the pitfall of self-deception in coping with ministry pressures. The Learning Partnership can provide regular checkpoints for how Students – and Learning Partners and Teaching Settings – prioritize their time and their discipleship.

Mutuality, Responsibility, and Accountability

The need for mutuality, responsibility, and accountability is apparent when one examines the daily, multiple, and frequently overwhelming demands of ministry leadership. No one individual can attend to everyone's needs. Students, like all pastors, must make choices among the possibilities and needs crying for attention in settings and communities. Thus, the **mutuality** of shared ministry is an essential part of effective ministry leadership.

After careful discernment of their gifts in relation to the multiple ministerial needs, the Students make decisions about what they will do and assume **responsibility** for their commitments. As a part of the Learning Partnership, the Students then establish learning goals and take responsibility for pursuing them. In other words, they take the initiative for their own learning. The intention is to develop life-long patterns of thoughtful decision-making and continuous education.

Accountability involves periodic assessment of commitments and learning goals. Are we doing what we agreed to do? What are the outcomes? On what basis and by whom will those outcomes be assessed? What subsequent action or learning is suggested? In conjunction with their learning goals and in conversation with their Learning

Partners, the Students identify feedback mechanisms and identify evaluative criteria. The emphasis is not on mistakes or blame but on a realistic account of what occurred. The objective is ongoing improvement and learning. Once again, the intention is to develop self-directed, healthy, and helpful patterns that continue throughout the Student's ministry.

Responsible, mutual and accountable ministry implies constant communication and negotiation with the various people involved. In the short run, this may seem time-consuming, laborious, and distracting. In the long run, a shared approach to ministry honors and extends the gifts and contributions of many far beyond what one person could direct or accomplish individually.

Formation of the Partnership

Before the internship begins, the Clergy Learning Partner should select a layperson to join in order to form the Partnership. Learning Partners should be:

- Willing to give their time and to learn with the Student;
- Supportive of the PMM objectives stated in the Handbook;
- Available to attend PMM Orientation*;
- Willing to meet with the Partnership each month (or each week during the summer internships).
- Willing to make the Partnership available for an annual site visit led by a member of the student's on-campus colloquy group held at Wesley Seminary*.
- Committed to support the student's leadership of a small group at the teaching setting.

*Learning Partnerships who are involved with summer Students are not required to attend the summer orientation nor will there be a site visit; however, there will be online resources available to them and students may choose to include their Learning Partnerships in online conversations.

Responsibilities of the Learning Partnership

- Form a **Learning Agreement** in which the Student formulates his or her particular learning goals. Students are encouraged to exercise creativity in exploring areas that need development or hold special interest.
- The **Learning Agreement** must also be approved by the PMM faculty.
- Complete an evaluation at the end of each year of an internship (for summer internships, evaluations are to be completed at the end of the summer). The **Evaluation Process** will utilize forms provided for this purpose as well as the Student's own learning goals.
- Discuss theological and practical issues that arise in the practice of ministry and mission. The Student's reflections on their Ministry Learning Activities and goals provide a starting place for discussion.
- Facilitate and oversee the completion of Ministry Learning Activities.
- Mutual negotiation of how the Student will utilize their hours each week in the Teaching Setting.

Attributes Sought in Placement Sites

Students are significantly shaped by what they experience during their contextual education experiences. Therefore, we seek the following in Placement sites that:

- Welcome the opportunity to participate in educating leadership for ministry in the local church and the wider community;
- Take ministry seriously and are adequately structured and resourced to provide meaningful ministry leadership experiences;
- Provide competent, appropriately trained, and experienced persons to act as learning partners. Clergy Learning Partners should be ordained (elder or equivalent) or sufficiently experienced to provide guidance. These persons should not be in their first year of service or appointment in that setting. When there is a pastoral change affecting the clergy learning partner in a ministry setting after a student's initial year of a PMM internship, students are required to change their PMM placement to a situation that is not in pastoral transition for their second year and to attend a summer orientation with their new learning partnership;
- Are open to students participating in the **full range** of ministry activities of the setting in significant ways;
- Adequately staffed so that the Learning Partners have time and energy to devote to the student's learning and to the PMM Program requirements;
- Value collegial leadership between laity and clergy;
- Will enable the student to function in roles appropriate to his/her experience, goals, available time, and learning objectives;
- Will balance the needs of the site with the learning needs of the students and assist the student in identifying learning needs and opportunities in that setting; and
- Recognize the roles and challenges of gender, age, ethnicity, and sexual orientation but do not limit the student's participation on the basis of these.

Requirements for a Teaching Congregation/Ministry Setting

- A willingness to help with the task of preparing the next generation of leaders and ministers for the church.
- Attendance as a learning team (Student, Clergy Learning Partner, and Lay Learning Partner) in one of the orientation sessions in its entirety (**if the student's learning team is not oriented prior to the beginning of fall classes, the student will not be permitted in PMM**).
- A willingness to provide a full range of learning situations in leadership for the student through the ongoing life and work of the Congregation/Ministry Setting (resources will be available to provide guidelines and criteria for these activities).
- A commitment by the Learning Partners to meet regularly (for at least one hour) to provide the student with advice and guidance in his or her learning situations.
- Provision of the opportunity for the student to lead small groups that focus on developing discipleship.
- Provision of opportunities for students to expand and refine their concept of ministry and their skills in ministry leadership.
- Provision of an evaluation of the student at the end of **each year** and participation in site visits or consultations as necessary. Summer Students are required to have evaluations completed at the end of their summer experience.

Note: Students may not be placed in their home churches unless they are on paid ministerial staff or employed by these congregations in a ministry capacity.

SECTION THREE

The Learning Agreement

The Learning Agreement

The first task of the Learning Partnership is to draw up the **Learning Agreement** that will shape the Student's PMM sessions for the remainder of the internship. The Learning Agreement focuses on the Student's particular learning goals, which should take into account his or her previous experience, particular gifts, and the needs of the Teaching Setting or Ministry Setting.

Developing the Agreement

The Learning Partnership, including the Student, develops the Learning Agreement together. The Agreement should include focused statements (3-5) that reflect both what the Student wants to learn and the opportunities to do so in the placement. **It should be stated in such a way that it is clear what the student wants to be able to do as a result of the learning.**

This Learning Agreement is **not** a job description. Rather, it outlines specific areas in which the Student desires increased understanding, knowledge, experience or skill. Learning goals extend the Student's previous education, experience or abilities. Each learning goal should begin with "I will be able to or learn to ... after ... ". The learning goal should also identify:

- How the Student intends to accomplish the learning goal;
- What the Student will do to achieve the goal;
- Who are the people involved;
- What additional resources are required; and
- When each element will occur.

Each learning goal should also describe how it will be evaluated. For example:

- Are there observable measures?
- What kind of self-report will there be?
- What kind of feedback will there be from others?
- How will assessment be made of progress toward more subjective, internal or qualitative learnings?

For each learning goal, the Student might also anticipate encountering a roadblock or impediment to achieving that goal.

- Name that roadblock or impediment that might make it difficult to actually achieve this goal.
- Then, anticipating this potential difficulty, indicate what you can plan to do to overcome or at least address this impediment in order to be productive in pursuing your learning goal.

Small Groups Focusing on Discipleship

PMM Students, as part of their Learning Agreement, will form and lead at least one small group in their ministry setting that will focus on the development of discipleship.

- Small groups must meet a minimum of 6 times.
- Students must submit, as part of their learning goals, a plan for the group they will organize. This plan should include the group's focus, objectives, meeting times, and goals to be achieved.
- A member of the learning partnership is encouraged to participate in the group.
- Suggested groups include but not are limited to the following*: Weekly Covenant Discipleship Group, Discipleship Bible Study Group, Companions in Christ Group, Renovare Group, Alpha Group, Beginnings Group, Bible Study, Theological Reflection Group.

*See Appendix A for a description of the "General Rules of Discipleship" which can provide direction in focusing your small group. Appendix A also contains website addresses for the above listed groups.

Approval of the Agreement

Once the Learning Agreement is drafted, it must be approved by a member of the PMM faculty.

Learning Agreements follow a prescribed outline which allows for some flexibility as can be seen in the example included in the section. It is important to have a clearly stated **goal** with **measurable**, or observable objectives.

The agreement should also include an element of **mutual support**. The monthly meeting between Learning Partners provides opportunity for a genuinely mutual interaction with the Student included as a colleague in ministry and mission.

Example of a Learning Agreement Goal

Goal #1

In order to further develop my liturgical skills, I will be able to work with a team to create a different worship opportunity to meet the needs of an underserved population at my placement site.

In order to achieve this goal, I will:

- Send out “feelers” in the church’s weekly publication seeking feedback about the need for an additional opportunity for worship
- Contact specific members/friends of the congregation as suggested by the pastor and the learning team
- Create a list of discussion topics for a focus group
- Schedule a meeting of the focus group
- Research second service opportunities at other MCC congregations
- Recruit a worship team that will consist of the pastor, learning team and volunteer members of the congregation (depending upon commitment)
- Recruit music ministers

Additional Resources:

- Allow time away to attend other worship services
- Worship materials (especially hymnals)
- Support of the Congregation
- Liturgical calendar (with lectionary texts)
- Access to a photocopier
- Access to a filing cabinet

The following dates will function as both deadlines and opportunities for evaluation:

- Week of September 27th – meet with worship coordinator
- October 5th – submit announcement for weekly publication
- Week of October 24th – meeting of focus group
- Week of October 31st – recruit music ministers for early worship service
- Week of November 8th – create a worship team (to include members of the congregation and music ministry)
- Week of November 15th – first meeting of full worship team; creation of worship schedule for the Advent Season
- November 28th – first worship service to be held (which is First Sunday of Advent)

Further evaluations will focus on:

- Ability to work effectively with a team
- Success in motivating people
- Assessing the worship needs of the congregation
- Sensitivity to the needs of the congregation, especially individual’s faith backgrounds

This learning goal will be accomplished in relation to the congregation's Core Values, Mission Statement and Vision Statement

Core Values:

- Worship must be authentic, relevant and transformative
- Each and every believer is gifted and called ministry
- We are united in the celebration of diversity

Mission Statement:

- Christ-centered community of faith proclaiming God's love for all people
- Transformation through authentic and experiential worship

Vision Statement:

- Evolving into a multi-congregational body of 300 committed believers
- Sharing the saving grace of Jesus Christ with people where they are both geographically and spiritually united in our diversity as a loving and nurturing community

Example of a Learning Agreement

Goal #1: I will be able to initiate and organize a team of laity for a worship ministry

Objective: Planning special worship experiences throughout the church liturgical year, i.e. Advent, Christmas, Holy Week, Pentecost, and others as identified.

Method/Strategy:

- Recruit choir leaders, lay leaders, lay speakers
- Recruit members of the worshipping body who are interested
- Meet regularly to discuss and plan a calendar of events for worship with an identified lay coordinator for each event
- Work with each coordinator to plan cooperatively a meaningful worship experience
- Create a file for each event to record and save resources

Evaluation:

- Use Learning Partners
- Meet after each event to critique and evaluate
- Solicit feedback from congregation

Goal #2: I will be able to discuss and communicate religious/theological concepts with confidence when teaching adult learners.

Objective: To teach a minimum of two classes each year at my church appointment.

Method/Strategy:

- I will teach a study of The Purpose Driven Life by Rick Warren this fall
- I will teach another short-term class in the spring/summer
- Investigate and seek training from conferences and/or other sources

Evaluation:

- Completion of available training
- Completion of the studies
- Use Learning Partners
- Feedback from participants

Goal #3: I will be able to develop specific skills and habits for pastoral care with a variety of people.

Objective: To learn the specific habits/skills to be an effective listener and a compassionate shepherd to the congregation.

Method/Strategy:

- I will visit or meet with:
 - Each member household as able for the purpose of knowing them and hearing their stories
 - Anyone who is in crisis
 - Potential new members
 - Members who are sick and shut-in
 - Members who are in the hospital
- I will create a compact journal to carry with that will contain:
 - A copy of the membership directory
 - A checklist of reminders or a script for each type of visit to use as a guide
 - A variety of prayers/scriptures to pass out to persons in crisis
 - A small checklist of local agencies/contact persons to aid in connecting with persons in crisis to various local resources
 - Other appropriate resources as discovered

Evaluation:

- Use Learning Partners
- Lists of visits and meetings attended
- Journal as described

Goal #4: I will form and lead a small discipleship group.

Objective: to lead a youth group in a six week session on what it means to be a disciple of Jesus in a Baptist context.

The Learning Partners agree to:

- Meet informally monthly with the Student to review progress toward goals and to provide feedback
- Support the Student through prayer
- Solicit prayer and encouragement for the Student from the congregation
- Keep the congregation informed about learning partner activities and various methods through which the congregation can be involved as a teaching congregation
- Pray for the ministries and the people of the church

Signed:

Student

Learning Partners

SECTION FOUR

Ministry Learning Activities: A Guide for the Learning Partnership & the Seminarian

Ministry Learning Activities

Ministry Learning Activities should help provide the Student with a comprehensive experience. The PMM Program intends that on completion of the internship, the Student will have had experience in all aspects of ministry of the congregation or agency.

Where at all possible, Ministry Learning Activities should fit in with the regular activities of the setting. However, there will most likely be **two common exceptions** to this:

- Activities where the Student requires a **special practice setting** before assuming leadership in a regular activity. Examples of these include infant or immersion baptism, ministry visitation, or chairing a committee meeting. The Learning Partnership and other persons in the setting can provide assistance such as role playing or even forming a small “practice setting”.
- Activities that will make the PMM experience more comprehensive, but which the Teaching Setting **does not have as part of its present ministry and mission**.

In congregational settings, examples of these may include Bible Study groups, outreach to the homeless, involvement in political issues, or door-to-door evangelism. Once again, the Learning Partnership group and other persons can assist by taking the initiative in these areas, and by recruiting other members of the setting where it might be awkward for the Student to make such an approach – especially if the Ministry Learning Activity touches on areas that are “rusty” or require a change.

For Students in agencies, these might include preaching, teaching, or visitation in other settings after consulting the learning partnership. Students in non-congregational settings should adapt the Ministry Learning Activities to their setting. Consult with the PMM Director or Assistant Director if you need help in making this adaption.

In identifying your Ministry Learning Activities, there are a number of sources:

- **Learning Agreements** – First, your own learning goals suggest some activities that will help you to attain your goals. Other activities may be evidence that a goal has been attained and the learning acquired.
- **Ministry Setting Opportunities** – Second, the ministry setting provides opportunities for ministry activities and needs for ministry activities. Some of the opportunities for ministry can be identified in the programmatic planning process; others appear serendipitously or providentially.
- **Evaluative Process** – Aiming at comprehensive and balanced learning, the evaluative process for these internships *highlighting* areas of ministry beyond the parameters of any one setting and broader than the concentrations of any particular learning goals. Look ahead at those evaluation forms to get ideas about identifying Ministry Learning Activities.
- **General Rule of Discipleship** – The General Rule of Discipleship (see Appendix A) suggests identifying activities in the areas of Devotion, Compassion, Worship and Justice. The examples in Appendix C take the General Rules of Discipleship on this starting point.

Ministry Activity Log and Colloquy Check-In

Students are expected to engage in oral theological reflection, not only in the monthly meetings of the Learning Partnership, but also in the seminary colloquy sessions. The Learning Activities as recorded in the **Ministry Activity Log** and experiences in the setting are the basis for these reflections. (Guidelines for theological reflections can be found in this handbook in Section Five. Reflecting with God, and the materials distributed at the PMM General Orientations are also excellent resources to help with the theological reflection process.)

The weekly **Ministry Activity Log** helps you to keep track of your ministry activities – and importantly, your *learning* in association with these activities – in an ongoing way. A form for this log follows. The key is the middle column, “What have I learned”. This can be an insight gained or simply a question pondered. It can be a great “Ah Hah!” or simply a puzzled “Huh?” or even the common “Doh!” of self-recognition of the fact.

Check-in Time during meetings of colloquy should begin with the learning column – not a rambling “what I did this week” – but a zeroing in on the learning edge for you so that others are invited into your ongoing discovery.

WESLEY THEOLOGICAL SEMINARY
PRACTICE IN MINISTRY AND MISSION

MINISTRY ACTIVITY LOG

Name _____

Congregation or Agency _____

Date & Time	Ministry Activity	What I Have Learned	Notes

SECTION FIVE

Integrating PMM on Campus

PMM on Campus: Components of Colloquy Sessions

One of the most important objectives of PMM is to integrate the Ministry Learning Activities of Students with their academic work on the campus of Wesley Theological Seminary (WTS).

The WTS faculty has made a commitment to this by agreeing to participate in PMM each year in one of two ways:

- Leading an Intercultural Immersion experience (see Section Seven); and
- Leading a Colloquy Theological Reflection Group.

PMM Colloquies

In addition to the sessions spent within the Teaching and Ministry Settings, Students in part-time internships attend seven **PMM Colloquy sessions each semester**. They remain in the **same colloquy for the entire placement experience**. Between meetings of colloquy, Students will also engage each other in **online conversation** concerning their learning in the practice of ministry.

Summer Students are required to participate in an online colloquy during the ten weeks of their internships, plus they meet face-to-face once in the Spring for orientation and once in the Fall for final theological reflections.

A faculty member and a resident area minister from a ministry setting lead these groups collegially. These are held at Wesley Seminary and are designed to provide:

- Peer interaction and reflection around ministry issues
- Resourcing for the placement time and reflections on Ministry Learning Activities
- Support for each individual in personal growth and development of ministerial identity.

Oral Reflection: Students are expected to engage in oral reflection; not only in monthly meetings of the Learning Partnership but also in the seminary colloquy sessions. The Learning Activities and experiences in the setting as noted in the Ministry Activity Log are the basis for these reflections.

Written Reflection: PMM Students have a series of written assignments designed to encourage **theological reflection** or ministerial practice and ministerial identity. Resources for theological reflection are provided in the Orientation packets, the syllabi and Blackboard courses for colloquy.

Year 1: The first year of PMM focuses on the placement setting and issues in ministry. Each Student will submit:

- A Learning Agreement
- A narrative of a ministerial experience that has created a predicament for the Student which will be shared in the colloquy in the form of a presentation.
- Following the above exercise, the Student will then submit a two-page theological reflection on what was learned from examining the predicament with his/her colloquy members and leaders.
- Written field evaluations to be discussed in colloquy.

Year 2: The second year of PMM Colloquy focuses on the writing of case briefs & theological reflection.

- A revised Learning Agreement
- A written Case Brief on a learning activity or situation in ministry experienced by the Student. Students will present the Case Brief to the colloquy as a teaching/learning experience. A theological reflection will subsequently be written on the case brief and the colloquy discussion following the presentation.
- A summary on the PMM experience: What have I learned about myself? About ministry? About myself in ministry?
- Written field evaluations to be discussed in colloquy.

Sample Theological Reflection: Compassion

During the first meeting of my covenant group (for my internship requirement), the four of us did a check-in. Each person spoke about the impact of September 11th on them. Two of the members are older and two of us are slightly younger. I spoke about my feelings about my family's reaction – particularly my mother's response that she thought she would not be able to stay on the plane if a person of Arab descent was a passenger. I thought my mother's reaction was harsh. The other woman in the group had another reaction to my reaction. She began to talk about how a significant other worked at the Pentagon and everyday, she had to face what might happen to this person. She wanted all the security that could be mustered. She was visibly upset. We talked about other things and did a check out. This woman said she did not want to talk about justice because this conversation had unnerved her. I thought about the reactions of the various group members and particularly about this woman. I decided to call and left a message for her because I was worried about her. I said that I was concerned and was sorry if her anxieties were raised. I hoped she would call me if she wanted to talk about this further. I did not hear from her until after I gave my first sermon. I particularly thought about her in crafting my words for that service. After the sermon, she said she got my message and appreciated it; she also said that the sermon touched her and spoke to her personally. I told her that I had been thinking about her a lot and her situation.

When I read this narrative, I feel a number of things. First, I feel sad that my words caused someone pain, however unintentional. Second, I feel frustration because of my struggles with the aftermath of September 11th and my own reactions to it. It brings up feelings about Vietnam. At first, I thought most of the people I was really close to were in favor of ending that war, but then I remember that was not really accurate. I left a sorority because a fraternity we were close to, sang songs about Abraham Lincoln and they wore Civil War costumes. I was appalled at that and could not stay, but I was teased and jeered at for my beliefs, opinions and actions. I have no delusions that all religious liberals think alike, but I was surprised and remain surprised at the extreme differences in opinions. Nevertheless, I thought what hell this woman must go through everyday and that was the predominant feeling that motivated my actions. In my body, I feel a tightening in my stomach when I think about this situation and then, a lump in my throat when I consider the pain she goes through all the time.

The image that comes to me around this situation is that I put my foot in it, so to speak. The heart of the matter is how much to share and when, in any kind of group where I am the minister. I really do believe that there is a justice issue involved here – that we may have our thoughts and feelings about people and that is very natural, but we should not act them all out without careful consideration. However, I can understand how my mother feels and how this woman feels. There are times when I am very cautious with my words and yet, I really do put my foot in my mouth. Then, I try to admit my shortcomings or that someone felt pain from my words or actions, even if that was not my intention.

The Art of Theological Reflection asks four questions about this image:

1. What is existence like when I step in it? It's embarrassing and I feel guilty that I hurt someone. Intellectually, I know that will happen sometimes and I can only do my best to dialogue with the person, but I hate that I did it. It's very messy to put your foot in it and sometimes hard to get the "stuff" off your shoes. When I'm aware of it, I have to acknowledge my imperfections and my lack of sensitivity. I want to make amends, but there are times when I would just like to avoid it all together. Fortunately, my conscience rarely lets me do that unless I think it would be better to handle a situation indirectly.
2. What is negative about putting your foot in it? Here again, it is humbling and painful. It is also awkward and brings up differences between people in the church that I sometimes admit I would rather not have to deal with (not really, but it seems that it would be easier if we were of one mind on certain crucial things like war). When I realized that I think like that, I feel a little like a "chicken" and the cycle can keep going – in other words. I kick myself a few more times for messing up. Mostly, I just have to face my feelings and reactions as I have learned to do and then, move on.
3. Is anything life-giving about putting your foot in it? Yes, it is life-giving to be humble and to know that I make mistakes. It was also positive that we worked out our feelings and that I felt an overwhelming feeling of compassion for her. It made me understand that things are not as clear-cut as I thought – would I feel the same way if my daughter or husband went to the Pentagon everyday? I put myself in her shoes and discovered that I could not be as adamant about my justified opinions and my noble non-prejudiced viewpoints. In fact, I had to face that I cut out a large portion of the people in this country who share her

views these days. I learned that I am not in the majority and although I still believe the same way, I am much more understanding and compassionate as a result of this incident.

4. What might make it better to put your foot in it? This was one of the first experiences I had during my internship that spelled out for me how different I sometimes see things than others. It made me face something my supervising minister is always telling me, "You need to take risks." I learned from this experience. I felt compassion, but I devised my sermon to include the struggles I was having with the whole aftermath of September 11th. While I was thinking of this woman, I was also speaking to those, like myself, who were quick to come to conclusions that they always held about war and pacifism. It was good to go ahead and put my foot in it, so I could continue to learn and grow here.

The Art of Theological Reflection also asks to incorporate scripture or some part of our religious tradition with the image. Here I must say that I think about one of our principles – the inherent worth and dignity of every person. While I respect her reaction and feelings, I also feel that we are called to have compassion for every person; for me, that also includes the "evildoers". I do not condone their actions; I believe that they chose a horrible, destructive and yes, sinful action. I believe they should be brought to justice and punished, but I do not believe that war and further violence will rectify or ameliorate the pain and the loss. I particularly do not believe that we should make judgments based on a person's religion or their ethnic group (i.e. Muslim) or their appearance. It might be natural following these tragedies to think and feel that way, but I believe in overcoming those feelings in my personal life. This experience taught me that everyone and perhaps, a majority of people, feel differently.

If I pair up the Unitarian Universalist belief in the inherent worth and dignity of each person with the image of putting my foot in it, I ask how do I understand a world where each person has inherent worth and dignity and yet, some people kill and torture others? Where is God in all of this? These are the issues I have been struggling with the past 4 ½ months. I have been studying the seasons of the psalms which allow for an expression of all the pain and suffering and to question and confront God. Since CPE this past summer, I have been wrestling with more active images of God – in other words, the God of my understanding has not been a very powerful God and yet, God is a good God that would not consign anyone to hell or damnation. I have been thinking of some of the possibilities for understanding evil and theodicy that Denise Hopkins gave us (Vieth's 7 ways of looking at evil and God). I must say that there are some inconsistencies in my beliefs that just cannot be reconciled. My mother always taught me about a merciful God and that theology has always made sense to me – I believe in a God that may wonder about our human choices, but lets us work our lives out. I see God in universalist terms. Yet, the question then arises – how can a loving God allow September 11th or the Holocaust or slavery in the extermination of Native Americans – if in fact, that God is powerful. If God is not powerful, then is God just a glorified person? No, I don't believe that. If God allows us to make mistakes and learn and destroy one another and God is compassionate, then how could God stand what we do to one another? The Hebrew Bible, in particular, tells about times God was pained by our human choices – that God is involved with the creation. I believe that. I have experienced that in my life.

These past four months have been very painful because of these struggles. I find it to be life-giving - an opportunity to work on my theology, and my understanding of God and theodicy. I am choosing to go through the struggle instead of falling back on what I have always believed. I do not believe we have to abandon one another in our churches because people have different opinions and beliefs. This experience has taught me that we can have radically different experiences and points of view, and love one another through these painful times. I felt myself open to compassion and love.

SECTION SIX

Year-end Evaluations

Year-End Evaluation

Through practice in theological reflection on their Ministry experiences, Students become increasingly adept at integrating the theology and the practice of ministry and mission. In this way, Students learn the discipline of consistent theological reflection and thereby center their ministry on Jesus Christ.

To bring this into focus, the Students engage with their Learning Partners at the end of each year (or summer) in a comprehensive evaluation of their PMM experience. The Learning Partnership (Student, Clergy Mentor/Administrator, Lay Partner) complete an evaluation individually. These evaluations are then discussed together at the concluding Learning Partnership meeting of each year (or summer). This consultation is intended to affirm the Student's growth and learning as well as clarifying areas of future learning.

Each evaluation should include the name of the Student, name of Setting, names and signatures of all Learning Partners, and the period of time which is covered in the evaluation. Signed copies should be given to the Student who brings them to colloquy for discussion. The faculty leaders then turn them in to the PMM Office.

The Year-End Student Evaluation and Student Self Evaluation Forms are included in Appendix D.

SECTION SEVEN

Intercultural Immersion Handbook

Purpose of Intercultural Immersion Handbook

The PMM Office prepared this handbook to assist Students in fulfilling their Intercultural Immersion requirement. Assistance in identifying an appropriate experience for you and guidance in the process are yours for the asking.

The Handbook contains the following sections:

- Intercultural Immersion in the Wesley Curriculum
- Goals of the Intercultural Immersion experience
- Immersion Design Standards
- Immersion Experience Guidelines
- Immersion Placement Process
- Immersion Application
- Waiver forms (you will need to only turn in the appropriate form)
- Medical Information for Immersion Trips
- Immersion Certification

Please read all information carefully and follow the guidelines provided. When submitting your application, submit ALL pages (including waiver forms and medical information) with the exception of the **Immersion Certificate** page. This form is to be turned in at the Immersion Debriefing Session.

For further information, contact:

Kate Strebe
Room K-112
202-885-8558 – phone
kstrebe@wesleyseminary.edu

Intercultural Immersion in the Wesley Curriculum

The mission of Wesley Theological Seminary (WTS) is to “equip persons for Christian ministry and leadership in the church and the world, to advance theological scholarship, and to model a prophetic voice in the public square.” In its Mission Statement, the Seminary affirms an education commitment that:

- Seeks to “ground learning in the scripture and traditions that provide the church’s identity in the gospel, and to prepare students for the practice of ministry. Therefore, every part of the curriculum is theological in character, and practically related to the church’s life. The educational process is designed to bring classroom and field learning into complementary relationship”;
- “embraces a renewed global vision of ministry, as we learn from the experiences of Christians in other lands. We are open to dialogue with all the world’s varied communities, and welcome cooperation with all who work for peace and justice.”
- Is to “equip the whole people of God for the work of ministry.”

It is in light of these commitments that the Seminary has designed the PMM requirements of the Master’s Degree curriculum to include an Intercultural Immersion experience. The immersion requirement is seen as integral to an educational process which addresses the mission of the church in the world and which prepares persons for church leadership.

Goals of the Intercultural Immersion Experience

Participants in Immersion experiences will be able:

- To demonstrate a familiarity with another culture, and models of ministry within that cultural context through sharing in their ministry settings;
- To articulate self-knowledge in a new cultural context, especially to relate beliefs and attendant patterns of action and interaction rooted in stereotypes of persons and cultures;
- To identify the systemic issues that interconnect the global and local contexts for ministry;
- To demonstrate intercultural theological understanding on justice issues;
- To articulate a vision of the church inclusive of social and personal transformation;
- To integrate learnings from other seminary courses and insights from the PMM or SPP setting with the Immersion experience;
- To connect the generative power of the gospel message with its expressions in other cultures; and
- To incorporate into ministry a broadened view of what it means to be human and Christian.

Immersion Design Standards

Premise

An Immersion experience is designed to promote intercultural knowledge that enlarges a Student's universe of human discourse. Immersion experiences focus on the particularity of a cultural group while at once exposing both common and separate constructions of social reality.

Immersion requires a definition of culture. For WTS Immersion experiences, culture is defined as: **1)** a socially established structure of meaning through which people interpret their experience and generate behavior; **2)** a context in which belief, behavior, ritual processes, social events, institutions and political discourses can be intelligently reported; and **3)** the product of a human group to be grasped in its particularity and in terms of global processes of interconnection and change.

WTS Immersion experiences take place in an intercultural context either internationally or within the United States. All Students are required to participate in an orientation prior to the Immersion experience and a debriefing shortly after the Immersion period. The orientation and debriefing sessions are led by WTS faculty.

Design Content

Immersion experiences will enable Students to understand another way of life from the perspective of the host community. They are designed to facilitate a process of learning from people that will extend the student's gifts for ministry and enrich the lives of those with whom they will minister in the future.

By the end of and immersion, students will be able to provide an adequate description of the "other" cultural group that includes an articulation of aspects of the consistent thought and behavior of the host cultural community.

Hence, each Immersion is designed include dialogue with hosts and experiential learning around a cultural inventory that consists of:

- Economic life: What are the characteristics of the system of production, distribution and consumption? What patterns of ownership, capital, resources and decision making are identifiable? Who owns? Who controls? Who pays? How does the economy produce group solidarity? How does it produce social conflict? What is the relationship between the local and global economy?
- Social life: What are the patterns of social relationship and the demographic characteristics of the Immersion context? Do people relate to each other in terms of race, class, ethnicity, age group, sex group, and so forth? What is the basis for inclusion/exclusion in social groups? What are the dominant social problems? What general outlook on life is held by different social groups?
- Cultural life: What are the predominant values of the cultural group? What cultural themes manifest the group's consistent pattern of thought and behavior? Who influences the system of meaning out of which people live? What cultural knowledge are people using to generate behavior in their environment and organize a meaningful self-identity?
- Political life: What is the relationship between political life and the system of beliefs constitutive of the local culture? How do people relate culture as a structure of meaning through which people construe their experiences and politics as the context in which such structures unfold? What is the nature of political leadership? Who has a voice and decision-making power? What roles do religion, the media and/or popular culture have on political life?
- Religious life: What is the predominant religious expression within the local group? Are categories of thought religious or secular? How does religion give expression to the cultural group's ultimate concerns? Are religious beliefs and practices supported by the larger social community? What religious symbols play a role in the construction of group and self-identity (e.g. local mosque, Our Lady of Guadalupe, a holy place)?

Immersion Experience Guidelines

The Immersion experience constitutes the third element in fulfilling the requirements in the contextual education program. Participation in an approved Immersion experience in an intercultural context, either internationally or in the United States is assigned 2 credit hours.

1. Students will engage in an Immersion experience led by Wesley faculty or an educational provider approved by the PMM & Immersion Committee (see current “Immersion Brochure” for upcoming opportunities). Students normally will engage in these experiences in groups of two or more. Wesley faculty may accompany selected Immersions. ***Please note that all trips are subject to cancellation.**
2. Students who have already started PMM will work with existing Learning Partners to develop a plan for sharing within the setting the experiences and reflections that may have grown out of the Immersion.
3. Students will live in the context of the Immersion among members of the culture being experienced.
4. Each Student will prepare his or her Immersion Application and submit it with required signatures to the PMM office for approval. Coordination and monitoring of experiences will occur through the PMM Office. Students must also file a Waiver of Liability Form and submit the required medical form with the PMM Office.
5. Immersion Orientation sessions will be offered at least twice each semester.
6. Immersion Debriefing sessions: For Students who participated in a **non-Wesley faculty led Immersion** will be offered each semester for all who have completed their Immersion experience during the previous semester. For Students who participated in a **Wesley faculty led Immersion** will be conducted by the faculty Immersion leader in the semester following the Immersion experience.
7. Students should register for MM-350 in the semester closest to the Immersion dates and no more than one year prior to the expected Immersion departure date. Enrollment in MM-350 will grant the Student access to the unique Blackboard site for his or her Immersion. The Student must commit to an orientation session and must complete all tasks as assigned on the Blackboard site, by the PMM Office, or by their Trip Leader before leaving for the Immersion.

Note: *If the Student is unable to participate in the Immersion as planned and registered for, he or she must contact the PMM Office immediately to be removed from the Immersion trip roster and must also complete an Extension of Time Request form, to be submitted to the Dean's Office, which will grant an “NR” grade for the MM-350 course. If the Immersion is not completed within a year of this extension, the Student will be required to re-register for MM-350 and attend a new orientation session before participating in an Immersion.*

8. At the conclusion of the Immersion experience, each Student will complete a two-part assignment:
 - I. Develop a five page integrative paper which addresses the theological issues and implications for ministry experienced on the Immersion. This is to be a clear theologically focused paper connecting the Immersion experience with current theological studies, ministry experience and one's personal experience of being a cultural person. (***) A guideline with questions for this paper follows below).
 - II. The creation of a quality project on the Immersion experience which will be shared with groups outside of WTS. This project could be in various formats and venues: e.g., a Power Point presentation to a church group; a short series of classes for a Christian education class; a comprehensive talk directed to a specific group interested in the Immersion culture; or the creation of a full worship service.
9. **All Immersion assignments are due no later than 30 days upon the completion of the Immersion.**
 - Wesley Faculty led Immersions: Students will submit the two-part assignment for review and grading to the faculty member who led the Immersion.
 - Non-Wesley faculty led Immersion: Students will submit the two-part assignment for review and grading to the PMM Office.
10. Grading will be on a Pass/Fail basis. Immersion leaders will assess each Student's experience and indicate to the PMM Office whether or not the Student fully participated in the experience offered. Grading elements also include participation in both the orientation and debriefing sessions and the integrative paper and project.
11. In addition to paying tuition for the number of credit hours requested, Students will pay for travel, sponsor program costs, and other expenses related to the Immersion. A range of cost options characterize the opportunities featured in the “Immersion Brochure” that indicates the various opportunities currently available.

Questions to promote the writing of an Integrative Immersion Reflection Paper

Introductory Comment: Your integrative paper is to be a theological reflection upon your Immersion experience. It is not a summary of what happened. It is not a journal of the day to day events. It is, however, a well thought out reflection upon your experience within a specific cultural context, a context which includes the people, the places, the events, the environment, the interactions with the individuals and groups. It includes your own grappling with disorientations, conflicts, and struggles with what you “heard, saw, and touched”. It is a reflection of your encounter with yourself within a different culture. The following questions are offered as stimuli to your own questioning of your experience:

1. Where was God in the experience? Where was God for others in the culture?
2. What biblical stories or images come to mind?
3. What theological themes were prominent in your Immersion experience? e.g.

Sin	Evil	Forgiveness
Redemption	Reconciliation	Joy
Despair	Transformation	Abandonment
Being	Doing	Faith
Works	Justification	Sanctification
4. What church traditions connected with your Immersion experiences?
5. How did your experience come into conflict with your faith?
6. What beliefs that you hold were reflected in the culture?
7. What values that you hold were challenged by your encounter with this culture?
8. What values that you hold were supported by your encounter with this culture?
9. What might God want you to learn from this experience for your own growth as a cultural person, and for your preparation for ministry?

Resource: Reflecting with God by Abigail Johnson, The Alban Institute, 2004.

Immersion Placement Process-Fulfilling the Immersion Requirement

PLEASE NOTE: *M.Div. Students for whom the Intercultural Immersion is required for degree conferral and who have completed 27 credit hours will be given first priority for Immersions. Students who sign up for an immersion sooner will be given priority over those who sign up later. M.Div. Students who have not completed 27 credit hours should seek permission from the PMM Office to participate in an Intercultural Immersion. M.Div. students who have not yet completed the immersion requirement and are nearing the end of their degree program will be given special consideration for meeting this requirement among the immersion possibilities being offered, but this does not include special privilege for any particular immersion. **On the day designated for initial deposits as indicated on Immersion Agreement Forms, the enrollment will open to non M.Div. students as delineated below and as administered by the trip leader and PMM Office.** Following, Wesley M.Div. students, matriculating students who are enrolled in other degree programs at Wesley will then be given priority along with Students from the Washington Theological Consortium and other academic institutions with which WTS has a reciprocal relationship. Students taking the immersion course for credit will be given priority over students taking the immersion course as an audit.*

1. Indicate your interest in a particular Immersion by communicating with the Immersion Coordinator before you start the process. An Immersion Notebook is in the PMM Office for signing up for an Immersion.
2. Complete and submit the Immersion Application (found on the following pages below) along with the appropriate Waiver of Liability Form and Medical Information to the PMM Office. For January Immersions, submit the application no later than **November 16th** (or nearest school day after the date); for Summer Immersions, submit no later than **April 1st** (or nearest school day after the date). Keep the "Immersion Certification" page and have it signed by your Immersion leader. The certificate is to be handed in prior to or at your debriefing session. **NOTE:** *You must pre-register for MM-350 PMM: Intercultural Immersion no later than the registration period preceding the dates of the Immersion.*
3. The appropriate signatures are to be secured **prior to** submitting the application form to the PMM Office. Applications are not to be accepted without these signatures. **If you are not currently in PMM**, you only need the signature of your Wesley Seminary Academic Advisor; you are not required to have the signature of the PMM Learning Partnership. In the event that your Academic Advisor is on sabbatical, the signature of his/her replacement is required. **If you are in PMM**, you only need the signature of both learning partners (clergy and lay partners); you are not required to have the signature of your academic advisor. The PMM Office will sign the application only after a completed application has been submitted.
4. Prior to approval, consultation may be initiated with the applicant on the selection and/or scheduling of the Immersion or any other aspect of the application. You may check with the PMM Office at any time regarding the status of your application. **NOTE:** *The Seminary will not credit Immersion experiences entered into prior to or without an approved application on file with the PMM Office.*
5. **All costs for the Immersion experience (including tuition, program fees, etc.) are the Student's responsibility.** For Immersion experiences sponsored by Wesley faculty or co-sponsored with WTS, payment is made to the Seminary's Business Office and will be credited to your Student account. For all other Immersions, make required payments directly to the sponsor/provider, or as directed by the PMM office. **NOTE:** *You are encouraged to begin a payment plan and designate payments to your Student account in preparation for your future Immersion experience.*
6. Students will be expected to meet all requirements for participation as specified by the Immersion setting sponsor. These include: securing passports and visas as necessary; following recommended health precautions; and completion of the course, itinerary or schedule of activities as agreed. **NOTE:** *International students who select an Immersion outside of the United States must see the Registrar three months prior to the Immersion to ensure completion of visa paperwork.*
7. Submit the Immersion Certification form to the PMM Office no later than the completion of Debriefing.

Appendix A:

Development of Discipleship

The General Rule of Discipleship

The PMM Program is shaped by a General Rule of Discipleship that summarizes the basic practices of loving God and neighbor. Because it is a general rule, it allows for maximum flexibility in its application.

The General Rule of Discipleship is to witness to Jesus Christ in the world and to follow his teachings through acts of compassion, justice, worship, and devotion under the guidance of the Holy Spirit.

Compassion

Justice



Devotion

Worship

The Basics of Discipleship

The importance of the General Rule is the **balance** it maintains between all of the teachings of Jesus: private and personal; public and social.

- Private and Personal: Acts of Devotion and Compassion
- Public and Social: Acts of Worship and Justice
- **Acts of Devotion** – These are the personal spiritual disciplines of prayer, Bible reading and inward examination that brings us face-to-face with God.
- **Acts of Compassion** – These are the simple things we do out of kindness and charity to our neighbor.
- **Acts of Worship** – These are the means of grace that we exercise together: the ministries of the word and sacrament. They enable us to build each other up in the Body of Christ.
- **Acts of Justice** – We must not only minister to people in need, but also ask **why** they are in need. In the name of Christ, we must implement God's righteousness and speak and act forcefully against injustice.

Discipleship for Today

The **General Rule of Discipleship** is derived from time-honored practices of the Christian church based on the teachings of Jesus Christ to love God and neighbor. For many centuries, these practices have been named respectively ***Works of Piety*** and ***Works of Mercy***.

The **General Rule of Discipleship** makes these practices accessible to the church of today, acknowledging that the teachings of Jesus Christ have social and public application as well as personal and private application.

- **Works of Mercy** – Acts of Compassion & Acts of Justice
- **Works of Piety** – Acts of Devotion & Acts of Worship

Together they provide a balanced Christian discipleship and an important compass heading for daily Christian living.

The **General Rule of Discipleship** is a **general** rule. It is not meant to be followed to the letter, quite simply because each disciple is a unique person, doing unique things for Jesus Christ. Each member will prove to have distinctive strengths and skills.

These distinctive gifts and graces should be used to the fullest --- they will complement and enhance everyone's strengths and skills. The New Testament image of the Body of Christ is helpful in this regard: each part of the body contributes to the well-being of the whole precisely because each part is distinct, yet inseparable. So it is with discipleship. Each of us has a unique contribution to make the whole.

A Pitfall

If we are not careful, we find ourselves following those teachings of Jesus Christ that suit our temperament, and avoiding those that do not. We find ourselves engaged in those aspects of ministry and mission that appeal to us, while neglecting those that do not.

The **General Rule of Discipleship** helps us to avoid that pitfall by keeping us mindful of **all** the teachings of Jesus: those that are convenient, as well as those that are not. It ensures us that everyone's gifts and graces are recognized and fulfilled. By the same token, it prevents us from deceiving ourselves about what we are and are not doing for Christ.

The **General Rule of Discipleship** can be very liberating. It is basic; it is practical. It allows everyone to fulfill their potential as Christian disciples without being intimidated by other people's strengths. It helps us to avoid self-deception in the Christian life. Most importantly, it develops the leadership skill of accepting others' discipleship sympathetically and non-judgmentally.

Devotional Resources

A Guide to Prayer for All God's Children ed. Rueben P. Job
The Oxford Book of Prayer
Prayer: Finding the Heart's True Home by Richard Foster
The Imitation of Christ by Thomas à Kempis
Chicken Soup for the Soul
Daily Guideposts
Book of Common Prayer
Morning by Morning by Charles H. Spurgeon
Soul Feast: An Introduction to the Christian Spiritual Life by Marjorie J. Thompson
Reformed Spirituality: An Introduction for Believers by Howard Rice
Presbyterian (U.S.A.) Book of Common Worship: Daily Prayer edition
The Upper Room
My Utmost for His Highest by Oswald Chambers
Writings of Madeline L'Engle
Writings and Devotionals of Henri Nouwen
Religion of the Heart by Ted A. Campbell
Sacred Journeys by James V. Darnton
Upper Room Disciplines (published yearly)
The Release of the Spirit by Watchman Nee
Walking on Thorns by Allen Boesak
The Inward Journey by Howard Thurman
Journaling: A Spiritual Journey by Anne Broyles

Websites of Small Group Suggestions

- Alpha: www.alphausa.org
- Beginnings: www.beginnings.cokesbury.com
- Companions in Christ: www.companionsinchrist.org
- Disciple Bible Study: <http://www.cokesbury.com/forms/DynamicContent.aspx?id=295&pageid=1142>
- Renovare: www.renovare.org
- Watson, Gayle Turner. Guide for Covenant Discipleship Group. 2001.

Appendix B:

Program Glossary of Terms

Glossary

Case Study: A written account of a situation that develops during a ministry experience, appended with relevant resources, for the sake of discussing, reflecting, and learning together in a colloquy or learning partnership.

Clergy Learning Partner: A clergy learning partner must be someone who is fully ordained in their respected denomination. A clergy learning partner should have been in their positions for more than one year as well as completed their seminary education or graduate studies.

Colloquy: An open discussion held bi-weekly at WTS among students (or online during the course of a summer), led by WTS faculty and resident area ministers, to provide resources for PMM activities along with peer reflection and interaction. Much of the time is spent in small reflection groups.

Colloquy Leaders: WTS Faculty members and resident area ministers in teaching settings who are engaged by WTS to co-facilitate colloquies. The resident area minister colloquy co-leader is responsible for visiting the teaching settings of students in their colloquies once yearly.

Intercultural Immersion Experience: An intensive Intercultural experience in ministry and mission. All M.Div. students take part in an Intercultural Immersion as part of their degree program at WTS.

Learning Agreement: The agreement made between the student, learning partnership, and WTS Faculty that specifies learning goals and evaluative criteria. This agreement reflects the individual learning goals of the student and the ministry opportunities the setting can facilitate.

Learning Partnership: A group of three individuals, consisting of the student, clergy learning partner, and a lay learning partner from the teaching setting. They meet at least once a month in part-time internships or weekly in full-time internships to reflect on the student's progress and to engage in a collegial evaluation.

Student: A student at WTS who is enrolled in the PMM Program, which is part of the theological curriculum that involves students in a process of action and reflection in teaching settings.

Ministry Learning Activity: The activities that provide the student with practice in ministry and mission. They are selected by the student in ongoing consultation with the learning partnership. The activities provide each student an opportunity for a comprehensive experience in ministry leadership. Weekly learning from the activities is recorded in the Ministry Activity Log, which is to be shown during "check-in" in colloquy.

Predicament: A narrative of a ministry experience that created a challenge for the student. Students write and present them in the first year.

Teaching Setting: A ministry that provides a placement for a WTS student enrolled in PMM. Settings are approved by the PMM Office.

Wesley Theological Seminary (WTS): A graduate professional school of the United Methodist Church. Its mission is to equip persons for Christian ministry and leadership in the church and the world, to advance theological scholarship, and to model a prophetic voice in the public square.

Appendix C:

Tracking Ministry Activities

Example #1 – PMM Ministry Learning Activities – M.Div. Students

Example #2 – PMM Ministry Learning Activities: Grid Format

Example #1

PMM Ministry Learning Activities – M.Div. Students

Learning Areas – Acts of Compassion

So that the Student will have a comprehensive experience, the learning partners can facilitate the Student's experience with the following (but not limited to):

1. Research the ministries of compassion in which other churches in the community are engaged, at local and denominational levels and submit a summary of these ministries.
2. Become involved in a ministry of compassion, with persons from your Teaching Setting and with another setting or local social agency.
3. Make at least one ministry visit to each of the following:
 - A first time visitor/client
 - A prospective member/client
 - A longstanding member/client
4. Make at least one supervised ministry visit to each of the following:
 - A hospitalized person
 - A bereaved person or family
 - A person or family in a crisis situation

Students in non-congregational settings should adapt the Learning Activities according to their setting. Consult with the PMM Director or Assistant Director if you need help in thinking creatively.

Learning Areas – Acts of Devotion

So that the Student will have a comprehensive experience, the learning partners should facilitate the Student's experience with the following (but not limited to):

1. Lead a Bible study group for a series of four to six meetings. If necessary, form the group.
2. Teach a class or lead a prayer group in the setting (for at least three meetings) about the role of the following spiritual disciplines in devotional life:
 - Prayer
 - Searching the Scriptures
 - Contemplation
 - Fasting
3. Engage in a full-day personal spiritual retreat. Ask your small group members if they want to join you.

Students in non-congregational settings should adapt the Learning Activities according to their setting. Consult with the PMM Director or Assistant Director if you need help in thinking creatively.

Learning Areas – Acts of Justice

So that the Student will have a comprehensive experience, the learning partners can facilitate the Student's experience with the following (but not limited to):

1. Research community efforts in the Teaching Setting, and in the community in the areas of social justice or consciousness-raising. Submit a summary of your findings.
2. Organize a group or meet with a Sunday school class for a series of four to six meetings to study and discern an appropriate Christian witness for the setting with respect to social justice issues.

3. Engage in an activity that addresses at least one aspect of God's justice by:
 - Joining with an established church or community
 - Organizing a group within your setting
 - Joining with another Student whose placement is different from your own and organizing a cooperative justice project

Students in non-congregational settings should adapt the Learning Activities according to their setting. Consult with the PMM Director or Assistant Director if you need help in thinking creatively.

Learning Areas – Acts of Worship

So that the Student will have a comprehensive experience, the Learning Partners can facilitate the Student's experience with the following (but not limited to):

1. Plan the liturgy, prepare the bulletin, and serve as liturgist for a regularly scheduled or occasional worship service at least once each semester.
2. Preach at a regularly scheduled worship service at least once each semester.
3. Learn how to administer the Communion/Eucharist, and share in the leading of a communion service at least once each semester.
4. Learn how to baptize a child and an adult or to baptize by Immersion, and share in the leading of a baptismal service at least once a year.
5. Learn how to conduct a funeral and share in the leading of a funeral service at least once a year, including the grave side committal.
6. Pray in public at least four times a year, both with a prepared manuscript and with spontaneity.

Students in non-congregational settings should adapt the Learning Activities according to their setting. Consult with the PMM Director or Assistant Director if you need help in thinking creatively.

Additional Activities

1. Participate in the teaching ministry of the church and lead a Sunday or Church School class – preschool through 12th grade – for a month of regularly scheduled lessons. Become familiar with the Confirmation or New Member resources used by the setting. Share in the leadership of at least one session.
2. Become familiar with the administrative structure of the church:
 - Attend at least one administrative board, governing council or church meeting, and the charge conference or equivalent annual meeting of the setting each year.
 - Become familiar with the stewardship of the setting. Attend a finance committee and/or budget planning session.
 - Attend a meeting of the trustees and participate in at least one trustee activity.
 - Attend a meeting of the evangelism committee and participate in at least one evangelism program or strategy.
 - Attend a meeting of the nominating committee or leadership training event and become familiar with each of the positions in the organizational structure.
3. Incorporate the Arts into at least one of your Learning Activities each year.

Students in non-congregational settings should adapt the Learning Activities according to their setting. Consult with the PMM Director or Assistant Director if you need help in thinking creatively.

Example #2

PMM Ministry Learning Activities: Grid Format

This resource tool is provided to you thanks to a former PMM student who developed this as a way to keep track of their ministry activities. The activities listed below are merely examples.

This grid also tracks ministry learning activities over the entire course of an internship. It should be used in conjunction with the weekly "Ministry Activity Log".

Acts of Compassion

Activity	Details	Completed
Research the ministries of compassion in which other churches in the community are engaged, at local and denominational levels, and submit a summary of these ministries.		
At least once, become involved in a ministry of compassion, with persons from your local Teaching Setting and with another setting or local social agency (based on previous research).		
Make at least one ministry visit to a first time visitor/client.		
Make at least one ministry visit to a prospective member.		
Make at least one ministry visit to a longstanding member.		
Make at least one supervised ministry visit to a hospitalized person.		
Make at least one supervised ministry visit to a bereaved person or family.		
Make at least one supervised ministry visit to a person or family in a crisis situation.		

Acts of Justice

Activity	Details	Completed
Research community efforts in the Teaching Setting and in the community in the areas of social justice or consciousness-raising and submit a summary of your findings.		
Organize a group in the setting, or meet with a Sunday School class for a series of four meetings to study and discern an appropriate Christian witness for the setting with respect to social justice issues.		

Engage in an activity that addresses at least one aspect of God's justice by joining with an established church or community.		
Engage in an activity that addresses at least one aspect of God's justice by organizing a group within your setting.		
Engage in an activity that addresses at least one aspect of God's justice by joining with another Student whose placement is different from your own & organizing a cooperative justice project.		

Acts of Devotion

Activity	Details	Completed
Once each year, engage in an full day personal spiritual retreat. Ask the members of your small group experience whether they would like to join you.		

Acts of Worship

Activity	Details	Completed
Plan the liturgy, prepare the bulletin and serve as liturgist for a regularly scheduled or occasional worship service at least once each semester.		
Preach at a regularly scheduled worship service at least once each semester		
Learn how to administer the Communion/Eucharist and share in the leading of a communion service.		
Learn how to baptize a child and adult or to baptize by immersion and share in the leading of a baptismal service at least once per year.		
Learn how to conduct a funeral and share in the leading of a funeral service at least once a year, including the grave side committal.		
Pray in public at least four times a year, both with a prepared manuscript and spontaneously.		

Additional Activities

Activity	Details	Completed
Participate in the teaching ministry of the church and lead a Sunday School class (pre-school through 12 th grade) for a month of regularly scheduled lessons.		
Become familiar with the confirmation or new members resources used by the setting and share in the leadership of at least one session.		
Become familiar with the administrative structures of the church; attend at least one administrative board, council or church meeting each year.		
Become familiar with the stewardship of the setting and attend a finance committee and/or budget planning session.		
Become familiar with the administrative structures of the church: attend a meeting of the trustees, and participate in at least one trustee activity.		
Become familiar with the administrative structures of the church: attend a meeting of the evangelism committee, and participate in at least one evangelism program or strategy.		
Become familiar with the administrative structures of the church: attend a meeting of the nominating committee or leadership training event and become familiar with each of the positions in the organizational structure.		
Become familiar with the administrative structures of the church: attend a meeting of the worship committee.		
Incorporate the Arts into at least one of your Learning Activities each year.		

Appendix D:

Year-End Evaluations

- 1) Year-End Student Evaluation (Clergy Learning Partner & Lay Learning Partner each complete their own evaluation of the student)***
- 2) Year-End Student Self Evaluation***

PLEASE CHECK WHETHER YOU ARE:

Clergy Learning Partner _____

Lay Learning Partner _____

**Wesley Theological Seminary
Practice in Ministry and Mission
Year-end Student Evaluation**

Name of Student: _____

Name of Clergy Learning Partner: _____

Name of Lay Learning Partner: _____

Name/Address of Teaching Site: _____

Term/Dates of Internship: _____

This form is provided to assist the Learning Partnership in rendering constructive and helpful observations of the student. All of us need to see ourselves, as much as possible, as others see us. This is particularly for the person who is called to the public vocation of ordained or consecrated ministry. The perspectives and views the Learning Partners provide in this document will be among the most important a Wesley student will receive prior to graduation. Your help is requested specifically and solely to assist this student in his/her growth in Christian ministry. You provide both lay and clergy perspectives in this document; perspectives which this student may never receive if you do not provide them now.

Please be forthright in your work. Seek to phrase your comments in ways which will enable the student to hear them. Students long for honest, helpful observations and comments.

This form will not fail a student or cost them ordination or employment. School and church officials use information from many different sources in making decisions on a student's progress in school and ministry. If there is an item of concern not covered in this form, feel free to communicate it in writing to the school with a copy to the student.

Confidentiality: This form is retained in the files of the Practice in Ministry and Mission Office. No one other than the staff of the Practice in Ministry and Mission Office and designated Wesley Seminary Faculty have access to this document, unless a student waives confidentiality. This material belongs to the student and is used by the Seminary to assess student growth and counsel students regarding their growth in ministry. **This evaluation is also used to fulfill denominational recommendations for ordained ministry.** This form must be individually completed; signed by the entire learning partnership; and be signed by the student. The student should see that the completed and signed evaluation is forwarded directly to their colloquy leaders by the due date located on their syllabus.

PART I

On a scale of 1 – 5 please assess the student on the following areas of ministry. Please circle your choice on each item.

1 = Very effective

2 = Effective

3 = Growth area

4 = Lacks ability in this area

5 = Don't know

1. Mission of the Church

Takes seriously the mission and vision of the church.

1

2

3

4

5

Demonstrates ability and sensitivity to think ecumenically and globally considering the church in the larger community.

1

2

3

4

5

Engages in mission and evangelism by encouraging the church to invite others into Christian discipleship.

1 2 3 4 5

Invites the church to take seriously the needs of homeless, hungry, lower income persons and those in poverty & prison.

1 2 3 4 5

Is sensitive and understands the denominational traditions and practices in the field education setting.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

2. Administration

Uses time well and appropriately prioritizes duties.

1 2 3 4 5

Works well within committees and other small group teams.

1 2 3 4 5

Completes required tasks in a timely manner.

1 2 3 4 5

Is a good listener.

1 2 3 4 5

Balances and manages the demands experienced:

Working in high-stress situations:

1 2 3 4 5

Working under time pressure with irregular schedules:

1 2 3 4 5

Responding to needs (reacting to emergencies):

1 2 3 4 5

Possesses qualities of adaptability, flexibility, and the ability to function in the face of uncertainty.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

3. Leadership

Understands his/her role and its functions within the church as defined in student's Learning Agreement.

1 2 3 4 5

Demonstrates initiative appropriate to the field ministry context (self-motivated, creative, anticipatory).

1 2 3 4 5

Uses appropriate language.

1 2 3 4 5

Honors confidentiality.

1 2 3 4 5

Dresses appropriately for both the task and context.

1 2 3 4 5

Engages relationships with ministerial staff appropriately.

1 2 3 4 5

Engages relationships with lay leaders appropriately.

1 2 3 4 5

Understands and manages conflict in a constructive manner.

1 2 3 4 5

Respects and honors all persons.

1 2 3 4 5

Is punctual and prepared.

1 2 3 4 5

Acts with compassion and is able to speak the truth in love.

1 2 3 4 5

Thinks critically – both about the practices of the church and about the world in which the church finds itself – and ***shows potential*** to be an agent of transformation in both.

1 2 3 4 5

Demonstrates an integration of integrity, authenticity, and the practices of faith in life and ministry.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

4. Worship Leadership

To your knowledge has the student completed a worship course at seminary? Yes ____ No ____

The student is an effective worship leader.

1 2 3 4 5

Demonstrates authenticity in worship leadership.

1 2 3 4 5

Organizes and plans worship services with skill and care.

1 2 3 4 5

Shows promise for an ability to read Scripture and the great texts of the Christian tradition with attentiveness, humility, and a lively imagination.

1 2 3 4 5

Has the student completed a preaching course? Yes ____ No ____

Student is an effective preacher.

1 2 3 4 5

Student preaches the gospel with clarity.

1 2 3 4 5

Student preaches the gospel with power and reverence.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

5. Teaching

Encourages those in the church to grow in and practice their faith (i.e. small group formation).

1 2 3 4 5

Demonstrates competence in basic theology, biblical studies, and Christian practices.

1 2 3 4 5

Demonstrates a comprehensive spiritual knowledge needed to perform the primary tasks of ministry.

1 2 3 4 5

Thinks theologically in a way that is both faithful to the tradition and responsive to the challenges of our time.

1 2 3 4 5

Teaches the gospel with clarity.

1 2 3 4 5

Teaches the gospel with power and reverence.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

6. Spiritual Formation and Self-Care

Demonstrates a commitment to living a life ordered toward holiness, justice, peace and reconciliation.

1 2 3 4 5

Evidences a commitment to personal prayer, Bible Study and reading for spiritual growth.

1 2 3 4 5

Observes a Sabbath for personal renewal.

1 2 3 4 5

Is open to receiving spiritual direction from others.

1 2 3 4 5

Models and communicates healthy life-styles (spiritual, physical, and emotional) for strengthening individual and family health).

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

7. Pastoral Care

Is effective in the ministries of caring (including hospital and home visitations, funerals, contacting homebound persons, etc.).

1 2 3 4 5

Demonstrates appropriate pastoral presence (boundaries, empathy, accessibility).

1 2 3 4 5

Enables and partners with the laity in the caring ministry of the church.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

8. Vocational Clarity

Maintains openness to vocational discernment within the church and the world.

1 2 3 4 5

Is pursuing appropriate steps in vocational discernment within the church and in the world.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

PART II

1. How do you evaluate the student's sense of "call to ministry" at this point in his/her journey?

2. How effective was the student in accomplishing his or her learning goals as outlined in the Learning Agreement?

3. What happened in the life of the student at the level of personal faith?

4. Comment on the student's preparedness for the realistic demands of ministry taking into account family considerations (as appropriate).

5. Describe the nature and quality of the student's relationships.

with you:

with the staff:

with members of the congregation/agency:

6. How would you describe the student's general temperament/disposition as s/he has been experienced in your congregation/agency (e.g. angry, nervous, confident, causal, careless, serious, joyful, flexible, controlling, adaptive to change, warm, etc.)?

7. How would you describe his/her level of maturity (Include ability of student for self-awareness and self-criticism.)?

8. Describe the student's ability to integrate theory and practice, theology and ministry.

9. How would you describe his/her personal work habits (e.g. appearance, punctuality, self-discipline, ability to establish realistic work objectives, tact, time management, etc.)?

10. Please summarize what you perceive to be the student's greatest strengths for ministry.

11. Please identify and comment on areas in which the student needs further growth. What new insights, knowledge, or skills does s/he need to develop in preparation for further ministry?

12. What specifically should this student be working on in the next year?

13. Comments on any areas not covered already?

PART III

Student's Response

(To be completed by the Student after reviewing Parts I and II)

(To be signed by student and Learning Partners)

Check one:

- ☐ I have read my partners' assessment and agree that it is a fair evaluation of me and my PMM ministry experience.
- ☐ I have read my partners' assessment and agree with the evaluation with the following exceptions or additions:

Partnership Signatures

Student Signature:

Clergy Learning Partner

Lay Learning Partner

Date:

The Practice in Ministry and Mission staff thanks you for the time and serious consideration you have given to this evaluation.

**Wesley Theological Seminary
Practice in Ministry and Mission
Year-end Student Self- Evaluation**

Name of Student:

Name of Clergy Learning Partner:

Name of Lay Learning Partner:

Name/Address of Teaching Site:

Term/Dates of Internship:

This form is provided to assist the student in self-evaluation. Students should complete this form and then discuss it with their learning partners along with the learning partners' own evaluations of the student. Try to be forthright in your self evaluation—neither overly humble nor haughty. This form and the evaluation process are primarily for your own learning and formation in ministry.

Confidentiality: This form is retained in the files of the Practice in Ministry and Mission Office. No one other than the staff of the Practice in Ministry and Mission Office and designated Wesley Seminary Faculty have access to this document, unless a student waives confidentiality. This material belongs to the student and is used by the Seminary to assess student growth and counsel students regarding their growth in ministry. **This evaluation is also used to fulfill denominational recommendations for ordained ministry.** This form must be individually completed; signed by the entire learning partnership; and be signed by the student. The student should see that the completed and signed evaluation *forms are all* forwarded directly to their colloquy leaders by the due date located on their syllabus.

PART I

On a scale of 1 – 5 please assess yourself on the following areas of ministry. Please circle your choice on each item.

- 1 = Very effective
2 = Effective
3 = Growth area
4 = Lacks ability in this area
5 = Don't know**

1. Mission of the Church

I take seriously the mission and vision of the church.

1 2 3 4 5

I demonstrate an ability and sensitivity to think ecumenically and globally considering the church in the larger community.

1 2 3 4 5

I engage in mission and evangelism by encouraging the church to invite others into Christian discipleship.

1 2 3 4 5

I invite the church to take seriously the needs of homeless, hungry, lower income persons and those in poverty & prison.

1 2 3 4 5

I am sensitive to and understand the denominational traditions and practices in the field education setting.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

2. Administration

I use time well and appropriately prioritize duties.

1 2 3 4 5

I work well within committees and other small group teams.

1 2 3 4 5

I complete required tasks in a timely manner.

1 2 3 4 5

I feel that I am a good listener.

1 2 3 4 5

I can balance and manage the demands experienced:

Working in high-stress situations:

1 2 3 4 5

Working under time pressure with irregular schedules:

1 2 3 4 5

Responding to needs (reacting to emergencies):

1 2 3 4 5

I possess qualities of adaptability, flexibility, and the ability to function in the face of uncertainty.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

3. Leadership

I understand my role and its functions within the church as defined in the Learning Agreement.

1 2 3 4 5

I demonstrate initiative appropriate to the field ministry context (self-motivated, creative, anticipatory).

1 2 3 4 5

I use appropriate language.

1 2 3 4 5

I honor confidentiality.

1 2 3 4 5

I dress appropriately for both the task and context.

1 2 3 4 5

I engage relationships with ministerial staff appropriately.

1 2 3 4 5

I engage relationships with lay leaders appropriately.

1 2 3 4 5

I understand and manage conflict in a constructive manner.

1 2 3 4 5

I respect and honor all persons.

1 2 3 4 5

I am punctual and prepared.

1 2 3 4 5

I act with compassion and am able to speak the truth in love.

1 2 3 4 5

I think critically – both about the practices of the church and about the world in which the church finds itself – and ***I show potential*** to be an agent of transformation in both.

1 2 3 4 5

I demonstrate an integration of integrity, authenticity, and the practices of faith in life and ministry.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

4. Worship Leadership

Have you completed a worship course at seminary? Yes ____ No ____

Please evaluate yourself on the following aspects of leading worship ____

Effectiveness as a worship leader.

1 2 3 4 5

Authenticity in worship leadership.

1 2 3 4 5

Ability to organize and plan worship services with skill and care.

1 2 3 4 5

Promising ability to read Scripture and the great texts of the Christian tradition with attentiveness, humility, and a lively imagination.

1 2 3 4 5

Have you completed a preaching course? Yes ____ No ____

Please evaluate yourself on the following aspects of preaching

Effectiveness as a preacher.

1 2 3 4 5

Preaching the gospel with clarity.

1 2 3 4 5

Preaching the gospel with power and reverence.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

5. Teaching

I encourage those in the church to grow in and practice their faith (i.e. small group formation).

1 2 3 4 5

I demonstrate competence in basic theology, biblical studies, and Christian practices.

1 2 3 4 5

I demonstrate a comprehensive spiritual knowledge needed to perform the primary tasks of ministry.

1 2 3 4 5

I think theologically in a way that is both faithful to the tradition and responsive to the challenges of our time.

1 2 3 4 5

I teach the gospel with clarity.

1 2 3 4 5

I teach the gospel with power and reverence.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

6. Spiritual Formation and Self-Care

I have and show a commitment to living a life ordered toward holiness, justice, peace and reconciliation.

1 2 3 4 5

I have and show a commitment to personal prayer, Bible Study and reading for spiritual growth.

1 2 3 4 5

I observe a Sabbath for personal renewal.

1 2 3 4 5

I am open to receiving spiritual direction from others.

1 2 3 4 5

I model and communicate healthy life-styles (spiritual, physical, and emotional) for strengthening individual and family health.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

7. Pastoral Care

I am effective in the ministries of caring (including hospital and home visitations, funerals, contacting homebound persons, etc.).

1 2 3 4 5

I demonstrate appropriate pastoral presence (boundaries, empathy, accessibility).

1 2 3 4 5

I enable and have partnered with the laity in the caring ministry of the church.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

8. Vocational Clarity

I maintain openness to vocational discernment within the church and the world.

1 2 3 4 5

I am pursuing appropriate steps in vocational discernment within the church and in the world.

1 2 3 4 5

Additional Comments:

Suggestions for Development and Improvement:

Examples of Growth:

PART II

1. How do you evaluate your sense of “*call to ministry*” at this point in your journey?

2. How effective were you in accomplishing your learning goals as outlined in the Learning Agreement?

3. What happened in your life at the level of *personal faith*?

4. Comment on your *preparedness* for the realistic demands of ministry taking into account family considerations (as appropriate).

5. Describe the nature and quality of your *relationships*.

with your learning partners:

with the staff:

with members of the congregation/agency:

6. General temperament/disposition

- a. How would you describe your *general temperament/disposition* in your congregation/agency setting (e.g. angry, nervous, confident, causal, careless, serious, joyful, flexible, controlling, adaptive to change, warm, etc.)?

- b. Do you think you are perceived this way by others? If not, how do you think you are perceived?

7. How would you describe your level of *maturity* (Include ability for self-awareness and self-criticism.)?

8. Describe your ability to *integrate theory and practice, theology and ministry*.

9. How would you describe your *personal work habits* (e.g. appearance, punctuality, self-discipline, to establish realistic work objectives, tact, time management, etc.)?

10. Please summarize what you perceive to be your greatest *strengths* for ministry.

11. Please identify and comment on areas in which you feel you need further *growth*. What new insights, knowledge, or skills do you need to develop in preparation for further ministry?

12. What specifically should you be working on in the next year?

13. Comments on any areas not covered already?

PART IV

Learning Partner's Response

(To be completed by the Learning Partners after reviewing Parts I, II, and III)

(To be signed by student and both Learning Partners)

For the Clergy Learning Partner

Check one:

- ☐ I have read the student's self-assessment and agree that it is a fair self-evaluation
- ☐ I have read the student's self-assessment and agree with the self-evaluation with the following exceptions or additions:

Clergy Learning Partner Signature _____ Date _____

For the Lay Learning Partner

Check *one*:

- ☐ I have read the student's self-assessment and agree that it is a fair self-evaluation
- ☐ I have read the student's self-assessment and agree with the self-evaluation with the following exceptions or additions:

Lay Learning Partner

_____ **Date** _____

Student Signature:

_____ **Date** _____

The Practice in Ministry and Mission staff thanks you for the time and serious consideration you have given to this evaluation.

Appendix E:

Intercultural Immersion Application

Intercultural Immersion Application
Wesley Theological Seminary
Practice in Ministry and Mission Program

Complete the form and submit to the PM&M Office. For January immersions, submit no later than **November 16th** (or nearest school day after the date); for Summer immersions, submit no later than **April 1st** (or nearest school day after the date). ***Please note that all trips are subject to cancellation.**

Don't forget to register for MM-350 PM&M: Intercultural Immersion

Name:

Address:

Email:

Phone:

Degree Program:

**Anticipated Number of Credit
Hours at Date of Immersion:**

**Anticipated
Graduation Date:**

Intended Immersion and Term:

Why is this intercultural experience appropriate for you and your future ministry?

What do you hope to learn through this experience?

How have you been in conversation with others about this experience? If you are currently in a PMM placement, how have you involved your Learning Partners in planning for this experience? What potential for this Immersion have you discovered through this communal conversation?

How do you imagine you might share this experience with your current ministry setting, whether your PMM placement or other setting?

SIGNATURE PAGE

INSTRUCTIONS:

1. All students are required to sign this form.
2. If you **are not** currently in a PMM Colloquy, you only need the signature of your Wesley Seminary Academic Advisor; you are not required to have the signature of the PMM Learning Partnership.
3. If you **are** in a PMM Colloquy, you only need the signature of both learning partners (clergy and lay partners); you are not required to have the signature of your academic advisor.
4. The PMM Office will sign and approve the application only after a completed application has been submitted.

Student Signature

Student: _____ Date: _____

Academic Advisor Signature (if not in PMM Placement)

Academic Advisor: _____ Date: _____

Learning Partner Signatures (if currently in PMM Placement)

Clergy Partner: _____ Date: _____

Lay Learning Partner: _____ Date: _____

Practice in Ministry and Mission Signature (to be signed upon receipt of completed application)

Kate Strebe, Assistant Director

Date: _____

Intercultural Immersion Waiver Forms

INSTRUCTIONS:

On the following pages, there are two versions of the waiver forms of which one is to be submitted with your application. Complete the appropriate waiver form, depending on whether or not you are participating in a Domestic Immersion or International Immersion. Please be sure to attach the appropriate waiver form to your application.

Wesley Theological Seminary

Domestic Immersion Waiver

This form is intended to be signed by all students, guests, and other non-employees participating in Intercultural Immersion trips.

(Name of Intercultural Immersion)

RELEASED AND WAIVER OF LIABILITY, ASSUMPTION OF RISK AND INDEMINITY AGREEMENT

I, _____, hereby acknowledge that I have voluntarily elected to participate in the following immersion trip _____ to be held in and around (location) _____, from _____ to _____. **In consideration for being permitted by Wesley Theological Seminary to participate in this Intercultural Immersion, I hereby acknowledge and agree to the following:**

ELECTIVE PARTICIPATION: I acknowledge that my participation is elective and voluntary in accordance with the seminary's course requirement for Intercultural Immersions.

RULES AND REQUIREMENTS: I agree to conduct myself in accordance with seminary policies and procedures, including the *Covenant of Professional Ethics and Behavior* and the *Sexual Harassment Policy*. I further agree to abide by all the rules and requirements of the Immersion. I acknowledge that Wesley Theological Seminary has the right to terminate my participation in the Immersion if it is determined that my conduct is detrimental to the best interest of the group, my conduct violates any rule of the Immersion, or for any other reason in the seminary's discretion.

INFORMED CONSENT: I have been informed of and I understand the various aspects of the Immersion, including the dangers, hazards, and risks inherent in the Immersion, including but not limited to transportation to and from Wesley Theological Seminary via private vehicle, common carrier participation in the Immersion, overnight accommodations, weather conditions, conditions of equipment, facility conditions, negligent first aid operations or procedures, and in any independent research or activities I undertake as an adjunct to the Immersion. I understand that as a participant in the Immersion I could sustain serious personal injuries, illness, property damage, or even death as a consequence of not only the Seminary's actions or inactions, but also the actions, inactions, negligence or fault of others. I further understand and agree that any injury, illness, property damage, disability or death that I may sustain by any means is my sole responsibility except for those occurrences due to the Seminary's negligence or intentional acts.

RELEASE AND WAIVER OF LIABILITY: I, on behalf of myself, my personal representatives, heirs, executors, administrators, agents and assigns, **HEREBY RELEASE, WAIVER, DISCHARGE, AND COVENANT NOT TO SUE** Wesley Theological Seminary, it's governing board of directors, officers, employees, agents, volunteers, and any students (hereinafter referred to as "Releasees") for any and all liability, including any and all claims, demands, causes of action (known or unknown), suits, or judgments of any and every kind (including attorneys' fees), arising from any injury, property damage or death that I may suffer as a result of my participation in the Immersion, **REGARDLESS OF WHETHER THE INJURY, DAMAGE OR DEATH IS CAUSED BY THE RELEASEES, UNLESS THE INJURY DAMAGE OR DEATH IS CAUSED BY THE RELEASEES' NEGLIGENCE OR INTENTIONAL ACTS, AND REGARDLESS OF WHETHER THE INJURY DAMAGE OR DEATH OCCURS WHILE IN, ON, UPON, OR IN TRANSIT TO OR FROM THE PREMISES WHERE THE IMMERSION OR ANY ADJUNCT TO THE IMMERSION, OCCURS OR IS BEING CONDUCTED.** I further agree that the

Releasees are not in any way responsible for any injury or damage that I sustain as a result of my own negligent acts.

ASSUMPTION OF RISK: I understand that there are potential dangers incidental to my participation in the Immersion, some of which may be dangerous and which may expose me to the risk of personal injuries, property damage, or even death. I understand that there are potential risks as a consequence of, but not limited to: participation in this Immersion, travel to and from _____ via private vehicles, common carriers, and/or Seminary owned vehicles, weather conditions, overnight accommodations, facility conditions, equipment conditions, first aid operations or procedures of Releasees, and other risks that are unknown at this time. **I KNOWINGLY AND VOLUNTARILY ASSUME ALL SUCH RISKS, BOTH KNOWN AND UNKNOWN, EVEN IF ARISING FROM THE ACTS OF THE RELEASEES, UNLESS THEY ARISE FROM THE RELEASEES' INTENTIONAL OR NEGLIGENT ACTS,** and assume full responsibility for my participation in the Program.

INDEMNITY: I, on behalf of myself, my personal representatives, heirs, executors, administrators, agents, and assigns, agree to hold harmless, defend and indemnify the Releasee from any and all liability, including any and all claims, demands, causes of action (known or unknown), suits, or judgments of any and every kind (including attorneys' fees), arising from any injury, property damage or death that I may suffer as a result of my participation in the Immersion, **REGARDLESS OF WHETHER THE INJURY, DAMAGE OR DEATH IS CAUSED BY THE RELEASEES OR OTHERWISE, UNLESS THE INJURY DAMAGE OR DEATH IS CAUSED BY THE RELEASEES' NEGLIGENCE OR INTENTIONAL ACTS.**

CERTIFICATION OF FITNESS TO PARTICIPATE: I attest that I am physically and mentally fit to participate in the Immersion and that I do not have any medical record of history that could be aggravated by my participation in this particular Immersion.

MEDICAL CONSENT: I understand and agree that Releasees may not have medical personnel available at the location of the Immersion. In the event of any medical emergency, I (*initial*) do ____ do not ____ authorize and consent to any x-ray examination, anesthetic, medical, dental or surgical diagnosis or treatment, and hospital care that the Seminary personnel deem necessary for my safety and protection. I understand and agree that Releasees assume no responsibility for any injury or damage which might arise out of or in connection with such authorized emergency medical treatment. I understand and agree that I am responsible for my individual medical insurance.

CHOICE OF LAW: I hereby agree that this Agreement shall be construed in accordance with the laws of the District of Columbia.

SEVERABILITY: If any term or provision of this Agreement shall be held illegal, unenforceable, or in conflict with any law governing this Agreement the validity of the remaining portions shall not be affected thereby.

(INTENTIONALLY LEFT BLANK)

I HAVE READ THIS AGREEMENT AND FULLY UNDERSTAND ITS TERMS. I AM AWARE THAT THIS AGREEMENT INCLUDES A RELEASE AND WAIVER OF LIABILITY, AN ASSUMPTION OF RISK, AND AN AGREEMENT TO INDEMNIFY THE RELEASEES. I UNDERSTAND I HAVE GIVEN UP SUBSTANTIAL RIGHTS BY SIGNING THIS AGREEMENT, AND SIGN IT FREELY AND VOLUNTARILY WITHOUT ANY INDUCEMENT. BY MY SIGNATURE I REPRESENT THAT I AM AT LEAST EIGHTEEN YEARS OF AGE.

Signature of Participant

Date

Adopted 6/2006

Revised 7/2012

Wesley Theological Seminary International Immersion Waiver

This form is intended to be signed by all students, guests, and other non-employees participating in Intercultural Immersion trips.

(Name of Intercultural Immersion)

RELEASE AND WAIVER OF LIABILITY, ASSUMPTION OF RISK AND INDEMNITY AGREEMENT

I, _____, hereby acknowledge that I have voluntarily elected to participate in the following immersion trip _____ to be held in and around (location) _____, from _____ to _____. **In consideration for being permitted by Wesley Theological Seminary to participate in this Intercultural Immersion, I hereby acknowledge and agree to the following:**

ELECTIVE PARTICIPATION: I acknowledge that my participation is elective and voluntary in accordance with the Seminary's course requirement for Intercultural Immersions.

RULES AND REQUIREMENTS: I agree to conduct myself in accordance with seminary policies and procedures, including the *Covenant of Professional Ethics and Behavior*, and the *Sexual Harassment Policy*. I further agree to abide by all the rules and requirements of the Immersion. I acknowledge that Wesley Theological Seminary has the right to terminate my participation in the Immersion if it is determined that my conduct is detrimental to the best interests of the group, my conduct violates any rule of the Immersion, or for any other reason in the Seminary's discretion.

I understand that in the event my participation in the Program is terminated for violating any rule of the Program, I will be solely responsible for the cost of return travel. I further understand and agree that the Seminary is not responsible for any injury or damage that I sustain if I travel independently or am otherwise separated or absent from Seminary sponsored activities. I acknowledge that I am solely responsible for any legal problems I encounter with any foreign nationals or government and the Seminary is not responsible for providing any assistance under those circumstances.

INFORMED CONSENT: I have been informed of and I understand the various aspects of the Program, including but not limited to the fact that the Program will be held in and around _____ (location). I understand that travel outside the United States is considered dangerous and I accept the risks of such travel. I have received and reviewed the travel itinerary from the Immersion and understand the risks involved in traveling to, within and from _____, including but not limited to foreign political, legal, social, and economic conditions, language barriers, safety hazards, crime, disease, consumption of food, civil unrest or hostilities, terrorism, war, natural disasters and weather conditions, and negligent first aid operations or medical treatment. I further understand that serious injuries could occur during my participation in the Program and that as a Participant I could sustain personal injuries, property damage, or even death as a consequence of participating in this Immersion, local transportation to and from various activities, international travel to and from _____ (Immersion location).

I understand that serious injuries could occur during participation in this Program and that as a Participant, I could sustain serious personal injuries, illness, property damage, or even death as a consequence of not only the Seminary's actions or inactions, but the actions, inactions, negligence or fault of others and that there may be other risks not known to me or not reasonably foreseeable at this

time. I further understand and agree that any injury, illness, property damage, disability, or death that I may sustain by any means is my sole responsibility except for those occurrences due to the Seminary's negligence or intentional acts.

RELEASE AND WAIVER OF LIABILITY: I, on behalf of myself, my personal representatives, heirs, executors, administrators, agents, and assigns, **HEREBY RELEASE, WAIVE, DISCHARGE, AND COVENANT NOT TO SUE** Wesley Theological Seminary, its governing board, directors, officers, employees, agents, volunteers and any students (hereinafter referred to as "Releasees") for any and all liability, including any and all claims, demands, causes of action (known or unknown), suits, or judgments of any and every kind (including attorneys' fees), arising from any injury, property damage or death that I may suffer as a result of my participation in the Immersion, **REGARDLESS OF WHETHER THE INJURY, DAMAGE OR DEATH IS CAUSED BY THE RELEASEES' NEGLIGENCE OR INTENTIONAL ACTS, AND REGARDLESS OF WHETHER THE INJURY DAMAGE OR DEATH OCCURS WHILE IN, ON, UPON, OR IN TRANSIT TO OR FROM THE PREMISES WHERE THE IMMERSION OR ANY ADJUNCT TO THE IMMERSION, OCCURS OR IS BEING CONDUCTED.** I further agree that the Releasees are not in any way responsible for any injury or damage that I sustain as a result of my own negligent acts.

ASSUMPTION OF RISK: I understand that there are potential dangers incidental to my participation in the Program, some of which may be dangerous and which may expose me to the risk of personal injuries, property damage, or even death. I understand that these potential risks include, but are not limited to: travel to and from _____, local transportation within the Immersion location, including but not limited to foreign political, legal, social, and economic conditions, language barriers, safety hazards, crime, disease, consumption of food, civil unrest or hostilities, terrorism, war, natural disasters and weather conditions, negligent first aid operations or medical treatment, and other risks that are unknown at this time. **I KNOWINGLY AND VOUNTARILY ASSUME ALL SUCH RISKS, BOTH KNOWN AND UNKNOWN, EVEN IF ARISING FROM THE ACTS OF THE RELEASEES, UNLESS THEY ARISE FROM THE RELEASEES' INTENTIONAL OR NEGLIGENT ACTS,** and assume full responsibility for my participation in the Program.

INDEMNITY: I, on behalf of myself, my personal representatives, heirs, executors, administrators, agents, and assigns, agree to hold harmless, defend and indemnify the Releasees from any and all liability, including any and all claims, demands, causes of action (known or unknown), suits, or judgments of any and every kind (including attorneys' fees), arising from any injury, property damage or death that I may suffer as a result of my participation in the Immersion, **REGARDLESS OF WHETHER THE INJURY, DAMAGE OR DEATH IS CAUSED BY THE RELEASEES OR OTHERWISE, UNLESS THE INJURY DAMAGE OR DEATH IS CAUSED BY THE RELEASEES' NEGLIGENCE OR INTENTIONAL ACTS.**

PESONAL BELONGINGS: I understand and acknowledge that the Seminary is not responsible for the loss of any personal belongings or property that I sustain during my participation in the Immersion including but not limited to the loss of credit cards, cash, luggage, and other items.

MEDICAL CONSENT: I understand and agree that Releasees do not have medical personnel available at the location of the Program. In the event of any medical emergency, I (*initial*) do ____ do not ____ authorize and consent to any x-ray examination, anesthetic, medical, dental, or surgical diagnosis or treatment, and hospital care that the Seminary personnel deem necessary for my safety and protection. I understand and agree that Releasees assume no responsibility for any injury or damage which might arise out of or in connection with such authorized emergency medical treatment.

CHOICE OF LAW: I hereby agree that this Agreement shall be construed in accordance with the laws of the District of Columbia.

SEVERABILITY: If any term or provision of this Agreement shall be held illegal, unenforceable, or in conflict with any law governing this Agreement the validity of the remaining portions shall not be affected thereby.

I HAVE READ THIS AGREEMENT AND FULLY UNDERSTAND ITS TERMS. I AM AWARE THAT THIS AGREEMENT INCLUDES A RELEASE AND WAIVER OF LIABILITY, AN ASSUMPTION OF RISK, AND AN AGREEMENT TO INDEMNIFY THE REALEASEES. I UNDERSTAND I HAVE GIVEN UP SUBSTANTIAL RIGHTS BY SIGNING THIS AGREEMENT, AND SIGN IT FREELY AND VOLUNTARILY WITHOUT ANY INDUCEMENT.

BY MY SIGNATURE I REPRESENT THAT I AM AT LEAST EIGHTEEN YEARS OF AGE OR, IF NOT, THAT I HAVE SECURED BELOW THE SIGNATURE OF MY PARENT OR GUARDIAN AS WELL AS MY OWN.

Signature of Participant

Date

Adopted 6/2006

Revised 7/2012

Medical Information for Immersion Trips

Student General Information: (please print)

Name: _____ DOB: _____

Address: _____

Home Phone: _____ Cell Phone: _____

Primary Care Physician: _____ Phone: _____

Emergency Contact Information

Name: _____ Relation: _____

Address: _____

Home Phone: _____ Work Phone: _____

Cell Phone: _____ Email: _____

Medical Information

Are you presently being treated for an injury or sickness or taking any form of medication for any reason? ____ Yes ____ No. If yes, please explain and list medications:

Are you allergic to any type of medication? ____ Yes ____ No. If yes, please list:

Please list all allergies:

Do you require a special diet? ____ Yes ____ No. If yes, please explain:

Do you or (have you ever had) any of the following? Circle and explain below:

Seizure Disorders

Asthma

Heart Murmur

Hay Fever

Kidney Disease

Diabetes

Do you have any allergies other than medical? ____ Yes ____ No. If yes, please explain:

Do you have any physical handicaps or illnesses which would prevent you from participating in normal rigorous activities? ____ Yes ____ No. If yes, please explain:

Medical Treatment Authorization

I understand this form will be used to judge medical attention given to me in the event of an emergency and I authorize the calling of a doctor for the providing of necessary medical services.

I agree to notify the Wesley Theological Seminary representative in the event of any health changes, which would restrict my participation in any normal activities before and during this trip.

Print Name:

Signature:

Name of Health Insurance Company:

Insurance Company contact number:

Policy Number:

Note: This information is intended exclusively for the use of the immersion trip leader and will be shared only with those who might need to administer medical care. Your immersion leader has been instructed to destroy this information at the conclusion of your immersion experience.

Intercultural Immersion Certification

NOTE: RETAIN THIS CERTIFICATE AND TAKE IT WITH YOU FOR A SIGNATURE AT THE CONCLUSION OF YOUR IMMERSION

Name: _____

Name of Intercultural Immersion attended: _____

Dates of Participation: _____

This form is submitted to certify completion of the above immersion experience and the Debriefing Seminar.

SIGNATURES

Student

Date

Immersion Sponsor or Representative

Date

Debriefing Seminar Faculty

Date

COMMENTS ABOUT STUDENTS' PARTICIPATION (OPTIONAL):

To be completed by Immersion Leader as needed:

Please submit this form to the PM&M Office no later than the completion of the Debriefing Seminar that follows the completion of your Immersion experience.

Received by:

Date

Appendix F:

Wesley Theological Seminary Covenants & Policies

Covenant of Professional Ethics and Behavior

Wesley Theological Seminary

Wesley Theological Seminary, rooted in Christian tradition, recognizes that theological education involves a diverse formation as well as academic formation. It is important that students recognize that the seminary holds certain legitimate expectations that students will act with integrity toward self and community. We expect the Covenant of Professional Ethics and Behavior to be honored in practice and in intent. Readiness for ministry will be gauged by faithfulness to this covenant.

INSTITUTIONAL COVENANT

The seminary covenants to welcome students as valued members of the community and treat them with respect, dignity, fairness and equity. The seminary also covenants to promote a safe and healthy environment, to promote a climate that nourishes professional, spiritual, personal, and emotional development, and to provide support services or referrals for assistance with personal issues and academic advancement.

Recognizing that we are creatures of our Creator called to live in community with God and one another, we commit to live in covenanted relationship. Each student affirms and commits himself or herself to the following:

THE COVENANT OF STEWARDSHIP

I will be a faithful steward of and fully accountable for funds, property, and human resources related to my study and ministry. I will be respectful of the time and energies of faculty, staff, and administration, and other students.

- **Use of Property**

I will use seminary property (computers, dormitories, classrooms, etc.) only for its intended purpose. I will do my best to make sure that property is respected and that maintenance needs are reported promptly. I will report situations that threaten the safety and well-being of the community.

- **Financial Accountability**

I will act responsibly in incurring indebtedness, considering my potential for employment and my family and personal commitments. I will be responsible in meeting my financial obligations, including prompt payment of tuition and fees.

- **Timeliness**

I will submit course work on time and take course attendance requirements seriously. Regular attendance in classes and timeliness in submitting work is a matter of respect and courtesy to faculty members and fellow students. When a deadline cannot be met, I must negotiate in advance with either the professor or the Dean as specified in their course syllabus and the Wesley Theological Seminary Catalog.

- **Special Needs**

I will take responsibility to negotiate with the seminary about my special needs in accordance with seminary policy. Such conditions might include learning disabilities, family emergencies, physical limitations and severe illness. I will not undertake on my own the remedy of special needs of others in the community, including extended counseling, financial support, or inappropriate academic assistance.

THE COVENANT OF SELF-CARE

I will manage my personal life in a healthful fashion and seek consultations with appropriately qualified persons for my personal problems or conflicts when necessary. I remain accountable for honoring the duty of spiritual growth, self-improvement, intellectual openness, and physical well-being.

THE COVENANT OF DIGNITY AND INCLUSIVENESS

I affirm that all persons at Wesley Theological Seminary should be treated with respect regardless of their race, gender, sexual orientation, religion, marital status, political belief, national origin, physical and mental disabilities, age or any other human condition.

I will respect each person's integrity, values, conscience, spirituality, and theology and will protect the welfare of all persons, considering the impact of my words and actions on those around me. I will be respectful in criticizing students, faculty, and staff, and I will be truthful and honest in relating to others.

Further, I have read and affirm the Commitment to Diversity and the Disabilities Statement & Procedures as stated in the Student Handbook.

THE COVENANT OF ACADEMIC HONESTY

I recognize that all forms of academic dishonesty are detrimental to my integrity and to the community. I recognize that infractions of this covenant may lead to a review of my status in the community. I recognize that professors have authority to determine whether computers will be used for exams.

I have read and affirm the Policy on Dishonesty as stated in the Student Handbook.

THE COVENANT OF NO-HARASSMENT

I will seek collegial relationships with colleagues, faculty and staff. I affirm Wesley Theological Seminary's commitment to creating and maintaining a community in which students, faculty and staff can work together in an atmosphere free of all forms of harassment and threats (verbal, visual, physical, and sexual) as stated in the Sexual Harassment Policy in the Student Handbook.

Each student upon matriculation at Wesley Theological Seminary is requested to subscribe to the covenant adopted by the faculty and the administrative council. This signed document is to be kept with the student's permanent file in the office of the Registrar.

I have read and understood the covenant of Professional Ethics and Behaviors of the Wesley Theological Seminary. I agree to be accountable to it in my preparation for ministry.

Signature: _____ Printed Name: _____

Date: _____

- OR -

I understand that these are the principles that govern Wesley Theological Seminary, but I am unwilling to sign this Covenant for the following reasons:

Signature: _____ Printed Name: _____

Date: _____

Disabilities Statement & Procedures Wesley Theological Seminary

Wesley Theological Seminary is committed to providing equal access to Seminary educational programs for all qualified students with learning, physical, medical, or psychological disabilities. Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1990, and the D.C. Human Rights Act prohibit discrimination against individuals with disabilities. Specifically, these laws require the Seminary to provide reasonable accommodation for qualified individuals with a disability to ensure their equal access and participation in Seminary programs.

Once admitted to Wesley, students needing accommodations are encouraged to communicate with the Associate Dean for Community Life. Students should submit to the Office of Community Life relevant, current documentation from a qualified professional, which will be evaluated by a consultant with a degree in special education.

All documentation should include the following information:

- The presenting problem and relevant history,
- test scores and discussion of results, if relevant,
- a diagnosis with rationale,
- a description of the disability, including duration and severity,
- substantial medication side effects, if any,
- information on substantial disability-based limitations and how they relate to the educational environment, and
- suggested educational accommodations with rationale for recommendations.

The Associate Dean reserves the right to request additional documentation, if needed. All costs for testing are the responsibility of the student. Students should check with their health insurance companies to see what testing costs, if any, are covered.

Students must return testing documentation as early as possible, preferably by June 30 for fall admission, and by November 30 for January admission. Later submission of documentation may result in a delay of accommodation implementation.

Based on the consultant's evaluation, the Associate Dean will recommend accommodations in a letter to the student.

After attending at least one of each of his or her classes, the student must fill out a notification form, listing the professors she or he wishes to notify about the student's learning disability; the academic advisor should also be included. This form is available from the Associate Dean's Office and must be filled out every semester. Once the student has authorized such a release, the Associate Dean notifies faculty identified by the student of the student's need for accommodations.

Information and records about student disabilities are treated as confidential information under applicable federal and state laws, as well as Seminary policies, and are only provided to individuals on a need-to-know basis when authorized by the student.

A faculty member's first notification of a student's need for accommodation normally comes in the form of a letter from the Associate Dean's Office verifying that the student has appropriate documentation of a disability and that accommodations may be necessary. Occasionally, a student will come directly to a faculty member and request accommodations. If a student requests accommodations directly from a faculty member and no letter of verification has been sent by the Associate Dean, it is the faculty member's responsibility both to inform the student that services are available and to refer the student to the appropriate office to begin the process of verification of a disability and the subsequent notification of faculty. Accommodations should not be provided without a letter from the Associate Dean. Faculty is encouraged to consult with the Associate Dean if there are questions regarding accommodation issues.

Except in cases of minor accommodations, such as sitting in the front of the classroom, faculty should not provide accommodations without verification from the Associate Dean. To provide accommodations without verification, or to refuse to provide accommodations recommended by the Associate Dean's Office, exposes a faculty member and the Seminary to legal liabilities.

Students should meet with their professors early in the semester to discuss possible accommodations once the Associate Dean's Office has verified the student's disability. Students should schedule an appointment with the Associate Dean after 30 hours of course work to discuss the student's progress and accommodations.

Sexual Harassment Policy

Wesley Theological Seminary

I. PROHIBITION OF SEXUAL HARASSMENT

Wesley Theological Seminary, a graduate theological school of the United Methodist Church, has adopted a statement of mission, which gives expression to the Seminary's understanding of its purpose, its commitments and its approach to embodying those commitments. The current Mission Statement reads "the mission of Wesley Theological Seminary is to equip persons for Christian ministry and leadership in the church and the world, to advance theological scholarship, and to model a prophetic voice in the public square."

In support of this mission, Wesley Theological Seminary is committed to creating and maintaining a community in which administrators, faculty, staff and students can work, study and live together in an atmosphere free of all forms of discrimination, harassment, exploitation, or intimidation. Specifically, all persons associated with the Seminary should be aware that the Seminary condemns harassment of any kind including sexual harassment or harassment predicated on race, ethnicity, disability, age, gender, or sexual orientation. Such behavior is an affront to God and to human dignity, is prohibited both by law and by existing Seminary policies, and cannot be permitted within the community. It is the intention and responsibility of the Seminary to take whatever action may be needed to prevent and correct behavior which is contrary to this policy and to work positively to ensure an environment and a process which upholds the requirements of basic human justice.

As set forth in this policy, sexual harassment is prohibited by the Seminary. Grievance procedures are available for any individual who believes that he or she has been subject to sexual harassment as listed in the Student Handbook. The Seminary will investigate fully any such grievance, and will take prompt corrective action if a determination is made that sexual harassment has occurred.

Sexual Harassment is Illegal

Title VII of the Civil Rights Act of 1964, as amended, and the federal regulations adopted under that act, prohibit sexual harassment in the employment setting. Title IX of the Education Amendments of 1972 prohibits discrimination on the basis of sex, including sexual harassment, in any educational programs and activities of educational institutions that receive federal funding. Students and employees are covered by Title IX. Sexual harassment is also prohibited by the District of Columbia Human Rights Act.

What Constitutes Sexual Harassment?

Sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature, when (1) submission to such conduct is made, either explicitly or implicitly, a term or condition of an individual's employment or academic standing; (2) submission to or rejection of such conduct by an individual is used as a basis for employment decisions or for academic evaluation, grades, or advancement, or (3) such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive work or academic environment. Conduct that occurs in the process of selection for employment or for admission to an academic program is covered by this policy, as well as conduct directed toward Seminary students, faculty or staff members.

Sexual harassment includes any unwanted sexual attention:

- Visual conduct such as staring, leering, or making sexual gestures;
- Verbal conduct such as sex-oriented teasing or joking, making sexually demeaning comments, using sexual epithets, slurs or nicknames, whistling or catcalls, and repeated and unwelcome comments about another's appearance or clothing;
- Discussion of one's own sexual problems or experiences, or questions about another's sexual experience;
- Repeated unwanted asking for dates;
- Inappropriate touching, such as caresses, attempts to kiss or fondle, and any other physical conduct offensive to another;
- Pressure for sex; and
- Display or transmission (electronic or otherwise) of obscene or sexually-oriented objects, photographs, or messages.

Sexual harassment does not refer to occasional compliments of a socially acceptable nature or consensual personal and social relationships without employment or academic effect. It refers to behavior which is not welcome and which is personally intimidating, hostile or offensive.

II. POLICY REGARDING CONSENSUAL “ROMANTIC” RELATIONSHIPS

Wesley Theological Seminary does not prohibit consensual romantic relationships, except in the circumstances outlined below. However, such relationships can present a number of difficulties which should be carefully considered. For example, it is not always possible to tell when a relationship is truly welcome, and all members of the Wesley community must be aware of the possibility that a relationship they thought was consensual was not. Further, it may prove uncomfortable if a relationship ends and both parties are still members of the community.

While the development of romantic relationships between genuinely consenting adults can obviously be a positive event in appropriate circumstances, faculty and administrators, as individuals in authority, must recognize that the imbalance of power between themselves and students renders mutuality of consent in relationships with students problematic and raises potential conflicts of interest. Further, when the authority and power inherent in administrative and faculty relationships to students is abused, whether overtly, implicitly, or through misinterpretation, there is potentially great damage to individual students, to the persons complained of, and to the educational climate of the institution. For these reasons, Wesley Theological Seminary prohibits romantic or amorous relationships between faculty and students, and between administrators and students. For the same reasons, Wesley Theological Seminary also prohibits romantic or amorous relationships between students and learning partners, and between students and parishioners in the Practice in Ministry and Mission sites. Likewise, the Seminary prohibits romantic or amorous relationships between supervisors and those whom they supervise.

III. PROCEDURES FOR SUBMITTING AND INVESTIGATING GRIEVANCES BROUGHT UNDER THIS POLICY

The Seminary has established procedures for submitting and investigating grievances by any member of the Wesley community who believes himself or herself to have been injured by a violation of the Seminary's Commitment to Diversity, including its policy against workplace or learning environment harassment. The procedures for submitting and investigating grievances are set forth in the Faculty, Staff, and Student Manuals. In the student Manual, please refer to the Procedures for Submitting and Investigating Grievances in the Student Handbook.

If you believe that you are the subject of sexual harassment, please do not assume that the Seminary faculty or administration is aware of what is happening. If harassment continues after you have asked someone to stop or if you feel uncomfortable talking to that person directly, you should follow the grievance procedures established by the Seminary. Complaints of harassment will be investigated promptly. Investigations will be conducted with discretion, and confidentiality will be maintained to the extent possible, consistent with the needs of the investigation. If prohibited or unlawful harassment is found to have occurred, prompt corrective action will be taken.

No one will be retaliated against for making a sexual harassment complaint in good faith even if no determination is made that harassment has occurred. However, anyone who knowingly makes a false claim or knowingly provides false information in the course of an investigation will be subject to disciplinary action. Anyone who retaliates against someone for making a harassment complaint or providing information during a harassment investigation will also be subject to disciplinary action.

IV. POLICY DISSEMINATION/EDUCATION

Educational programs need to be developed and carried out to prevent or reduce the incidents of sexual harassment. Appropriate support for the victims and offenders should be provided by the Seminary. This policy shall be printed in all Seminary policy manuals (Faculty, Staff, and Student); publicized initially in the community with articles and policy announcements; reviewed annually with all supervisory personnel and all persons in leadership positions; reviewed specifically with all persons entering the Seminary as new employees, both faculty and staff; specifically referenced in new student and Practice of Ministry and Mission orientations; and explained thoroughly in all counseling situations in which the provisions of the policy have been invoked. The Office of the President shall be responsible for the implementation and dissemination of this policy.

Commitment to Diversity Wesley Theological Seminary

The mission of Wesley Theological Seminary is to prepare persons for Christian ministry, to foster theological scholarship, and to provide leadership on issues facing the church and the world. Our aim is to nourish a critical understanding of Christian faith, cultivate disciplined spiritual lives, and promote a just and compassionate engagement in the mission of the church to the world.

Wesley is a representative community of persons in the church, accountable, as all Christian communities are, to the intention of God that all may be one. Wesley affirms its identity as a community that intentionally seeks to include persons of both sexes and various national and ethnic backgrounds, ages, and special conditions as Board members, administrators, faculty, staff, and students. Wesley's Commitment to Diversity is to be lived out in our admission of students; hiring of faculty, staff and administration; and selection of members of the Board of Governors (Board); and in our life together as a community.

Wesley Theological Seminary is an equal opportunity employer and educational environment. No person who meets our admission requirements will be denied admission or be subjected to discrimination in recruitment or educational policies, scholarship and loan programs, or other Seminary administered programs on the basis of perceived race, color, national origin, sex, age, marital status, personal appearance, sexual orientation, gender identity or expressions, familial status, family responsibilities, genetic information, disability, or political affiliation. We are working toward the realization of a barrier-free environment with adequate facilities and assistance for persons with disabilities.