

10. Foster and others, *Educating Clergy*, 5.
11. *Ibid.*, 328.
12. Seymour, "Approaches to Christian Education," 16–33.
13. *Ibid.*, 32.

**Theme for Volume 31 of *Reflective Practice*
FORMATION AND SUPERVISION IN A DIGITAL AGE**

How we live has already been profoundly affected by digital communication and the rapidly emerging tools of social media are likely to change forever how we solve problems and create social renewal. Patterns of communication, revolutionized access to information, shifted the balance of power between experts and amateurs, expanded collaboration in solving problems, redefined the way that we think about membership, and created new possibilities for social intimacy. Digital technologies and the new media landscape are also transforming the church. This shift will accelerate in the coming years. As *Reflective Practice* begins its own digital era with Volume 31, it is timely that we focus on this theme: **Formation and Supervision in a Digital Age.**

- What needs to be done to form a new generation of pastors and supervisors for whom digital technology is natural?
- What might the success of distance learning teach us about digital supervision?
- Is it necessary to balance electronic meetings in supervision with face-to-face meeting with a supervisee?
- How will the fluidity of personal boundaries in social networks like MySpace affect the willingness to be vulnerable in formation or supervision?
- How will confidentiality be secured if the internet is the vehicle for formation and supervision?
- How will the specter of predators who use the internet to attract victims affect forming learning communities of trust?
- Although sharing may be more intimate online, how might the absence of in-person connections affect the sustainability of relationships limited by distance from the outset?
- How will digital formation/supervision affect people with different levels of skill and adaptability to the technology?

More than ever, it is important that young pastors, supervisors, and leaders in ministerial formation write about this topic at this time. Proposals are welcome any time. Articles should be submitted to Herbert Anderson, Editor, by December 1, 2010, for inclusion in Volume 31.

**Role, Goal, and Context within
System-Centered Therapy:
A Theoretical Perspective on Authority**

Paula J. Teague

"What you need is sustained outrage...there is far too much unthinking respect given to authority." Attributed to Molly Ivins³

When our son Zac was a baby, we took him to a national Society of Friends (Quaker) conference. Zac was in a stroller still, not yet old enough to walk. One day, as we perused the conference wares, we came upon a t-shirt designed for the twelve- to twenty-four-month-old set that read "question authority." We chuckled out loud. At the time the joke seemed to be that this new life we had longed for held most of the power in our family; our schedules had been literally turned upside down to accommodate his feeding, sleeping, and diaper changes. We had no life of our own. "Zac question authority," we laughed. "Zac is the authority." Where did ours go?

The deeper meaning of the saying on that little t-shirt has registered again and again over the years. We did encourage our children to question authority and to explore shared models of accountability and authority. We hoped to nurture what Mollie Ivins called "sustained outrage" in our children

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hoping that, in the cause of justice and compassion, authority would be questioned. Our goal was to instill respect for another while trusting and claiming each individual's own authority throughout the developmental timeline.

I share this story at the beginning of this article to indicate that my belief about finding models of shared authority are deeply rooted in a theological understanding that we are called to participate with a power greater than ourselves whom I call God and with one another. In this relational context, we can embody the radical message of caring for all. My hope for sharing my understanding and work with the theory of System Centered Therapy (SCT) within the context of clinical supervision will serve the reader to teach and learn. Perhaps more importantly, this model seems to be one that can aid those of us in ministry to serve more fully.

THE ROLE OF AUTHORITY IN A SUPERVISORY RELATIONSHIP

Question authority. Those of us in clinical supervision, often say to students, "claim your authority." How does that work in the clinical supervision arena? I believe that the exploration of authority begins with conversation between clinical pastoral education (CPE) supervisors and those who enter a learning process in which a supervisor functions as an authority. That exchange must include exploration of the use of authority in the role of pastoral/spiritual care provider within a context in which systems have assigned roles and defined goals. As CPE supervisors, we need to ask if we are creating the educational space in which a CPE intern might explore professional authority and if we are offering tools that students may use to examine the use of authority in their practice of professional ministry.

This emphasis is consistent with the following Association for Clinical Pastoral Education (ACPE) Level One outcomes:

309.3 to develop students' ability to engage and apply the support, confrontation and clarification of the peer group for the integration of personal attributes and pastoral functioning.

309.4 To develop students' awareness and understanding of how persons, social conditions, systems, and structures affect their lives and the lives of others and how to address effectively these issues through their ministry.

309.7 to teach students the pastoral role in professional relationships and how to work effectively as a pastoral member of a multidisciplinary team.²

This essay explores the dynamic tension between authority and accountability in the relationship between student and supervisor in CPE and examines the implications of that experience with authority for the CPE peer group and

departmental interactions as well as ministry situations. The theory of SCT developed by Yvonne M. Agazarian will be used as a tool for understanding, intervening, educating, and evaluating authority in a pastoral role. Although my primary experience has been as a CPE supervisor and that is the context for these reflections, my hope is that this is the beginning of further dialogue for supervision in other contexts, including parish settings and seminaries.

Several years ago, I supervised a group of CPE students who especially pushed the system in which they and I worked. The group complained about processes and regulations as well as the culture of feedback and critique in CPE. I must admit that I had the thought, "Who do these folks think they are anyway? It is OK to have authority until you use it with me! Who gave these students the 'question authority t-shirt'?" I longed for someone else to hear what I perceived to be their endless moaning.

In consulting with a person skilled at SCT³ about this group that challenged all authority, it was suggested that the group was struggling with authority issues. That seemed patently obvious to me. The consultant also observed, however, that I, as their CPE supervisor, was uncertain about my own authority. That got my attention. This essay is a reflection on how I have benefited from participating in and reading about the SCT approach to the role of authority in supervision.

SCT provides a theoretical framework for understanding the use of authority in a pastoral role with parishioners, clients, patients, as well as with others in the professional environment, i.e. colleagues, senior pastors and rabbis, physicians and fund developers. SCT also has tools that students can take with them on their ministry journey as they exercise authority as members of multidisciplinary teams. There are two theories embedded in SCT which have aided my understanding of authority.⁴

WORKING IN ROLES WITHIN A SYSTEM

Our functioning within a system is determined more by our role as defined by the system than by our person. Within that system role, there is a clearly defined context, function, and goal. Furthermore, optimal functioning in a role requires that we be aligned with the goal of a given context.⁵ Susan Gantt and Yvonne Agazarian insist that "every system is a context in which work is done. Every context has a goal. And every context requires specific roles from its members to enable the system to move towards its goals."⁶

In a CPE program, the context is the educational setting focused on experiential learning. The roles and goals change throughout a day of seminars. In the CPE intern program where I currently supervise, we follow more or less seminar schedule in table 1 with goals and roles defined.⁷ In the seminars of a CPE unit, the roles and goals vary enough to warrant continued clarity about expectations of the group members within each group meeting. Students are coached about the appropriate role and function in the various groups. For example, there is a role for the CPE student presenting and a role for the CPE student hearing the presentation all in service to the overall educational goal of learning about participation in ministry.

It is also important to remember that each person brings to the role their own particular personality and ways of interacting. Part of the genius of CPE has been its aid to students to see how behavior lands on others and to better modulate interactions so that desired results occur. So for the student who is introverted or quiet in a group setting, role and goal can help to frame ways for that person to understand themselves and develop a member role that can assist them to challenge a tendency to refrain from participation. On the other hand, for a person who is more likely to function as an extravert, always contributing and easily interacting in group settings, the understanding of one's role as a group member to help the group move forward can provide a construction for making comments that contribute to group goals. Agazarian talks about groups as functional when members are able to set aside the personal for the member role thus focusing on the work of the group rather than a personal preference or style for relating.

Early in my CPE career, my peers challenged my quiet style of relating and labeled it as "controlling of the group." This was quite stunning to me and one of the most helpful pieces of feedback I ever received. This feedback helped me to understand how my hesitancy to speak impacted others. SCT adds to that understanding that my voice is needed by the group for the highest functioning of the group within my member role.

The simple act of taking each working component of the CPE student's day and putting in words the variety of roles and function in those roles in relation to established goals has been incredibly helpful for effective functioning of a CPE unit. In addition, I encourage CPE students to use this tool in their anticipation of ministry functions. This includes preparation for patient care, institutional care, urban ministry, the board meeting, one's management functions, collegial consultations, and so forth. Our aim as CPE supervisors is to enable students to use their authority to be intentional in ministry in order to

Seminar Context	Role	Goal
Theological Reflection	<p><i>Supervisor Role:</i> begin on time; ask about potential distractions from being present in the group; orient to the context; orient to the format of the seminar</p> <p><i>Peer Role:</i> listen and reflect</p> <p><i>Peer Presenter:</i> leads the group through theological reflection format</p>	<p>Learn to reflect theologically</p> <p>Normalize this type of reflection</p> <p>Create respectful space for theological difference</p> <p>Set tone for beginning of the learning sessions</p>
Verbatim Seminars	<p><i>Supervisor Role:</i> orientation to the verbatim and facilitation of process; boundary time keeping; offering feedback to both presenter and peer reflection; providing quality benchmarking in practice of spiritual/pastoral care</p> <p><i>Peer Role:</i> learn from peer's presentation and offer feedback that is relevant to peer presenter's learning goals and request for learning from the verbatims</p> <p><i>Peer Presenter:</i> brings thoughtful written verbatim that provides avenue for self-learning and for the group to learn from the presenter; identifies learning desired; asks for specific feedback; remains open to feedback on behalf of the group</p>	<p>Learn experientially about the practice of pastoral/spiritual care</p> <p>Experience presenting one's own work for critique and analysis</p> <p>Practice offering feedback</p>
Didactic/Inter-professional Seminars	<p><i>Supervisor Role:</i> defining topic and giving information to the presenter; presentation of topic and/or presenter; integration of topics with parameters of ACPE standards</p> <p><i>Peer Presenter:</i> provide information and create environment for dialogue about information</p> <p><i>Peer Group:</i> interact with information to assist the presenter to most effectively deliver information to maximize the group's reception of the information</p>	<p>Learn specific theory applicable to pastoral/spiritual care</p>
Unstructured Group (covenant group, interpersonal relations group, group process)	<p><i>Supervisor Role:</i> establishing goal of seminar; facilitating the group process</p> <p><i>Peer Group:</i> active participation so that each member can bring feeling and thought to the group—willing to claim one's own authority and to make space for the authority of others</p>	<p>Learn more about theory of SCT</p> <p>Learn more about one another</p> <p>Explore and develop peer relationships</p> <p>Practice SCT</p>

Table 1. CPE Intern Program Seminar Schedule

create environments that foster successful interactions. Gantt and Agazarian propose the following:

As members explicitly identify the array of contexts in which they work, and the goal of each context, they are able to identify the role changes they make as they change contexts...It is intuitively obvious that as the goal of the context changes, so does the role. Identifying and making these role shifts explicit, makes it easier not only for the person to deliberately change behavior to fit the role but also for those relating to this person to relate differently and to avoid treating the 'leader' as a member or the 'member' as the leader.⁸

It is an interesting and informative exercise to encourage a student to take a schedule of the day and to begin to delineate the different roles, goals, and contexts in that day recognizing that the transitions from each context boundary are times for recalibrating to the new role and goal. In some ways, the day will look a bit like the table above where the student moves from one setting to another. What is helpful is the attentive thinking related to one's intentions for the next activity. For example, my contribution to an individual hour of supervision is different than my role and contribution in a colleague's request for consultation or in a later team meeting followed by an ethics goals of care conference for a patient.

Recently a CPE student brought an example of a patient interaction where he had several roles at once. The student had a previous relationship with the patient, and a family member had been part of a painful work experience. So how to be a pastor in this situation where he knew the family and had an ambivalent if not negative experience?

The student and I began by outlining the current context and goals. For this patient and family the context was hospitalization, including difficult decision making and a period of transition to home or to a rehabilitation facility. Given the antagonistic history, the first goal seemed to be whether that previous relationship would preclude keeping the focus of the context. Was this chaplain the person who could be helpful? And then, if past history could be set aside, could the chaplain then take up his member role as spiritual care provider and be with this family in their pain and loss?

The student later reported to me that he had learned a great deal from the initial consult with me and subsequent interactions. What he had realized was that given the history, he was not the person who could provide spiritual support to the family. This was decided in a brief conversation with the family. What my student could do was to assure the family that he would help them find someone who was better able to be a "neutral" presence as he de-

scribed it. He reported to me that this was a hard call on his part; it was difficult for him to walk away and feel so unresolved with this family. The irony was that several months later the wife of the patient contacted him to say that she would like for him to visit them at the rehab location. His visit was an opportunity for healing, appropriate now that the crisis had passed. My student said to me that he doubted the later visit would have been possible without his taking his role as pastor seriously, setting aside his personal needs and allowing for the "functional" work of the family in their context of acute hospitalization. In essence, his ability to own that he was not the person for the early interaction helped the family to trust him more, and in turn he was later able to resolve some of the personal pain in their relationship.

In both examples—intentionality in one's daily work and determining ones appropriate member role—the minister is accountable to the context and to making each group interaction as functional as possible through one's focus on role and goal.

Authority in the role of member provides a resource for CPE student and supervisor alike. "Before one can take on the responsibility of being a member, one must first select from one's personal resources those that are relevant to membership."⁹ Before one can take on the CPE peer role, for example, one must first select from one's personal resources those that are relevant to membership in the CPE peer group. This means that the CPE intern must claim the authority of the peer role in the CPE setting. Doing so involves self-reflection and knowledge of the skills that one can bring to the CPE process. Accepting the role also means accepting the responsibility that comes with the role.

In the CPE groups that I supervise, the group makes a covenant for learning. In that covenant behaviors and attitudes are defined and agreed to by the group. A component of the covenant is the idea that each group member is, in fact, holding self and others to certain group norms and goals. That is, each member is responsible for the success of the work of the group. Another example of the responsibility inherent in taking one's role seriously is the negotiation of learning goals in a unit of CPE. Each peer presents personal learning goals. In that seminar, one's personal goals are just as important for the peer claiming the goals as for the peers listening to the goals. Each CPE peer is asked to aid the person presenting learning goals in learning. The responsibility for learning is shared.

The CPE student is also participating in a system of spiritual care in a context endorsed by the CPE center. In my case, it is an academic medical center that carries with it specific role expectations for the intern. Each setting

for CPE will have its own expectations for role functioning for both interns and supervisors. Additionally CPE students have other pastoral contexts and other roles in which they participate. The simple exercise of asking students to think of themselves in their many systems is very helpful. Once these systems are defined, the roles and goals we participate in within that context become clear. Were I to begin to draw the roles in my life right now, the diagram might look something like figure 1.¹⁰

It is often surprising for a student to be aware of the number of contexts and roles that each has, as well as the many ways we move in and out of these various settings in an hour or even within moments. As people we have learned to juggle and maneuver within these roles. CPE can help the ministry professional to become aware and to begin to consciously participate within one's authority of role. The implications of this awareness for leadership in a religious congregation are many and varied. Within the life of a community, a religious leader will have many roles. Rather than rejecting a role because it may, for example, be a "boundary violation," we can adopt this perspective on group functioning to emphasize the importance of being intentional as we move in and out of those roles.

By now you the reader may be thinking about how this might work in your own practice of ministry: institution, parish, community, and so forth. It is good for any one of us to decide to use this understanding of role and goal, but what about the others in our systems or in our sphere of education who

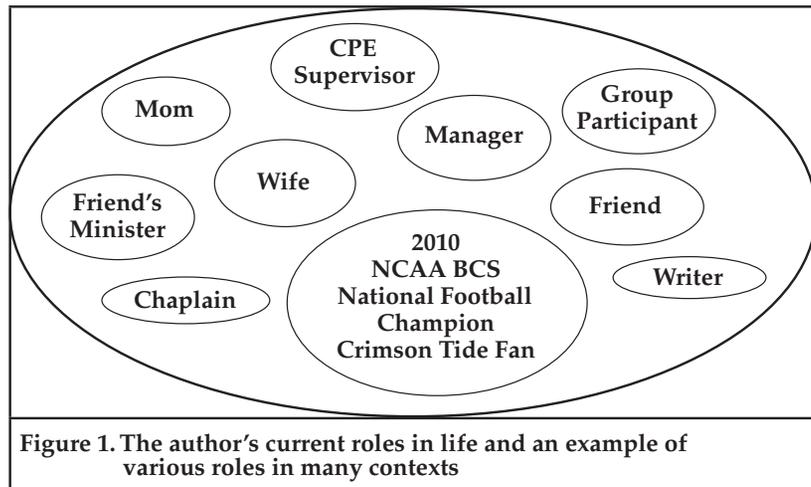


Figure 1. The author's current roles in life and an example of various roles in many contexts

may or may not be involved in an SCT way of thinking? How can we use this theory with others?

Let me give another example. I am part of a pediatric palliative group that had been working together for some time and moving from a grassroots committee exploring issues to a full-blown, financially supported consultation service. I was a relatively new member to this group, and, as I listened, it became clear to me that the underlying desire by most of the folks in the room was to move toward a consult service. It would serve patients, families, and the facility more effectively. There were lots of positive motivators to move forward. So, I said, "Looks like we are moving toward a consultation service." And there was a dead silence akin to the sort of social faux pas of dropping trash in a punch bowl. And I felt myself wither a bit in the silence. The group picked up the topic and moved on. I was able to engage my curiosity (rather than shame) and took initiative with the chair to ask about my suggestion after the committee meeting. I learned a great deal about previous history and how this suggestion touched some of the hopes as well as pains of the process. It was an instructive interaction.

As I have learned about SCT, I have begun to live into the idea that my contribution in this context did, in fact, move the group forward in an almost prophetic way. The key is that I continued to make contributions, create the space so that others felt free to make their contributions so that any differences could be fully explored. Even in this situation where no one except me had an idea of SCT, I could embody the idea of member contribution, not personal input, trust the group to work with the idea, and engage curiosity so that I could learn as much as possible about future contributions. I am still convinced that my early risk taking in the group has helped me in my member role to be a valued member of this committee and of the movement of palliative care services in the Children's Medical Center.

ROLE CLARITY IMPLIES AUTHORITY WITHIN THAT ROLE

The CPE supervisor's authority is to teach, facilitate, set time boundaries, orient to education paradigms such as verbatim presentations, communicate with speakers and presenters, and generally oversee the program. It is not the CPE supervisor's role and, therefore, not the parameter for authority to determine what a student's learning agenda is for a given learning setting or which verbatim to present. A CPE supervisor can coach a student

about giving feedback. However, the CPE student claims personal authority to give this feedback and is accountable for how the feedback is given.

Authority is not something that one person has and others do not. Authority within the roles, goals, and context of a particular system is shared and determined by the roles and goals. For example, the peer who does not present a verbatim is no less responsible for the activity of learning in a verbatim class. That peer is participating by offering feedback, sharing experiences, and listening to the learning agenda of the presenter. In this way, the presenter is also not solely responsible for presenting the verbatim. The peer group and supervisor assist, ask, and clarify, so that the presentation can reach its maximum potential. When the authority of the role is shared, so is the accountability.

From a SCT perspective, Susan Gantt has reflected that there are no perfect leaders, group members, or persons in roles. We get what we get. We are what we are: imperfections and good intentions altogether. Our job is to make the most we can of what we have. The supervisor's role within a group is to assist others to be the best that they can be within a given role! This is a valuable insight for claiming one's own authority in a context. There is no perfect CPE supervisor, no perfect peer and no perfect context. It is the role and goal of all to make the most of what is given for the shared purpose of learning.

CPE students struggle with claiming authority appropriately. They often over- or under-claim authority and become involved in roles and context that are not appropriate. The example I cited of the earlier group that I supervised was very much in the over-claiming-authority category. This group of students needed me to claim my authority as CPE supervisor and set boundaries when roles were over-extended and not clarified. Shortly after I had been encouraged in consultation to reclaim my authority, a context presented itself when the intern group participated in a pastoral care team meeting. One member of the intern group decided that in this context, it would be appropriate to offer feedback and evaluation of a full-time professional chaplain who was not in the CPE program. The chaplain was startled by the critique given in this context.

As the supervisor, I was able to use this event with the group to illustrate role, goal, and context. In the context of the CPE program within the seminars as outlined, the CPE intern was, in fact, invited to offer feedback. In the context of a pastoral care team meeting, however, the role of the CPE student concerned the most effective function of the pastoral care department. To offer feedback that had not been invited and was not within that stated goal of

the context was inappropriate. This was a beneficial moment of shared acquired wisdom for the group as a whole. Furthermore, this student acted in a way that is common when we participate in ways that are not within our role or goal. So helping the student not to become personally wounded by the use of the example was another layer of learning both for the student and the group. This incident might also occur in parish supervision if, for example, a field education intern uses a staff meeting to offer uninvited feedback to the church secretary.

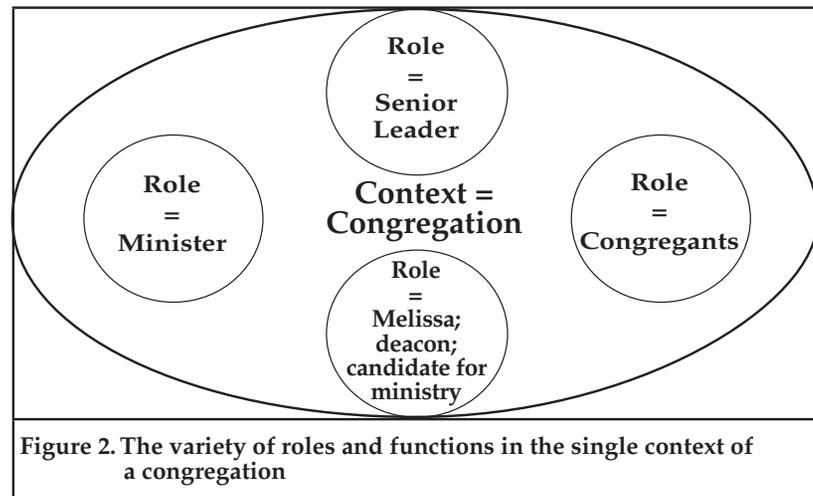
In parallel fashion, I have supervised CPE intern groups who are very hesitant to offer feedback as part of the learning process. They may even challenge the underlying value of such feedback. In the context of a verbatim seminar, offering clarity, critique, and affirmation is part of the goal for peers to offer to the presenter. A student must learn to claim authority and offer this feedback. And with authority comes the responsibility to offer appropriate feedback. It did not escape my notice that, in fact, the critique of my work with this particular CPE unit indicated I was not offering feedback as I might need to do so. In this sense, I could provide some real-time, shared experience of learning about the risks and benefits of offering feedback.

There is potential transfer of learning for either the more hesitant use of authority or the over-functioning authority into the world of pastoral or spiritual care delivery. The minister, rabbi, or clergy needs to be able to assess effectively the context, the role, and goal in that setting and, then, develop a strategy for using one's authority within those parameters while at the same time supporting the roles of others in the context.

CLARIFYING ROLE FUNCTIONING AS SUPERVISION

I had a student whom I will refer to as Melissa. She was a conservative Christian student within a spiritual community that had ill-defined role definitions. She was often in conflict in her local faith community, either having challenged the senior staff in some way or being called on the carpet for some omission. Finally and with some pain, she confessed her situation to me as her CPE supervisor. The following strategy illustrates another tool for developing appropriate professional authority within pastoral supervision.

Melissa had inserted a number of items into the order of worship service for the day. She felt that, if there were announcements to be made or a prayer request be made known, she should be able to let a secretary typing the order of service know and it would be included. This was clearly not working for



the senior leader or for the other ministers on the staff. When confronted, Melissa focused on her judgment that the senior minister did not want to pray for the congregant rather than the process of inserting this item into the agenda without his knowledge.

Step One: In our supervision, I drew a picture something like figure 2 to help illustrate the context, various roles in that context, and the function of those roles. This is similar to the exercise described above except that the variety of roles in a single context is the focus and not the particular student's various roles in many contexts.¹²

Step Two: Together, we defined the context, including where the boundaries lay. We discussed the actual data about a specific circumstance including the events, roles, and consequences. It was important to define what the established practice was, how it worked, and how Melissa interacted with that system. Melissa's role and the expectations of others about her role were explored.

Step Three: Together, we defined the different roles and goals of each category. It is important to differentiate role from person. So rather than focus on the person of the role and what that person had done to Melissa as person, we stayed focused on role and function in that role. So was it Melissa's function to do what she had done? What was the senior leader's role to give her feedback and direction?

Step Four: The roles and functions of those roles were clarified. In fact, the senior leader did not develop the order of worship. Rather, this had been delegated to a particular minister on the staff. It was clear that it was not Melissa's role and function. She was able to see that, if this was

not her role, then others could be confused and even upset about this. Additionally, the congregation would become confused about where these events originated so that in the end the effectiveness of communicating about upcoming events or personal spiritual needs would get diffused into the "noise"¹³ of how the process was supposed to work. Melissa began to see that, if her goal was to communicate effectively and create energy about an upcoming parish event or the need for a parishioner's spiritual support, using the appropriate role and function could in fact help her to reach her goal more effectively.

Step Five: We developed a new strategy. Melissa would give the announcements to the minister responsible for the order of service. She made many protests about how this might not work, what SCT would call a "negative prediction." We did not focus on them. It is a principle of SCT that we cannot predict the future.

Step Six: We also developed a follow-up to and evaluation of the strategy session. Melissa agreed to give the new strategy a try and let me know how it worked. If the negative predicting happened and the minister, in fact, would not post the announcements or requests, then what would be the next step? And in the mix was the focus of how to help both the minister and senior leader be the best ministry professionals they could be in this situation. After all, it was a shared goal of Melissa, the ministry staff, and the senior leader to communicate effectively and serve the congregation.

In this situation, Melissa was able to see how much more authority she had within her role. She could effectively request what she wanted from the appropriate role and function. She could manage the information she received about her request. She could develop a plan about the outcome when the results of her request occurred. She could rely on her authority to stay engaged in the system and to stay away from feeling as if the results were personal. Finally, she used her authority to seek consultation and to use the experience for her overall professional development.

CONCLUDING REFLECTIONS

The development of professional authority is critical to pastoral and professional function in ministry. SCT provides theoretical frames that help support students to claim their authority and that help clinical supervisors in various settings to encourage appropriate use of authority. I have focused this article in my experience as a CPE supervisor. I believe strongly, however, that SCT is a significant theory and that it provides tools that are valuable in many settings. SCT has found itself to be instructive in corporate settings

as well as educational ones. My hope is that the work on using and claiming authority makes for a more competent pastoral/spiritual care provider and that SCT can be used effectively in the variety of settings where education for ministry takes place. Perhaps we can assist our students in sustaining their outrage.

NOTES

1. Writing for Social Change: Woman Journalists Web site, <http://www.goddesscafe.com/FEMJOUR/ivins.html> (accessed 8 January 2010).
2. CPE Inc., "2010 Standards" (Decatur, GA: ACPE, 2010), 13, <http://www.acpe.edu/NewPDF/2010%20Manuals/2010%20Standards.pdf> (accessed 1 March 2010).
3. See Web site www.systemscentered.com for further information.
4. Agazarian develops the idea of the "authority phase" in the developmental work of the group. I do not want my reference to the use of authority to be confused with her view of the authority of the group leader and the group membership dynamics around that group leader. See Yvonne M. Agazarian, *Systems-Centered Therapy for Groups* (New York: Guilford Press, 1997), 241ff For additional reading on the subject: Yvonne M. Agazarian and Susan P. Gantt, eds., *Autobiography of a Theory: Developing a Theory of Living Human Systems and its Systems-Centered Practice* (Philadelphia, PA: Jessica Kingsley Publishers, 2000). Yvonne M. Agazarian, "SCT in CPE Especially for IPG" (unpublished paper, Educational Event, Eastern Region of ACPE, 2000).
5. Susan P. Gantt, "Functional Role-Taking in Organizations and Work Groups," *The Group Psychologist* 15, no. 5 (November 2005): 15.
6. Yvonne M. Agazarian and Susan P. Gantt, *SCT in Action: Applying the Systems-Centered Approach in Organizations* (Lincoln, NE: iUniverse, 2005), 8.
7. Verena Murphy, "Role, Goal and Context in an Organizational Intervention" in Agazarian and Gantt, *SCT in Action*, 49–64. Murphy's chapter gives another example of how to think about roles and function in an organization.
8. Agazarian and Gantt, *SCT in Action*, 8.
9. Ibid., 10.
10. From notes taken as part of training experience, 1 October 2007.
11. From notes taken as part of a training experience, 3 August 2009.
12. From notes taken as part of a training experience, 5 October 2008.
13. Agazarian and Gantt, *SCT in Action*, 13.

Reviewing Our Goals in Theological Field Education

Neil Sims

In 2008 I visited Andover-Newton Theological School near Boston. My purpose was to get an inside look at the school's field education program as a way of evaluating our own program at Trinity Theological College. When Sarah Drummond came to Andover-Newton as the new director of Field Education, she established the goal of providing "transformational, experiential education for ministry" and the objectives of "meaningful ministry experiences in settings that support learning, theological reflection opportunities that foster spiritual formation and vocational discernment, and courses that integrate theory and practice."¹

It is noteworthy that classroom courses were the place to foster integration. This mission statement provided a starting point for evaluating the existing program. The following questions were asked before assessing the current practices at Andover-Newton: "What outcomes do I want from the field education program at Andover-Newton? What goals are critical to me? What is at the heart of effective field education?" The assessment at Andover-Newton included a survey of the on-campus experience in field education at sixteen Protestant denominational seminaries. A report of this process appeared in volume 29 of *Reflective Practice*.²

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