

Engaging Formational Stories and Pastoral Imagination

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WE VALUE LEARNING COMMUNITIES

Theological field educators are uniquely positioned to witness supervisor-mentors participate in the hard work and graced gift of ministerial formation. In many cases, these supervisors/mentors give tirelessly of themselves in their role, both as supervisors who order the experience, provide accountability, and support and evaluate the experience and as mentors who share their ministerial life and stories, discern the Spirit's work, and coach and reflect theologically with their mentees. Supervisor-mentors are sometimes not aware of the enormity of the gift that they give.

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Students bear witness to the formational power of the relationship they have with their supervisor-mentor. They speak of a heightened sense of attentiveness to God at work forming them for their calling:¹

- “She is the kind of mentor that I wish everybody could learn from while discerning their vocation. She not only taught me what she has learned over the years but did so in the context of discerning my own gifts in a loving and open friendship. I am deeply grateful for her willingness to share her life with me.”
- “There is no limit to the number of pages it would require for me to fully express my love and respect for my supervisor-mentor. He models well what it means to live each moment in accordance with the Gospel; which challenged me to be more attentive to God at work in our church and the community—and in me! He has helped me become a better Christian.”
- “My placement has been a rollercoaster of experiences . . . [but] she is the light in the whole experience, and she, almost singlehandedly, keeps me from becoming too jaded about organized religion and institutional church. I have found Jesus in abundance in my wonderful mentor.”

Similarly, supervisor-mentors testify to the joy, satisfaction, and mutuality of supervising and mentoring:²

- “Supervising and mentoring a student is like getting a bridge between past, present, and future—remembering the roots of my call, reflecting on how and why I do ministry, and getting excited about those who will be leading the church in the future!”
- “Mentoring a student is an opportunity every year, every season to put on fresh eyes; to see the church, calling, and ministry with freshness and newness—a beautiful reminder that God is always doing a new thing.”
- “Supervising a student, to me, means indulging in the privilege of watching God at work in a disciple’s life, and delighting in God’s good gifts to the church through their life.”
- “It’s an amazing opportunity to listen, serve and to be renewed in ministry through the eyes and ears of those seeking to serve more fully.”

Eye-witness experience and testimonies such as these have led field educators to pursue a line of inquiry in *Reflective Practice* designed to understand more deeply as a community of practice how we might best equip and support supervisors/mentors. A 2015 article in *Reflective Practice* titled “The Power of the Learning Community Model for the Development of Supervisor-Mentor”³ sought to harness the power of mid-range reflection on ministry experience.⁴ The strategy was to form learning communities of su-

pervisor-mentors so that each participant would grow in the skill of reflection on ministry and participants would resource each other, which would reinforce the power of peer reflection and the participants' commitment to doing theological reflection with their students. Ninety-three percent of the participants reported moderate to significant gains in their capacity for theological reflection. Ninety-seven percent reported renewed enthusiasm and commitment to preparing the next generation of religious leaders.

The following year, "The Gifts of One Hour: Strategies for Reflective Supervision"⁵ discussed a wide range of approaches to theological reflection to equip and liberate supervisor-mentors for imaginative reflection times that best address the formational needs of the student. In 2017, the article titled "Engaging the Dynamics of Pastoral Imagination for Field Education"⁶ was the fruit of the work of ten members of the Presbyterian/Reformed Theological Field Educators Caucus of the Association for Theological Field Education who formed a learning community to explore the findings of the Auburn Theological Seminary study on pastoral imagination and understand its formation in ministerial leaders. Christian A. B. Scharen and Eileen R. Campbell-Reed conducted the study.⁷ They write, "Learning pastoral imagination can lead to a greater integration of complex layers of knowing, a keen perception which sees situations as spaces of God's presence and work, and intuitive judgement regarding fitting responses required in the moment."⁸ The learning community's work resulted in the creation of imaginative group exercises that could be used in orientation training for supervisors/mentors and in ongoing in-service trainings.

PASTORAL IMAGINATION, NARRATIVE, AND MINISTERIAL IDENTITY FORMATION

Scharen and Campbell-Reed listened to many pastors reflecting on their student experience in ministerial formation. It became clear that the experience of the plunge into ministry leadership is a crucial point of integration of knowledge and skills, role and identity. They observed that this plunge very often includes three key characteristics, each related to one another but distinct and helpful to distinguish:

- an experience of the clash of abstract, decontextualized knowledge with lived situations;

- a sense of being overwhelmed, which comes from dealing with multiple variables in these situations; and
- a sense of responsibility for the risks entailed in choosing a course of action.⁹

Learning Pastoral Imagination provides powerful stories that illustrate the findings Scharen and Campbell-Reed had drawn from their research. In one of the examples from the Auburn study, seminarian Eve enters the room of a dying man. A son is worried and concerned about bringing his frail mother into the scene. Eve validated the son's concerns and then proceeded to prepare the mother for entering the room. Moments later, Eve prayed at the bedside. "As she remembers it, the man died just as she said, 'Into your hands we commend his spirit.' 'He died right there.'" When interviewed by Scharen and Campbell-Reed, Eve reported, "It was a definite growing moment, like, holy cow, this stuff is real!"¹⁰

Eve has a story to tell. Eve will actively construct her ministerial identity as she forms and shares her story in various contexts. Personal narratives are always constructed under the weight of intricate and ambient normative systems. These include (1) the norms of particular audiences, communities, and institutional contexts that determine what counts as an acceptable narrative, (2) the conditions under which a narrative is occasioned as well as the expectations attached to the occasion, and (3) the precise patterns of narrative construction that govern how a story can be told in different social contexts.¹¹

In order to deepen our investigation, several in our group gleaned insights from the work of Robert Coles, Paul Ricoeur, and Stanley Hauerwas, each of whom recognized the power of narrative. Harvard psychiatrist Robert Coles, in courses such as "Literature and Medicine," used stories to foster integrative formation in his medical students. One of his medical students, "Thomas," astutely observed,

It's one thing to read Tillie Olsen or Ralph Ellison or William Carlos Williams in a literature course; it's another to read them now. . . . We're in the situation Williams describes in those 'doctor stories': worried or nervous or disappointed or frustrated or angry as hell. When you've experienced those emotions in the same way as a writer has described them, . . . and then discussing them with other people who are in the same boat you're in—that's *something*. I've never thought of stories or a novel as a help in figuring out how to get through a working day.¹²

Coles comments, "Thomas . . . wants to connect an intellectual experience with an aspect of his everyday working life, and to link both with the longer haul of his life.¹³ Theological field educators seek this kind of deep integration through the action-reflection-action model of learning that provides the places to have the experiences and the spaces to, in Thomas' words, "discuss them [their stories] with other people who are in the same boat you're in"; to process and be formed by your own and others' stories.

Paul Ricoeur, a French philosopher who combined phenomenology and hermeneutics in order to understand the meaning of life, claims that any religious community is a hermeneutical community of remembering and storytelling around its sacred text for "it is a hermeneutical act to recognize oneself as founded by a text and to read this text as founding."¹⁴ The community's self-understanding depends on how its members understand the text.

Among the different genres in the Bible, Ricoeur was most interested in the narrative texts.¹⁵ He affirmed that a narrative can interpret what it intends to proclaim¹⁶ and furthermore that, like all founding narratives, biblical narratives "constitute the identity of the community . . . as a narrative identity."¹⁷ People of faith, seen from the perspective of Ricoeur's narrative identity, are a *storied* people.

In his Gifford lectures, published as *Oneself as Another*, Ricoeur writes, "The narrative constructs the identity of the character, what can be called his or her narrative identity, in constructing that of the story told."¹⁸ The self interacts with the narrative, and a narrative identity is formed out of this interaction.¹⁹ This is not an individual journey but a communal one, for our stories and others' stories are caught up with one another. Theological field educators employ peer reflection groups to encourage students to connect their story more deeply to our sacred text, the Bible. Ministerial practice is considered in view of themes of our sacred text, e.g., love, mercy, justice, and witness.

Theologian Stanley Hauerwas is interested in the ways in which Christian communities are formed in and through the narrative of God's enduring presence with God's creation, articulated in the stories of Israel and Jesus Christ. Narrative for Hauerwas is both a fundamental hermeneutical and an ontological frame. That is, narrative is not only the fundamental form of practical and theological rationality; it is also the very form our lives take when we live in relationship with God. To live in relationship

with God, according to Hauerwas, is to conform our story to God's story. The stories of Christian traditions are articulated and lived out through our practices, the Scriptures, and our traditions in the daily rituals and routines of Christian life.

For Hauerwas, theological claims always exist in narrative frameworks and are inherently practical; their primary purpose is not to describe God if such descriptions are not taken to require an ethical response. The narratives that make up the Christian tradition always already make claims upon persons to live their lives in a particular way. They demand that persons conform their lives—their own stories—to the story that God tells in and through the church. In short, theological claims always call people to a life of discipleship, a life in which persons are preoccupied with living into a particular story. Hauerwas writes, "What it means to be a Christian, therefore, is that we are a people who affirm that we have come to find our true destiny only by locating our lives within the story of God."²⁰

We affirm the telos that Hauerwas identifies, which is discipleship. We recognize Ricoeur's insight that we are a storied people. We applaud Cole's pedagogical move using literature to foster imaginative integration.

Given the integrative and identity-forming power of narrative, we wondered if we could design a learning community opportunity for a selected group of supervisors/mentors in which to explore salient moments of their formation through the telling of ministry stories. In telling their formational stories to one another, the hoped-for outcome was the nurturing of more self-aware ministerial leaders who would be appreciative of their own formation and attentive to the pivot points in their students' unfolding formational story. The formational stories of these supervisor-mentors, we hypothesized, could become focal points for theological reflection, vocational discernment, affirmations of gift and call, nurturing of pastoral imagination, and construction of their ministerial identity through their own personal narratives.

STRUCTURE AND PROCESS

Our team of four field educators met at Duke Divinity School July 25–26, 2017, to retreat, build community amongst ourselves, review the above-mentioned literature, and design a year-long (2017–2018) learning communi-

ty experience for a diverse group of supervisor-mentors who would explore their own formation stories in a community of practice.²¹

Each field educator invited four to six supervisors/mentors to journey through the upcoming academic year as a community of practice exploring the power of formational stories for the benefit of students they were currently supervising as well as future students. Gender, racial, and ecumenical diversity were valued in extending these invitations. Each field educator was free to shape his or her group's meetings appropriate to their context, but a shared direction and flow across all groups characterized the gatherings.

Over the academic year, supervisors/mentors participating in the study were encouraged to be especially attentive to the key pivotal experiences named above in the *Learning Pastoral Imagination* project that might foster ministerial and theological formation, character and competency formation, and pastoral imagination.²²

The meetings of the four groups adhered to the following structure.

Meeting #1

- Personal introductions.
- Expression of gratitude for each person's call and their commitment to participate in the next generation's formation in faith and service.
- Orientation to the research project and its goal.
- Affirmation of the group as a community of practice.

Communities of practice are groups of people who share a concern, a set

of problems, or a passion about a topic and who deepen their knowledge

and expertise in this area by interacting on an ongoing basis.²³

- Introduction to pastoral imagination.
- Pastoral imagination is "an individual's capacity for seeing a situation of ministry in all its holy and relational depths, and responding with wise and fitting judgment and action."²⁴ In addition, pastoral imagination is context-specific and integrates multiple kinds of intelligence, knowledge, and experience. It is a way of "inhabiting ministry as a spiritual practice, with God at the center."²⁵

- Prompted by an image of Kintsugi pottery (referred to in Japan as the art of sacred scars), supervisors/mentors are invited to tell the story of their first years of ministry following seminary.



The following images and motifs were prompted in discussions among our supervisors/mentors:

- Broken and reformed
- Fragments becoming whole and integrated
- Each other's stories as deep wells from which to draw wisdom
- Death and resurrection
- Sacred worth of each
- Difference as goodness
- Gifts and graces in life and loss
- Complexity of humanity, complicity of humanity
- God's story connecting with me

Meeting #2

- Welcome, check-in, and care time.
- Encouragement of theological reflection on what constitutes the core of each person's call using a statement from a Jewish colleague as a prompt:

I am Jewish. So my faith source is the Hebrew Bible.

Everything I do is informed by it. I believe in the essential truth of the Bible and find meaning in its narrative. For example, the underlying 'ecology' of the

seven days of creation encourages deeper consideration of all things created. Mathematics, patterns, and miraculous engineering lead me to believe that the language, if not the tool, for creation was Math. Therefore, I am encouraged to help others appreciate this tool and see it as a gift, not as a burden (times tables and all of that).

Similarly, consideration of the meaning of the “Image of God” inspires me to believe that humanity is empowered, creative, generative, and has responsibilities for the welfare of the world. The Maker Manifesto is one of caring for and repairing the world. Confluence.

My other theoretical source . . . is Feminist Epistemology. (New to me.) In a nutshell—its foundation is connected knowing: an approach which draws upon relationships and context in experiencing the world. I will tie this to community relationships in the Community of Practice.

B’shalom (in peace),

Deborah26

- Additional reflective prompts:
 - Why are you a pastor? Has your response to that question changed over time? What has led to that change of perspective?
 - How has your understanding of God changed?
 - What big noun of the faith, e.g., “grace,” a ritual of the faith, or a biblical story, has been or has become important for you?
- Themes that arose during the supervisors/mentors’ sharing of stories about the core of their call:
 - The core of my call is rooted in the goodness of God; especially witnessed to in creation.
 - Jesus loves me, this I know . . .
 - God’s call, as with Mary, to spirited embodiment.
 - Subjectively, deeply personal; objectively, deeply public and vulnerable.
 - The means of grace and the affirmation of God’s people.
 - My person and gifts are aligned with the call.

Meetings #3–5

- Welcome, check-in, and care time.
- The formation of each participant’s pastoral imagination is disclosed through the sharing of personal formational stories that intersect with these key pivotal experiences:

- an experience of the clash of abstract, decontextualized knowledge with lived situations;
- a sense of being overwhelmed, which comes from dealing with multiple variables in these situations; and
- a sense of responsibility for the risk entailed in choosing a course of action.
- Processing the story as a group:
 - Asking clarification questions.
 - Noticing any striking features.
 - Noting where energy shifted in the narrative.
 - Does anything here resonate with your student’s current experience?

Examples from the supervisors/mentors’ stories:

1. A pastor reflects on deep theological integration in a challenging ministry environment.

I loved my homiletics classes when I was a student. I even toyed with pursuing a Ph.D. in homiletics and teaching at a seminary myself one day. I knew my style was different as a woman, but I wasn’t quite sure how. I always took my exegetical work seriously, but felt a bit uncertain when it came to illustrations. I was only 25 when I graduated and took my first church—a small, dying community who had never had a female minister and didn’t understand why the bishop decided to send one to them.

I sincerely thought if I just worked hard enough, we could turn this church around. I thought once people saw how committed I was to being their minister, they would change their mind about clergywomen.

The fluttering of nerves I felt my first few weeks soon became serious stomachaches every Sunday morning. Members of the church called my district superintendent to complain about me, and especially my sermons.

It’s hard to preach a decent sermon when you feel like you could throw up at any moment.

I reached out to a former internship supervisor from a local church. He heard me preach once a month for a year. He reassured me, and had several people from the church call me with support.

The leader of the “We Want Melissa Out of Here” movement was an older woman who had a difficult life. She sat through every church service, loudly flipping through a magazine on the pew beside her. Even while I tried to be compassionate about her challenging life, I could not understand her reactions to me.

Then one Sunday, just as I entered into the brief prayer before my sermon, these words came to me. “Lord, we pray that your Spirit might continue to be with us in such a way that your words will be spoken through this your servant, and that each one of us will have our hearts open to hear the message you have for us today.”

Twenty-five years later, I still say that prayer every time I get ready to preach. Preaching is an interactive event—it’s not just me. It’s God’s Spirit, me, and the listeners.

2. A pastor reflects on an overwhelming time as a university campus minister.

It was clear to us all that we needed to go to the next step of incorporation and development work if we were going to ever have a solid ministry that could sustain itself in season and out. And it was equally clear to me that “going it on our own” would either bring out the worst in me or the best. Honestly, I was betting on the worst!

So what did I do? Well, I prayed . . . almost without ceasing! (That was new for me!) I kept putting one foot in front of the other and doing what the Holy Spirit guided me towards. Through the network of ten churches I found a lawyer willing to work with us. My board, previously fairly weak and uncommitted, became galvanized and sufficiently energized to begin our work. I obtained a Certificate in Non-Profit Management through the university’s continuing education program. It was just what I needed to learn some very practical skills I did not have at the time. Through it, I came to better understand my role as a CEO pastor (that was a thing!?) and our collective path as a ministry. I began to see how skills I had previously shunned, determining that they were *not* ministry, actually *were* ministry!

3. A pastor reflects on a tragic incident of great consequence.

Following a year-long CPE internship, I began working as the youth minister for a mid-sized Baptist congregation. I was the first woman ordained to ministry by this congregation. Early in my second year of ministry, three of our high school youth were killed in a car accident on the night of their graduation from high school. We had a part-time interim pastor whose role was preaching and some administration. Responsibility to respond pastorally to that situation fell to me. Ministry to the students’ families and to others affected in the congregation proved to be essential in what became the most formative experience of my professional life and a deeper call to the ministry of pastoral care.

Final meeting

- Welcome, check-in, and care time.
- Evaluating the experience (see appendix 1)
- Blessing

CONCLUSION

Gathering our reflections at our second retreat held at the Wake Forest University School of Divinity left us with a sense of gratitude. First, we are grateful for the opportunity to share in a learning experience with colleagues. For this opportunity, we thank the Research and Publications Committee of the Association for Theological Field Education and the support from each of our institutions. Second, we felt gratitude for the committed supervisor-mentors who work with our students. Their joy in gathering and the meaning they derived from the experience is a source of encouragement for our ongoing work. The retreat also underscored a need among ministerial leaders. Each of them needs the space to tell the kinds of stories each can laugh at and wince at. This is surely an ongoing opportunity—to celebrate the community of practice of ministerial leaders by convening groups like this. It is a small thing, but the power to bring ecumenical groups together as learning communities is important. We commend the structure of the meetings that we employed for others to adapt and use in their contexts.

Finally, we conducted a survey among our participants.²⁷ We do not claim that our sampling of data is large enough to be other than suggestive. Nevertheless, our survey work and conversations with participants following the year-long experience affirm these items strongly.

All of the respondents affirmed these two statements:

- Recalling my own formation story was helpful for my supervision of students.
- I identified my own influences by recalling my formation story.

Two participants' statements capture the core of all the pastors' responses:

It has been helpful for me to hear colleagues' stories and to form a closer network of colleagues. It has also helped me reflect on my own vocation in different ways as I think about commonalities and differences with their stories. In formulating my own story, as I shared it, I understood it in some different and insightful ways. This interactive

and reflective time has been a good grounding for me as a minister during days that are normally just filled with chaos and “doing.”

It has caused me to pause and think about my stories—the stories that have shaped me as a pastor and shaped my faith. What I have learned about *who God is* and *who I am* are questions I ask about my stories.

All of the respondents strongly disagreed with the statement “My own formation story has little influence on how I do ministry.” This affirmed that their stories do strongly inform their approaches to ministry today. The participant’s statement in example 1 above illustrates this point: “Twenty-five years later, I still say that prayer every time I get ready to preach. Preaching is an interactive event—it’s not just me. It’s God’s Spirit, me, and the listeners.

One participant noted:

It took a great deal of trust for me to share my thoughts early in my formation, so, I appreciate it when students are able to share their struggles with me now. I figure one way to honor their struggles and that trust is to offer a willing ear and resist the temptation to “solve” their struggles with answers.

Comments such as the following typified the responses to the question “What part of the project process was most engaging?”

I found it extremely engaging and insightful to ponder the questions about overcoming our struggles and conflicts with the reflections of all of us, especially my peers, talking about how they overcame or worked through difficulties redemptively with the help of others. Our students too need to hear these stories.

These responses lead us to encourage our Association for Theological Field Education colleagues to gather their supervisor-mentors for mutual encouragement, to resource each other, and to tell their stories because integration continues throughout a lifetime of ministry. We strongly suspect that our colleagues will have a joyful and deeply satisfying experience in community with their supervisor-mentors.

The stories of the supervisor-mentors who participated in our communities of practice are powerful. We cannot say conclusively that each will now judiciously share their stories to benefit their students’ formation. Nor can we say conclusively that each will always discern when to press further

into reflecting on student's experience to foster integration and nurture pastoral imagination. However, we are confident that participants now place a higher value on this aspect of theological reflection. Further, we are committed to training our supervisors/mentors in the art of the community of practice because it not only is a source of encouragement for the next generation of ministerial leaders but it also alerts supervisors/-mentors and students alike to those grace-filled moments that occur precisely when the pastoral imagination is being formed.

APPENDIX 1

Name:		
Date:		
Church:		
Evaluation: Mentoring, Pastoral Imagination, and the Power of Formational Stories		<u>Rating</u>
<p>Your formal feedback is very important in determining the effectiveness of the project's process. It is our aim to capture as much information as possible to understand how one's own story informs the mentoring of students in theological field education placements. Please give your honest feedback. Thank you.</p>		
<p>On a scale of 1 to 5, with 5 being Strongly Agree and 1 being Strongly Disagree, please indicate the extent of your agreement or disagreement with each statement.</p>		
<u>1</u>	I understood the scope of the project and its goal.	
<u>2</u>	The scheduled meeting time permitted adequate time for conversation.	
<u>3</u>	Recalling my own formation story was helpful for my supervision of students.	
<u>4</u>	I identified my own influences by recalling my formation story.	
<u>5</u>	My own formation story has little influence on how I do ministry.	
<u>6</u>	<i>Pastoral imagination</i> was a new concept for me.	
<u>7</u>	I understood <i>pastoral imagination</i> as fundamental to ministerial leadership, given the complex and shifting nature of ministry.	
<u>8</u>	Engaging with colleagues was beneficial.	
<u>9</u>	The project captured my strengths and core convictions as part of my formation process with students.	
<u>10</u>	The project did not meet its anticipated goal.	

Please supply your answers to the following questions:	
1	What part of the project process was most engaging?
2	What are your suggestions on how the project process might be enhanced or be more clearly defined?
3	How would you use the power of formation stories with your field education students?

NOTES

- 1 The following statements are from students in the field education programs of each of the authors of this article.
- 2 The following supervisor/mentor statements are from a survey we conducted in August 2018 among Duke Divinity School supervisor/mentors.
- 3 Matthew Floding, Thomas Fuller, Lucinda Huffaker, Rhonda Parker, and Jennie Lee Rodriguez, "The Power of the Learning Community Model for the Development of Supervisor/Mentor," *Reflective Practice* 35 (2015): 220–43.
- 4 Patricia O'Connell Killen, "Midrange Reflection: The Underlying Practice of Wabash Center Workshops, Colloquies, and Consultations," *Teaching Theology and Religion* 10, no. 3 (July 2007): 144.
- 5 Matthew Floding and Deborah Davis, "The Gifts of One Hour: Strategies for Reflective Supervision," *Reflective Practice* 36 (2016): 197–214.
- 6 Matthew Floding, Sung Hee Chang, Joanne Lindstrom, David Watkins III, Barbara J. Blodgett, Susan E. Fox, Lucinda Huffaker, and Catherine M. Brall, "Engaging the Dynamics of Pastoral Imagination for Field Education," *Reflective Practice* 37 (2017): 229–41.
- 7 Christian A. B. Scharen and Eileen R. Campbell-Reed, *Learning Pastoral Imagination: A Five-Year Report on How New Ministers Learn in Practice*, Auburn Studies Bulletin No. 21 (New York: Auburn Theological Seminary, 2016).
- 8 Scharen and Campbell-Reed, *Learning Pastoral Imagination*, 5.
- 9 Scharen and Campbell-Reed, *Learning Pastoral Imagination*, 23.
- 10 Scharen and Campbell-Reed, *Learning Pastoral Imagination*, 15.
- 11 John Senior, "Stories Revisited: Revelation, Narrative Ethnography, and the Story of Our Lives," *Practical Matters* (Spring 2010).
- 12 Robert Coles, *The Call of Stories: Teaching and the Moral Imagination* (Boston: Houghton Mifflin, 1989), 182.
- 13 Coles, *The Call of Stories*, 182.
- 14 Paul Ricoeur, "The 'Sacred' Text and the Community," in *Figuring the Sacred: Religion, Narrative, and Imagination*, ed. Mark I. Wallace and trans. David Pellauer (Minneapolis: Fortress, 1995), 69.
- 15 Paul Ricoeur, "The Bible and the Imagination," in Wallace, *Figuring the Sacred*, 145.
- 16 Paul Ricoeur, "Interpretive Narrative," in Wallace, *Figuring the Sacred*, 181.
- 17 Paul Ricoeur, "Toward a Narrative Theology: Its Necessity, Its Resources, Its Difficulties," in Wallace, *Figuring the Sacred*, 241.
- 18 Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamey (Chicago: University of Chicago Press, 1992), 147–48.

- 19 Athena Gorospe, *Narrative and Identity: An Ethical Reading of Exodus 4* (Leiden: Brill, 2007), 37.
- 20 "To be a disciple of Jesus means that our lives must literally be taken up into the drama of God's redemption of his creation." Stanley Hauerwas, *Christian Existence Today: Essays on Church, World, and Living in Between* (Durham, NC: Labyrinth Press, 1988), 52.
- 21 A grant from the Research and Publications Committee of the Association for Theological Field Education made possible our team's two retreats and the gatherings of the supervisors/mentors.
- 22 Scharen and Campbell-Reed, *Learning Pastoral Imagination*, 23.
- 23 Etienne Wenger, Richard McDermott, and William Snyder, *Cultivating Communities of Practice* (Boston: Harvard Business School Press, 2002), 4.
- 24 Craig Dykstra, as quoted in Floding et al., "Engaging the Dynamics of Pastoral Imagination," 31.
- 25 Christian A. B. Scharen and Eileen R. Campbell-Reed, as quoted in Floding et al., "Engaging the Dynamics of Pastoral Imagination," 231.
- 26 Personal communication with Matthew Floding, Oct. 25, 2017.
- 27 Appendix 1 is the evaluation form we gave to the participants. It was designed by Faye Taylor.