

# Marks Portfolio

## Minnesota Conference UCC

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## Section 1: My Spiritual Autobiography

I was raised in what I call a “functionally nonreligious” family in Jackson, Michigan. My parents, while being raised Christian (Baptist and Lutheran), had fallen away from a regular practice of faith in their adulthood. I’ve gleaned that the very conservative messaging they encountered left a bad impression of church on my parents. Easter and Christmas church attendance was the extent of our religious life, and we did not talk about religion or spirituality at home. While I have no doubt my parents would have been open to discussions about spirituality, these conversations were few and far enough between to the point where I knew I believed in God but knew virtually nothing about Jesus or Christianity that I didn’t garner through Christmas carols, my more observant Christian peers, or cultural references to Christianity.

I nevertheless felt the divine presence of God throughout my life in different ways and in different moments. As I grew older, I began to hunger for a spiritual life. I developed a practice of praying every night before bed. It was in my early college years that I dove deep into Christian practice and education. At Albion College, I took my first religious studies course and fell in love with Christianity. Jesus’ message of justice, grace, mercy and love drew me deeper into Christianity. I wanted to explore and deepen my relationship with God in community, so I joined the ecumenical Christian chapel group on campus and ventured forth on Sundays to explore different churches.

In my exploration of different churches, I knew that I was interested in a more progressive interpretation of the Christian tradition and would fit more easily within mainline churches. My first exposure to Christian theology, after all, was in an academic setting that normalized biblical criticism and located scripture in historical contexts. I understood scripture as written by flawed humans, yet nonetheless inspired by our ancestors’ encounter with God. I

developed a view of scripture that honored the incredible witness of our spiritual ancestors and their genuine encounter with God while also understanding that imperfect humans have an imperfect view of God, and thus scripture is an imperfect (and yet nonetheless remarkable) witness to God and God's redemptive work in human history.

One of my favorite things to say is that I joyfully stumbled into Christianity through my love of Jesus, but experienced a bit of a conversion in joining the United Church of Christ. With more "progressive" orientations to scripture and theology, I had been exploring mostly mainline denominations in my church exploration, such as the Episcopal Church and the Presbyterian Church (USA). My college chaplain told me that I might be interested in his denomination, the United Church of Christ. I had only vaguely heard of the UCC – I knew the Congregational Church I attended several times as a young child was affiliated – but didn't know much about the denomination. I will never forget when, during my finals week in my first semester of college, I took a break from studying to search the UCC on the internet. I stumbled upon a video about the UCC, which highlighted the inclusive, social justice-oriented values of the denomination. It was a three-minute video that I somehow watched on repeat, over 20 times, for an hour. I was almost tearful with joy at the reality that a denomination like the UCC existed, a denomination that lived the belief in the liberating love of Christ through action, that was centered on Christ's ministry, open-minded, and inclusive.

It's important to note that during this time I was coming to terms with being gay. Despite not growing up in a religious household, I still grew up in a conservative community where homosexuality was stigmatized. I prayed almost every night of high school that God would change me, and foster within me an attraction to women. God never responded to these desperate

petitions. In retrospect, I never felt a sense of God's judgment or displeasure. Instead, I was overwhelmed by humankind's judgment of homosexuality and ashamed of myself because of it.

It's with this context in mind that I walked into First Congregational Church of Battle Creek. There, I encountered a community characterized by love and inclusion. I attended their contemporary service and met more Queer and transgender folks than I had ever met in my life. The pastor, a heavily tattooed out-and-proud lesbian, preached on the dangers of theologies that proclaimed Hell and damnation. On that day and many successive days after, I experienced the Kin-dom of God, where I felt included, loved, seen and represented. That UCC church transformed me and transformed my life, and I became a member. FCCBC was where I was baptized as an adult and felt a sense of community more fully than I had ever experienced. My experience there emphasized for me that experiencing inclusive love and radical welcome in community are central to experiencing the Gospel, and I want to facilitate this sense of radical welcome in my ministry.

With this spiritual foundation, I've developed a strong belief system. I believe in God, the Eternal Spirit, who created the universe and loves Creation abundantly. God in abundant love gives us free will, including the will to choose wrong, to choose evil, even if such decisions are antithetical to the will of God. God is known best through the person and ministry of Jesus Christ. In Christ, God reveals that death, suffering, and oppression will never have the final word. God is the final judge of humanity, and despite our numerous shortcomings nonetheless promises forgiveness and grace for all humankind, promising a new reality [the Kin(g)dom of God] where suffering is no more – this is the Gospel. This Gospel transforms us by liberating us from fear and bringing us to new life, which helps us to live into God's Kin(g)dom in the present. The Gospel empowers us to act to further God's aims of love, mercy, and justice on

earth. In each moment, God calls Creation to life, love, mercy, and justice, and in prayer, worship, biblical study and contemplation we can discern (though imperfectly) where God is leading us to act. The church is called to discipleship – to proclaim and live out the Good News of God’s revelation of forgiveness, grace, eternal life, and inclusive Kin(g)dom for all people.

## Section 2: Understanding My Call to Authorized Ministry

I believe that every Christian is called to ministry in some way. We are all called to proclaim and live out the Gospel, and each person is given unique gifts to serve God, one another, and the church. Paul emphasizes that we are all given spiritual gifts that further the life of the church – and not all of us are given the same gifts (1 Cor 12:5-7). In short, we are all ministers, and we are ministers inside and outside of the walls of church, living out God’s grace, communicated through Christ, in all facets of our lives. I feel drawn to the UCC’s deep commitment to the priesthood of all believers, which echoes the above commitments.

Ministry has always looked different throughout history, with different titles and descriptions used to communicate different ministerial roles – ministers, pastors, deacons, bishops, presbyters, and more. Pastors and teachers are called out in their role “to equip the saints for the work of ministry, for building up the body of Christ” (Ephesians 4:12). There is an important role for individuals to organize and grow the body of Christ through evangelism, preaching, administering sacraments like baptism and communion, coordinating social justice witness, and providing pastoral care to members of the church. Crucially, I don’t believe that what we would characterize as “authorized ministry” is any more or less important than any other form of ministry, but rather it’s one of the many forms of ministry to which God calls us.

The church itself must play a critical role in one’s discernment. Utilizing a process theology framework, for example, it’s understood that we all have a connection to God, but that

as imperfect creatures we discern God's will imperfectly. Were we to discern only on our own, we may be drawn into self-deception, especially due to our own anxieties, thought patterns, and external influences. But when discerning in community, our interpretations of God's aims become subject to the evaluation of others. In our own discernment of God's call, we can lean on the community to help validate our own sense of God's call or explore whether God may be calling us toward a different path for our lives and ministry.

My own discernment of a call to ministry has been a work in progress. While I had thought about ministry in college, those musings did not originate in a sense of call but rather an interest in religion and theology. In recognizing that I did not have a call at that time, I pursued other paths for my life and career, including a conflict resolution degree in Ireland, exploration of careers in peace work, and a deep dive into mission-driven nonprofit work and philanthropy.

I felt my sense of call most clearly after a series of tragedies in my life. My sister-in-law passed away in April 2017 after a long battle with lymphatic cancer, and my stepsister passed away after struggling in a coma for nearly a year after a severe car accident in January 2018. My family was distraught and grieving in the wake of such trauma. The lack of spiritual support for my "functionally nonreligious" family, and the lack of a supportive faith community, had hugely negative impacts on my family's coping. I realized how deeply I wanted to be someone who could provide pastoral and spiritual care to those going through similar situations. I vividly remember being in a coffee shop one day, reading a book about a topic completely unrelated to religion or ministry, and being overcome by the deep desire to explore a call to ministry. It was a moment of deep encounter with the Spirit, which moved me to have conversations with my pastors and even conversations with admissions counselors at Twin Cities seminaries (which were about both seminary and discernment more generally).

I had attempted to ignore this call as I was settling into a career in philanthropy. A complete switch of my career path and further schooling as I approached my thirties was extraordinarily unwelcome and a disruption in the path for the career I had envisioned for myself. But I kept being drawn toward ministry in various ways, some of which felt like moments where God was speaking through those around me to communicate a call I was resistant to receive. For example, on one morning before work I had firmly told myself that I would put to rest any idea of going into ministry, only to have a colleague to tell me later in that day she thought I would make a good minister. The Spirit kept pulling me toward ministry and eventually I couldn't ignore my call any longer. One of my pastors formed a discernment committee at my church and it became clear to me and everyone on the committee that I had a call to ministry.

With such a deep passion about pastoral care, I entered seminary feeling most strongly compelled to minister in a hospital or educational setting as a chaplain. With a love of young people and youth work, the transitions of life experienced throughout childhood, adolescence, and young adulthood continue to be particular interests. However, my church internship year at Robbinsdale Parkway UCC brought me to see the beauty of ministry in a congregational setting. Facilitating worship and supporting healthy faith communities has been incredibly fulfilling and exciting. Now, I am open to multiple settings of ministry, with a preference for congregational ministry or campus ministry.

Furthermore, the UCC feels like a perfect fit for my ministry. I resonate deeply with the UCC's commitments to social justice, witnessing to the Gospel of Christ in the public sphere, the denomination's commitment to the Stillspeaking God, participation in ecumenical and interfaith



efforts, and a polity that reflects democratic values that honor the unique witness of each member of the church.

## Section 3: Reflection and Demonstration of the Marks of Ministry

### Mark 1: Exhibiting a Spiritual Foundation and Ongoing Spiritual Practice

Throughout my life, I've tried to nurture my spiritual life in various ways. Even in high school, before I was drawn to explicitly Christian practice, I had nurtured a daily prayer life, particularly at nighttime before bed. I strongly maintain that I had a relationship with God long before I had a relationship with the church. As I got older, I cultivated my spiritual life more through communal worship. And in the past decade or so, I've been quite drawn to contemplative worship practices and Quaker worship, a love that has been validated by my exploration of process-informed spirituality, which emphasizes spiritual practices that help me to listen, connect with God, and discern where the Spirit is leading me in any given moment to achieve God's aims of love, justice, and mercy in the world. And while solitary practices are important, spiritual growth in community has been important to me too. After all, we cannot be Christians by ourselves. To engage in a life of prayer individually and collectively has been essential to my continual spiritual growth.

While I've always appreciated the way that Christian worship nurtures faith and spiritual connection to God, I think that I appreciate this much more through being a worship leader at my home church and leading worship at my church internship site. Seeing the ways that my pastor and other worship leaders are so intentional about the flow, content, music, and affective tone of a service has made me realize how important it is to be attentive to the details of a service to facilitate a space where people can connect with God. As a practice, whenever I plan worship (especially writing the sermon) it's been my practice to ground myself in prayer and engage in

lectio divina with the scripture passage to invite the Spirit to assist me in considering the best message for the specific context of the Sunday and the community.

My spirituality is quite informed by process theology, which holds that in each moment God is luring us toward God's aims of love, justice, and mercy, in the world. This theological perspective has led to, what I perceive to be, a pneumatologically robust spirituality. I'm getting better and better at asking, "where could God be leading me in this moment?" and prayerfully discerning the answer to that question. This had led to greater spiritual mindfulness.

This openness to the Spirit's leading continues to be a part of my ongoing discernment. I didn't anticipate going into ministry, and yet I couldn't ignore my sense of call. When I went to seminary, I had little intention of going into congregational ministry (having a strong initial preference for chaplaincy), but the Spirit again has challenged me, opening me up to new possibilities for ministry. I've learned from personal experience not to "place a period where God has placed a comma!" I continue to be open to all settings of ministry, recognizing that the Spirit may lead me in a new direction, and I should heed Her call.

I feel a strong sense of God's love in my life, and a strong sense of being a disciple of Jesus Christ, invited, encouraged, and compelled by God's radical grace to follow in Christ's footsteps to proclaim the good news he embodied in word and deed. All of my spiritual practices nurture this sense and commitment. While I am fairly consistent in investing in these spiritual practices, I want to make sure tending my spiritual life and personal relationship with God isn't just an afterthought after a busy day but an embedded routine in my life. No matter how chaotic my life can become due to the demands of ministry, I strongly believe that I cannot support the spiritual life of others without attending to my own. Investing in the time and space needed to nurture ongoing spiritual practices is essential to my ministry. While I try to make sure to always

build in time for prayer in the evenings before bed as a practice, I aim to schedule time in my mornings for prayer and meditation to start the day. I do this already with scheduling time for my physical health (via scheduling gym and workout time), and I aim to do this with my spiritual practices as well to prioritize my spiritual health and vitality.

### Mark 2: Nurturing UCC Identity

I think nurturing my UCC identity is one of my strongest marks, particularly because of how significant it felt for me to join the denomination as a young adult. To so deeply experience the radical welcome and sense of beloved community that I experienced years ago at First Congregational Church of Battle Creek has left an enduring mark on me. The UCC's commitment to diversity, social justice, inclusion, extravagant welcome, and the priesthood of all believers resonates with my own values, interpretation of scripture, and the witnesses of our spiritual ancestors as I understand them. This deep resonance with the denomination's values and theology has created a strong sense of denominational pride. I have been consistently told by my friends from other denominations that my love of the UCC is "contagious," prompting them to learn about their own denominational heritage and explore what they appreciate about their own traditions. Attending a Lutheran seminary has far from diminished my identification with the UCC. Instead, it has made me more strongly recognize and proud of what is distinctive about the United Church of Christ. My UCC History, Polity, and Theology class at United Theological Seminary of the Twin Cities has rooted me in our denomination's history and values, and I've used opportunities in classes at Luther to research and write about UCC history (particularly about American Congregationalism). I also wrote extensively about the theological diversity present within the UCC in a course on comparative confessions.

I also deeply resonate with the UCC's commitment to the Stillspeaking God, which acknowledges that God continually offers a new word, persistently speaking into our

contemporary circumstances. In other words, the UCC is committed to the notion that revelation did not end with (the Book of) Revelation. The Word we discover in scripture is not frozen in time, but discovered in new ways. The UCC's commitment that each generation must interpret our faith anew in each age motivates me to continue to discern individually and in community to determine where God is leading us to proclaim and live out the Gospel's promise of grace and liberation for all.

Additionally, I also hold a deep commitment to the democratic nature of the UCC, which emphasizes the priesthood of all believers and the validity of various expressions of the church to differ in beliefs and to be challenged to listen in covenantal relationship with one another. Though this lack of hierarchy can be administratively challenging, it also allows for grassroots movements within local churches to "bubble up" and influence the national church in ways that are harder to achieve in more hierarchical denominations. And furthermore, acknowledging Jesus as the Sole Head of the Church centers authority appropriately in God rather than any inherently flawed human authority or national church expression. This conviction is rightfully humbling, further encouraging a more egalitarian polity.

Importantly, my strong UCC identity supports, not diminishes, an unwavering commitment to ecumenism and the oneness of the Body of Christ (see John 17:21). I appreciate the theologies and spiritual practices of others – ranging from the justice commitments of the Jesuits, to the radical sense of equality advanced by Quakers, the deep emphasis on the power of grace held by Lutherans, to the deep connection to the Holy Spirit and passion for the biblical witness exemplified by many evangelical Christians.

I could grow in my UCC identity in becoming more involved with other settings of the UCC besides local churches. So far, my only engagements with bodies outside my home church

have been through my internship site (Robbinsdale Parkway UCC), and the Minnesota Conference UCC through my discernment process and the Minnesota Conference clergy retreat that I attended with my internship supervisor in October 2023. I have had no significant engagement to date with national church bodies such as the General Synod and the UCC's global ministries. I would love to attend a meeting of the General Synod and the Minnesota Conference Annual Meeting in the future.

### Mark 3: Building Transformational Leadership Skills

One of my greatest passions is deconstructing the notion that “real” ministry is done only by pastors or chaplains (i.e., “authorized ministers”). I believe strongly in the equality of ministry among believers – that each person’s gifts have a place in proclaiming the Gospel. I see one of the most critical roles of authorized ministry in the church as fundamentally empowering church members to recognize their gifts and use them to serve God in every part of their lives. I believe I am well-equipped to do this, having had similar experiences with the Youth Leadership Initiative, and through the youth ministry I did at my home church. Indeed, this skill was also validated by my Strengthfinders profile, which identified me as a “Developer” who recognizes and cultivates the potential in others.

I also believe that I have a strong capacity to exhibit interculturally competent and sensitive leadership. As someone in the “Adaptation” orientation of the Intercultural Development Inventory (IDI), I am oriented to shift cultural perspectives and change behavior in culturally appropriate and authentic ways. I recognize cultural differences as real and I adapt to communicate with different audiences. This intercultural competency, I believe, originates from several influences in my life. First, one of my majors in college was anthropology, which consistently impressed upon me the importance of recognizing and honoring cultural differences, and adapting thoughtfully to accommodate different cultural norms. Second, I studied abroad

several times throughout my academic career: Once in India for a semester studying Buddhism, and a summer in Jordan studying Arabic. I lived in Northern Ireland for two and a half years while completing my first master's degree in conflict resolution and reconciliation. In all of these settings I learned to be sensitive to cultural norms, and careful to not minimize *or* overinflate cultural differences. I also learned to be sensitive about religious differences through my studies in the major world religions in my undergraduate years, and through my participation in and leadership of interfaith groups in college. In fact, I pursued my first degree in conflict resolution because I am so passionate about the importance of interfaith dialogue and promoting interreligious understanding in the public sphere!

I am also confident in my ability to succeed in the less public and more tedious elements of ministerial leadership, namely administration. I've been a nonprofit professional since the very beginning of my career, and I've spent years managing grant programs with multimillion-dollar budgets, coordinating logistics for hundreds of groups and group events, and facilitating gatherings in nonprofit, church, or youth work environments. Because of my experience in the philanthropic sector, I also have a basic knowledge of fundraising and grantwriting practices. I have no doubt these administrative skills will be helpful in whatever ministry setting I join, but especially in local church settings, where successful ministerial leadership absolutely necessitates competent nonprofit administration skillsets.

This competence in stewarding administrative elements of church also extends to stewarding church processes and strategy. I'm trained in several facilitation methods, including the Technology of Participation and the Art of Hosting. This includes training in consensus building, strategic planning, and action planning. These particular facilitation methods recognize and honor contributions from all participants, identify commonalities and patterns, welcome

diverse thoughts, and minimize conflict. I also have a master's degree in conflict resolution and reconciliation. I was trained in mediation through the Northern Ireland-based Dialogue for Peaceful Change. All of these skills will be useful for accompanying congregations in discerning where God is calling them and helping both to craft and enact the strategies to minister to the wider world, serving neighbor and God in doing so.

#### Mark 4: Engaging Sacred Stories and Traditions

In order to understand where God is leading us in our contemporary circumstances, I strongly believe that all Christians should develop a robust understanding of our history and the witness of our spiritual ancestors. It's critical that I have the knowledge of our sacred texts, church history, and Christian traditions to effectively proclaim the Gospel and root myself and others in the stories that witness to the redeeming work of Christ. Despite not growing up in the church, I have made up for lack of exposure to our sacred stories in my early life with significant study of our sacred texts in my adulthood. I have been studying scripture in some capacity since my undergraduate years, particularly the New Testament texts and the Gospels. In seminary, I have studied the Hebrew Scriptures, Gospels, and Epistles in depth, and I have learned both Biblical Hebrew and New Testament Greek in order to develop a more robust understanding of the sacred texts. I bring multiple types of analytical lenses to my reading of the Bible, including literary analysis, linguistic analysis, and historical/cultural analysis. Critically, I understand that my own social location influences the way I read our sacred texts, and it's my priority to accompany others in exploring the way their own histories and identities impact their interpretations of scripture.

It cannot be overstated that understanding our sacred texts must include learning about historical and cultural contexts of scripture. Our contemporary lenses bring different cultural assumptions and norms to our reading of the texts than the ones used by our ancestors. In

seminary, I've taken two church history courses covering content from the early church through modern church history that have grounded me in the history of Christianity. A course called *Prophets and Poetry* delved into historical contexts undergirding the Hebrew Bible. A course on comparative confessions further exposed me to historical origins of denominational differences. UCC History, Polity, and Theology exposed me to UCC history, and my Public Worship course exposed me to the history of church liturgical norms and practices and their development.

I've also had opportunities to bring these sacred stories to life in worship. To date, including opportunities at my home church and internship, I've helped to plan and lead over 30 worship services, and through worship leadership, preaching courses, and guest preaching opportunities, I've preached over 13 times to date. (A few of what I believe to be my strongest sermons have been included in the Appendix.) I've received feedback from peers, supervisors, and church members communicating that my sermons have a strong educational quality *and* prompt reflection on scripture's relevance to our lives and faith today. I think both of these skills are necessary to bring life to our sacred stories.

I believe the sacraments are unique practices that allow us to experience God's presence in the community of believers and point to what God has done and is doing within us individually and as a community. Communion allows us to experience the inclusive welcome that is part of the kin(g)dom of God, which Jesus enacted in breaking bread with people from all walks of life. Baptism is the act by which individuals are welcomed into our community of faith and the life of discipleship. Baptism communicates our incorporation into God's covenant of grace, though this understanding shouldn't minimize the importance of actively claiming our life-giving faith.



Where I would like to grow more in this area includes experience with the sacrament of baptism and leading rites of the church. I have not yet led a funeral, or confirmation service, have assisted with only one baptism, and have only officiated one wedding (which was for a friend, not using an explicitly Christian liturgy). Additionally, I would like more experience in leading faith formation across generations.

### Mark 5: Caring for All Creation

Caring for all creation is central to the Gospel and the root of my call to ministry, particularly my passion for pastoral and spiritual care. In seminary, I've taken courses on congregational care and formation, interreligious chaplaincy, narrative methods of pastoral care, ministry with persons with mental illness, and children and youth ministry courses that attend to issues of pastoral care with members of these demographic groups.

My CPE placement at Ridges Hospital in Burnsville, MN was a critical period of learning to care for those experiencing deep suffering. It also was an important "test" of my own passion for spiritual care – could I effectively practice the care I was so passionate about? While there is still so much I can learn and improve on as it comes to pastoral care, the answer was "Yes!". Not only did I love providing spiritual care for those I worked with, but my spiritual care skills were affirmed by my peers, supervisor, and CPE educator. I strove to bring empathy and sensitivity to the experiences, spiritual backgrounds, and theologies of others in all interactions. I also aimed to make those I worked with the focus of the interaction, following their lead in navigating the conversational terrain that felt most productive for them. I sought to explore how care-receivers understood the movement of the Divine in the given moment (if that language resonated with them). I consistently sought to surface what was meaningful for them to assist with their coping and integration of their current experience into the story of their lives and their spirituality.

I also know that a life of ministry is one that can be emotionally and even physically demanding, and caring for myself is important (I too am part of Creation!). Throughout my life I have grown significantly in developing a strong commitment to maintain work-life harmony through (sensitively) asserting healthy work/personal life boundaries with colleagues and supervisors. I ask for help when needed. And I also invest in my own self-care through allocating time to go on walks, work out, relax with a good book or video game, and spend time with friends and family. I also know that I cannot maintain my well-being alone, and so I have invested time in not only friends and family but professional networks of fellow seminarians and ministers to lean on for both mutual care and professional support. Through all of this, it's clear that I understand the importance of self-care and invest in mental and physical well-being.

I am also open about seeking professional support of my mental health. I have sought therapy when I needed additional assistance to address anxiety. I had the strong self-awareness to end therapy when I felt that I had made sufficient progress and developed healthy methods to cope with my mental health challenges. (This decision was enthusiastically affirmed by my therapist.) Furthermore, it's important to note that ministers are in critical positions to destigmatize mental health care. I intend to be open about my mental health journey in ministry and to encourage individuals to practice self-care and seek professional support when needed.

I also believe that caring for creation must involve *all* creation – not just humankind. Being made in the image of a merciful, creative God binds us to conduct that is unequivocally life-giving in the world. To engage in life-giving behavior is to promote just and loving relationships between all living things. We are thus obligated to steward all life. Caring for creation must entail bringing the church and our wider society into a more just relationship with the natural world, including but not limited to the relationship with the land on which our

churches sit. This care involves mindful use of resources, from paper, to electricity, to water, to the food sourced for church gatherings; and encouraging sustainable practices in the lives of parishioners. It also involves witnessing publicly to our obligation to care for the earth, for the sake of life itself.

### Mark 6: Participating in Theological Praxis

One of the elements of UCC identity that I appreciate is our denomination's commitment to continuous theological reflection. After all, our embrace of the Stillspeaking God implies an inherent commitment to listening and continuing to reflect on where God is leading us. This commitment is evident in the way we've grappled with the witness of both our ancestors and our contemporaries, particularly in our growth around LGBTQ inclusion in the church and our ongoing commitment to dismantle white supremacy in the church and beyond. For me, incorporating this continual theological reflection in my life and the life of the church is critical for personal, communal, and spiritual growth.

This theological reflection, however, must result in and be informed by living out our theology in our day to day lives. Witnessing to the Gospel in the world through involvement in ecological and social justice efforts must result in and inform theological reflections, as well as our ecumenical and interfaith activities. Having had experience in facilitating interfaith dialogue throughout college and being a trained facilitator (particularly in the Art of Hosting and Technology of Participation methods), I believe I am well equipped to lead theological reflection in various ministry settings. As someone who is informed by process spirituality, I am constantly engaging in theological reflection and discerning when and why theological formulations are or aren't sitting well with me. Due to my background in anthropology and sociology, I'm also constantly exploring the origins of my beliefs, assumptions, and behaviors – investigating whether they are informed by my upbringing, family systems, culture, ethnicity, socioeconomic

status, or other formative events in my life. In other words, I constantly reflect about how my social location and other parts of my life influence my theology and the way I think theologically. Theological reflection is thus not only a practice I can facilitate, but also model.

While theological diversity can be challenging, I also believe that embracing diverse theological positions in the church is critical to grow the witness of the church and to acknowledge the fundamental mystery of God. As much as churches have attempted to facilitate orthodoxy through early church councils, denominational splits, statements of faith, and confirmation courses, the church has never been uniformed in belief or practice. The witnesses to God's action that we read in scripture itself are diverse. We also need to be mindful of the unique witnesses of those on the margins, recognizing the power of the perspectives of those individuals to whom Christ especially ministered. These witnesses are often not given proper consideration due to our own prejudices and biases. Because our knowledge of and witness to God is always flawed, keeping an open mind is critical in order for us to grow in faith and discern the movement of the Spirit in the world. I like to say that if there are 2.5 billion followers of Christianity in the world, there are 2.5 billion Christianities. If we practice what we preach about Christian hospitality, then the positions of every one has a right to be considered, respected, and – even when we vehemently disagree with them – contested with love.

I believe that each denomination, like each Christian, has unique contributions to our faith tradition, and that their diverse contributions to theology, worship, and spiritual practices can witness to and enhance our understanding and experience of God. Diversity within the Christian tradition can be a source of enrichment. This commitment to ecumenism also extends to a passion for interfaith dialogue that I have held since college, where I led an interfaith group on campus and even researched Christian-Buddhist interfaith dialogue when I studied abroad in

India. I strongly appreciate our denomination's inclusive principles, which are motivated by the sense of God's abundant hospitality that we bear witness to in Christ.

### Mark 7: Working Together for Justice and Mercy

I believe that working towards justice and mercy in the world is absolutely central to the Gospel, especially since the Gospel implies liberation from the bonds of all suffering and oppression. We witness this emphasis on justice and mercy in Jesus's earthly ministry, during which he ministers to those marginalized and oppressed by the Roman Empire and society at large. Christ ushers in a kin(g)dom characterized by love and justice, for in the kin(g)dom of God all pain, suffering, and injustice pass away (see Rev 21:1-4). And throughout the Bible, long before the birth of Jesus, waywardness from faithful, just, and merciful conduct is what prompts prophets of God to action, holding individuals and communities to account for their conduct. We are told that we are required to "do justice, and to love kindness, and to walk humbly" with God (Micah 6:8). It's not enough to believe that God values justice and mercy. Because "faith by itself, if it has no works, is dead" (James 2:17), our faith necessitates that we live our commitment to justice and mercy in championing a just world for all.

I am strongly rooted in liberation theologies – particularly feminist, womanist, Black, and LGBTQ theologies. My grounding in the theology of the cross and process theology also makes me attuned to note the places where suffering occurs and discern where and how God is calling us to create new life, love, and justice amid pain and oppression. For me, if any interpretation of Jesus's ministry is advanced that does not entail the liberation of all people from bonds of oppression, then it is not the Gospel. Indeed, it was the UCC's strong commitment to social justice (practicing what Jesus preached) that compelled me to join my first UCC church in Battle Creek, Michigan.

I believe that sin is the manifestation of our world's brokenness and inherent imperfection. Sin exists in individuals, groups, institutions, and societies. Sin is not always overt, but implicit as well. We are often complicit in sin unknowingly, such as through implicit bias and our perpetuation of systemic injustices. I believe it's the moral obligation of each Christian and the church itself to turn our critical lens inward (not just outward) to evaluate our own biases and privilege in order to dismantle white supremacy, heterosexism, transphobia, classism, ableism, and patriarchy in the church. This work has been ongoing for me, and I feel confident in helping to lead worshiping communities in this important work as well, though I would certainly seek additional training to lead this work effectively. It's critical this work is led with grace, compassion, and humility – we're imperfect beings, and that's ok! But we still must strive to lean into a life of discipleship characterized by love, justice, and mercy.

I'd like to improve my skillsets around engaging in mission and outreach. While I'd be more than comfortable in participating in interfaith and social justice partnerships and collective efforts in the wider community, I'd like to learn more about congregational organizing and mobilizing. I'd like to become confident in mobilizing and empowering a congregation to get involved in the wider community. I especially want to explore how to sensitively act together in secular settings where the presence of a faith community or faith leaders may be met with skepticism and fear from those hurt by faith communities.

My ability to navigate change is well-supported by my training in conflict resolution and reconciliation. As a trained mediator steeped in the context of Northern Ireland, and having worked for two faith-based peace organizations, these skills support my capacity to engage and lead collaboratively with others. Additionally, as mentioned above, my training in facilitating

strategic planning and action planning also will help my accompaniment of churches seeking to navigate change.

#### Mark 8: Strengthening Inter- and Intra-Personal Assets

One of my greatest strengths is my self-awareness. I am constantly reflective about not only my own feelings in any given situation, but mindful about how my presence and behavior impacts a situation or setting. I evaluate my own relationships with my culture, community, peer groups, family and more, and am mindful of the influences of socialization from my friends, family, media, education, and culture at large. I am deeply empathetic, but strive to maintain a sense of self-differentiation between myself and others. This was affirmed throughout my CPE experience, and it strongly supported my ability to attune to the emotions of the room while being distanced enough to maintain a non-anxious presence and provide spiritual care.

I am a strong communicator, and think intently about the language and tone I use in any communication, whether written or oral. This applies to sermons, liturgies, and daily communication. Throughout my career in nonprofits, my supervisors have affirmed these strong communication skills and have called my communication style “thorough,” “clear,” and “sensitive,” especially when I’m communicating bad news to community partners or external stakeholders. My LeaderWise skills and personality inventories and interview indicate that I am “warm, friendly, cheerful, optimistic” and “cooperative,” which I believe are all assets to effective communication and collaboration with various audiences.

I also believe that I exhibit strong moral character and integrity. My previous supervisors have noted that I am dependable and when I commit to a task at work, I always follow through or clearly communicate when a task is beyond my capacity or ability. I also believe that I have a strong moral compass that points me toward love and justice, and I frequently weigh ethical considerations in daily decisions. However, I am open to moral complexity and ambiguity, and

realize ethics are nuanced and not always clear or uniform across circumstances. I try to maintain an appropriate nonjudgmental and empathetic tone in my interactions with others who approach me with moral dilemmas. My friends and family have noted that I tend to advise and enact soundly ethical (loving, just) actions in a given situation.

One of my areas of growth is around communication during conflict. Despite the fact that I have been trained in mediation and have a substantial “toolkit” of resources for conflict management and resolution, I often freeze during personal conflicts. With the help of a therapist, I’ve identified the root of this freezing as my *overcommitment* to clear communication to the point of perfection. In other words, I sometimes become quiet during conflict (which can become interpreted by others as disengagement) when my mind is racing to formulate the perfect response. My reaction is motivated by a sense of perfectionism that I have been addressing through therapy and self-work. I’m working to emotionally embrace a concept I am well aware of intellectually: that conflict by nature is messy and never perfect. It’s better to work through these situations by modeling vulnerability and encouraging paraphrasing (asking individuals to articulate their interpretation of what I’ve said). This will not only help move a conflict toward resolution but will also help me feel like I’m communicating and being understood effectively while not “freezing” during conflict.

I also would like to grow in my understanding of ministry to different demographics. I’ve developed a robust understanding of ministering to children and youth through my seminary studies (I have a children, youth, and family concentration) and my youth work experience with teenagers. I have experience working with mainly elderly individuals in my CPE context. However, I also want to make sure I am developing tools to minister and provide pastoral care to young adults, new parents, single individuals, couples, and individuals in their midlife. Each



stage of life brings new pastoral concerns, and I want to make sure I'm well equipped to minister to all of them, not just children, youth, and the elderly.

## Appendix

12/24/23 Sermon: "How Ordinary Becomes Extraordinary" (Luke 1: 26-38 & Luke 1: 46b-55)

Mary was much perplexed, we are told. And honestly, if I were visited by a divine messenger today, I would be too. Also, I'd be terrified. But Mary's response to Gabriel's greeting may have more to do with what he calls her than with the fact that an angel is visiting in the first place. "Favored one," he says. But she has reason to question why God might favor her. She is no storybook hero. She is a young woman, barely a teenager, which was the prime age for marriage in the ancient world, in a society that favored the elders. A woman in a society that favored men. Poor, in a society that idolized wealth. And to top it off, she's from Galilee – the province of Judea that was considered a backwater. It was a place looked down upon by Jerusalem's elite and Rome alike, that is if the Romans even knew where it was. Ancient flyover country, some might call it. Society sees Mary as the least likely person for God to take an interest in, let alone choose for a special honor, and she knows it. She's very ordinary. But God, who is always pleased to undermine people's preconceptions, has a different idea in mind.

Despite how shocking this visit might be, Mary actually isn't alone in this type of encounter. Luke's account of her visit with Gabriel is a part of a genre of biblical literature called an Annunciation. In an annunciation, there's an appearance of a messenger from God, a person, who is usually very confused about what's happening, a message from God, and some sort of a special sign that confirms that God's message is true. Throughout the Bible, many of these messages are for normal people, not kings or priests or anyone who is elite. Mary joins figures from our tradition, like Abraham, who were ordinary people, chosen and supported by God to do incredible things. These ordinary people like Mary become extraordinary, but it's not necessarily because they are chosen by God that makes them that way.

Ya see, we can't talk about Mary without talking about the way her experience and her identity have been portrayed, and I think often times abused, throughout history. Mary and this story especially, have been used as weapons against women. Various interpreters throughout history, almost always male, have described Mary as the perfect woman, usually conceived as

passive and submissive. Other times, she is depicted as almost inhumanly virtuous and perfect, yet another impossible standard for women to live up to. Sometimes Mary's "virtuousness" has been used to shame women about their behavior and decisions around their own bodies. This is a horrible injustice to women, because of the sexist attitudes these ideas have fueled, using religion as an excuse. This use of her identity and her story is not lifegiving, and it's not fair.

And this is also an injustice to Mary. Because Mary is extraordinary, and she deserves to be celebrated, but not because she is somehow submissive, or because she is divinely perfect, as defined by men. She is remarkable exactly *because* she is an ordinary person, with so much working against her, who actively chooses to participate with God to bring about a new reality for the world. And she is hardly passive in this decision. When she says "Here am I, a servant of the Lord" she echoes the words of prophets throughout the centuries, who were each called by God and responded with similar words, "Here I am." Ancient speech for, "I'm in." This is a radical, active response, where an ordinary young woman partners with God in one of the most enormous, life-altering tasks that God has ever asked of anyone in our tradition.

Her choice is incredible for so many reasons, not least because of what is specifically asked of her. She is asked to bear, birth, nurture and raise the savior of the world. Not exactly a low-pressure ask. The request placed on her body and on her life is hard for me to fully comprehend. It will change the course of her life, and as the stories of pregnant people testify, her very body will bear the marks of her decision. And there are huge risks to saying yes. To start, her life is at risk in a time and place when, without modern medicine, the mortality of mothers and children was terrifyingly high, especially in childbirth. And there were huge social consequences too. In her day, to become pregnant outside of marriage could bring disgrace to her and her family, make her a social pariah, and jeopardize any marriage prospects in the future. In a society where a woman's well-being and financial stability relied almost exclusively on men, it's no exaggeration to say that even if she and her baby were to survive childbirth, her life and the future of her child would still be at great peril.

To say yes also requires Mary to overcome all of the negative messaging she's received throughout her life about her position in society. She has grown up being told repeatedly that she is not old enough, male enough, rich enough, with not impressive enough of a pedigree – to participate in something as incredible as this. Saying yes requires her to believe that she can in

fact be a part of something so profound as to become the mother of the messiah, and to see herself as worthy of that role.

Considering all of this, just how many living rooms did Gabriel show up in before finding someone who would say yes?

So amid all of these challenges, I wonder what motivated her to say yes. I mean, on the one hand, Gabriel makes a compelling case that this *can* happen. He points to Elizabeth's pregnancy as a tangible sign. Look, God is already doing seemingly impossible things, and it can happen with you too. But I think her decision is motivated by something deeper. Because later, she sings about the great reversal that God will usher in – that the lowly will be lifted up, and the powerful humbled. She knows who the messiah is – who in ancient Jewish society didn't? They are the long-awaited liberator of her people. And she believes in God's promises, to her and to the world – she believes in God's promise for a transformed future. By saying yes, she says that God's future is worth the risk. So she takes incredible risks – for the benefit of all of us. With faith and hope, she rests on God's promises, to overcome fear, self-doubt, uncertainty, and what most would call impossible, to speak her courageous “yes” in the face of the world's “no.”

So Mary is extraordinary. But not because of the honor of being Christ's mother. Or, because she's somehow inhumanly perfect. It's precisely because she is an ordinary person, who says “yes” with so much working against her, to join in God's holy disruption on earth. And I think one of the many things this story does is bring us not to ask “Why Mary?” but “Why not Mary?.” Why not Mary, to help bring into being God's future? Maybe we should expect nothing less from the God who contradicts our human expectations time and time again about who is worthy and who isn't. We worship a God who chooses to work through ordinary people to accomplish extraordinary things with God's help. And while we so often forget it, God has been doing this for thousands of years.

So if why not Mary, then why not you? Or me? Or us? Because while we might not be asked to bear the savior of the world (thank God), God has not stopped speaking to us. God has not stopped pulling on our hearts to bring forth goodness and justice and grace and all those parts of the kin-dom of God that we so deeply crave. Where might God's kin-dom on earth be breaking in today, right now? And where might God be asking us to nurture it into life? Mary is a model for saying that courageous, radical “yes.” She shows us how we can bravely live into God's kingdom in the here and now, despite the risks, despite how much is set against us. Mary lifts her

voice to sing about the God who has transformed the world and will do so again. She took huge risks to bear a hopeful future for the world. She saw God's future as worth the risk. And for us, I think it's a future that is worth the risk, too. Amen.

### 1/21/24 Sermon: "Lured to a Life of Faith" (Mark 1:14-20)

Simon, Andrew, James, and John are normal guys, each embarking on what they probably thought would be just another normal day. But their lives are disrupted forever the moment they meet Jesus. He tends to do that a lot, doesn't he? But it's mysterious why, specifically, these four men dropped everything to follow him. We hear of no dialogue, no questions about what exactly following Jesus entails, no discussion with family about making such a dramatic life decision, they just... followed. It seems to defy all understanding. It's just so impulsive for these people to leave their professions and even their families to follow a complete stranger. I admit that as someone who takes months just to research what new backpack I want, it's hard for me to empathize with them, and maybe it's hard for you too. These fishermen are used to being the ones to do the catching, and yet, in this moment, they are the ones who have been caught by Jesus. So what could lure these fishermen to make such a drastic decision?

Mark sets a pattern with these four men, because throughout his gospel, people seem to drop everything left and right on command to follow Jesus. And I think he's trying to communicate something important to us with this pattern. Because where Jesus is present, so is the Kin-dom of God – God's new reality. And where the kin-dom is present – healing happens, wholeness happens, inclusion happens, and liberation happens. Where the kin-dom is present, we can't help but join in something so beautiful. So where Jesus is, we can't help but follow. These fishermen can't help but follow Jesus, because when they experience that kin-dom breaking into their lives when Jesus calls out to them, following him is just what happens.

And I can kinda relate to that. Because, I didn't go to church growing up, but when I was in my teenage years, I wanted to explore faith and spirituality more intentionally. I was only further inspired by taking religion courses in college and I was beginning to be lured by Jesus and his message. So, I started by doing something that many of us do: I went church shopping. And I would jump between churches on Sundays, exploring worship styles and denominations.

And one day, I walked into the contemporary service of a UCC church in Battle Creek, Michigan – not too far away from where I went to school. And it was utterly unlike any other church I had ever been in. Particularly because there I saw and met more Queer people and Queer families than I had ever encountered in my whole life. In fact, I had never seen so many Queer folks in one place before, not even at my very progressive liberal arts college. To top it off, one of the pastors was openly gay too, and I had never met a gay pastor. And the language about God in that church was different. I heard that day about God’s abundant love, God’s desire for justice, God’s care for the vulnerable and marginalized, and how God’s humbles the powerful. It was a message that I hadn’t heard in a lot of churches I had visited. And I got a peek into the various ways the community challenged itself to live fully into this radical faith, to practice what it preached inside and outside of the walls of the church. Now, I’m a little biased, but it sounds kinda like Robbinsdale Parkway, doesn’t it? I walked out of that service, stunned. I had no idea churches like that existed. And to a very closeted teenage Dustin, being in a space that embraced everything that I was, that told me I was loved and didn’t need to change – it changed my life forever. Even in progressive, secular spaces, I had **never** experienced that feeling before.

As you could imagine, I went back again, and again. And a few months later, we were singing the gathering hymn we sang every week, Draw the Circle Wide. And I remember looking around, thinking about all the talk about the Kingdom of God I heard in my classes and in that church. And then it hit me, as I held the hands of people around me as we formed a circle in the sanctuary – “is this what the kingdom feels like? Because it feels unbelievable.” I was eventually baptized in that church. Because where the kin-dom is present, we can’t help but join in. And there, Jesus and the kin-dom caught me. And I was all in – hook, line, and sinker.

That experience is what lured me into this life of discipleship, and maybe you all have moments in your life that feel similar, moments where Christ and the kin-dom he embodies in word and action hits home and you’re drawn in. And I don’t think being lured like this happens just once. When we come back to this space on Sundays or live out being a disciple of Jesus outside of these walls, something is luring us too, in every moment. So, what draws you to this life of discipleship? What’s the hook? Are you drawn in by the message of abundant love for all people? Have you been lured by the truth that you are loved and lovable for exactly who you are? Have you been caught by feeling held by a loving community? Was the allure the connection you feel to God? Or were you attracted by the vision of a just, loving world? Maybe a

little of all of this? I think what brings us to this life is different, but all of these, I think, are experiences of God's kin-dom. And while we may not have dropped everything in a moment to follow Jesus, maybe we're not so unlike the fishermen after all.

Now that they have been lured by the kin-dom, Jesus tells the fishermen that they will "fish for people." Just as they experienced the kin-dom through him, they are told to share it, to tell others, "hey, the kin-dom of God? It's here. It's incredible. Let me show you." They're called to draw the circle wider, to include more and more of God's beloved children in this transformative life.

I think this scripture reading lands at an important time for our community. As we consider the year ahead of us, we've been thinking about church growth and outreach a lot recently, and how we share our church and our radical faith with others. And what Jesus challenges his disciples to do is to do just that – to share the good news that's the foundation of our faith with others, that the kin-dom of God is at hand. It's a vision characterized by a table that always expands, an inclusive love that never ends, justice for all people, and the sweetness of God's grace. And the term evangelism comes from the Greek word, *evangelion*, which means "good news." And *this* news is absolutely "good news," and it's worth sharing.

But the word evangelism is often a bad word in progressive, Mainline Christian circles because it's been monopolized by primarily conservative evangelicals. And we're very understandably hesitant about using that language, because we don't want to be associated with practices and church cultures who have hurt so many people. Many of those churches that claim the title "evangelical" are often great at the marketing and outreach, but not great to say the least at representing God's inclusive love or commitment to justice. And all too often the "sharing" they do feels more like bullying. Or they seem more preoccupied with attendance numbers and "people saved" than living out our Christian faith. These practices have been hurtful and off-putting for so many people.

But something I also know to be true is that if the church I was baptized in hadn't put their testimonies and their statements of faith out front and center and hadn't lived them out publicly, I would've never have known about them, would've never shown up, would've never seen the Queer couples and families that told me there was future for me – in life, in Christianity, and in God's reality. I fully believe that it is possible to do evangelism, in ways that aren't exclusive and aren't alienating, and avoid all those icky elements that turn us off from this word

and the sharing itself. Instead, this work can be done in ways that are welcoming, inclusive, and that are fully in harmony with our commits to justice, interfaith dialogue and cooperation with people no matter the religious differences to further God's kin-dom in the world.

I think one of the greatest forms of doing this is through our action – living out God's kin-dom outside of the walls of this church in our work in the community. This church has done this incredibly well, and I know there's desire to get more involved in activism and volunteer work rooted in our inclusive values, especially as we rebuild our capacity again post-lockdown. After all, Jesus and his disciples shared the kin-dom in more than words, but actions that pointed to it. And, sharing in words matter too. Making sure that people know who we are, how we see Jesus and, and how that might be different than how he has been too often represented. Our website, and social media presence, online ministry, fundraising events, volunteer work, activism and so much more are all needed in this more holistic, inclusive vision of evangelism and outreach.

And I think in a time when people associate Christianity with the loudest most conservative churches, we can't let the sharing of the "good news" be monopolized by just a segment of Christianity. Because we know that God's "good news" is expansive, loving, liberating, and for it to be shared in ways that hurt people and mischaracterize who God is – that's not fair. And our response should speaking through both our words and actions, "Hey world, we believe in the good news too. But we see it differently, and live it differently. Come and see."

The good news of God's kin-dom lures us. It's a vision that hooks us, that continues to draw us to this life of faith time and time again. The challenge for us is being able to share that with the world in ways that are sensitive, and aware, and that actually embody our faithful commitments to justice, and welcome, and the inclusion of all people at God's ever-expanding table. Just as we're not going to be perfect at discipleship, we're not going to be perfect sharing what exactly draws us to it either, and that's ok. But by living out and communicating our faithful witness in a variety of ways, as best we can, we can ensure that those people hurt by church, those seeking supportive communities, those with a nagging feeling that there is something "more out there" and want a safe place to explore it, and yes, all those teenaged closeted Dustins, that they can recognize that they have a place in God's kin-dom, too. That is some good news, and it's news worth sharing.





## Certified Educator's Confidential Evaluation Cover Sheet

Student's Name: Dustin Moretz	
Student's Faith Affiliation: United Church of Christ (UCC)	
CPE Program (check all that apply): <input type="checkbox"/> Residency <input type="checkbox"/> Extended <input checked="" type="checkbox"/> Summer <input checked="" type="checkbox"/> Single unit <input type="checkbox"/> Distance Learning	
Year: <input type="checkbox"/> Fall <input type="checkbox"/> Winter-Spring <input checked="" type="checkbox"/> Summer <input type="checkbox"/> Other:	
Program Type: <input checked="" type="checkbox"/> CPE Level I/II (Completion of <input type="checkbox"/> Level I <input type="checkbox"/> Level II) <input type="checkbox"/> Supervisory CPE	
Completion Rate: received credited for <input checked="" type="checkbox"/> 1 unit <input type="checkbox"/> ½ unit <input type="checkbox"/> No credit	
Number of previous units completed in this center: # 0	ACPE units completed in other centers: # 0
CPE Center: M Health Fairview Southdale Hospital	
Address: 6401 France Ave., Suite LL-29, Edina, MN 55435	
Educator(s) Name(s): Jay B. Hillestad	
Certified Educator Candidate (if applicable): n/a	
Accreditation Area: North Central	
Date of Unit Evaluation: August 10, 2023	
Start and End Date of CPE Unit: May 30, 2022 – August 11, 2023	
Date evaluation was sent to student: August 24, 2023	Within 21 calendar days: <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No
Date Student Unit Report submitted to ACPE: Aug. 15, 2023	Within 21 calendar days from the end of the unit: <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No

### Student's Rights and Responsibilities:

- This report has been made available to me within **21 calendar days** of the completion of the unit. If not, this evaluation documents the extension arrangements discussed with the accreditation commissioner and the student.
- I can respond formally by writing an addendum, if I choose, only after discussing this report with my educator. This addendum (written response) then becomes part of my student's record.
- If I have chosen to respond formally by writing an addendum, my response is attached to this report. If I have attached an addendum, I will indicate this (at the place of signature in this document), sign the document, attach my addendum, and return all items to the CPE Center. I will return the signed evaluation to the center according to center policies.
- The timeline and deadline for student response and return of the educator's evaluation are established by the center's policies.
- I understand it is my responsibility to retain copies of this report and all evaluations written by my educator and me.
- The CPE Center will retain copies of both documents for 10-years from the date the evaluation was sent to the student. After 10 years, the center's record retention policy will determine what will happen with the documents.
- These evaluations will not be available to anyone else except with written permission from the student. Exceptions: see ACPE Guide for Student Records in the Accreditation Manual.
- I have received this report, read it, and have been given an opportunity to respond to it informally and/or formally.

**My signature below confirms acknowledgement of these rights and responsibilities and receipt of the educator's unit evaluation.**

Signature:	Date Received <b>8.24.2023</b>	Date Signed & Returned <b>8.25.2023</b>
CPE Student Name: Dustin Moretz	Addendum Attached: <input type="checkbox"/> Yes <input type="checkbox"/> No	
Signature:		
Certified Educator Candidate Name: n/a	Date Signed	
Signature:	8.24.2023	
ACPE Certified Educator Name: Jay B. Hillestad	Date Signed & Sent to Student	

This CPE Center is accredited by ACPE, Inc., 1 Concourse Pkwy, Suite 800,  
Atlanta, GA 30328, 404-320-1472, [www.acpe.edu](http://www.acpe.edu).



***M Health Fairview***  
***Southdale Hospital CPE Center***  
***ACPE***

ASSOCIATION FOR CLINICAL PASTORAL EDUCATION, INC.

**Confidential Educator's Final Evaluation**

**STUDENT:** Dustin Moretz

**EDUCATOR:** Jay B. Hillestad, ACPE Certified Educator

**TYPE OF PROGRAM:** ACPE Level I

**STUDENT'S CPE UNIT:** 1st CPE Unit overall; 1st Level I CPE unit

**UNIT DATES:** May 30, 2023 – August 11, 2023

**INTRODUCTION : Center, Program, and Unit Requirements**

**The Center and Program**

M Health Fairview offers the full range of CPE programs through its two Centers that are located in the Metro area of Minneapolis and St. Paul, MN: The M Health Fairview Southdale Hospital CPE Center and M Health Fairview University of Minnesota Medical CPE Center. This unit of CPE was offered through the M Health Fairview Southdale Hospital CPE Center in Edina, MN, serving the south and southwest metro area of the Twin Cities of Minneapolis-St. Paul, Minnesota, including M Health Fairview Southdale Hospital in Edina, and M Health Fairview Ridges Hospital in Burnsville, Minnesota. These two M Health Fairview hospitals include comprehensive services for adults and children as part of the greater M Health Fairview healthcare system. Areas of specialization within these two community hospitals, staffed by University of Minnesota Physicians, include: cancer, heart disease, stroke, neurosciences, orthopedics and rehabilitation services, medical and surgical specialties, general surgical care, ICU, IMC Intermediate Care, emergency care, adult behavioral health in an Empath unit, labor and delivery/maternity care, and observation care. Both hospitals provide Level III Trauma care.

Also served by this CPE program is the Ebenezer Senior Services system, a partner organization providing housing and nursing care to seniors. Ebenezer component sites served include: Ebenezer Ridges Care Center (long-term care campus) in Burnsville, and Ebenezer's Martin Luther Campus in Bloomington. Ebenezer care campuses include: long-term skilled nursing care, transitional care, assisted living, respite day care, and independent living for seniors and for those who qualify based on a disability status.

Five (5) of the six (6) members of this CPE Internship peer group all served in the on-call rotation at both M Health Fairview Southdale Hospital in Edina, and at M Health Fairview Ridges Hospital in Burnsville. The two Ridges interns and two Ebenezer interns were all

primarily on-call at Ridges Hospital, also covering Southdale Hospital when on-call evenings. The one Southdale intern was primarily on-call at Southdale Hospital, covering Ridges Hospital on rotation in the evenings. And one intern served Grace Hospice outside of the M Health Fairview and Ebenezer care systems.

### **Student's Ministry Placement**

Dustin was assigned the following clinical care units at M Health Fairview Ridges Hospital to provide spiritual care and chaplaincy support:

- 6th Flr Ortho/Spine Care (1<sup>st</sup> half of unit)
- 3rd Flr Medical & Surgical Specialties (2<sup>nd</sup> half of unit)

In addition to providing clinical ministry support to patients and their loved ones on these units, Dustin attended unit rounds, consulted with spiritual health services and interdisciplinary staff to serve patient needs. He provided weekday and weekend day on-call coverage at Ridges Hospital, and evening on-call coverage for both Ridges Hospital in Burnsville and Southdale Hospital in Edina.

Each CPE Intern received two weeks of clinical site orientation with follow-up individual mentoring, that included: EPIC charting training, clinical team communications through Outlook, Microsoft Teams, and Zoom. Each intern was oriented as to how to function within our spiritual care team process, including keeping of statistics, knowing how to work with referrals and emergent requests, how to secure priest care, and understanding and participating in clinical team functioning. Each intern also received guidance and support in end of life protocols and care, in perinatal/pregnancy loss, in Roman Catholic patient care, and in spiritual care with critical patients in the ICU and emergency patients in the ED. Numerous additional clinical-based didactics were provided during the course of the CPE unit as well.

### **Student Background**

Dustin is a Member in Discernment in the Minnesota Conference of the United Church of Christ (UCC) discerning his path in ministry, being open to congregational ministry, campus ministry, long-term chaplaincy, hospice, and hospital ministry. Dustin is a middler in the Masters of Divinity (M.Div.) degree program at Luther Seminary in St. Paul, Minnesota, with a concentration in Children, Youth, and Family Ministry. Dustin will be serving Robbinsdale Parkway United Church of Christ as an Intern Pastor starting in September, while taking two seminary classes per semester, with an anticipated seminary graduation date of May, 2024. CPE is effectively required for his Masters of Divinity (M.Div.) Degree in congruence with UCC ordination requirements.

Prior to seminary, Dustin completed his Bachelor of Arts (B.A.) degrees in Religious Studies and in Anthropology/Sociology at Albion College in Michigan in 2014. He then graduated with distinction in the Masters in Philosophy in Conflict Resolution and Reconciliation degree program at Trinity College in Dublin, Ireland in 2015. Dustin's work experience includes serving as a Logistics Assistant with the Corrymeela Community in Ballycastle, Northern Ireland (2015-2016); serving as a Program Associate and then as a Community Initiatives Program Manager with Saint Paul & Minnesota Foundation in St. Paul, MN (2019-2022); and as a Worship Leader (Sept, 2021-May, 2022) and Youth Community Builder (Feb. 2022-present) with Macalester Plymouth United Church in St. Paul.

### **Curriculum, Educator and Peer Group Description**

The unit started with a two-week full-time orientation to the CPE educational process and to the clinical aspects of the CPE experience. During orientation each student was assigned a staff chaplain clinical coordinator who served as a clinical resource for the semester. Dustin's clinical coordinator was staff chaplain Brent Derowitsch, with whom he met regularly to check-in, plan and review her clinical ministry.

The Educator for this CPE unit has been ACPE Certified Educator Jay B. Hillestad, a 62-year-old Euro-American male ordained in The Christian Church (Disciples of Christ) who also serves on the ACPE Certification Commission.

The group's six (6) members consisted of three individuals in the ordination process with the United Church of Christ (UCC), two seeking ordination within the Evangelical Lutheran Church in America (ELCA), and one individual ordained as a deacon with the Anglican Church in America. Four group members hope to serve in parish settings, while two group members are pursuing callings in professional chaplaincy. All six members identify as white and cisgender, with three identifying as cisgender female, and three identifying as cisgender female. Five members identify as heterosexual, and one group member identifies as gay. Four group members are married, one is partnered, and one is single. Group members ages are 24, 27, 31, 43, 45, and 51.

The thematic focus on this unit was developing one's pastoral/spiritual care identity and spiritual care foundations. The group and its members met two half-days per week at Southdale Hospital. They were joined by six (6) CPE interns at M Health Fairview University of MN Medical Center for didactics during orientation and throughout the course of the unit.

Didactics during orientation and during the unit included the following:

- CPE Roles & Responsibilities (Dustin Crawford, Dir. of System SHS)
- Intro to CPE and Adult Learning (Jay)
- Intro to Group Process (Jay)
- Intro to Spiritual Care in the Healthcare Context (Jay)
- Death and Dying (Kate Bradtmiller, Palliative Care Staff Chaplain, UMMC)
- Spiritual Care Essentials (Chaplain Brent Derowitsch, staff chaplain)
- Working with Emotions (Kristin Langstraat, CPE Program Manager)
- Hospital On-Call & Pre-Surgical Ministry (Jeanne Haus, SHS Manager)
- Reproductive Loss (Kathryn Ostlie and Lisa Simonsen, staff chaplains)
- EPIC Training I, II, III (Brent Derowitsch & Sarah Schroerlucke, chaplains)
- Infection Prevention (RN infection control staff)
- Grief & Loss (Jay)
- Pastoral Voices (Scott McRae, CPE Educator)
- Intro to The Enneagram, I & II (Scott McRae, CPE Educator)
- Professional Ethics and Boundaries (Jay)
- Family Systems (Jay)
- Diversity, Cultural Competency & Inclusivity (Myat Tun, System Diversity Educator)
- Trauma and Spiritual Care (Jeffrey Challberg, CPE Educator)

## **Written Requirements**

During the course of the semester, CPE Interns completed and presented the following: Story sharing, a Learning Contract/Goals, a Group Covenant, Weekly Reflections for Individual Supervision, a Metaphor of Care paper, a One-Page Encounter (Summary Verbatim), (3) Verbatim presentations, the first of which was a one-page reflection upon an encounter, a Student-Led Role-Play, a Mid-Unit Evaluation, and a Final Evaluation. Group members also read *The Art of Listening in a Healing Way* by James E. Miller.

## **LEARNING GOALS AND OVERALL LEARNING PROCESS**

The Learning Contract is created using the three areas of emphasis listed in current ACPE Standards. Dustin, you created and successfully worked with the following three (3) goals, with accompanying strategies and measures of achievement tied specifically to ACPE Outcomes:

**Pastoral Formation:** *Goal: Root myself in robust centering prayer practices in my practice of spiritual care.” Strategy: “Develop centering exercises before and after visits both to calm myself and root myself in the movement of the Holy Spirit.” Measure: “By the end of CPE I will have developed a centering exercise to use before visits.” (ACPE Outcome L1.1)*

**Pastoral Competence:** *Goal: Ask care-receivers questions that feel appropriate to the situation and needs of the care-receiver.” Strategy: Develop a short assessment about the questions I’ve asked during spiritual care visits for use in post-visit evaluation.” Measure: By the end of CPE, I will have chosen one visit per week to jot down various questions I asked, responses I received, and evaluate the effectiveness of those questions.” (ACPE Outcomes L1.6, L1.7)*

**Pastoral Reflection:** *Goal: Become more reflective about my personal experience of spiritual care visits.” Strategy: During my charting process, develop intentional time to process my personal experience of the visit with care-receivers, exploring (1) my emotions and reactions that arose within the visit and (2) potential reasons for my emotional responses.” Measure: By the end of CPE, I will have chosen one visit per week to jot down the various emotions I experienced during the visit and potential reasons for those emotional responses.” (ACPE Outcome L1.9)*

Dustin, you worked diligently with each of these goals, commendably adapting them to the realities of your actual CPE needs and experience. With your first goal, you discovered that a singular focus on centering prayer, or breaths before entering visits, was most helpful to you in maintaining a non-anxious presence in your spiritual care visits. This involved some good noticing about how you were showing up and adjusting based on what actually served you well. Nice work here!

In working with your second goal of learning what questions you might utilize with patients, you honored the ways in which you process most effectively, giving time for thoughtful reflection on your own, and then capturing key insights and takeaways in your weekly reflection journal. What I also observed was your consistent pattern of seeking guidance and consultation with your peers, educator, and clinical coordinator in working with this goal. Your detailed attention in this way to what kinds of questions are most appropriate and helpful to patients was nicely complimented by your ability to practice attunement to

people so that your questions followed their presenting needs, versus becoming prescriptive.

Your third goal was perhaps most impressive of all, reflecting your self-discipline in practicing such intentional self-reflection, while also being consultative all along. This kind of self-analysis does not come easy for most people, but you seemed able to jump right in and do this, while finding fruitful points of self-examination which you brought forward with your peers, myself, and your clinical coordinator for further consultation. Nice work here!

Dustin, your overall CPE learning experience evidenced significant self-discipline and consistency of immersion in your clinical ministry, and a willingness to seek out consultation. Your diligence was evident throughout, as was your enthusiasm for learning, and your passion to grow into becoming an effective pastor. I commend you for your dedication and work in CPE that I trust will yield fruit for you in your life and ministry.

## LEARNING RELATED TO THE ACPE LEVEL I OUTCOMES

Dustin, you have successfully completed this Level I CPE Internship, and you have demonstrated substantive progress on all Level I ACPE Outcomes. You have done a great job of clearly describing and assessing your CPE experience in your self-evaluation. This evaluation is intended to be read alongside your self-evaluation.

### I. PASTORAL REFLECTION

**Outcome L1.1: Articulate the central themes and core values of one's religious/spiritual heritage and the theological understanding that informs one's ministry.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Describe how one's religious/spiritual context has evolved throughout one's life.				X
b.	Describe how significant events inform one's faith journey and core values.				X
c.	Describe how significant relationships inform one's faith journey and core values.				X
d.	Describe the evolution of one's call to spiritual leadership.				X

**Outcome L1.2: Identify and discuss major life events, relationships, social locations, cultural contexts, and social realities that impact personal identity as expressed in pastoral functioning.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Name major life events/experiences that have impacted one's personal identity and spiritual care functioning.				X
b.	Identify major relationships that have positively and negatively informed how one understands oneself as a person and spiritual leader.				X
c.	Identify the social locations, cultural contexts, and social realities that have shaped one's personal identity and spiritual care functioning.				X

**Outcome L1.3: Initiate peer group and supervisory consultation and receive critique about one's ministry practice.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Initiate peer group consultation.				X
b.	Initiate consultation with one's educator, supervisor or internship committee.				X
c.	Apply learning from consultation with peers.				X
d.	Apply learning from consultation with educator, supervisor or internship committee.				X
e.	Ability to receive critique from others.				X

**Narrative Assessment:**

Dustin, as you acknowledged in your self-evaluation, you are naturally given to self-reflective and self-evaluative practices, and you carry a strong sense of self-awareness. Your attunement to the Spirit while seeking to be a life-giving, non-anxious, and supportive presence with care receivers has been evident throughout this CPE experience. You have been reflective about how the context of your life that has informed these sensitivities and awarenesses in yourself, and how it gives shape to your empathic and relational spiritual care style. Your profound care and concern for others speaks to your pastoral heart as well.

Dustin, I commend you to continue attending to how anxiety functions for you, and to compassionately notice when it is operative. Noticing any traces of influence in your family of origin may be helpful, especially as connected to the conflicts and losses in your family pertaining to your parents' divorce, your mother's grief and loss, and your own grief and loss. Another thread that I think is worthy of further integration is the continued weaving of God's grace, love and acceptance you have experienced in faith communities, and how this informs your theology of spiritual care, and how it informs the "why" underneath your gracious, generous, and compassionate emerging spiritual care approach.

As evident in your verbatims, reflections and individual supervision consultations, you have a relational style of spiritual care with a pronounced sense of empathy and compassion with and for people whom you companion in your spiritual care. You bring to your spiritual care an astute awareness of social location and the inequities, biases, and injustices in our communities and systems. As you have waded into spiritual care encounters with people, your awareness of the great needs of people has evoked your sense of advocacy in the face of inequity, injustice, and bias, while also inviting you to wrestle with what is yours to take on within the systems you inhabit. Your awareness of how deeply patients have impacted you has informed your recognition of the need for boundaries and self-care.

Dustin, you have consistently shared keen insights and questions as you have sought to support and companion people in your spiritual care. You have wrestled with how best to serve people, while evidencing a cultural humility and attention to needs for advocacy in your care and peer group experience. Your caution with not imposing upon others is clearly shaped by your awareness and experiences with abuses and impositions of authority. Your uncertainty with how you will be accepted as a queer chaplain has surfaced on occasion. But to your credit, you have exercised your strength of seeking

support and space to process both challenging, as well as breakthrough, clinical ministry experiences.

## II. PASTORAL COMPETENCE

### Outcome L1.4: Risk offering appropriate and timely critique with peers and educators.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Risk offering appropriate feedback to peers.			X	
b.	Risk offering appropriate feedback to educators.			X	
c.	Risk offering appropriate feedback to persons in authority.			X	
d.	Offer feedback in a timely manner.			X	

### Outcome L1.5: Recognize relational dynamics within group contexts.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Identify relational dynamics within CPE peer group context.				X
b.	Identify group relational dynamics within one's ministry contexts.			X	

### Outcome L1.6: Demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Define and articulate concepts and themes as presented in the unit curriculum.				X
b.	Integrate curriculum concepts and themes into spiritual care functioning.				X

### Outcome L1.7: Initiate helping relationships within and across diverse populations.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Articulate awareness of one's biases with specific populations of people.				X
b.	Initiate spiritual support with people of various populations.			X	

### Outcome L1.8: Use the clinical methods of learning (action/reflection model) to achieve one's educational goals.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Apply reflective learning to more effectively provide spiritual care.				X
b.	Achieve one's goals by using the action/reflection/action process.				X

### Narrative Assessment:

Dustin, you have a refreshing enthusiasm for learning, and your eagerness to grasp new ideas and concepts that you can test out and apply in your spiritual care is evident. Your penchant for the pragmatic and logistically relevant "how to's" makes you a quick study. As noted earlier, Dustin, you have exemplified outstanding use of the clinical method of learning in this CPE unit. I commend you to continue seeking consultation and support from others, and to honor your questions and needs for clarity. Your willingness and humility to come forward honestly with your questions and wonderings while seeking consultation is a notable strength. You always came to individual and group supervision with ample prepared questions, wonderings, and clinical vignette material. It is refreshing

to encounter an enthusiastic learner who is willing to work with feedback, and try on new ideas, concepts and skills, as you have demonstrated.

One growing edge for you has been to learn to balance your profound empathy for others and your capacity to take in what they were experiencing, with practices of differentiation in which you are less apt to absorb and take on the depths of others' hurts and sufferings.

A second growing edge, as you are well-aware, is in making peace with your capacity to offer timely feedback to others when it may lead to conflict or hurt, or when you are not fully sure of what you are saying. This is tricky, because you are an astute internal processor, and our culture tends to validate external, speedy processing styles. In spite of all, I encourage you to honor your ways of knowing and processing. This might mean you contract with people to circle back with them when you have had a bit of time to process what you are hearing. Or it might mean you "turn up the volume" at times on your inner process to let people know where you are, even if that means an acknowledgement of "not knowing" or uncertainty. In other instances, I would encourage you to lean into your wisdom and risk sometimes offering the less polished thought or hunch. Though paradoxically, we can be certain that we, in our rush to give and receive answers, do often miss ourselves and each other.

You have much to teach others about slowing down, being in silence, and listening to ourselves and each other, as you did in this group. I encourage you, Dustin, to keep noticing ways anxiety keeps you and your wisdom under wraps, and when your heart and/or the Spirit is calling you to come forward courageously. When you did take risks in spiritual care encounters as well as in your CPE group, your feedback was consistently right on target and greatly welcomed and appreciated. Your pastoral heart for people has come through in your spiritual care encounters, even when you have taken risks.

My experience of your observations and presence in the group as a whole is that trust and safety engender freedom for you to be where you are and claim your voice. You have evidenced the ability to understand group dynamics in a number of patient encounters. And your experience and training in conflict resolution is a vital skill. One of your peers affirmed how you shared your conflict resolution expertise in your CPE peer group. A growing edge I can see for you is learning when to stay with tensions, versus prematurely moving toward resolution, and when to challenge versus affirm. While you have some keen skills and insights into conflict awareness, I encourage you to be patient and realistic with yourself in terms of any expectations for resolution and/or change.

Dustin, you were greatly welcomed and appreciated by your peers as a vital peer group member. In terms of peer feedback, one peer observed that you "have the ability to take in, process, and distill information to golden nuggets." You were challenged by another peer to "keep working on spontaneity in your responses." You were affirmed for "your joyful presence in group," and for your positivity as a "healthy and generative approach with patients and with [peers]." It was observed by one peer that "you attune effortlessly, you care with sincere compassion, you are willing to act – especially for the sake of justice or vulnerability." Your intelligence and attention to detail were honored by your peers as gifts. You were experienced by one peer as "an old soul with a young heart." It was noted by another peer that "your example of preparedness leaves space for grace and flexibility for things to change." Your curiosity and readiness to ask potent and timely questions was appreciated by your peers. You were also challenged to not lean too



heavily on being “prepared,” but to risk being present. You were affirmed for your keen insights and wisdom when shared.

### III. PASTORAL REFLECTION

**Outcome L1.9: Formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses as identified through self-reflection, supervision, and feedback**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Write learning goals related to pastoral formation that are attainable, measurable, and evaluated throughout the unit.				X

#### **Narrative Assessment:**

Dustin, you have an exemplary capacity to work realistically and gracefully with goals in ways that serve you well in your learning and growth. You have consistently sought consultation and feedback, and have taken to heart the support, guidance and feedback you have received. I also encourage you to continue applying a critical purchase to any feedback you receive, filtered through the wisdom of your own heart and experience as you are led/as God leads you. I commend you for your work with goals in CPE, and for the goals you have established as you continue on your journey from here. Way to go, Dustin!

In compliment to this, I want to invite you to continue leaning into trusting yourself and your resourcefulness, as well as the Holy Spirit, to lead and guide you. You have some tremendous gifts and capabilities, Dustin. My sense is that your penchant for planning and being well-prepared for any contingency are clear strengths that serve you well. And while preparation and planning have their place for you, keep in mind that spiritual care is more akin to poetry than to chess. Not knowing and spontaneity can, in my experience, often open us and our care receivers to the flow and operative movements within the self, in the space between us, and in following the Spirit.

### FINAL COMMENTS

Congratulations, Dustin, for a highly successful CPE Summer Internship! I enjoyed serving as your CPE Educator, and I think you have tremendous potential and gifts for spiritual care leadership and ministry as you continue to discern your calling. I hope for you continued growth in God's grace and love, and that your ministry in serving God and people will continue to bear fruit while giving you an ongoing sense of meaning, purpose, and joy. Peace and Joy be with you, Dustin. - Jay

**Note: This evaluation will be kept on file at the M Health Fairview Southdale CPE Center for ten years and will be released only with written permission from this student. There will be a fee for each requested copy of this evaluation. The student has reviewed this evaluation and has attached an addendum if there are desired additional comments.**

This CPE Center is accredited by ACPE, Inc., 1 Concourse Pkwy, Suite 800, Atlanta, GA 30328. Ph: 404-320-1472, [www.acpe.edu](http://www.acpe.edu).

*Association for Clinical Pastoral Education, Inc.*  
**M Health Fairview Southdale CPE Program**  
**Student Self-Evaluation**  
**CPE Internship Unit: Level I**

**Name of Student:** Dustin Moretz

**Date of Evaluation:** August 11, 2023

**Unit Dates:** May 30 – August 11, 2023

**Name of ACPE Educator:** Jay B. Hillestad

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**I. Learning Goals/Contract:** *List and evaluate the learning goals you created in the three areas of emphasis listed in the ACPE Standards: Pastoral Formation, Pastoral Competence and Pastoral Reflection. Include, at least, the following in your writing about each goal:*

- *How did you and to what degree did you engage each current goal? Was the goal met and if so, how? Where possible, include brief vignettes (couple of sentences) illustrating your work with the goal.*
- *How did you initiate or receive and incorporate others' feedback (peers, patients, supervisor, clinical coordinator, etc.) to address the goal?*
- *Note which ACPE Level I Outcomes you were particularly focused on in each goal.*

I completed each of my goals, delivering upon each of the measures indicated.

**Pastoral Formation** | *Goal:* Root myself in robust centering prayer practices in my practice of spiritual care. *Strategy:* Develop centering exercises before and after visits both to calm myself and root myself in the movement of the Holy Spirit. *Measure:* By the end of CPE, I will have developed a centering exercise to use before visits.

I completed this goal, though I modified it after the mid-point of the CPE unit. Specifically, I changed the measure. I had been ambitious in attempting to create four different centering exercises to use before different types of visits: routine consults, end of life events, emergency responses, and length of stay/introductory visits. But as I began navigating my visits, I realized that having four separate centering prayers was both unnecessary and too burdensome. I also recognized that centering practices *after* my visits were by and large not necessary for me on a regular basis. Instead, I changed the measure to come up with one centering prayer that could be modified if needed, which could be relevant to recite before any of my visits. Incorporating simple deep, centering breaths as I enter a room has also been helpful to still myself before interacting with patients. My practice has been, in the office before heading up to a floor or before knocking on a patient's door, to pray silently:

Come, Lord, come, help me to be present.

(take a breath)

Come Lord, come, help to me to be still.

(take a breath)

Come Lord, come, help me to love well.

(take a breath)

This prayer helps me to stay rooted in the core task of a chaplain: to be a nonanxious presence who is able to help a patient in the way they want to be helped. I can add on various other lines to the above prayer as needed if I have any particular worries or concerns going into a visit.

This goal particularly addresses CPE outcomes L1.1, because it challenged me to consider and bring to bear the central pastoral care and pastoral-theological commitments that inform my spiritual care.

**Pastoral Competence** | Goal: Ask care-receivers questions that feel appropriate to the situation and needs of the care-receiver. Strategy: Develop a short assessment about the questions I've asked during spiritual care visits for use in post-visit evaluation. Measure: By the end of CPE, I will have chosen one visit per week to jot down the various questions I asked, responses I received, and evaluate the effectiveness of those questions.

I made a great deal of progress on this goal. My weekly reflection journal was essential for me as I analyzed my questions from notable visits throughout my CPE unit. It helped me to figure out where I could've gone deeper in a visit. I also integrated feedback from my peers, remembering that I don't have to ask questions to go deeper into someone's experience, and instead utilize prompts like "tell me more" and nonverbal cues like nodding, which elicited deeper responses from patients. These spiritual care tools also have given me, as an introvert that needs more time to process what's been said, more processing time in order to consider thoughtful follow-up questions and/or interventions that may be helpful for the patient.

This goal particularly addresses CPE outcomes L1.6 and L1.7.

**Pastoral Reflection** | Goal: Become more reflective about my personal experience of spiritual care visits. Strategy: During my charting process, develop intentional time to process my personal experience of the visit with care-receivers, exploring (1) emotions and reactions that arose within the visit and (2) potential reasons for my emotional responses. Measure: By the end of CPE, I will have chosen one visit per week to jot down the various emotions I experienced during the visit and potential reasons for those emotional responses.

I also completed the measure for attainment of this goal, choosing one visit per week to analyze my emotional process during each visit. It was incredibly helpful for me to have space after visits to understand and analyze my “inner world” during a given visit.

In one particular visit, I visited a gay patient who had been given a terminal cancer diagnosis. Reflecting afterward, I realized that we shared a similar family structure (a gay couple and their beloved rescue dog). I noted that a great deal of grief arose within me during the visit partially due to my overidentification with the patient. While our shared identity was in many ways an asset during the visit (I gently disclosed my own sexuality during the visit, which opened up an abundant space for him to feel safe to talk further about his experience of Queer love, which he had wanted to speak about during the visit), it also meant that I was grieving with him and I had to exert additional emotional labor to stay present and nonanxious with him during the visit. Processing my experience via my journal helped me to surface these realizations, and also helped me to recognize my sadness that my first visit with a gay patient consisted of a story entailing death, an experience historically all too common to LGBT people, especially considering the AIDS crisis that took far too many Queer lives far too early.

Even after other visits that I had no intention of journaling about, I made it a practice to take a few minutes to reflect on my emotions, particularly after I finished chart notes on the visit (while it was still top of mind).

This goal particularly addresses CPE outcome L1.9, by helping me identify the emotional processes that may have supported or inhibited my provision of spiritual care during visits.

## II. Learning Related to ACPE Outcomes: *Evaluate your learning as it relates to the following ACPE Level I Outcomes in two ways:*

- Place an ‘X’ indicating your self-assessment (1-rarely; 2-sometimes; 3-frequently; 4-consistently) related to each component of the Outcomes.
- Narrative: Offer examples of integration and/or methods used to address the outcome.

### **Outcome L1.1: Articulate the central themes and core values of one’s religious/spiritual heritage and the theological understanding that informs one’s ministry.**

<i>The following measures are not grades but an indication of the student’s progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Describe how your religious/spiritual context has evolved throughout one’s life.				X
b.	Describe how significant events inform your faith journey and core values.				X
c.	Describe how significant relationships inform your faith journey and core values.			X	
d.	Describe the evolution of your call to spiritual leadership.			X	

### **Narrative Evaluation on Outcome L1.1:**

I believe that I'm self-aware and naturally self-reflective, and have consistently identified how both my spirituality and life journey have evolved throughout my life and impacted my personal beliefs. Growing up in a nonreligious household but coming to the Christian faith later in my teenage years, I've always been prompted to reflect on my spiritual experience and what has prompted my discernment and spiritual journeying. My first religious studies course, which allowed me to dig intentionally into the Bible, the first time I walked into a UCC church and encountered a Queer pastor, and the personal losses of two members of my family are major formative events that influenced my path into Christianity, Christian community, baptism, and ministry. I've been able to articulate the impact of these formative events during the sharing of my personal story at the start of CPE and have been continuing to reflect on how my faith has developed throughout my life during my CPE experience.

Going into CPE, the central theology guiding my spiritual care was that spiritual care involves lovingly indwelling the lives of patients just as God's Spirit indwells us and our world. This hasn't changed throughout the summer, but rather has been reinforced as my paradigm for understanding how to do spiritual care. As God is with us in our hardest moments, being a life-giving presence and bringing about life in the midst of pain and suffering, I'm challenged to be present with patients, being a life-giving, nonanxious presence in difficult times, venturing with them into the depths of their lived experience. I'm also challenged to be attentive to the movement of the Spirit, asking questions like: Where is the Spirit moving me in a given moment? And how do patients understand the movement of the Divine in this moment (if that's language that resonates with them)? How do I surface what is meaningful for them to assist with coping and assist them in integrating their current experience into the story of their lives and their spirituality?

However, one area I can definitely improve on pertains to articulating the evolution of my *specific* call to spiritual leadership. While I feel clear about my sense that God has called me into ministry, I'm still discerning where and how exactly God is calling me to serve, and thus am remaining radically open to serving in various ministry settings. While this openness is an asset, my discernment is still very much a work in progress, and experiences like CPE in the hospital setting have taught me a lot about where I feel compelled to serve. For example, I love the spiritual care that happens in the hospital, but I also have noticed that I've been deeply craving longer-term relationships with patients. This learning is prompting me to consider ministry more seriously in other spiritual care settings where longer-term relationships are possible, such as congregational ministry, long-term care chaplaincy, hospice chaplaincy, and campus ministry.

**Outcome L1.2: Identify and discuss major life events, relationships, social locations, cultural contexts, and social realities that impact personal identity as expressed in pastoral functioning.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Name major life events/experiences that have impacted your personal identity and spiritual care functioning.			X	
b.	Identify major relationships that have positively and negatively informed how you understand yourself as a person and spiritual leader.		X		
c.	Identify the social locations, cultural contexts, and social realities that have shaped your personal identity and spiritual care functioning.				X

### Narrative Evaluation on Outcome L1.2:

Knowledge of my own social location and social location of others has been essential in my spiritual care practice. My academic background in sociology, anthropology, and conflict transformation have helped me significantly with this. In particular, it's been essential for me know my own power and privilege walking into a room not only as a white man, but also as a hospital staff person and religious leader. I have an obligation to tread lightly and empower patients who are in vulnerable circumstances. Women, people of color, and LGBTQ+ folks who have historically been dismissed and marginalized by the medical establishment particularly need to feel heard and empowered in the hospital setting.

As a Queer man, I also know intimately understand the deep damage that religious authority can do when wielded destructively. This, for me, has informed a more humble orientation toward spiritual care – one that is more cooperative than authoritative, more facilitative than imposing, more theologically open and wary of firm religious certainties, an orientation which leans more into faith as trust and not as strict ideological or doctrinal assent.

However, my own experience of Queerness and knowledge of the inappropriate use of spiritual authority has surfaced unproductively as well. My clinical coordinator has helped me to identify my deep concern about doing spiritual harm in my spiritual care. While this is a good concern to have, it's also motivated by a deep fear of the destructive role of religious leadership and the “archetype” of the minister that too often perpetuates such leadership: the authoritative spiritual expert in the front of the sanctuary who wields (most often *his*) religious authority without consideration of the impact of the religious messages being invoked. I often have felt like I'm “running from” this archetype in my ministry. My clinical coordinator has encouraged me to identify a model of spiritual leadership that I'm running *toward*, since this will be more fruitful and helpful for my ministry. While I've identified qualities of spiritual leadership that draws me (leadership that is facilitative and collaborative) this warrants additional exploration on my part to find a model of ministry that motivates and inspires me to do the sensitive and appropriate spiritual care I hope to do.

I have more work to do when it comes to understanding how significant relationships have informed me, particularly family relationships. While I can clearly articulate the values that my family has instilled in me, the subtler impacts of family relationships need to be further explored. While I had the opportunity to dabble in family systems theory in seminary, it was taught using authors that were fairly ethnocentric and uplifted problematic historical figures as models of self-differentiated leadership (Edwin Friedman, for example, uplifted Christopher Columbus as a paradigm of leadership in his book *A Failure of Nerve*). However, I realize that I may have too quickly dismissed family systems theory, and recognize that I should regard it as a fruitful tool to understand my own family functioning, myself, as well as the functioning of families I encounter in spiritual care. I intend to dig into the theory utilizing more inclusive authors and scholarship.

### Outcome L1.3: Initiate peer group and supervisory consultation and receive critique about one's ministry practice.

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>				
	1	2	3	4
a. Initiate peer group consultation.			X	

b.	Initiate consultation with your educator.				X
c.	Apply learning from consultation with peers.				X
d.	Apply learning from consultation with educator.				X
e.	Ability to receive critique from others.			X	

### Narrative Evaluation on Outcome L1.3:

I think one of my greatest strengths is seeking consultation from others, which has been affirmed by my clinical coordinator, who witnesses and is on the receiving end of this on a daily basis! I am unafraid to ask for advice, because my priority is providing good and sensitive spiritual care. I embrace my newness to this work and am open to learning, especially as it comes to interacting with patient populations and navigating situations that are new to me. For example, this summer I've had numerous opportunities to work with patients with dementia. While I am not unfamiliar with dementia, interacting with patients with dementia in hospital settings in a spiritual care role is new to me. I reached out to my clinical coordinator and staff chaplains for advice for how to care for this population, recognizing the deep diversity of cognitive capacity and needs of these patients. Similarly, I've asked for advice for working with patients with altered mental statuses, those experiencing alcohol withdrawals, patients who are intubated or unconscious, and much more. Truly, there has never been a day where I *haven't* sought advice from peers and colleagues.

I've actively sought to embrace the feedback from peers and colleagues and put feedback into practice. For example, as an introvert, I often need time to process what a patient is telling me in order to ask thoughtful follow-up questions that may help a patient go deeper into their experience. My colleagues have advised small but effective prompts such as "tell me more" to assist me and have encouraged my being open to circling back to an earlier topic to share a thought or ask a deeper follow up question if the care-receiver is receptive. My third verbatim featured a visit with a patient in which I implemented all of these suggestions. Not only did the visit go well because of their advice, but I was mindful about their advice *during* the visit, and willing to implement their advice to improve my spiritual care.

### Outcome L1.4: Risk offering appropriate and timely critique with peers and supervisors (educators).

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Risk offering appropriate feedback to peers.			X	
b.	Risk offering appropriate feedback to educators.			X	
c.	Offer feedback in a timely manner.		X		

### Narrative Evaluation on Outcome L1.4:

I feel like I have more improvement to do in this area, not because I don't have feedback to share, but because I'm very much a "processor" who needs time to "mull over" the situations or qualms that my peers present. Our group process (and indeed many group processes in our culture) tends to favor feedback given immediately after the presentation of material that's been provided only just before the allotted time for feedback, which doesn't necessarily favor my need for time and space for thought. However, I think I've been able to provide insightful feedback for my peers in spite of this, and ask helpful follow-up questions to elicit their further reflection. My peers, upon making the connection for my need for processing time in order to provide feedback,

invited me to circle back to earlier topics in our group discussions if I have developed feedback later in our conversations. Admittedly, this development was a product of their gracious move toward accommodation of my needs rather than my active articulation of what I needed, so I understand that I need to be better moving forward about articulating my processing needs so that I can give timely feedback to others.

### **Outcome L1.5: Recognize relational dynamics within group contexts.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Identify relational dynamics within CPE peer group context.				X
b.	Identify group relational dynamics within your spiritual care contexts.		X		

### **Narrative Evaluation on Outcome L1.5:**

I have been aided in identifying CPE peer group relational dynamics by having a group that is quite vulnerable and open with one another, and I've been able to identify that this has been consistently aided by everyone's *commitment* to being vulnerable, open, and gracious toward one another. These group norms have fostered a deep sense of intimacy, connectedness, and goodwill within our CPE cohort. In considering our group process needs, no conflict has arisen during our time together, and overall, each member of the group has been open to feedback, particularly because the close relationships between us have provided the reassurance that genuine care (and not a sense of superiority, competition, or other potential toxic group dynamics) informs the feedback that's provided.

The vast majority of my spiritual care visits have not been in group settings – my conversations almost exclusively have taken place with just the patient alone, despite my openness to group visits. Because of this, I have not been exposed to many group contexts in providing spiritual care, so I can't speak confidently to my ability to recognize relational dynamics within group spiritual care visits. Additionally, my lack of knowledge with family systems theory at this point may inhibit my ability to identify some of these dynamics. On the other hand, my background in conflict resolution is also a significant asset to being sensitive to these group dynamics.

When the few group visits I've had *have* occurred, I think I've been able to identify some of the dynamics taking place. In one visit, a daughter kept trying to end my visit with her elderly (and very chatty) mother. I was picking up from the daughter's comments that she may have thought that her mother was overburdening me with her stories and verbal processing, despite the fact that my listening is very much in line with my chaplain role (the stories she was telling me were informing my own understanding of the patient's life and priorities). I think I was able to navigate this with grace and sensitivity, reassuring her of my listening role, while attending to the patient's processing needs. However, because of the brevity of the visit, there was also probably other dynamics that I wasn't picking up or couldn't pick up given the length of the visit and my unfamiliarity with family dynamics/their wider family system.

### **Outcome L1.6: Demonstrate integration of conceptual understandings presented in the curriculum into pastoral practice.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
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a.	Define and articulate concepts and themes as presented in the unit curriculum.				X
b.	Integrate curriculum concepts and themes into spiritual care functioning.				X

### Narrative Evaluation on Outcome L1.6:

Insights provided through didactics, role plays, and verbatim discussions have been incredibly helpful for me during my CPE experience. Our “pastoral voices” didactic was particularly insightful for me since it helped me explore what “voices” I gravitate toward the most in my visits – mainly “Validator,” “Empathizer,” and “Reflective Listener.” It also helped me to identify the voices I’m least comfortable with – such as “Challenger,” “Evangelist,” and “Provocateur.” I was prompted to consider that my own conflict aversion may be the root of my avoidance of the Challenger and Provocateur voices, and my own aversion to the archetype of the authoritative, evangelical-esque minister (explored above) may cause me to avoid the evangelist voice for fear of encroaching into too “authoritative” or “imposing” of a pastoral voice.

Being cognizant of my pastoral voice tendencies and the strengths of the different voices (each of them can be deeply pastoral and caring in various circumstances) challenged me to utilize different pastoral voices with patients. In one visit with a Christian patient after a relapse with alcohol, I was noticing deep shame surfacing in his comments, especially given that some of his loved ones were also making him feel ashamed of his behavior. I leaned into what might be both a challenger and evangelist voice, challenging those shameful self-understandings and emphasizing his own inherent belovedness despite the shame he’s experienced about his decisions. I emphasized that while we can always make more life-giving decisions, that “no decision we can ever make can separate us from God’s love.” That invocation of grace prompted a deep emotional response in him, and he vocalized his appreciation of (what I understood to be) my fundamental reassertion of the central implication of the Gospel message. This cognizance about the benefits of different pastoral voices has been essential for me to incorporate throughout my spiritual care practice.

### Outcome L1.7: Initiate helping relationships within and across diverse populations.

<i>The following measures are not grades but an indication of the student’s progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Articulate awareness of your biases with specific populations of people.				X
b.	Initiate spiritual support with people of various populations.			X	

### Narrative Evaluation on Outcome L1.7:

While I’ve certainly been able to initiate spiritual support with a variety of populations, I recognize that at my particular setting, Ridges Hospital in Burnsville, I’ve encountered mainly white Christians in my work – which reflects my own racial and religious background. Therefore, while I believe that I *can* initiate helping relationships across diverse populations, my experience has mostly been with people of similar populations as myself.

However, it also feels important to mention that not one patient I’ve worked with has been a member of my own denomination. Most patients I’ve worked with come from more conservative theological traditions than my own, and yet I’ve still able to provide helpful, sensitive, and attuned spiritual care with them. For example, some patients have invoked theological concepts that don’t resonate with my theology – such as the idea that “God does not give us more than we can handle.” However, I recognize that it’s not about *my* theology in those visits – it’s about

what give them meaning and support. So, I've ventured with them into exploring what that looks like for them, and how they've experienced that theological idea in their lives.

Throughout this CPE unit, I've been able to recognize and interrogate my implicit biases and reactions to working with particular populations. For example, I've noticed I'm much more nervous initiating spiritual care visits with white, heterosexual, Christian men. As a Queer man, I often perceive this population to be one that has not been particularly supportive or comfortable with my identity. However, I've also had beautiful, sacred interactions with people who are part of this demographic. I understand that I subconsciously paint this demographic with too wide of a brush. I am consistently challenging myself to enter into visits with each patient full of wonder, curiosity, and openness to nuance and complexity, rather than letting my subconscious reactions dictate the story about the patient. Each patient must be allowed to tell their own unique story.

**Outcome L1.8: Use the clinical methods of learning (action/reflection model) to achieve one's educational goals.**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Apply reflective learning to more effectively provide spiritual care.				X
b.	Achieve your goals by using the action/reflection/action process.				X

**Narrative Evaluation on Outcome L1.8:**

2/3 of my goals were reflective in nature, and my tendency overall is to be a self-reflective person. I consistently engaged in reflection with peers, colleagues, my clinical coordinator, and my CPE educator in order to elicit new insights around my spiritual care practice and continue or alter my methods in future visits.

One example in particular stands out. One morning, I was called into a room with a patient with an altered mental status as a result of a UTI. She was exhibiting signs of paranoia toward staff and toward her husband (who had brought her to the hospital). The first visit was a shock – she had claimed her husband was trying to murder her, raised potential themes of spousal abuse (that I later reported to a social worker), and I felt helpless about how to support her in the situation beyond reassuring her that the hospital staff would do their best to keep her safe, empathizing with her, and praying with her. She still reported being quite “stressed” at the end of the visit. It was a new and unexpected situation for me! Following this, I sought feedback from staff chaplains about how I did in the visit and how to proceed (she had requested follow-up visits), and they gave me great advice around gently trying to pull her out of potentially destructive spiraling behavior and instead bring her to the present moment, maybe even attempting some mindfulness and stress-reduction exercises. In my future visits, I was able to empathize with her lived experience while also engaging in Psalm readings and leading her in Christian centering prayer practices (which I had printed off and left with her to use when I or another chaplain wasn't around) in order to reduce her stress levels in the present moment. She not only reported that this helped her, but medical staff on the floor reported their gratitude for my visits and my ability to reduce her anxiousness, which made her more receptive to cooperating with staff and accepting their medical care. I reflected on the visit, sought feedback, and implemented this advice when considering my first experience to improve my spiritual care practice going forward.

**Outcome L1.9: Formulate clear and specific goals for continuing pastoral formation with reference to personal strengths and weaknesses as identified through self-reflection, supervision, and feedback**

<i>The following measures are not grades but an indication of the student's progress towards proficiency. (1-rarely; 2-sometimes; 3-frequently; 4-consistently)</i>		1	2	3	4
a.	Produce written learning goals related to pastoral formation that are attainable and include methods of achievement and evidence of accomplishment.				X

**Narrative Evaluation on Outcome L1.9:**

Both the articulated, attainment, and alteration of my goals for the CPE unit demonstrate my proficiency with realistic goal setting and attainment. My first goal around developing centering prayer practices was altered when I determined, from experience, that its original measure was excessive and unnecessary to be useful for my clinical practice, hence why I pared down the measure to centering prayer to a more simple but adaptable practice. All three goals stretched me to grow and were also attainable.

As a result of this CPE experience, I aim to continue my pastoral formation. To further the reflection and growth I've begun during my CPE experience, I've formulated goals for moving forward in the following ways:

1. Identify and develop the model of ministry that I aspire to embody in my spiritual care. To do this, I will consult ministry resources and persons doing ministry that have inspired me in my ministry journey.
2. Explore the opportunities and nuances of spiritual care in my congregational leadership (namely through my upcoming congregational internship placement). This will include discerning how spiritual care in a congregational setting looks similar/different to spiritual care in clinical and other settings.
3. Continue to explore and discern the use of pastoral voices that feel most uncomfortable for me, especially the challenger and provocateur voices. I will do this through (sensitive and appropriate) practice and by developing greater awareness about the helpfulness of various pastoral voices in given spiritual care contexts.

**III. Peer Feedback: Submit this section to your educator only, in a PDF format separate from the PDF sections I & II above.**

**Do not submit this section III. Peer Feedback to your peers before the final evaluation day.**

*You will read your Section III feedback, for each peer, at the end of each peer's final evaluation presentation. On Final Evaluation Day please have your feedback, for each peer, printed on a separate sheet of paper to give to your peers after you read the feedback to them at the end of their presentations.*

**For each of your peers** write a brief note addressing the following:

- What I have learned about myself in relationship with you....
- Being with you in group has been...
- Growing edges I would challenge you to keep attending to are...
- I have seen you develop in these ways...

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Name: Dustin Wade Moretz

Birth Date : 12/14

Prior Degree(s) : BA Albion College (ALBION, MI)

Degree Program : Master of Divinity Concentration: MDIV-CONC-CYF					Degree Program : Master of Divinity Concentration: MDIV-CONC-CYF				
Course Title		Grade Attempted Earned			Course Title		Grade Attempted Earned		
2020-2021 : Fall Semester					2021-2022 : Summer Term				
OT-0115	LAW AND NARRATIVE	A	1.00	1.00	CG-3519	MIN WITH PERSONS WITH MENTAL ILLNES	A+	1.00	1.00
SG-0401	THINKING THEOLOGICALLY-CONFESSING	A+	1.00	1.00	LG-0220	NEW TESTAMENT GREEK-ONLINE	P	1.00	1.00
SG-0501	CHRISTIAN PUBLIC LDR I-WHO AM I AS	P	0.50	0.50	Term Totals :			2.00	2.00
Cumulative Totals :			2.50	2.50	Cumulative Totals :			15.00	15.00
2020-2021 : Winter Term					2022-2023 : Fall Semester				
CY-0510	THEOL FRAMEWORKS FOR MIN I	A-	1.00	1.00	CY-4564	CULTURE AND EMERGING GENERATIONS	A	1.00	1.00
Term Totals :			1.00	1.00	HC-0305	HISTORY I-FROM APOSTLES TO REFORMER	A	1.00	1.00
Cumulative Totals :			3.50	3.50	NT-0245	EPISTLES- GALATIANS AND 1 CORINTH	A	1.00	1.00
2020-2021 : Spring Semester					PR-0510	FOUNDATIONS OF BIBLICAL PREACHING	A	1.00	1.00
CY-0515	THEOL FRAMEWORKS FOR MIN II	A	1.00	1.00	Term Totals :			4.00	4.00
SG-0502	CHRISTIAN PUBLIC LDR-II-BEING LDRS	P	0.50	0.50	Cumulative Totals :			19.00	19.00
ST-0440	THE TRIUNE GOD AND THE WORLD	A	1.00	1.00	2022-2023 : Winter Term				
Term Totals :			2.50	2.50	CY-4560	FAMILY CHILDHOOD AND CHURCH	A+	1.00	1.00
Cumulative Totals :			6.00	6.00	FE-0200	INTERNSHIP ORIENTATION	P	0.00	0.00
2020-2021 : Summer Term					Term Totals :			1.00	1.00
ST-1464	ETHICS OF BODY GENDER AND SEX	A+	1.00	1.00	Cumulative Totals :			20.00	20.00
Term Totals :			1.00	1.00	2022-2023 : Spring Semester				
Cumulative Totals :			7.00	7.00	CD-1646	COMPARATIVE CONFESSIONS	A	1.00	1.00
2021-2022 : Fall Semester					HC-0307	HISTORY II-FROM REFORMERS TO PRESEN	A	1.00	1.00
FE-0523	CHRISTIAN PUBLIC LDR III - FALL SEM	P	0.50	0.50	LG-0110	BIBLICAL HEBREW	A+	1.00	1.00
HT-4698	IS - UTS - UCC HISTORY POLITY DOCT	A	1.00	1.00	Term Totals :			3.00	3.00
Term Totals :			1.50	1.50	Cumulative Totals :			23.00	23.00
Cumulative Totals :			8.50	8.50	2022-2023 : Summer Term				
2021-2022 : Winter Term					FE-0500	CLINICAL PASTORAL EDUCATION - CPE	P	1.00	1.00
NT-0218	GOSPELS-GOSPEL ACC TO JOHN	A	1.00	1.00	Term Totals :			1.00	1.00
Term Totals :			1.00	1.00	Cumulative Totals :			24.00	24.00
Cumulative Totals :			9.50	9.50	2023-2024 : Fall Semester				
2021-2022 : Spring Semester					CG-3575	NARRATIVE APPROACHES TO PASTORAL	A+	1.00	1.00
CG-0525	CONGREGATIONAL CARE AND FORMATION	A+	1.00	1.00	IN-0565	INTERNSHIP - ECUMENICAL - PART TIME	P	0.50	0.50
CG-4597	IS - UTS INTERRELIGIOUS CHAPLAINCY	A	1.00	1.00	OT-0120	PROPHETS AND POETRY	A+	1.00	1.00
FE-0524	CHRISTIAN PUBLIC LDR IV-SPRING	P	0.50	0.50	Term Totals :			2.50	2.50
SG-0405	LEADING CHRISTIAN COMM IN MISSION	A	1.00	1.00	Cumulative Totals :			26.50	26.50
Term Totals :			3.50	3.50					
Cumulative Totals :			13.00	13.00					

**Name:** Dustin Wade Moretz  
**Birth Date :** 12/14  
**Prior Degree(s) :** BA Albion College (ALBION, MI)

**Degree Program :** Master of Divinity  
**Concentration:** MDIV-CONC-CYF

Course Title		Grade Attempted Earned		
2023-2024 : Winter Term				
IN-0565	INTERNSHIP - ECUMENICAL - PART TIME	NR	0.50	0.00
Term Totals :			0.50	0.00
Cumulative Totals :			27.00	26.50

\*\*\*\*\* End of Transcript \*\*\*\*\*