

THEO 703/THEO 704
SUPERVISED PRACTICE OF
MINISTRY

HANDBOOK

SUMMER 2014

Theological Studies
School of Religion,
Queen's University

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Revised January 2014

This handbook explains the opportunities for Supervised Practice of Ministry that are available at School of Religion, Queen's University. It also serves as a practical guide for students, faculty, supervisors, ministry reflection groups, churches, institutions and community-based agencies.

The supervised practice of ministry plays a distinctive role in the development of leadership for the church. Through leadership activities in churches, agencies and institutions, students have a chance to embody their hopes and commitments and, through supervision on their practice, to test this embodiment.

Whether the classroom is the "college" or the "ministry context", theory and practice are in continuous dialogue. They influence and transform each other. Central to the supervised practice of ministry is discerning the activity of God in our learning, human experiences and practice of ministry.

As students, supervisors, lay people and faculty come together, new insights will emerge that affect our lives and transform our participation in Christ's ministry.

Welcome to an exciting network of mutual teaching and learning.

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I. INTRODUCTION

The supervised practice of ministry is an experience-based and contextual course that allows students to give leadership in ministry and to learn the art of theological reflection upon experience. Whether the practice of ministry takes place in a congregation, hospital or community-based agency, it gives the student a chance to be actively involved in a ministry setting, to receive competent supervision, to form pastoral relationships and to grow in understanding through integration clusters with peers, supervisors and faculty. The supervised practice of ministry enables students to broaden their base of knowledge, test vocational commitments, cultivate capacities requisite for ministry, develop skills of thinking and acting theologically and to gain self-awareness, confidence, and responsibility for their identities as participants in Christ's ministry.

Practical experience is important but at the heart of supervised practice of ministry is the habit of REFLECTING ON THE EXPERIENCE, and in particular, developing the habit of theological reflection. It is the disciplined reflection on the experience that will lead to growth and self-understanding in ministry.

Course Goals

At the School of Religion, Queen's University, the goals we seek to achieve in supervised practice of ministry courses are as follows:

1. Development of Capacities for Ministry (Doing)

While ministry cannot be reduced to skills or activities, certain capacities are needed to interpret and communicate the meaning of faith and tradition in a particular situation. Such attitudes and skills relate to the general areas of: 1) communication/orality (preaching, worship, public speaking, media, etc.); 2) pastoral care for persons and communities; 3) education (teaching/learning); 4) leadership, administration, organizational dynamics and community transformation; 5) contextual analysis, local and global mission, public leadership; and 6) empowerment of the vocations of the laity in the world.

2. Personal and Spiritual Growth (Being)

There are several issues related to this area. Some students will test out various possibilities for service, including questions of ordination and church leadership. Personal growth often means gaining increased competency and maturity in relating with others, growing in confidence, caring for self, dealing with conflict and stress, etc. Growth in the interior spiritual life, which nourishes and directs actions, is an important focus of attention.

3. Theological Reflection and Integration (Thinking/Feeling)

The supervised practice of ministry nurtures the integration process of theological education. Students are invited to continue developing a love for the church, a vision of the mission of the church, a sense of the style of ministry appropriate to the context, and to develop the ability to think theologically about concrete actions, encounters and events. Students will relate understandings of the faith to particular situations, learn to be faithful to their tradition while incorporating new insight and understanding, and discover ways to foster the theological growth and faithfulness of the laity.

Learning Principles

The following principles serve to guide us as students, faculty, supervisors and ministry reflection groups:

1. Learning is voluntary and is assisted by a spirit of intentionality and openness to critical reflection on our

experiences.

2. Adult learners need to determine their learning needs and formulate goals and objectives. These are formed within the context of the degree program in order to contribute effectively to a person's readiness for ministry.
3. Students bring a variety of life and church experience to their preparation for church leadership. Some come directly from university, some come from other careers, some have long experience as active lay persons in the church, and some are relatively new to the Christian faith and the church. This range of experience means learning goals may vary considerably.
4. Learning goals aim to be contextual, achievable and challenging.
5. Criteria for evaluation will be developed in relationship to the learning goals that contribute to preparation for church leadership and should involve all parties involved in the learning network.
6. Learning that is mutual and collaborative will be affirming, challenging, accepting of differences, discerning of a pluralistic society and respectful of each other's self-worth.
7. A continuous and alternating process of action and reflection will encourage integration and lead to growth and self-understanding in ministry. Students will be encouraged through supervision to formulate questions emerging from their ministry practice, reflect upon these, analyze them critically and determine appropriate and evolving pastoral responses.
8. In order to foster dialogue between the ministry context and the classroom, students who are enrolled in supervised practice of ministry courses normally also will be registered in at least one or two courses in the area of "Practical Studies".
9. Students will have opportunity to explore various aspects and models of ministry, and to experience a variety of ministry contexts. The religious realities of the laity, congregational leadership, rural, small town and urban ministry, and ministry in a community-based (i.e. shelter, hospice, etc.) or institutional placement (i.e. correctional facility, hospital, residence for the elderly, etc.) are some of the dimensions represented.

II. COURSE STRUCTURE

Students will be involved weekly for **EIGHTEEN – TWENTY-FOUR (18-24)** hours in supervised practice of ministry (for 12 weeks in each of the fall term) Each unit is a full course [1.0 credit].

These courses are graded Credit/Fail. All course assignments (The Learning Agreement, Embedded Theology Reflection, Final Evaluation and Case Study) are to be submitted and assessed as satisfactory in order to receive academic credit. If they are not satisfactory, they will be returned in order to be rewritten.

The hours required broken down into activities are as follows for Summer 2014:

	Supervision Session	(2 hrs./week)
*	Ministry Reflection Group	(2 hrs/every 3 weeks)
	Integration Cluster	(21 hrs/term)
	Ministry Practice & Preparation	(12-16 hrs/week)

(* Applicable only to Congregational Placements Only)

III. **RESPONSIBILITIES**

There are distinct responsibilities for the student, the supervisor, the Ministry Reflection Group (if applicable) and the faculty instructor. The following expectations are considered essential:

1. **The Supervisor:**

- a. To work out with the student a Learning Agreement for the academic year specifying the student's learning goals, the tasks in ministry through which the learning is to be achieved, how the student will provide data for the supervisory sessions (journals, reports, verbatims, sermon texts or tapes, etc.) and by what means the student will determine whether the learning goals have been achieved.
- b. To meet weekly (1-2 hours/week) with the student at a mutually agreed upon time and place for reflection on insights arising in the ministry experience of the student. (Note: Supervision is not to be used as a time for scheduling or planning.)
- c. To relate to the student in an honest and open manner, being a mirror so that both the student and the supervisor can see each other as others see them.
- d. To take the initiative if the student needs guidance or is not taking responsibility for supervisory sessions. The role of the supervisor is to encourage the student to accept the responsibility for his/her learning.
- e. To provide a written evaluation for the student mid-way through and at the end of the first term which is shared with the student and the faculty instructor.
- f. To meet at the College with other supervisors for on-going support and development of supervisory skills.
- g. To call on the faculty instructor for assistance if a problem arises.
- h. **Applicable to Congregations Only:**
To select in advance and prepare the members (4-6) of the Ministry Reflection Group for their task (relying upon the "Guidelines for Ministry Reflection Groups"). To meet with the Group at their first session (to assist with orientation) and the last session (to participate in evaluation). (Sometimes it is appropriate for a student to add one or two persons as he/she gets to know people.)

2. **The Student:**

- a. To develop a satisfactory Learning Agreement with the supervisor that is reviewed and signed by the Supervisor, Ministry Reflection Group, and the Faculty Instructor.
- b. To carry out the tasks of ministry as agreed upon for a minimum of 12-16 hours per week.
- c. To be present at the field placement from first day of classes to the end of the academic term and on all days appointed. Absence should only be because of illness or by negotiation with the supervisor and the faculty instructor.

- d. To meet weekly with the supervisor, providing data out of actual ministry experiences for purposes of reflection and learning.
- e. To participate in the Integration cluster for the academic term. Each student is expected to prepare an embedded theology reflection report, and a case study from their ministry context for discussion. This experience will be presented as a written case study using the tool "Theological Reflection on Ministry".
- f. To provide a written self-evaluation with the supervisor half way through the term and to provide a written self-evaluation at the end of the term for reflection with, and signature by, the supervisor, Ministry Reflection Group and faculty instructor.
- g. **For CONGREGATIONAL PLACEMENTS Only:**
To develop and facilitate in consultation with the supervisor, a Ministry Reflection Group of 4-6 **lay** persons who will meet every 3 weeks for about 2 hours with the student (4 meetings over the course of the placement).

3. **The Ministry Reflection Group (Applicable to Congregations):**

- a. To become prepared to work with a student by meeting with the supervisor prior to the student's arrival, and reviewing the "Guidelines for Ministry Reflection Groups."
- b. To meet with the student and supervisor for an initial meeting to clarify the purpose of the group and to review the student's learning goals.
- c. To negotiate with the student the meeting style of the Ministry Reflection Group. (i.e., where and when meetings will occur, confidentiality, format, agenda, etc.).
- d. To meet regularly with the student (every 3 weeks) for about 2 hours to reflect on the ministry of the student in relation to the learning goals, as well as on the ministries of the laity in the church and the world.
- e. To provide both support and critical reflection to the student and to communicate with the congregation about the student's learning goals.
- f. To provide a written evaluation mid-way through and at the end of the term which is signed and shared with the student, supervisor and the faculty instructor.
- g. To meet with other members of Ministry Reflection Groups, at meetings arranged by the Faculty Instructor for orientation, mutual learning and support.

4. **The Faculty Instructor:**

- a. To develop policies and procedures for the supervised practice of ministry courses, in consultation with the Committee on Theological Studies or equivalent within the School of Religion, Queen's University, and to ensure the availability of a variety of approved ministry placements and supervisors.
- b. To be mediator in the negotiations leading to the selection of a ministry placement by the student.

No placement will be considered final without the faculty instructor's approval.

- c. To provide appropriate support and feedback for supervisors and members of Ministry Reflection Groups, especially by providing opportunities to develop further skills for supervision.
- d. To provide students, supervisors and Ministry Reflection Groups with course documents – Supervised Practice of Ministry Handbook, Learning Agreement, Final Evaluation Form, Ministry Reflection Group Guidelines, and the course syllabus for the Integration Cluster.
- e. To be available for consultation with students, supervisors, members of Ministry Reflection Groups and faculty.
- f. To provide feedback and direction to students pertaining to their learning goals and evaluations.
- g. To provide credit for students who satisfactorily complete the requirements for the course.

5. The Field Placement:

- a. To address inquiries about becoming a field placement to the Faculty Instructor at the School of Religion at Queen's University.
- b. To complete an information form and provide supplementary documentation as requested.
- c. To appoint a Ministry Reflection Group (where applicable) of 4-6 lay persons who will meet every three weeks with the student to help him/her reflect on his/her ministry.
- d. To provide for any expenses incurred by the student as a direct consequence of their practice of ministry at the placement.

IV. ETHICAL MATTERS

- 1. In the supervisory relationship there is power related to experience, age, gender, race, sexual orientation, necessity for evaluation; therefore, the College upholds that harassment (including sexual harassment and assault) and discrimination are acts that must never occur. While it is true that supervisors also can be at risk from their students, the ultimate responsibility for appropriate behaviour is with the supervisor.
- 2. Supervisors, personnel, Ministry Reflection Group members and others at the placement are essential members of supervised practice of ministry courses at the School of Religion at Queen's University. As such, all persons involved in the program must adhere to the Queen's University policies which include policies on Academic Dishonesty, Conflict of Interest, Harassment and Discrimination (including sexual harassment and assault), and the Queen's Code of Conduct. Sexual harassment is defined as attention of a sexual nature which is unsolicited and unwanted. It includes but is not limited to sexual remarks, suggestive comments, gestures, physical contact or conduct that interferes with an individual's dignity or privacy.
- 3. All questions or concerns about matters of ethical responsibility, including procedures for dealing with complaints of harassment or discrimination, should be addressed to the faculty instructor. Students and supervisors have equal access to the Queen's University Harassment and Discrimination Procedures should

they encounter difficulties of a human rights nature during the supervised practice of ministry course.

4. The School of Religion at Queen's University upholds the policy that in all official publications, and in faculty and student presentations, orally and in writing, inclusive language shall be used. This is also the recommended policy with respect to a student's role in the conduct of worship.

V. PROCEDURES IF BREAKDOWN OCCURS AND SUSPENSION /TERMINATION /REASSIGNMENT POLICY

Definitions

"Termination or suspension of supervised practice of ministry courses" shall include the following:

- a. termination or suspension of a Learning Agreement established between a student, supervisor and Ministry Reflection Group;*
- b. termination or suspension of an approved supervisor;*
- c. termination or suspension of an approved ministry placement.*

Procedures

In all cases every effort shall be made to resolve concerns which necessitate a review and/or re-consideration of the Learning Agreement, the approved supervisor or the approved placement.

When a breakdown occurs in the ministry placement, the following procedure shall be utilized:

1. The student shall share concerns with the supervisor and seek to resolve the concerns in order to honour the Learning Agreement. The supervisor should do the same. Concerns may also be shared with the Ministry Reflection Group.
2. If this is insufficient, the student or supervisor shall discuss the matter with the faculty instructor to seek a solution.
3. If this is insufficient, a consultation will be set up by the faculty instructor involving all parties. The student may choose to invite an independent observer to be present at the consultation. A decision will be made regarding continuation, suspension, termination or re-assignment.
4. If the faculty instructor is unable to achieve resolution then the matter will be referred to the Chair of Theological Studies and subsequently reported to the Committee on Theological Studies.

Other Accountabilities

Supervisors/students holding denominational and/or professional accreditation, or practicing ministry within a structure of institutional or denominational accountability, also shall be accountable to their respective governing bodies and shall adhere to the structures, policies and ethical codes affirmed by such bodies.

In reference to "Inquirers", "Candidates" and "Ministry Personnel" within the United Church of Canada, professional ministerial conduct shall be governed by formal relationships of accountability as laid forth in The Manual.

Conditions for Review

The following conditions shall necessitate a review and may lead to termination or suspension (with or without conditions):

1. A breach of Queen's University policies (applicable to School of Religion at Queen's University and all persons, churches, and organizations in educational partnership with the College) which includes the following:

- failure to comply with the directions of officials of the University acting within the scope of their authority;
 - theft, vandalism wilful neglect or negligent damage to the property of Queen's or of a member of the University community, of the AMS, GSS, or of any other University organization;
 - assault of any nature;
 - sexual harassment
 - discrimination or harassment based on personal characteristics including but not restricted to race, religion, gender, handicap, ethnicity, national origin or sexual orientation;
 - all forms of academic dishonesty such as plagiarism, cheating, furnishing false information to the University, forgery, misuse of University documents;
 - a violation of the rights of any member of the University community.
2. Conflict which is determined by all parties to be beyond immediate resolution, thereby prohibiting the continuation of a constructive learning environment.
 3. Demonstrable negligence or failure to uphold and/or satisfy program standards and requirements, including but not limited to:
 - supervision as mutual learning and empowerment for ministry, demonstrated by weekly and regular reflection on the student's learning goals;
 - weekly preparation, attendance, participation and reflection by the student at the placement and in the integration cluster at the College;
 - regularity of Ministry Reflection Group meetings;
 - upholding of principles of professional ethical conduct and pastoral confidentiality (within the limits of the law);
 - just negotiation of ministry activities;
 - participation in required training events.

Decisions to Suspend or Terminate

Notification shall be given in written form, to all parties, providing explanation of the reason for the action.

The following decisions may be considered:

- a. Permanent termination;
- b. Termination to be reviewed after a specified period of time;
- c. Suspension for a specified period of time with accompanying conditions (for example, further training, counselling), subject to review following the period of suspension.

Fulfilment of Course Credit and Decisions to Re-Assign

Occasionally it may become necessary or desirable that a student be reassigned to another recognized ministry placement or supervisor in order to fulfil the requirements for the course.

However, in some instances, premature termination of a Learning Agreement may also prevent a student from successfully completing the course credit.

Any request for reassignment or early termination from the student, the supervisor, the Ministry Reflection Group or the Church Council/Session/Board shall be referred to the faculty instructor.

GUIDELINES FOR THE MINISTRY REFLECTION GROUP

Ministry Reflection Groups (MRG) are a vital and required dimension of the course THEO 704 – “The Supervised Practice of Congregational Ministry”. Students placed in congregational settings or serving student pastoral charges will meet every three weeks with the Ministry Reflection Group throughout the Fall semester from September through December inclusive.

The Ministry Reflection Group is comprised of 4-6 laity who are appointed by the congregational supervisor prior to the student's arrival, although the student may wish to suggest one or two additional names as familiarity with the congregation increases. The supervisor is responsible for bringing the group together for its first meeting. Further meetings are the responsibility of the student and the designated chairperson. The supervisor will assist in the development of the group in its initial stages, but the sessions that meet every three weeks are the responsibility of the MRG. The Supervisor should not attend. At the scheduled final evaluation session, however, the supervisor should be present.

II MEMBERSHIP SELECTION

When considering who will serve on the Ministry Reflection Group, the following criteria may serve as a guide:

- persons who represent the diversity of the congregation (age, gender, race, etc.)
- persons with a vision of ministry as a shared endeavour between the laity and the Order of Ministry
- the ability to be-friend
- evidence of good listening skills
- ability to maintain confidentiality
- a willingness to share experiences from daily life and work, personal faith and understanding of God
- capacity to make connections between what we believe and the world we live in
- knowledge of different aspects of the congregation
- an ability to observe behaviour and offer candid responses in constructive ways
- willingness to be committed to a meeting every three weeks for 12 weeks (4 meetings)
- a person open to learn and to be in relationship

One person should be designated as Chairperson to work along with the student in preparing for the meetings of the group.

Where possible it is helpful to select one or two persons who have served on MRG's in the past. Also former MRG members may be invited as consultants, to the initial preparatory meeting of the new MRG. Their past experience and wisdom may be helpful to new members.

A final list of members of the M.R.G. should be approved by the supervisor and the Official Board/Parish Council (or equivalent).

The total impact of the M.R.G. will be enhanced if participants can be on time, present for all meetings and willing to contribute openly to discussions.

III THE PURPOSE OF A MINISTRY REFLECTION GROUP

The Ministry Reflection Group has two primary purposes:

- 1) to reflect on the ministry of the student in relation to his/her learning goals for the placement (i.e. *How is the student growing in his/her understanding of ministry? What growth-oriented feedback can we provide?*);
- 2) to reflect on the ministry of lay persons in their daily lives and work (i.e. *How is God present in our daily life? Who is God calling us to be? What is God calling us to do? How can I, as a student, form pastoral relationship with lay persons and explore the connections between faith and everyday life?*)

The MRG is an opportunity for the student to learn how to be in partnership with you in the church's ministry as it takes place in the world. The student will be invited to receive ministry from you (by way of support, feedback and reflection) and to strengthen his/her capacity to empower you to be about Christ's ministry in your daily life.

Although these two purposes are primary, other things may happen. The MRG may provide a safe time and place for the student to share concerns about his or her development for ministry. You may find yourself able to share from your experiences about the church's history, traditions, neighbourhood, vision for ministry and mission. Or, you may find that you are able to communicate with the congregation about the student's learning goals and activities and be a helpful resource for the student in planning ways to elicit feedback from the congregation (for example, you may be able to collect preaching feedback forms and then review them with the student at an MRG meeting).

IV THE STRUCTURE OF THE COURSE

Every student will be involved weekly for **eighteen to twenty-four** hours in supervised practice of ministry (for 12 weeks in the fall term.) Theo 704/703 is a full course [1.0 credit].

The course is graded Credit/Fail. The student's Learning Agreement, Mid-Term Evaluation and Final Evaluation (all requiring the signatures of the MRG), are to be submitted and assessed as satisfactory before the student will receive academic credit for the course.

The detailed course requirements are:

<u>Summer 2014</u>	
Supervision Session	(2 hr/week)
Ministry Reflection Group	(2 hrs/every 3 weeks)
Integration Cluster (at the college)	(21 hrs/term)
Placement Ministry & Preparation	(12-16 hrs/week)

V RESPONSIBILITIES OF THE MINISTRY REFLECTION GROUP

- 5.1 To become prepared for the relationship with a student by meeting with the supervisor prior to the student's arrival.
- 5.2 To meet with the student and supervisor(s) for an initial meeting to become acquainted, clarify the purpose

of the group and review the student's learning goals.

- 5.3 To negotiate with the student the meeting style of the Ministry Reflection Group, [i.e. where and when the group will meet, who is responsible for refreshments, how the group will understand confidentiality, etc.].
- 5.4 To meet regularly with the student (at least every three weeks) for about 3 hours.
- 5.5 To provide a written evaluation on the group's experience mid-way through and at the conclusion of the placement which is signed and shared with the student, supervisor and the faculty instructor.
- 5.6 To meet with other members of Ministry Reflection Groups at meetings arranged by the College for orientation, mutual learning and support.
- 5.7 To call upon the supervisor and/or faculty instructor should difficulties arise. Where possible, such interventions are aided by notifying all parties involved that an intervention has been requested.

VI SUGGESTED AGENDAS

Introductory Meeting

- become acquainted (Who are we? What is the nature of our relationship to the church? How do we spend most of our waking hours?)
- discuss the student's learning goals for the placement and give feedback on the development of the Learning Agreement
- explore expectations of each other during the year and discuss the style of the meeting time
- assist the student in dealing with entry into the church (Does the student need a church directory or a copy of the committee list and annual report? Do they need to be introduced to people with whom they will be working?)

A Discussion of Ministry Experiences

- discuss ministry activities or experiences in which the student has been engaged at the placement
- relate content of ministry experience discussions to the learning goals
- possible topics include a discussion of a sermon, a program in which the student has been involved, a ministerial incident report, or a personal or faith issue
- discuss how you see your daily life and work as participation in Christ's ministry
- (prepare and/or share your midterm written evaluation if ready)

Sharing of Views or Focus on Concerns

- (prepare and/or share your midterm written evaluation if ready)
- share with the student how you can best be supported in what God is calling you to do "out there".
- focus on sharing understandings of the nature and purpose of ministry and the church
- focus on concerns or frustrations of the student or the church which arise as a result of the placement

Evaluation/Saying Good bye Meeting

- to evaluate, at the end of the placement, the student's growth and contribution to the placement
- the student, supervisor and members of the SRG should engage mutually in the evaluation and outline issues which the student needs to address for further learning
- share what the experience has meant to us (what have we learned as a result of our participation in the MRG?)
- intentionally saying "good bye"

INTEGRATION CLUSTER

THEO 703/THEO 704 Supervised Practice of Ministry

Theological Studies, School of Religion at Queen's

Day and Time: TBA

Location: TBA

FACULTY INSTRUCTOR: **Pamela Holmes**
 holmesp@queensu.ca
 Phone: 613-533-6000, 74313
 Room 230, Theological Hall
 Office Hours: TBA

CLUSTER SUPERVISORS: **TBA**

GOALS OF THE INTEGRATION CLUSTER

The integration cluster aims to provide participants with the opportunity to learn from their placement experiences in order to act with new insight in ministry. Learning is different from problem solving. Problem solving asks, "What do I do in this situation?" Learning asks, "What ministry can occur in this situation? How do I think theologically within this situation? How will what I learn in this situation transfer to other context for ministry?" The integration cluster is an opportunity to practice an action-reflection method in ministry and to deepen appreciation for the ways ministry is a life-long learning adventure.

Students will be assigned to a peer cluster with a supervisor who will facilitate the cluster.

Through presenting case studies (drawn from ministry issues that arise in placement activities), students will explore a method of theological reflection on ministry and develop skills for thinking and acting with theological integrity. Students will relate understandings of their Christian faith to particular situations and learn to be faithful to their tradition while incorporating new insight and understanding. Through telling one's personal story in the cluster, students may discover how one's personal experiences and embedded theological convictions can be resources or obstacles to the ministry of developing meaningful pastoral relationships.

Students and supervisors also may gain appreciation for the role of a peer group in ministry

practice. The group character of reflection will enable participants to learn from each other and about the diverse contexts in which we minister. This practice of peer consultation is meant to serve as a model for future ministry after-graduation; we are not meant to be lone rangers but, rather, communal and relational people.

INTEGRATION CLUSTER REQUIREMENTS

1. **Consistent attendance** at and participation in the cluster sessions.
2. **Telling your story** (maximum 20 minutes, within the cluster) using the storytelling guide provided.
3. **One Page Book Description AND 5-6 page summary** of a recent adult experience you have had with an analysis of the theological conviction(s) that were embedded in your thought and action regarding your experience. By what means were these theological convictions embedded? Discuss how your embedded theology may be carried forward to a deliberative theology. Integrate your readings, if possible.

Length: 5-7 double-spaced typewritten pages (5-6 pages experience and embedded theology; 1 page description of book as below). June 12th. Provide two copies of your paper - one for your cluster supervisor and one for the faculty instructor (unless they are the same). Each will provide comments on your paper.

THEO 704 Students: Provide a one-page description of Stone and Dukes' understanding of embedded and deliberative theologies.

THEO 703 Students: Provide a one-page description of de Bary's understanding of theological reflection.

4. **Theological Reflection.** A One Page Book Description and a 5-6 page Theological Reflection using one of the suggested formats in the book Killen, Patricia O'Connell and John De Beer, *The Art of Theological Reflection* (New York: Crossroad), 1994. Please point out in the one page Book Description your move from a position of certitude to where you now are at theologically.
4. **Preparation in written form of a case study** based on **an experience in ministry at the placement.** (The case is not to be based on a general life experience or relational experiences within the cluster itself). The case study will follow the outline provided – "Theological Reflection on Ministry". The case will be presented for discussion in your cluster. Copies will be required for each person in the cluster, the cluster supervisor and the faculty instructor. Your cluster supervisor and the faculty instructor will provide

written feedback on your cases after their discussion within the cluster. **Submit a copy of your case to the faculty instructor immediately following the cluster presentation.**

REQUIRED TEXTS:

All Students: Killen, Patricia O'Connell and John De Beer, *The Art of Theological Reflection* (New York: Crossroad), 1994.

THEO 704 Students (THEO 704 students may find it profitable to review):
Stone, Howard W. and Duke, James O. *How to Think Theologically: Second Edition* (Minneapolis: Augsburg Press, 2006).

THEO 703 Students: de Bary, Edward O. *Theological Reflection: The Creation of Spiritual Power in the Information Age* (Collegeville, Minnesota: A Michael Glazier Book, Liturgical Press, 2003). (available in the Queen's University Book Store).

RECOMMENDED READING (Available at Stauffer Library)

Pyle, William T. and Mary Alice Seals, eds. *Experiencing Ministry Supervision: A Field-Based Approach* (Nashville: Broadman and Holman Publishers), 1995. [Note especially Chapter 8, A Theological Reflection, 109-24)

Johnson, Abigail, "A Task for all God's People", PMC, Vol. 10, No. 1 (March, 1993), 14-15.

Whitehead, James D. and Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry*, revised edition (Kansas City: Sheed and Ward), 1995.

THE CLUSTER

1. Clusters will be comprised of students from a variety of ministry placements and backgrounds. Groups will be composed by the instructor based on diversity needs.
2. The primary purpose of the cluster is to encourage personal learning, growth in ministry and the development of capacities for church leadership. The source for this learning is our experience as it pertains to our current experiences in the placement. We act in ministry and then reflect on our actions in order to engage in further ministry.
3. Our learning will be enhanced by a spirit of openness that is demonstrated by our capacity to receive, hear and act on the feedback given by our peers. The cluster is a place to receive a sense of how one is perceived by others and to develop self-understanding and self-awareness. Our learning is also enriched by our willingness to share with one another about the formative influences in our lives that have led to the development of our call to ministry and our current theological convictions and views of ministry.
4. The process of the group is intended to be mutual and integrative (respecting the whole person, honouring differences, etc.). Our reflections and our learning will attend to the individuals within the group as well as to the group as a whole.
5. While students will be encouraged to make connections between their faith, daily life and ministry, and to support and encourage one another in their lives, the cluster is not primarily to be viewed as a source for personal counseling or spiritual direction. Nor ought it to become a time for sharing general academic criticism or institutional frustrations. There are other mechanisms for addressing these kinds of concerns. First and foremost, the cluster is a classroom learning experience that focuses upon our current practice of ministry.
6. Each group is free to determine its own norms for functioning, while acknowledging that regular attendance and individual participation is essential. Group norms will include procedures for handling conflict and confidentiality. In most groups, the information and feelings shared are considered of a privileged nature and are not disseminated outside the group itself.
7. It is important to remember that each group is unique and that the experience of one group will differ from that of another.
8. Learning to be in relationship with one another in a defined group over a 12 week period of time can be seen as an opportunity to understand the dynamics of forming and sustaining pastoral relationships with all sorts and conditions of people. Thus, the

group's membership remains constant throughout the term.

9. Assessment of the group and each participant's learning shall be a regular and ongoing part of the process. At the end of the term, the group will evaluate the group's experience and assess one another's growth and contribution to the group.
10. Each cluster will strive to honour the College's commitment to inclusiveness and openness to diversity (gender, race, class, and tradition).

THE ROLE OF THE CLUSTER SUPERVISOR

1. **The supervisor** is the group's primary facilitator. However, all cluster participants are responsible for sharing leadership, group management and the general direction of the group's life. The supervisor is also a learner in the cluster and, as such, participates in the learning experience.
2. Supervisors bring differing gifts, backgrounds, experiences and ministry contexts to the clusters. So, too, a variety of approaches and styles of supervision will be evident. This will provide groups with an opportunity to learn about intentionality and diversity in ministry.
3. Each supervisor has significant experience in ministry within the church and the world and is a valuable resource for learning. When and where appropriate, supervisors will share from their own lives and the reality of their ministry contexts.
4. Supervisors will meet together with the faculty instructor at least twice each term for mutual learning and reflection on their role and experiences as facilitators of clusters. In doing this, supervisors maintain regard for the confidentiality of the clusters.
5. If a supervisor has a particular concern about a cluster member's commitment to the learning process, and concerns remain unresolved after attempts have been made to discuss concerns with the student, the supervisor will approach the faculty instructor in order to determine the next course of action.
6. Supervisors have the responsibility to inform the faculty instructor if a student is failing to **meet the requirements** of the integration cluster.
7. The supervisor as well as the faculty instructor will read the written assignment and the case studies. The supervisor will provide written comments to provide the student with

additional feedback.

PROCESS IF BREAKDOWN OR CONFLICT OCCURS

Normally the process recommended in the *Supervised Practice of Ministry Handbook* will be followed if a conflict develops between student and supervisor. The student shall share concerns with the supervisor and seek to resolve the concerns. The supervisor should do the same. If this is insufficient, the student or supervisor shall discuss the matter with the faculty instructor to seek a solution. If the group itself becomes severely conflicted, the faculty instructor shall be consulted and will serve to facilitate a satisfactory resolution. If the conflict is with the faculty instructor, another member of faculty, to be agreed upon by those involved, will be asked to serve as a facilitator for the parties.

CLUSTER SCHEDULE

Orientation to Supervised Practice of Ministry

Orientation to Integration Clusters

Clusters meet in designated rooms for 45 minutes after Orientation.

Review of Integration Cluster Course Outline, Group Norms, Sharing

Preliminary Learning Goals and Placements, Cluster Scheduling

10 More Cluster Sessions.

The cluster will determine these dates. August 8 will be the last day for classes in the Summer term.

The following items will be addressed in the first half of the cluster sessions:

First Five Clusters (1-5) will include:

Storytelling

Attending to the context of the placement

Reviewing Preparation and Presentation of a Case Study.

Clusters Six through Ten (6-10) will include:

Case Study Presentations

Evaluating the Cluster Experience and the Course

Dates and Agenda Planning (complete during first gathering after Orientation to Integration Cluster):

	<u>Date*</u>	<u>Agenda</u>
*Dates can be adjusted if ALL members of the Cluster Group and Instructor Agree		
Cluster 1:	May 21	Introduction to Field Education 45 minute Cluster after General Introduction to be Introduced and Sign Up for Clusters
Cluster 2:	May 28	Storyteller: Storyteller: Storyteller:
Cluster 3:	June 4	Storyteller: Storyteller: Storyteller:
Cluster 4:	June 11	Storyteller: Storyteller: Storyteller:
Cluster 5:	June 18	Storyteller: Storyteller: Review Preparation and Presentation of a Case Study
Cluster 6:	June 25	Case Study Presenter: Case Study Presenter: Case Study Presenter:
Cluster 6:	July 2	Case Study Presenter: Case Study Presenter: Case Study Presenter:

Cluster 7:	July 9	Case Study Presenter: Case Study Presenter: Case Study Presenter:
Cluster 8:	July 16	Case Study Presenter: Case Study Presenter: Case Study Presenter:
Cluster 9:	July 23	Case Study Presenter: Case Study Presenter: Case Study Presenter:
Cluster 10:	July 30	Case Study Presenter: Case Study Presenter: Evaluation and Wrap UP

STORYTELLING GUIDE

Sam Keen and Ann Fox assert that everyone has a story to tell, but we cannot tell our story unless someone is listening. In ministry, listening is the most important faculty we have as a route to discovering God revealed in one another. There will be many occasions when we are given the privilege of hearing another into speech or invited to tell our own story so that others may know us in authentic and holistic ways.

The following questions are meant to prompt the telling of your personal life story through the lens of ministry. Your story need not be told chronologically or in a linear fashion. Try to weave in threads from all of the questions as the pattern of your story takes shape. It may be told through significant events or turning points in life. Feel free to tell your story in ways that may draw upon visual or creative resources (photographs, art, etc.).

Consider the following:

1. What events and persons have influenced my life?
2. What values in life are important to me? Who is important to me?
3. How have I experienced God calling me to ministry?
4. What is my current image, understanding and method of ministry?
5. What faith convictions are precious to me?
6. What challenges me these days in ministry?
7. What sustains me in ministry and gives me hope?

GUIDE FOR PREPARING A CASE STUDY

An exercise in “Theological Reflection on Ministry.”

[Note: This case study method is for use primarily in the integration cluster. However, you may also wish to use it as a tool for theological reflection in supervisory sessions at the placement.]

GUIDELINES FOR WRITING

Be brief. Think in terms of a paragraph for each of the five parts below (about 2 pages in total, single-spaced). Provide a copy for each member of the cluster, (cluster members will return their copies to the presenter following the cluster session), the supervisor (who will provide additional written reflection and feedback) and **the faculty instructor** (who will provide written assessment). The case study is to be submitted immediately following the cluster presentation.

At the top of the page print your name and the date of both the experience in ministry and the cluster presentation.

The situation in ministry should respect confidentiality. Use fictitious names or initials. Present identifiable facts in generic style (i.e. instead of “Susie was 42 and an elder in the church” write “In mid-life this woman holds a position of leadership within the church”). Remember that the focus of the reflection is you and your ministry. If you have questions about how to write the case in a way that respects confidentiality, please discuss your concerns with your cluster supervisor and/or the faculty instructor. In some instances, you may need to seek an individual’s permission to represent an incident in writing for educational purposes.

Choosing an Incident or Situation in Ministry

Think of situations at your placement that are having a significant impact on you. From these, select an incident, situation or problem that has occurred, is in process or that you continue to think about. Choose an incident in which you have a strong investment and from which you want to learn. Both high and low experiences in ministry are good opportunities for reflection. Pick an incident that poses a leadership, pastoral or theological question for you. It may be a situation that carries lingering concerns or questions for you.

Preparing for Reflection

In your mind, review the event as fully as possible. Recall as much of the detail as you can. Make some notes to make sure you have the details clearly in mind.

Prepare to write the case so as to help the group enter into your perspective of the case. The

perspective includes both the reality of the contemporary story you will tell the group and **the theological thinking you have done about the case.**

WRITING THE CASE

1. Prayer of Approach

Begin by writing a brief prayer which expresses thanksgiving for the incident and the concerns evident in it. How would you like to invite God into the situation? This might include your image of who God is in this setting and/or what your faith tells you to hope for in this setting. Include your petitions for the cluster's time of reflection on the incident.

2. Facts (Tell the story briefly.)

Provide a mental picture of the event you are describing. What was the setting or context? When did it happen? What happened? Who was involved? What was your role? What were your actions? How did others respond? If important, include verbal and non-verbal examples of communications. Include both your own feelings and your perception of those of the person(s) involved. Remember, all the facts are not helpful. You need only provide the essential elements of the story which illuminate your case.

3. Analysis (Focusing the question or concern.)

Sketch your interpretation of the incident. What was going on here? What issues/themes can you identify? What questions does it raise for you? What was at stake for you and others who were involved? What forces or factors were at work in the situation? What cultural factors are involved? What personal knowledge or life experience does it challenge?

4. Theological Meaning (Make the connection to your faith heritage.)

Reflect on the theological basis that you had at the time for doing what you did and saying what you said. What are the theological concepts that are discernible in the experience (i.e. belief about God, creation, salvation, the church, ministry, mission, poverty, sin, grace, death, resurrection, etc.)? Where is God and what kind of God is operative in this situation for you and others who were involved?

Make the connection to your faith tradition. What scriptural passages or biblical stories are evoked in you by the incident? Or, you might think about how the congregation of the faithful has handled a situation such as the current one. It is also possible that the faith heritage resource here might be a hymn, an incident in church history, a creed, doctrine, or a poem. Often, if no scriptural passage suggests itself to you, it can be helpful to reflect on the lections prescribed for the week.

Describe how your personal beliefs or convictions were evident, tested, and/or challenged in the situation.

5. Assessing Your Ministry (Affirming, setting boundaries, moving forward.)

What ministry occurred? What helped and what hindered? How has this affected your understanding of ministry and your role as minister? What further ministry response is required here? What will you want to remember to do or to avoid doing? What limitations do you need to be aware of?

6. Prayer of Blessing

What do you need to pray about in relation to this case? Write a brief prayer capturing the hope, challenge and grace emerging from the situation.

PRESENTATION OF THE CASE IN THE CLUSTER

Approximately 50 minutes

1. Prayer of Approach (1 minute)

The presenter or a member of the group offers the prayer of approach written for the case.

2. Reading the Case (5 minutes)

The case may be read in silence, aloud, or by enacting parts of the case. As you read, ask yourself “What is going on here”? What is believed or assumed? How does the reflection challenge me? What theological themes, heritage stories or biblical witness is evoked?”

3. (3 minutes)

Allow the presenter to offer any further comments. Ask questions about parts of the case presentation that are not clear to you. (Discriminate between information that is critical to understanding and information that is based on curiosity.)

4. Heritage Insights (5 minutes)

Here the group will share with the presenter other parts of the heritage and theological themes that the case brought to their minds.

5. Issue Identification (10 minutes)

The group will identify additional issues within the case which they see but which the presenter has not perceived.

6. Focusing the Discussion (15 minutes)

Identify the point of need for the presenter based on the themes that have been identified. Participate in a full discussion of the various aspects of the case around the learning that is desired. This is a time of shared exploration and vulnerability.

7. Past, Present and Future Ministry (5 minutes)

Consider the ministry that has occurred in the situation and in the presentation. Identify future responses or follow-up actions that can be considered.

8. Assessing Learning (5 minutes)

Each member of the group offers final feedback and responds to the question: What have I learned about myself and my ministry today? Discuss what helped or hindered learning. What face of God was revealed in the discussion?

9. Prayer of Blessing (1 minutes)

Either the presenter or a member of the group is asked to offer the prayer of blessing found in the case. This prayer is a time of sending forth with the recognition that no situation will ever be fully discussed or finished.

CRITERIA FOR ASSESSING CASE STUDIES

For the consideration of peers, cluster supervisors and the faculty instructor, a satisfactory case presentation will include the following:

- * evidence in written presentation and during cluster discussion that the case chosen reflects a willingness to learn;
- * selection of a situation in ministry from the field placement that is current, open-ended and reveals personal and professional action in the ministry situation;
- * written presentation that clearly synthesizes and organizes the ministry incident so that peers can engage the experience at a significant level;

- * written case presentation demonstrates capacity to interpret the event theologically and pastorally;
- * prayers of approach and blessing are presented as religious resources which address the spiritual, pastoral and theological themes identified in the ministry event;
- * capacity to place the case in the hands of the group for everyone's learning in the cluster;
- * capacity to receive, hear, engage and act on feedback shared by members of the cluster, written case study demonstrates principles of confidentiality and attention to grammatical form.

SAMPLE CASE STUDY #1

Name: D. Anybody
Date of Experience: January 12, 200-
Date of Presentation: January 19, 200-

1. Prayer of Approach

God of life, God of freedom, you have created us to be fully alive - sons and daughters of joy. But you know far better than we how many of your children live in despair and with unresolved feelings. You understand our fears and you lovingly hold our tarnished and bruised hearts in your hands. Hold us close now, as we share the wisdom of our minds, our hearts, and our bodies. Amen.

2. Facts

Mrs. T is a 49 year old white woman admitted to a general hospital where I am a student chaplain; she entered with suspected cancer, although this was ruled out. She has developed a lot of anxiety and depression again. She identified herself as a Alapsed Catholic in my first visit with her. In prior visits (5), she had pursued the topic of confession and her fear of dying. She believes she has lived a sinful life (abortion, adultery, smoking) and that God, therefore, could not forgive her. Even if God could forgive her, she is not sure she can accept God's forgiveness.

Mrs. T also has a history of alcoholism and the hospital report described her as a psychotic depressive.

I enter the room. There is very little there. She has no roommate. She is watching TV, sitting on the side of her bed. When I enter, she turns the TV off. We talk briefly about her tests. She is

now concerned about her eyesight. The following conversation ensues:

(T=Mrs. T, C=Student Chaplain)

- T1 My field of vision is really narrowed. The doctor said that I really need new lenses badly. He could tell just by looking. It's my own fault. It's because I took that drunk home.
- C1 What happened with the drunk?
- T2 He gouged me in the eye (indicating left eye) and hit me in the back of the head so that now I can't see out of the right eye. I see specks in front of the right eye. That was the worst decision I ever made.
- C2 And now you are really regretting it?
- T3 I sure am. I brought him home from an AA meeting. It's probably the only good thing I tried to do in my whole life. I mean I have really done wrong. I had the opportunity to do right. I came from a good Christian home.
- C3 In this case though you were trying to do a kindness.
- T4 Well, it wasn't kind to my mother and my children. How could I know that he has a reputation for being a wildman? I don't know why I took him home. (She excuses herself to go to the bathroom and returns angry at the staff for telling her to wear her glasses. We talked briefly about this and then returned to the previous conversation.)
- C4 You said that you cannot face blindness. What is it that you fear most about it? Is it the blindness itself?
- T5 I see blind people who seem very happy. They are smiling. But I just don't think that I can do it. It just seems so...so isolated. I'm living with my mother now. I'm working on disability benefits. I can't work if I can't see. My children are far away. I've had four husbands already.
- C5 Would you like to be married again?
- T6 I'd like to...but how would want a wreck like me? Blind and no looks. You won't believe it but I was very attractive when I was young. Too attractive for my own good. But that's all gone now.
- C6 (I didn't know what to say so there was silence for a while. I was feeling uncomfortable, (frustrated, inadequate, unsure.) Mrs. T, the other day, you said that you thought that everyone should have the experience of believing that they were about to die. How are you feeling about that now?
- T7 Well, I still think that's true. I was afraid to die. But now I am just not sure if I can face up to blindness. I don't know if I can stand it.
- C7 So you were afraid to die, but now it sounds as if you are afraid to live.

Our conversation continued for awhile longer during which Mrs. T expresses an inability to feel God's presence and forgiveness.

3. Analysis

Mrs. T seems to have low self-esteem and has difficulty accepting herself. Apparently this used to be manifested in alcoholism but this no longer seems to be a direct problem. I'm not sure what is meant by a psychotic depressive. She does not seem to be close to her family or to have many friends. I am not clear on what groups or institutions, if any, are important to Mrs. T. The Catholic Church has been part of her background, but she does not seem connected to a local parish at present. There does not seem to be a priest to whom she relates. Has she been involved with AA at all?

I feel both drawn toward and afraid of Mrs. T. My fear is based on feeling that my compassion is being hooked. I want to help her but I do not want to dismiss the depth of her illness or the alcoholism. I am aware also that Mrs. T reminds me of my mother. I wonder where her rage is hiding.

As I look back on the visit, I see myself primarily in the role of a listener, provider of pastoral care and theological interpreter. At times, Mrs. T's apparent refusal to accept God's forgiveness/acceptance tempts me to take on the role of preacher. I have reservations about using this role very extensively. Also, I wonder if personal concerns are blocking my effectiveness.

I find myself asking how I minister with news of life to Mrs. T who is depressed and on the verge of blindness. How do I employ the possibility of love, freedom, hope?

4. Theological Meaning

The key words or themes in Mrs. T's theology seem to be abandonment, judgment and forgiveness/acceptance. If Mrs. T has experienced God at all in this experience, perhaps it is in her increased longing for acceptance. The fact that Mrs. T seems to be expressing a need for confession and penance raises certain theological questions for me. What is the Catholic understanding of this? What does it mean to me? Is my ignorance a block to effective pastoral care with her? I believe that God offers new life to each of us - the past is forgotten. I do not believe that we have to earn God's acceptance or approach God with less than our full humanity (which includes fear of blindness or death). What is Mrs. T's understanding of anger (does she feel this around her blindness?) And her faith? Is she angry at God? Is her God an angry God who can never be appeased?

Various verses from Romans 8 come to mind when I think of this visit:

There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death....For all who are led by the Spirit of **God** are children of God....When we cry, Abba! Father!, it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of

God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him....We know that the whole creation has been groaning in labour pains until now, and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience. Likewise, the Spirit helps us in our weakness....

5. Pastoral Action and Response

I genuinely like Mrs. T and have an authentic desire to be present to her. However, I feel that I am not very effective with her and often come away feeling puzzled by our interactions. Mrs. T seems to turn everything I say into a curse. I need to listen more carefully to her concerns and to deal with them as she sees them. I want to try to be less off balance and tangential in my responses in future conversations. I think it will be important to let Mrs. T tell her story more fully, express normal human reactions and to find ways to help her hear the good news of God's grace for her life. Practically, I need to find out if the local Catholic priest visits those in the hospital who identify themselves as Catholic.

6. Prayer of Blessing

O God, we can feel overwhelmed by the painful circumstances and lives of those with whom we minister. And yet you surprise us with hope and grace as we discover the truth about our own lives and your presence at work within them. Grant us the ability to trust ourselves and to trust that your wisdom is being released into the world even as we pray. Amen.

SAMPLE CASE STUDY #2

1. Prayer of Approach

God who became flesh and dwells in the goodness and mess of our lives, you have created us to be fully alive and to be lovers and healers of all your sons and daughters. You know far better than us the ordinary and not so ordinary issues we face in life. Cause our feet to dance with joy and celebrate creation and bend our hearts close to those whose spirits are broken. Confirm our faith in your love which seeks to transform us, even now, as we gather. Amen.

2. Facts (names are fictitious)

I visited Pat in the hospital where she was recuperating from an intestinal surgery. Several times during the conversation she mentioned that it was her birthday. As I was leaving the hospital, I thought about that, stopped, went into the gift shop and bought a card. When I got back to her

room, a nurse was there and her daughter had just arrived. No birthday should go by without a card, I said. No birthday should go by without singing. Then we all sang Happy Birthday.

Following lunch, I called Ann, an eight year old pillar of the church who had just returned from her sister's funeral. Would you like a visit? I asked. Sure, she said. I'll get some tea ready. I'll be over in a few minutes. We had a pleasant visit in which Ann described the funeral but did not really touch upon her feelings about her sister's death.

3. Analysis

I think that both Pat and Ann got a lot out of my visits. Pat seemed to enjoy my surprise return and Ann said she really appreciated my visit because she doesn't have the chance to entertain anymore. At the time, in both situations I felt that I had acted spontaneously. I was just being myself without worrying about whether that's what a minister should do. Afterwards, I wondered if, with Pat, my spontaneous return visit got in the way at all in terms of her daughter's role and arrival in the room. With Ann, I was surprised that her grief was not shared openly. Did she need to leave it behind for awhile and function normally? I wondered what her relationship was like with her sister and what age her sister was. Does Ann think about her own death?

4. Theological Meaning

Spontaneity seems to be important to me. In terms of achieving a balance between intentionality in pastoral care and spontaneity, I fear I am more intense than at ordinary times. The crucial question for me seems to be what made (makes) either of these visits a ministry as opposed to just a nice visit from a friendly person? And, who has this ministry? Is it the vocation of all baptized Christians? What difference does it make that I will be ordained in the United Church of Canada to a ministry of Word, Sacrament and Pastoral Care?

I believe that God works through human actions but surely not all of human life can be equated with ministry. Yet how do personal qualities of the minister enter into ministry? I guess I believe that the personal dimension is an important part of the nature of ministry but that every good work can not necessarily be described as ministry. I think I had opportunity with Ann to invite reflection on spiritual and theological concerns such as loss, resurrection, after-life.

In terms of a faith heritage connection, for some reason the words of this hymn are before me:
The church is wherever God's people are praising, singing God's goodness for joy on this day.
The church is wherever disciples of Jesus remember his story and walk in his way.

The church is wherever God's people are helping, caring for neighbours in sickness and need.
The church is whenever God's people are sharing the words of the Bible in gift and in deed.

5. Assessing Your Ministry

I was present to both of these individuals, as a representative of the church, at critical times in their lives. The celebration of a birthday and the sharing of tea may have been ordinary grounding events in otherwise stressful days. Perhaps I need to study the UCC's official statements on ministry, including the most recent "Theology of Call" document. I'm not sure that perfect balance between spontaneity and intentionality in pastoral work can ever be achieved. Maybe I need to become more comfortable with the tension and to be less fearful of encouraging others to identify underlying theological or spiritual questions that may be present.

6. Prayer of Blessing

Ever present and steadfast God, keep us from being too timid in our pastoral care and give us grace to see your indwelling presence in others. Yet call us to a ministry that can seem inconsequential, interruptive or incidental. Surprise us with grace enough that we may live as ourselves while loving as you would love. Amen. (Cases prepared by Dr Jean Stairs, 1999).

Appendices

Note: All forms are available on the School of Religion Website: www.queensu.ca/religion

TIME TABLE SUMMER 2014**Appendix 1**

*May 21	ORIENTATION for Supervisors, Ministry Reflection Groups and Students Orientation to Integration Clusters Room for Students (after orientation)
	NOTE: CRIMINAL RECORDS CHECKS AND INSURANCE FORMS DUE – PLACEMENTS CANNOT COMMENCE UNTIL THESE FORMS ARE SUBMITTED
May 25	Students begin placement
May 25-31	Supervisors/Student and Ministry Reflection Groups begin to meet
June 4	Learning Agreement to be completed and signed by all parties and submitted to the Faculty Instructor
June 11	Integration Cluster Group -Adult Experience /Embedded Theology /Book Description Due
June 25	Mid Term Evaluation DUE
June 23-27	Email/Telephone CHECK IN for Supervisors and Ministry Reflection Group Chairs
July 1	Holiday – Arrange A Day Off
July 23	Gathering for Supervisors and Ministry Reflection Group Members 7 p.m. FINAL EVALUATIONS
August 8	Field Education Class Ends FINAL EVALUATION DUE

A LEARNING AGREEMENTAppendix 2**Due June 4, 2014**

This learning agreement will be a specific arrangement, stated as clearly as possible, which looks forward to accomplishments and learning. It is an agreement that refers to the quality of the relationships that will exist among the student, supervisor and, as applicable within congregational placements, also with members of the ministry reflection group. Agreements are based on attitudes that imply the commitment of all parties to work and grow together, to respect each other's differences, to support each other in work and growth, and to be open and honest with each other.

A Learning Agreement is for a given time. It is flexible and open to re-negotiation in the light of experience. It is written. Writing a Learning Agreement requires and facilitates clarity and mutual ownership. In addition, a written agreement provides a record for future reference and criteria for assessing growth.

The student will keep one copy and distribute copies to:

- 1. Faculty Instructor**
- 2. Supervisor**
- 3. Ministry Reflection Group (applicable in Congregational Placements only)**

THIS IS AN AGREEMENT BETWEEN

Student _____ and
(Name) (Programme and Year)

Supervisor _____

and (if applicable) _____ (on behalf of the
Ministry Reflection Group)

at _____ (Name of Placement)

from May. _____ to August _____ 2014.

Weekly Division of Placement Time: (18-24 hours/week x 12 weeks/term)

	Hours
Ministry Practice.....	_____
Preparation.....	_____
Supervision.....	_____
Ministry Reflection Group (if applicable).....	_____
Integration Cluster 21 hrs/term	_____

Supervision Time:

We will meet for one- two hours per week on (day) _____ from (time) _____ to
(time) _____ at (location) _____.

Complete this next section if applicable:

Ministry Reflection Group: (applicable in congregational placements only)

We will meet every three weeks for 3 hours on

(days) _____, _____, _____.

at (time) _____

Membership of Ministry Reflection Group (Remember: Lay people ONLY form this group):

Please select one person as the CHAIR OR CONTACT PERSON FOR INSTRUCTOR. (Please place an “*” beside the name of that person. This is the person whom the course Instructor will contact with information and comments.)

Name	Telephone	Email
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

MY LEARNING GOALS, OBJECTIVES, TASKS AND RESOURCES FOR THIS YEAR ARE:

1. GOAL:

OBJECTIVES:

a.

b.

c.

d.

TASKS:

RESOURCES:

(Repeat for each learning goal and attach the statement of learning goals to this form)

PROCESS FOR DEALING WITH GRIEVANCE/CONFLICT**NOTE: THIS MUST BE COMPLETED AS IT FORMS PART OF YOUR LEARNING AGREEMENT**

A grievance/conflict procedure is like a spare tire - you hope you never have to use it, but you are glad to have it when you need it. Include a brief paragraph defining the process that will be used to deal with a conflict - who will you invite to help resolve it, what will be the first, second or third steps? You might want to designate the faculty instructor as an external party to assist you. Refer to the “Supervised Practice of Ministry Handbook”, Section V, “Procedures if Breakdown Occurs” to assist the development of your process.

If termination of the placement is necessary, this should be agreed to by the supervisor, student, Ministry Reflection Group (where applicable) and the faculty instructor.

EXPECTATIONS OF SUPERVISION

Write a few sentences that describe your expectations of one another in supervision. How will you be together? Clarify your understanding of each other's personal and professional boundaries. Be sure all parties are clear about ethical responsibilities, and the ADHERENCE TO Queen’s policies and procedures pertaining to harassment and discrimination, and the Queen’s Code of Conduct. Refer to the “Supervised Practice of Ministry Handbook”, Section IV and the Arts and Science website.

EVALUATIONS

A written assessment will take place mid way through and at the end of the term (student, supervisor and ministry reflection group) (Evaluation Forms are in the “Handbook”).

Criteria for evaluation. Has the student demonstrated the capacity to...

1. Develop and work at the learning goals and objectives.
2. Develop ministerial relationships.
3. Receive feedback and act upon it.
4. Learn from reflection on experience.
5. Integrate theory and practice.
6. Reflect theologically on the practice of ministry.

This learning agreement is accepted and signed by:

(Student)

(Supervisor)

If applicable...

(Member on behalf of the Ministry Reflection Group)

(Faculty Instructor)

(Date)

A SAMPLE WORKSHEET FOR DEVELOPING LEARNING GOALS AND OBJECTIVES

GOAL

An intended long-term accomplishment

{What do I want to learn about ministry and why?}

- 1) "I want to improve my preaching so that it is relevant to the daily lives of parishioners.
- 2) "I want to explore my identity as a pastor and to become comfortable with being a pastor.

OBJECTIVE

Something to be accomplished within this Placement experience.

{What specific things do I want to learn this year in relationship to my long-term goals?}

- 1) "By the end of the term I want to have learned about various sermon styles (story, exegetical, topical, etc.) and how they impact on listeners."
- 2) "I want to make pastoral visits in homes in order to practice making pastoral contact, to reflect on the purpose of pastoral care, to examine my own functioning during pastoral visits and to determine my image of a good pastor.

Note: An objective tells WHO will do WHAT.

TASKS

Responsibilities or task assignments negotiated with your supervisor that are realistic and appropriate to the learning goals and objectives.

{How am I going to learn it?}

- 1) "I will preach two sermons per term with each one using a different style."
- 2) "I will be responsible for pastoral care and visitation of five persons in the congregation. I will do two written reflections per term on the pastoral visits and bring these to supervision sessions. I will practice listening for pastoral/spiritual needs and will work to integrate new pastoral skills into my visits.

RESOURCES FOR LEARNING

General approaches that can help you to achieve your goals and objectives, integrate material covered in college courses with the ministry placement, and to enable reflection on the tasks you have decided upon. (For example, college courses, research, reading, consultations, journaling).

{How will I and others know that I have learned it?}

- 1) "I will create a sermon evaluation form and use it each time that I preach."
- "I will meet with my Ministry Reflection Group after each sermon that I preach

in order to invite their feedback."

"I will discuss sermon styles in supervision and to do some reading in this area."

"I will invite comments on my sermons from my practice of ministry professors at the college."

- 2) "I will reflect on how I have been pastored in my life by keeping a journal and I will discuss with my supervisor and Ministry Reflection Group theological aspects of pastoral care and pastoral identity.

"I will write a confidential case study from my ministry placement experiences for my pastoral care course at the College."

AS YOU BEGIN...

Think about your strengths and weaknesses for church leadership.

Think about aspects of learning and growth for church leadership.

Consider these five categories when developing learning goals and objectives:

1. LEADERSHIP IDENTITY - who am I as a person/male/female leader in the church?
2. RELATIONSHIPS - how do I relate to different people (ages, backgrounds, gender, sexual orientation, racial or cultural identity, pastoral and relational skills)?
3. THEOLOGICAL REFLECTION - what theological questions do I bring to practice of ministry (for example, the role of the church in mission, what do I believe about salvation and why)? What is my theology of ministry?
4. SPIRITUALITY - how will I nourish awareness of the presence of God in my life and ministry?
5. SKILLS - what practical things do I need to learn about ministry?

FINALLY.....

Consult with your faculty instructor early in the fall term about your learning goals and use the document "Learning Outcomes for Field Education" (Appendix 3) as a guide.

LEARNING OUTCOMES FOR FIELD EDUCATION**School of Religion, Queen's University*****approved by the Field Education Advisory Committee December 1997, Revised 2006, 2014*****GENERAL LEARNING OUTCOMES**

In the context of life-long learning about church leadership and faith formation we seek to develop:

- personal identity and understanding of our sources of authority;
- self-awareness, including sensitivity to how others perceive us;
- authenticity and spiritual maturity/wisdom;
- a habit/skills of interpreting, analyzing and reflecting theologically on local and global contexts;
- understanding of and ability to articulate a theology of ministry and mission;
- basic skills and competencies in the tasks of ministry.
- ways of engaging with and applying to contexts and issues the Christian tradition (scripture, history, theology)
- a deeper understanding of the life of the church, global as well as local;
- a commitment to community, public accountability and ethical consciousness appropriate to the Christian vocation.

LEARNING OUTCOMES RELATED TO THEO 651-654 "SPIRITUAL FORMATION"

Together we begin the process of:

- identifying major influences that have shaped personal identity;
- identifying personal and corporate spiritualities and practicing ways to develop our own spirituality;

- demonstrating the ability to work with a small group (listening skills, inter-personal relational skills, group dynamics, conflict resolution);
- developing and practicing skills of theological reflection;
- discovering how we and congregations engage the Bible and reflecting on the implications of this for living out a Christian identity;
- exploring how individuals, churches and Christian communities are being Christian in their time;
- reflecting on how Christian communities honour their Christian heritage;
- identifying major influences that have shaped Christian communities and reflecting on the implications for ministry;
- developing and practicing skills to gather and interpret information about contexts and how ministry and mission are expressed in the local and global community.

LEARNING OUTCOMES FOR SUPERVISED PRACTICE OF MINISTRY

In addition to continuing our development of the process, we aim to demonstrate basic competency in and reflection upon the experiences of:

Personal and Vocational Self

- identifying one's own personal and vocational needs and establishing ways to attend to these (including time management and priority setting, counselling and spiritual direction when needed)

Faith Tradition and Theological Understanding

- helping others reflect theologically on experiences, decisions, lifestyle, values, ethics *
- discerning contradictions in society and to struggle, question and live with ambiguity and complexity *

Leadership and Group Process

- recognizing and affirming the ministries of the whole people of God
- interpersonal and public communication, including active listening, giving and receiving of feedback, oral and written skills *
- planning, identifying and giving leadership to groups (including attention to group dynamics and processes) *
- functioning as a team member in different situations with varieties of people *
- assisting individuals and groups to embrace change, including dealing constructively with conflict *

Liturgical Practice

- developing, preparing and leading in varieties of worship experiences *
- the skills and practice of preaching in varieties of contexts *
- preparation and follow-up for weddings, funerals and baptisms

Pastoral Care

- identifying the community's pastoral care needs and resources, and facilitating the provision of the various types of pastoral care for individuals, groups and the church community *

Christian Education

- assessing, planning, implementing and evaluating Christian education events appropriate for various ages

Mission and Ministry of Church in the World

- voicing our Christian faith and enabling others to name the presence and action of God in themselves and the world *
- encountering and engaging differences (gender, culture, sexual orientation, age, class, race, religion, physical and mental abilities) *
- deepening an understanding of stewardship in all its forms
- identifying social justice ministry in the larger ministry of the church in the world *

Ministry of Administration and Visioning

- administration and goal-setting within congregations and organizations *
- interpreting and practicing denominational polity

Notes:

- 1) An "*" denotes learning outcomes which may be addressed particularly within institutional/chaplaincy or community-based placements.
- 2) The Association of Theological Schools Standards (1996) as they apply to the program content and goals for the Master of Divinity program were considered in the development of learning outcomes.

MID TERM ASSESSMENT

Due June 25, 2014

Guidelines for This Assessment:

These guidelines provide an opportunity for the student, ministry reflection group (applicable only to congregational placement) and supervisor to look at how the placement is progressing as an opportunity for learning about ministry and at what may be helping or hindering learning for ministry. The assessment is to be done between the student and the supervisor during a supervision session half way through the first term (third of fourth week of October) and between the student and the Ministry Reflection Group half way through the term (third of fourth week of October). Please forward to the faculty instructor a copy of these assessments for comments or suggestions that would be helpful to the course or the student's program of study.

I STUDENT'S SELF-EVALUATION

1. What progress have you made on your learning goals?
2. What has helped in your supervision? What has hindered?
3. What has helped you in developing relationships with the persons in the setting?
What has hindered?
4. What helped you to incorporate new insights and knowledge into your functioning
in ministry? What hindered?
5. (If applicable) How has the Ministry Reflection Group been helpful to your
learning? What has hindered?
6. What are you looking forward to during the second half of the term? Would you
like to do anything differently next term?
7. What response do you have to the MID-term assessments of the supervisor and
the Ministry Reflection Group?
8. What comments or suggestions would you like to make to the course instructor to
facilitate your learning?

II MINISTRY REFLECTION GROUP'S SELF-EVALUATION *(If applicable)*

1. What have you learned through your participation in this group?
2. What progress has the student made on his/her learning goals?
3. What has the reflection on your ministry and daily life been like?
4. What do you want to do differently during the second half of the term?
5. What might help the student for the rest of the term?
6. What other comments would you like to make?

III SUPERVISOR'S SELF-EVALUATION

1. What new insights have come to you through this experience of supervision?
What helped? What hindered?
2. What progress has the student made on the learning goals ?
3. What has been your experience of the supervisory relationship and the degree of mutual learning and openness to critical reflection? What has helped? What has hindered?
4. What is your response to the student's self-evaluation?
5. What is your sense of how the student is claiming the MRG as an opportunity for learning about the ministry of the laity?
6. What would you like to do differently during the second half of the term?
7. What further hopes do you have for the student?
8. What further expectations do you have of the faculty instructor?

SUPERVISED PRACTICE OF CONGREGATIONAL MINISTRY

THEO 704 STUDENT/SUPERVISOR FINAL EVALUATION

Due August 8, 2014

[Note: Late submissions result in an inability to award academic credit to the student]

NAME OF STUDENT _____

NAME OF CONGREGATIONAL PLACEMENT _____

NAME OF SUPERVISOR _____

Both the supervisor and the student are to write responses to the questions in this form. Upon completion and discussion of the contents, with agreed upon changes noted, copies of both evaluations are to be returned to the faculty instructor. The copies will remain on file for a period of one year following the student's graduation, at which time they will be destroyed. The supervisor grants permission for the student to share this data with appropriate persons as required by individual circumstances. **Copies of these completed evaluations will be available only by permission of the student.**

Assessment of the Field Placement (To be discussed by all parties)

Circle one of the following:

- CR4= Credit (participation and reflection demonstrating excellence in ministry, creativity and personal and professional integration)
- CR3= Credit (participation and reflection demonstrating effective ministry, observable growth and development in the art of theological reflection)
- CR2= Credit (participation and reflection at an adequate level of comprehension and competence)
- CR1= Credit (participation and reflection which satisfies the basic requirements)
- IN= Incomplete (the necessary work must be completed by a date agreed upon by the supervisor in consultation with the faculty instructor)
- F= Failure

Student's Signature

Supervisor's Signature

Date

NOTE: PLEASE ATTACH THIS SIGNED COVER SHEET TO THE TYPED EVALUATIONS

A. The student may consider the following:

- B. The supervisor may consider the following:

- * * * * *

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SUPERVISED PRACTICE OF INSTITUTIONAL/ COMMUNITY MINISTRY

THEO 703 STUDENT/SUPERVISOR EVALUATION

School of Religion, Queen's University, Theological Studies, Kingston, ON K7L 3N6

Due August 8, 2014

[Note: Late submissions result in an inability to award academic credit to the student]

NAME OF STUDENT _____

NAME OF PLACEMENT _____

NAME OF SUPERVISOR _____

Both the supervisor and the student are to write responses to the questions in this form. Upon completion and discussion of the contents, with agreed upon changes noted, copies of both evaluations are to be returned to the faculty instructor. The copies will remain on file for a period of one year following the student's graduation, at which time they will be destroyed. The supervisor grants permission for the student to share this data with appropriate persons as required by individual circumstances. **Copies of these completed evaluations will be available only by permission of the student.**

Assessment of the Field Placement (To be discussed by all parties)

Circle one of the following:

CR4= Credit (participation and reflection demonstrating excellence in ministry, creativity and personal and professional integration)

CR3= Credit (participation and reflection demonstrating effective leadership and observable growth in the art of reflecting on actions)

CR2= Credit (participation and reflection at an adequate level of comprehension and competence)

CR1= Credit (participation and reflection which satisfies the basic requirements)

IN= Incomplete (the necessary work must be completed by a date agreed upon by the supervisor in consultation with the Director or faculty instructor)

F= Failure

Student's Signature

Supervisor's Signature

Date

**NOTE: PLEASE ATTACH THIS SIGNED COVER SHEET TO
THE TYPED EVALUATIONS**

STUDENT/SUPERVISOR EVALUATION

The following headings are presented as guidelines for the structured evaluation that will occur between the student and supervisor. Respond in paragraph form to these areas:

The student may consider the following:

- 1) Personal growth, leadership development, practice of ministry and use of resources in relation to the Learning Agreement
- 2) Supervision - session, the relationship, satisfactions and problems, ability to respond to support and critique
- 3) Development of ability to reflect theologically on leadership actions and manifestations of God in the placement
- 4) Development of understanding and behaviour in relation to ethics, social systems, economic and justice issues (e.g. ageism, classism, racism, sexism, etc.), pluralism
- 5) Capacity for ministry to institutional/agency staff and inter-disciplinary teams and to understand and respond effectively to organizational dynamics
- 6) The value of the setting for learning in ministry
- 7) Areas identified for continued growth as a church leader

The supervisor may consider the following:

- 1) Student's growth, leadership development, practice of ministry, use of resources and ability to reflect theologically in relation to the Learning Agreement
- 2) Supervisory Relationship - method, satisfactions and problems, ability to respond to support and critique
- 3) Student's relationship to and understanding of the setting - did the student understand, accept, challenge the traditions, goals, restrictions and obligations of the setting?
- 4) Development of student's understanding and behaviour in relation to ethics, social systems, economic and justice issues (e.g. ageism, classism, racism, sexism, etc.), pluralism
- 5) Capacity for ministry to institutional/agency staff and inter-disciplinary teams and to understand and respond effectively to organizational dynamics
- 6) Effectiveness of the setting as a learning environment
- 7) Areas identified for continued growth as a church leader

* * * * *

Also may be included: General comments, reflections and/or suggestions for the faculty instructor about the course

PLEASE TYPE