

REGIS COLLEGE

Theological

Field

Education

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THEOLOGICAL FIELD EDUCATION

INTRODUCTION

The Master of Divinity Program offers theological and professional preparation for ministry. As a core component in this process, theological field education strives to integrate the activities of thinking and acting theologically. It is based on the assumption that not only should theology inform pastoral practice, but that the lived practice should inform theology.

Supervised ministry placements are central to the curriculum at Regis College because they are the intersection in theological education between academic study and the practices of ministry. A supervised ministry placement provides divinity students with an opportunity to:

- gain professional competence
- build a framework for raising practical theological issues
- acquire a comprehensive and realistic view of the church and its ministries
- develop a ministerial identity

Theological Field Education is based on some clear educational assumptions. The educational methodology is adult-centred and experiential. It assumes that individuals are responsible for their own learning. It acknowledges that each person brings to the learning process his or her own particular history and experience. Participants are invited to discover and celebrate their own gifts and to respond to supervisory feedback intended to enhance leadership in ministry.

OBJECTIVES

In light of the above, theological field education aims to:

1. recognize and affirm prior ministerial experiences and gifts of each participant.
2. enable participants to discover their personal strengths and weaknesses for ministry through actual experiences of supervised ministry in the broader community.
3. enable participants to gain personal confidence and to develop a sense of pastoral identity, authority and mission.
4. foster the practice of theological reflection on ministerial experiences which can be incorporated as an aspect of a ministerial lifestyle.

5. facilitate the process of ongoing discernment of a call to ministry.
6. encourage the discovery and life-long cultivation of competencies for ministry in a variety of settings.
7. encourage participants to become intentional learners as well as lifelong learners.
8. ongoing development of a theology of ministry.
9. broaden the bases of learning and to encourage participants to benefit from critical reflection on the experience of their ministry and its context through a praxis model of reflection/action and social analysis.
10. assist participants in developing the ability to access the tradition, making appropriate use of Sacred Scripture, Church Doctrine (both historical and ongoing development of Doctrine), Christian heritage, Theological themes, e.g. creation, grace, sin, redemption, conversion, Mystery, incarnation, etc., and to articulate its implications for the lived experience of ministry.
11. give participants the benefit of competent supervision, which will support personal and spiritual formation, critical reflection, shared ministry, and professional competence.
12. develop within participants the ability to engage in an on-going self-assessment process, utilizing self-perceptions and feedback from others for the purpose of growth.

OVERVIEW

Supervised theological field education provides an opportunity to:

- develop professional understanding and competence
- engage in a framework in which theological issues are raised and faced
- participate in a setting in which spiritual growth is challenged and nourished
- develop a comprehensive and realistic view of the Church and its ministry
- develop growth in self knowledge and self understanding.

Both action and reflection are essential to ministry. Whether the ministry occurs in a parish, hospital, social agency, or a setting detached from the institutional church, the person needs to reflect on the ministry in relation to the demands and promises of scripture, to revelation and tradition.

DIRECTOR OF THEOLOGICAL FIELD EDUCATION

The Director of Theological Field Education is responsible for the overall direction and coordination of the theological field education program.

The Role of the Director

- Serve as a resource person within the program, providing information, guidance and support to all participants
- Consult with students about their learning goals, choice of a learning site, and their reflection reports from the ministry site.
- Participate in integrative seminars, facilitate analysis and theological reflection and give leadership as appropriate
- Consult with site field educators about the requirements of the program and their role in it.
- Provide each student with a written summary of their yearly reflections along with personal reflections and/or recommendations.
- Be a co-learner, with at least one personal learning goal.

ELEMENTS OF THE PROCESS

The goals of Theological Field Education are accomplished through ministry placement(s), peer group meetings and a yearly learning goal/reflection process with faculty. Students are also encouraged to have a Spiritual Director during the M.Div. program.

Upon entrance into the program, students will have an interview with the Director of Theological Field Education. The interview will consist of a discussion about any previous ministry experience either volunteered, salaried, or as part of formation in a religious community that the students may have had and its relevance to their potential placement. Students will be encouraged to consider a placement that will broaden the scope of their learning experience and skill set.

1. **Ministry placement:** Students are responsible for articulating their own needs as adult learners and seeking out, in consultation with the Director of Theological Field Education, ministry placements suitable for meeting those objectives. Placements are considered adequate:
 - a) when the student can take real responsibility for ministry to people or a group of people in a ministerial setting.
 - b) when the student's experience of ministry is relevant to her/his learning goals.

c) when there is a competent, trained, enabling site field educator available to meet with the student. In exceptional cases it may be necessary to arrange for a qualified field educator from someone who is not on-site.

2. **Site Field Educator:** During the placement period, the student meets with a site field educator whose task it is to facilitate learning by reflection on the ministry experiences presented by the student in written reports. These meetings take place weekly for those in full time ministry and bi-weekly for those ministering 10 – 15 hours per week.

Those invited to be site field educators are:

- a) persons who are committed to theological education for ministry.
- b) persons who are competent, experienced ministers and willing to share their ministry with the student.
- c) persons whose interpersonal skills enable them to establish and maintain a mentoring relationship.
- d) persons who are able to invest the time necessary to fulfill program requirements such as responding to written reports, conducting mentoring sessions, and writing evaluations.
- e) persons who take their own continuing education seriously.

3. **Goal/reflection process** - students identify specific learning goals they wish to achieve during their placement which will later be incorporated into their Ministry Based Learning Proposal and Covenantal Agreement.

REQUIREMENTS FOR THEOLOGICAL FIELD EDUCATION RGF 3010 H

Field education is a process composed of a series of related activities. At the time of final evaluation the student will be asked to account for the following:

POLICE AND BACKGROUND CHECK

Concern for the safety of children and other vulnerable populations to whom our students may minister have made it increasingly common practice to require background or police checks for those working in certain areas. **Students will be personally responsible** for obtaining any required checks needed for their placement. It will be the responsibility of the placement supervisor to ensure that needed checks are performed.

MINISTRY PLACEMENT

This unit requires:

1. A Ministry-Based Learning Proposal
2. Ministry in an approved supervised placement.
3. A contextual analysis of the placement.
4. A Theological Reflection Report.
5. One case study submitted to the Director of Theological Field Education, and presented in the Theological Reflection Seminar.
6. Regular supervisory sessions with site field educator.
7. Completion of a mid-term and final evaluation for discussion with the Director of Theological Field Education.

(See Appendix and page number for the above requirements)

Evaluations

1. Mid-term Evaluations: the site field educator and the student write a mid-term evaluation. These evaluations are discussed by the student and site educator and then submitted to the director of field education. The student and director of field education discuss the evaluation as well as consider the following questions:
 - a) What adjustments, if any, need to be made in the student's learning goals?
 - b) Is this site a good place for the student to continue pursuing learning at this time? What adjustments, if any, need to be made in tasks assigned?
 - c) What help could supervisors and faculty members offer that might make the remainder of the field education experience more profitable?
2. The Final Evaluation and Interview: The site field educator and the student write a final evaluation. These evaluations are discussed by the student and site field educator and then submitted to the director of field education. The student and the director of field education meet to discuss the final evaluation.

LEVELS OF ENGAGEMENT IN A MINISTRY PLACEMENT

LEVEL 1: OBSERVER MINISTRY PLACEMENT

Characteristics:

No experience, or limited experience in ministry.

Purpose:

To familiarize the M.Div. candidate with the context and dynamics of ministry.

Necessary Skills:

Observing, listening, reflecting, reporting.

Requirements:

2-3 weeks observing and dialoguing with a practitioner in a chosen field of ministry.

Outcomes:

A written report of the experience using the general methodology of analysis provided in “Contextual Analysis of a Theological Field Education Placement,” Appendix F.

LEVEL 2: INTERN MINISTRY PLACEMENT

Characteristics:

Some experience in ministry.

Purpose:

To enable the M.Div. candidate to gain personal confidence, and to develop a pastoral sense of identity, authority, and mission.

Necessary Skills:

Self-directed learning; good listening skills; willingness to learn from others and to collaborate with others.

Requirements:

Engagement in a supervised ministry placement.

Outcomes:

To develop a process for reflecting upon one’s own ministry, using the contextual analysis and case-study method outlined in Appendix F and G.

LEVEL 3: RESIDENT MINISTRY PLACEMENT

Characteristics:

Extensive ministry experience.

Purpose: To provide the M.Div. candidate with the opportunity to animate a project in a chosen ministry placement.

Necessary Skills:

A high level of self-motivation, and organizational and collaborative skills.

Requirements:

A pre-requisite for this level is a letter of reference from a previous supervisor who has worked closely with the candidate and can attest to their ministry experience.

In collaboration with the Theological Field Education Director and the ministry personnel of a chosen site, the candidate will be required to develop and execute a project that will enhance the site's services. This must be a project that can be sustained by the chosen site and not solely dependent on the skills and continued presence of the candidate alone.

Outcomes:

A contextual analysis and written assessment of the placement.

Please note:

Regarding the above three levels: If a candidate begins in Level 1 then it is expected that he/she will move through Level 2. A candidate might also begin in Level 2, and do part of his/her practicum in Level 3.

PREPARATION FOR THEOLOGICAL FIELD EDUCATION

The registration for Theological Field Education begins several months before the student hopes to participate in the process of a field education placement. The process begins when the student approaches the director of the field educator to set up an initial screening interview. The purpose of this interview is to determine, with the student, readiness for Theological Field Education and the suitability of various placements. The registration for Theological Field Education is complete when the student has completed a ministry based learning proposal, which has been signed by the student, the site field educator and approved by the director of field education.

PREPARATION FOR INITIAL SCREENING INTERVIEW

In preparation for the initial screening interview with the Director of Field Education students are asked to complete two tasks as follows:

Task I: A Summary of Theological Education to Date

Each of us comes to this course with an operative theology already in place. Through reflecting on our experience of ministry with others in the Christian community, we come to understand and to ‘own’ the theology out of which we actually function. Thus we are enabled to test, to qualify and to expand our operative theology by looking at it along with Tradition, as well as to the wisdom and experience of the culture.

The theology we study formally is a major resource for ministry. Review the extent of your own theological education making note of both credit and non-credit courses you have completed.

Task II: Initial Placement Proposal

1. Describe the proposed placement. If you have a definite place in mind include the name of the site field educator, address and phone number of the placement and the tasks in which you hope to be involved.
2. List your reasons for choosing this particular placement at this time.

THE MINISTRY-BASED LEARNING PROPOSAL

The ministry-based learning proposal is set up at the beginning of your ministry and is an essential part of field education. Its purpose is to clarify for all concerned: student, director and site field educator the specifics of the ministry placement. Central to this task are the student’s learning goals since these provide the main focus for the work. It is in light of these goals that the mid-term and the final evaluations are compiled.

The ministry-base proposal is to be discussed and approved by the Director of Field Education and the site field educator.

As important as it is, however, the learning proposal should not be viewed as carved in stone. As the ministry and the relationships develop, the agreement may need to be modified. Changes should be recorded and the director of field educator notified.

WORKSHEET: CLARIFICATION OF GOALS

The field education program is intended to provide an opportunity for theological reflection through pastoral experience. An essential element of the field education experience is the clarification of what you hope to achieve through your participation. What do you hope to learn from the experience...about yourself? About other people? About pastoral ministry? About God's action in the world?

The clearer you can be concerning your own goals in the situation, the more likely it is that the field education will be a useful part of your ministry preparation.

The following outline includes a number of elements which are critical in the process of clarifying goals and specifying objectives.

1. **Analysis of the situation** - look at the field education experience from an educational and/or ministerial perspective that has meaning for you. For example: do you want to gain exposure to new ministries, or grow in confidence in regard to a particular ministry? Do you want to explore what the role of the minister might be in regard to some social concern or problem? Do you want to focus on your own identity as a pastoral minister?
2. Such an analysis should leave you in a better situation to make a statement of needs – it is sometimes easier to see ‘needs’ in terms of the gap that exists between the present state of affairs in some preferred state. For example: how are you NOW in terms of skills) or confidence or pastoral identity or practical theologizing or etc.); how do you want to be in terms of skills (or confidence, etc...?) Look to those areas where there is a gap between ‘actual’ and ‘preferred’ to develop your statement of need. It is sometimes useful to state the need in terms of a lack.

For example,

- a lack of experience in organizing groups
 - lack of confidence in dealing with people older than myself
 - not enough personal awareness of racial injustice
 - not enough experience in sensing the movement of the Spirit in people's lives.
3. Next these needs must be translated into clear and specific statements of objectives – these objectives are my answers to the question “what do I want to bring about?” Answering this question will involve describing the desired outcome that I want to result from my field education experience. In concrete terms – how do I want to be

changed by the experience? How do I want to be and act differently after this year's experience?

Often we find it difficult to state our goals or objectives in concrete terms – in terms of what kind of activities or behaviour we really have in mind. In your effort to become clearer and more concrete in terms of your own goals, it may be useful for you to try to answer these questions.

- a) When you have achieved this goal, how will you be different than you are now?
 - b) How will you (and your supervisor) be able to tell when you have achieved your goal?
 - c) Given a room full of people, what is the basis on which you would separate them in two piles, those who had achieved the goal and those who had not?
 - d) Thinking of someone who does represent the goal, what does he/she do or say that makes you willing to say so?
1. Given a clear and concrete statement of the outcome you have in mind (your goal or objective), you can then decide what placement and which activities you want to become involved in. Be sure your learning agreement commits you to activities that relate to your own goals.
 2. Then there is the essential task of evaluating the extent to which your own goals are being accomplished through your placement. This will involve you in an assessment of the strengths and weaknesses of the placement (and the field education experience in general) as a learning experience.

EVALUATION

Evaluation is essential to the learning process. In field education the assessment is continuous; that is, feedback is mirrored to the student throughout the process so that subsequent ministerial action may be modified accordingly. Evaluations are completed at both the mid-term and the end of a field education placement.

Since Theological Field Education is intentional learning, evaluation is done in terms of the student's learning goals and objectives as well as the program goals. Both the site field educator and the student complete a mid-term and a final evaluation. Students will be given copies of all evaluations made of their performance and will have the opportunity to discuss what is said with the evaluators.

The circle of confidentiality includes the Director of Theological Field Education, the site field educator, the director of basic degree, and the academic dean.

All evaluations gathered will be filed along with a cover sheet signed by the director of field education, the site field educator and the student. Upon graduation the student's theological field education file is combined with the registrar's files.

All evaluations will be considered out of date five years after graduation. The registrar or director of field education will not release the descriptive field education evaluations

SITE THEOLOGICAL FIELD EDUCATORS

Site theological field educators are volunteers who offer a great deal of time and energy to assist our students in achieving their learning goals. The college is very appreciative of them.

Supervision by the site field educator is designed to help the student ask the right kinds of questions and to be with the student as she/he explores those questions. These questions include questions that seek theological dimensions in the field experience, that ask what really happened in the situation, and that inquires about the student's feelings during field education encounters.

If supervision must not interfere with what actually happens but is to help the student understand, then supervision is accomplished primarily in a reflective way that the student is led to reflect upon his/her experience in order to understand it and to recognize its meaning. If supervision is really to facilitate a process occurring within the student, it must be concerned with growth.

Supervision includes a clear recording of the student's progress. The supervision must have clear objectives before he/she starts supervising. The student's goals, coupled with the supervisor's guiding word and example, should provide a rich resource for the student's further ministry.

Responsibilities and Opportunities

1. Establish a formal learning contract in conjunction with the student and the director of field education.
2. Work with the student to develop specific learning goals that are suitable for the context and tasks in ministry through which these are to be achieved.
3. Work with the student to establish a mutually agreeable time and place for the supervisory sessions and work out with the student how data for reflection will be provided (e.g. Verbatim, journaling, theological reflection, etc.).

4. Explore with the student ways of analyzing and reflecting theologically on concrete experiences in ministry.
5. Meet with the student to discuss, analyze and engage in shared reflection on the data.
6. Develop mutually agreeable criteria for assessment and reporting.
7. Provide written assessment reports (mid-term and final).
8. Meet periodically with the director of field education for consultation, mutual support and discussion of supervisory issues.

The Director of Theological Field Education meets with the site field educators prior to the student beginning their ministry placement. The purpose of this meeting is to familiarize the site field educator of the goals and functions of the Master of Divinity program and to assist them in any way necessary for supervising a student. During the student's placement the Director of Theological Field Education visits the site and meets with the site theological field educator and the student. The Director of Theological Field Education is available to the site theological field educator and the student at any time for consultation.

Assessment

Assessment is an integral part of theological field education experience and the sharing of assessments is a keyway for all participants to gain new insights into the practice of ministry. For this reason, students and the site field educator are expected to prepare written assessment reports and to share these with each other.

SUPERVISED MINISTRIES

1. Supervised ministry with substance/alcohol abuse person
 - Matt Talbot House
 - St. Michael's Detox Centre
 - Good Shepherd Refuge
 - Boarding House Ministries
 - Ignatian Spirituality Project
2. Supervised ministry on campus
 - St. Michael's University Chaplaincy
 - York University Chaplaincy
 - Ryerson University Chaplaincy
 - Newman Centre

3. Supervised ministry in the parish
 - Sacramental preparation – baptism, confirmation, marriage, RCIA.
 - Parish Social Ministries.
 - Youth Ministry Directors
 - Roman Catholic Archdiocese Office of Lay Ministry & Chaplaincy
4. Supervised ministry in the hospital
 - The Hospital for Sick Children
 - Mount Sinai Hospital
 - St. Michael's Hospital
 - Toronto General Hospital
5. Supervised Clinical Pastoral Education Centres

Hospital

- St. Michael's Hospital
 - The Hospital for Sick Children
 - Baycrest Centre for Geriatric Care
 - Scarborough Grace Hospital
 - Sunnybrook & Women's College Hospital
 - Toronto East General Hospital
 - Toronto General Hospital
 - Toronto Western Hospital
 - St. Joseph's Healthcare, Hamilton
6. Supervised ministry in ecology
 - Villa St. Joseph Retreat Centre, Cobourg
 7. Supervised ministry with the elderly person
 - Providence Villa
 - Cummer Lodge
 - Kipling Acres Home for the Aged
 - True Davidson Acres
 - Bendale Acres
 - Homes for the Age
 - Presentation Manor
 8. Supervised Ministry in Chaplaincy
 - Dufferin-Peel Catholic District School Board
 - Durham Catholic District School Board
 - Canadian Chaplains Armed Forces

9. Supervised ministry in correctional institutions
 - StreetLink
 - Metro Toronto East Detention Centre
 - Toronto Don Jail

10. Supervised ministry in clinical pastoral counseling
 - Emmanuel College, Toronto
 - Christ's Church Cathedral, Hamilton
 - Community Counselling Centre – Hamilton - Wentworth

11. Supervised ministry to persons with aids.
 - Casey House
 - Barrett House

12. Supervised ministries with Refugees
 - Catholic Immigration Bureau
 - Romero House
 - Becoming Neighbours

13. Supervised ministries with women's concerns/crisis
 - Nazareth House
 - Street Haven
 - Rosalie Hall
 - Mary's Home

14. Supervised ministry in social ministry
 - Flemingdon Park Ministry
 - Toronto Board of Health & Food Share
 - Toronto City Mission
 - Yonge Street Mission
 - Society for Sharing
 - Good Shepherd Refuge
 - Church of the Redeemer
 - Yonge Street Mission
 - Scott Mission
 - Covenant House

15. Supervised ministry with the mentally/physically challenged person
 - L'Arche Daybreak
 - L'Arche Daybreak Toronto

- Our Place, Community of Hope Drop-in Centre
- Association for Community Living
- Metro. Toronto Association for the Mentally Retarded

16. Supervised ministry in spiritual direction

- Loyola House Guelph
- Manresa Retreat Centre Pickering
- Regis College

17. Supervised ministry with youth

- Covenant House
- Camp Ekon
- Catholic Children's Aid
- Archdioceses Youth ministry
- Evergreen
- High School Chaplaincy

Appendix A

A SUMMARY OF THEOLOGICAL EDUCATION TO DATE

Each of us comes to this course with an operative theology already in place. Through reflecting on our experiences of ministry with others in the Christian community, we come to understand and to 'own' the theology out of which we actually function. Thus, we are enabled to test, to qualify and to expand that theology by holding it up to the Tradition, as well as to the wisdom and experience of culture.

The theology we study formally is a major resource for ministry. Review the extent of your own theological education.

1. List all theology taken at either the undergraduate or graduate levels at institutions other than Regis College.
2. List theology courses taken at Regis College as well as those presently enrolled in.

Appendix B

REFLECTION AID FOR MINISTRY LEARNING CONTRACT

1. Relationship with Self

(Issues having to do with personal growth and faith development)

- a) Taking responsibility for my own growth and evaluation
- b) Sensitivity to my own insights and intuitions
- c) Ability to make firm decisions
- d) Awareness of and ability to deal with my feelings (e.g., anger, affection, etc.)
- e) Management of time
- f) Responsible risk taking
- g) Understanding and application of “academic” learning in this setting
- h) Development of self-confidence
- i) Ability to face the ambiguities of life, the struggles of faith, and the disappointments of the ministry

- j) Consciousness of God's redeeming activity in life and my ability to reflect theologically on that experience
- k) Awareness of my need for prayer and or spiritual disciplines

2. Relationship with Others

(Issues having to do with one's capacity to understand, to be sensitive to, and relate with other people)

- a) Ability to accept and value diversity of people (ages, races, cultures)
- b) Openness to working cooperatively with people who are culturally and theologically different from me
- c) Reaching out to persons, including my peers, who are under stress, with a perception, sensitivity and warmth that, is freeing and supportive
- d) Ability to develop trusting relationships
- e) Ability to correlate my leadership with that of others
- f) Sensitivity to sexuality of persons (self and others)

3. Relationship with Role

(Issues having to do with one's function as a minister and/or religious leader)

- a) Understanding of what being a minister/pastor/religious leader means in this setting
- b) Acceptance of the role of minister/leader in the religious community
- c) Ability to earn, own and exercise authority
- d) Ability to cope with the tension between my own image as minister and the image or role thrust on me by others
- e) Acceptance of the leadership of others in positions of authority in my religious community
- f) Appreciation of the doctrines of my religious community
- g) Acceptance of the limitations and strengths of institutional religion
- h) Sense of vocational direction
- i) Understanding of the relationship between personal faith and the faith that is expressed in the community of believers

4. Relationship with Professional skills

(Issues having to do with the skills of ministry/leadership)

- a) Capacity to set appropriate goals and to select reasonable strategies for action in this field setting
- b) Ability to facilitate the building of community in this setting
- c) Ability to understand and work with groups

- d) Ability to think and act, on a faith commitment in this setting based upon theological and ethical awareness.
- e) Development of skills appropriate to this setting (preaching, teaching, pastoral care/counseling and administration)
- f) Ability to understand and to learn about the nature of institutions/structures/systems
- g) Ability to respond appropriately as a minister/leader and change agent as I begin to:
 - o understand appropriate skills needed for this setting
 - o learn how to use those skills
- h) Ability to communicate the Gospel
- i) Ability to utilize conflict creatively

5. Relationship with Social Problems

(Issues having to do with recognizing and analyzing problems, providing appropriate services to alleviate consequences and to change the source of those problems)

- a) Sensitivity to social justice issues
- b) Concern for and active work with the oppressed
- c) Ability to raise social justice issues to the attention of the community
- d) Ability to alter forces operating for and against human/social change
- e) Understanding of how the Gospel message can be realized, given these forces
- f) Understanding of how justice/love can be realized, given these forces
- g) Awareness of the complexities of giving appropriate service
- h) Experience of seeing changes take place in the institutional structures/systems as a result of my involvement in this setting
- i) Awareness of being involved in oppression and my openness and ability to change
- j) Understanding how change occurs in institutional structures/systems and learning to struggle to bring this about.

Appendix C

MINISTRY-BASED LEARNING PROPOSAL AND COVENANTAL AGREEMENT

The ministry-based learning proposal is set up at the beginning of your ministry and is an essential part of field education. Its purpose is to clarify for all concerned: student, director, and supervisor. Central to this task is the statement of the student's learning goals since these provide the main focus for the work. It is in the light of these goals that the mid-term and the final evaluations are compiled. The ministry-based proposal is to be discussed and approved by the Field Education Director and by the Supervisor.

As important as it is, however, the learning proposal should not be viewed as carved in stone. As the ministry and the relationships develop, the agreement may need to be modified. Changes should be recorded and the field educator notified.

NAME OF SUPERVISOR: _____

PLACEMENT SITE: _____

ADDRESS: _____

TELEPHONE: _____

NAME OF STUDENT: _____

ADDRESS: _____

TELEPHONE: _____

DATES OF PLACEMENT: _____

Use the following outline to guide you in for formulation of a Learning Proposal. Ensure that you have consulted both your Supervisor and the Field Education Director in the development of your Proposal.

Attach a typed copy of your Proposal to this completed form and return it to the Field Education office before beginning your placement. **Keep signed copies for yourself and your supervisor.**

GUIDELINES FOR DEVELOPING THE MINISTRY-BASED LEARNING PROPOSAL

A. RATIONALE:

In one or two paragraphs summarize the why behind your choice of this particular placement:

- In doing this, carefully consider your past experiences (as they have affected your personal and ministerial development) as well as your future ministry (to the degree to which this is clear to you).
- Identify your present ministerial and theological convictions, which led to your choice of this ministerial placement.
- Briefly identify where your main strengths lie (i.e., ministerial) and indicate the major areas in which you perceive need for development and growth.

B. STATEMENT OF OPERATIVE THEOLOGY OF MINISTRY:

In a brief paragraph state your current “working definition” of ministry, particularly as you perceive it in relation to this placement.

C. GOALS AND OBJECTIVES:

Indicate clearly the areas on which you will focus, and how you hope to do this. (Be aware that this may need to be modified as the placement progresses and that the mid-term evaluation allows for this).

Some areas to consider are:

1. Integration of theory and practice
2. Theological reflection
3. Developing certain pastoral/ministerial skills
4. Attention to personal development (psycho-spiritual, social, etc...)
5. Contextual/social analysis
6. Other

Note: areas one and two are not optional.

Your development of the above sections will serve as an important basis for your supervisory conferences, as well as for your mid-term and final evaluations.

Note to Students:

Please submit your first draft as soon as your placement begins to take shape (several months ahead of proposed starting date) so that it may be reviewed before approval. Kindly submit your **final draft** to the Director of Field Education **at least 1 month before your placement** is set to begin. Please leave all descriptions in place for everyone to read and try to keep your responses concise (about one paragraph each). Please remove excess lines from the form when done. No signatures are required at the beginning. Once the document has been approved by the Director of Field Education then copies will be made and distributed to all parties for their signatures of consent.

APPENDIX D
CONTEXTUAL ANALYSIS OF A THEOLOGICAL FIELD EDUCATION
PLACEMENT

I WHAT IS THE PLACEMENT ABOUT?

- What do you perceive as its reason for being in the world?
- What is its stated mission? How is this communicated?
- Who is its constituency?
- Describe demographic characteristics of the people served by this placement (age, gender, ethnicity, sexual orientation, marital status, economic class).

II BRICKS AND MORTAR

- Where is the placement located?
- What do you know about the neighbourhood in which it is located?
- What is the physical plant like?
- Is the physical plant an asset or liability? Why?

III WALKING THE TALK

- What does this placement actually do or provide to meet the needs of its constituency?
- Do you perceive gaps between needs and programs? Where?
- How does this placement define “success”? OR How would you define “success” for this placement?

IV WHO’S IN CHARGE?

- Who are the most influential or powerful people? What are their positions?
- Does leadership seem to be concentrated in one or a few people, or widely shared?
- What is the most common style of leadership – autocratic, democratic, collegial, other?
- How is leadership chosen?
- How are conflicts addressed and resolved?

V YOUR ROLE

- ❑ What are your major responsibilities at the placement?
- ❑ What personal strengths will help you function effectively at this placement?

VI SOME EARLY HUNCHES

- ❑ Describe a concern in this placement around which there seems to be some heightened feeling, energy, or tension on the part of those at the placement.
- ❑ Describe an issue which you believe you will encounter in a significant way in this placement. It may be an issue of pastoral practice, theology, ethics, etc.
- ❑ What worries you about being in this placement?
- ❑ What excites you about being in this placement?

Appendix E

Case Study Method

Option # 1

Verbatim

Do not try to ‘doctor’ or fix your report to make it look better. Rather indicate changes you would make in the next step of your analysis.

Example: S1: How are you today, Mrs. Doe? (Student)
 D1: Fine, How are you? (Mrs. Doe)
 S2: We missed you in church Sunday.
 D2: I missed being there (blushing) ... etc.

Analysis and Evaluation

1. What took place?
2. Where do you and the person now stand in your relationship?
3. Intention at beginning (discrepancy between intention and performance; shift in expectation, etc.).
4. An evaluation of your responses, trying to identify your dominant feelings during the conversation. This is not an invitation to probe the depths of your unconscious, but a simple effort to catch the feelings on or near the surface (i.e., is this a person who makes you feel angry, happy, frustrated, etc.?). What did you see as the person’s needs, and did your responses get at these needs? Are there any responses you would certainly want to omit or do differently (indicate by number – D2, etc.)?

5. What does this interaction reveal about the person and about yourself: What kind of person are you in this interaction?
6. What effect did this interaction have on the person? How did he/she feel when it was over, and why?

Goals, Learning, and Future Involvement

1. What goals and plans will you have for your next meeting with this person?
2. What did you learn by studying this relationship and reporting on it (other person, yourself, own attitude to the other person)?

Theological Analysis and Evaluation

1. What are the theological dynamics of the actual situation as you perceive them?
2. Does your understanding of your faith shed any light on the situation and future possibilities?
3. How has this report helped you to integrate your experience and theological understanding?

Reflections on the Advantages of the Verbatim

1. Ministerial Role and Pastoral Style

As a tool for the discovery of the person's pastoral style and the person's strengths and weaknesses, the verbatim focuses on one, specific, concrete example of pastoral experience. It indicates to the student and to the supervisor what the student did in fact, not what he/she would like to have done.

2. Reflection Within a Supervisory Relationship Including Self-Supervision

The verbatim allows the student and the supervisor to reflect together on a sample of the student's work.

1. Clarification of the experience
2. Identification of significant events
3. Presentation of alternatives
4. Integration of reflection process. How does this personal experience relate to theological, social, spiritual, etc. perspectives related to ministry?

Case Study Method

Option #2

I BACKGROUND

Provide enough information to set the event in context with a description of setting, persons, or related events. Is there any prior history that would serve as context?

II DESCRIPTION OF THE EVENT

- ☐ Describe what happened and what you did. Report the event in as much detail as possible. You may describe the event in narrative form, verbatim, or a combination of the two. Do not evaluate or interpret at this point, focus on describing what happened.

III ANALYSIS

A. *Psychological concerns*

- ☐ Reflect on your own feelings and emotions that were present during the event
- ☐ Give attention to interpersonal dynamics that took place between people
- ☐ Share your “hunches” about psychological dynamics present in the situation

B. *Sociological Concerns*

- ☐ Consider any social forces that might be operative in this situation, e.g. racism, sexism, heterosexism, classism, etc.
- ☐ Reflect on ways in which power, authority, institutional politics impacted this event
- ☐ Think about ways in which this event allowed you to think critically about your own culture, and perhaps to consider your own social location from a different vantage point

C. *Personal Concerns*

- ☐ Give some attention to what this situation stirred up on you personally (feelings, memories, etc.)
- ☐ Reflect on any “aha moments” you had (any new learnings, insights, awarenesses)
- ☐ Recall ways in which this situation challenged your “comfort zone”

D. *Pastoral or Professional Concerns*

- ☐ Think about how you would describe your role in this situation, (i.e. priest, prophet, preacher, pastor, counselor, etc.)

- ☐ Consider ways in which this situation raises vocational or identity questions for you
- ☐ Articulate questions or dilemmas regarding pastoral practice that might be sparked by this situation

***IV* THEOLOGICAL REFLECTION**

Now that you have begun to understand this situation from a variety of viewpoints, it is time to turn to the heart of the matter, or theological reflection. Theological reflection is the disciplined process of making connections between our lived experience and:

- ☐ Our faith/beliefs
- ☐ Our evolving understanding of God, Jesus, Spirit, grace, sin/salvation, conversion, prayer, etc.
- ☐ The religious tradition which we claim (or with which we struggle, or both)

Give this part of your case your best attention:

- ☐ Reflect on ways in which this event intersects with your own faith or belief. Are there ways in which a conviction(s) of yours is challenged, stretched, confirmed or enhanced?
- ☐ Consider how you would translate this event into theological language, images, or categories
- ☐ Articulate the theological questions or dilemmas that are at stake in the event you described. (e.g., does the event raise the theological question of the efficacy of prayer, or perhaps make you wonder if God really does have a preferential option for the poor?)
- ☐ Consult other sources such as holy texts, other thinkers, poets, denominational statements/creeds: how do others approach the question or dilemma you have named?

***V* ASSESSMENT**

Briefly indicate ways in which you thought you were effective or ineffective in this situation.

***VI* FUTURE ACTION**

In what ways might this reflection inform future actions in this situation, or in similar situations you might encounter?

Case Study Method
Option #3

INITIAL CONSIDERATIONS

- Start by answering the questions Who? What? When? Where? How?
- Who are the main players in this study? How do they relate to one another?
- What details are important to the dynamics of the situation?
- What is the meaning and message of the case study?

WHAT ARE YOUR FEELINGS TOWARD THE CASE STUDY?

- The meaning you assign to this case study is related to your feelings toward it. Feelings carry questions and point to possible answers.
- Relating your feelings helps to uncover where the energy is for you in this situation, and what it is that draws your attention the most.
- You might feel uncomfortable in sharing your feelings but noticing them realistically is important to this method.

NAME THE ISSUE(S) OR VALUE(S) AT PLAY IN THE CASE STUDY, AND THE CULTURAL, POLITICAL, ECONOMIC, SOCIAL, AND RELIGIOUS FACTORS AFFECTING THEM.

- What value is being expressed by the words or actions of the main players?
- Are there conflicting values being expressed?
- What issues are at play?
- The issues or values being asserted within this case study are influenced by cultural factors: economic, political, social, gender, and generational. How are these factors affecting the issues or values present in this situation?

CREATE AN IMAGE OR A METAPHOR BASED ON THIS CASE STUDY.

- ☐ An image or metaphor can help to open-up the case study so that its meaning can more easily be drawn forth. The image, or symbol, will allow you to stay in touch with the emotional intimacy of the study while creating cognitive distance. In other words, it will give your mind some space to listen to what your heart has to say.
- ☐ Images also allow for creative responses to the operative dynamics within a situation.
- ☐ Images can be expressed through any of our senses: by story, drawing, music, poetry, or a scripture verse. Keep in mind that Jesus used an imaginative tool – the parables – to help his listeners approach a common occurrence in a radical way, a way which opened them to conversation.

RETRIEVE ELEMENTS FROM OUR RELIGIOUS TRADITION RELATED TO THIS CASE STUDY.

- ☐ What does this situation say about God’s relationship to us? In other words, what theological points does this experience bring to mind?
- ☐ What scripture passage or religious teaching seems to be illustrated in this case study?

ASSERT THE INPUT FROM THE ABOVE STEP WITH AND AGAINST THIS CASE STUDY AND YOUR IMAGE OF IT, IN ORDER TO CLARIFY AND CHALLENGE YOUR QUESTIONS, ATTITUDES, BELIEFS, PERCEPTIONS AND WAYS OF ACTING.

- ☐ Where do the case study, the culture, and the input from the religious tradition agree? Where do they disagree?

IDENTIFY INSIGHTS AND QUESTIONS.

- ☐ What have you become aware of as a result of this process?
- ☐ What new understandings about yourself, the world, or the religious tradition have come to you?
- ☐ What questions do you still have?
- ☐ What new questions have arisen?
- ☐ What would you like to pay more attention to now?

MAKE A DECISION ABOUT WHAT ACTION TO TAKE.

- ☐ What possible action does this case study suggest?

Case study Option #3 was devised from *Method in Ministry* by James D. Whitehead and Evelyn Eaton Whitehead. (Kansas City: Sheed and Ward), 1995.

APPENDIX F

THEOLOGICAL REFLECTION REPORT

NAME: _____

SITE: _____

SUPERVISOR: _____

DATE: _____

BACKGROUND

Set the scene with information that precedes the actual incident.

REFLECTION

Professional:

How does this incident affect your profession as a minister? What has the incident taught you about being a professional? How might you handle a similar incident as a professional in the future? What are the insights gained as a professional minister?

Cultural Implications:

What does the incident say about the culture in which you/we live or minister? What wisdom is to be gained by this incident in light of the culture? Is there anything that might be counter-cultural when it comes to Gospel values?

THEOLOGICAL

Are there any theological themes emanating from the incident? For instance, What does the incident have to say about God? Salvation? Grace? Christ? Holy Spirit? Sacraments? Revelation? Moral Life? Has the incident challenged you to see these aspects any differently? If so, how and why? What theological wisdom might the Sacred Scriptures impart as a result of this incident?

SPIRITUAL

What are the spiritual benefits of this incident? What might the Lord be calling you to consider as a spiritual wealth in this incident? Are there challenges present in this incident that offer you direction for prayerful reflection?

PREACHING AND TEACHING

With wisdom gained through this incident, how might you preach/teach about the insights you gained from this incident? What scripture readings might be applicable to the incident?

INTEGRATION

Based on the incident, and the reflection made above, how might you integrate the wisdom gained into all aspects of your life? What might you do differently? What would you do the same?

Intern signature: _____

Supervisor signature: _____

Date: _____

APPENDIX G

MID-PLACEMENT AND FINAL EVALUATION QUESTIONS FOR STUDENT

The following questions are meant to aid both the student and the supervisor to prepare their separate evaluations. Please disregard any question you do not find pertinent. The Director of Theological Field Education should receive copies of evaluations both from the student and the supervisor from midway through the placement and from the end of the placement.

- 1) Describe your placement site and your ministerial responsibilities including tasks attended to regularly and optional activities in which you have participated.
- 2) List your learning goals and describe your progress towards each.
- 3) What have you learned that you did not expect to learn? What surprised you?
- 4) Describe your relationship with those to whom you were called to minister.
- 5) Describe your relationship with your supervisor.
- 6) How did you use supervision to promote your growth?
- 7) Describe your progress in the art of theological reflection in your supervision. Consider your ability to assess the tradition, share insights into the dynamics of the theological reflection, discuss theological issues, and integrate the tradition, culture and your experience in ways that support Christian ministry and life.
- 8) Describe yourself as a minister at this time in your preparation for ministry. Consider such things as self-image, gifts, skills, personal dynamics, and pastoral image.
- 9) Describe your growing edges as they surfaced in this placement. What plans for growth in these areas have you formulated?
- 10) Describe your sense of vision, living faith, sense of church, responsibility and leadership.
- 11) Describe the social and structural dimensions of the field placement and its context.
- 12) Concluding comments....

APPENDIX H

MID-PLACEMENT AND FINAL EVALUATION QUESTIONS FOR SUPERVISOR

The following questions are meant to aid both the supervisor and the student to prepare their separate evaluations. Please disregard any question that you do not find pertinent. The Director of Theological Field Education should receive copies of evaluations from both the supervisor and the student from midway through the placement and from the end of the placement.

- 1) Describe the student's ministerial responsibilities and the preparation of self at the site. In general, describe the level of competence with which the student responded to the demands of the placement.
- 2) Describe the student's progress toward each learning goal agreed upon.
- 3) How did the student relate to the people to whom she/he was called to minister during this placement?
- 4) Describe the supervisor-student relationship. How does the student relate to authority figures?
- 5) How did the student make use of supervision for growth?
- 6) Describe the student's sense of pastoral identity including self-image, gifts, skills, personal dynamics, pastoral image and ability to reflect theologically.
- 7) Describe the growth edges that surfaced in the student during the placement. What recommendations would you make to facilitate growth in the future?
- 8) What evidence was there of a sense of vision, living faith, sense of church, responsibility and leadership?
- 9) What evidence was there of awareness of the social and structural dimensions of the field placement and its context?
- 10) Concluding comments.....

RGF 3040 HS Theological Reflection Seminar (Pre-Requisite 3010 H)

COURSE DESCRIPTION

The purpose of this seminar is to facilitate the integration of the major theological themes of the Christian tradition and their implications for church ministry. It places this integration within the culture and context in which we develop our ministerial identity.

COURSE OBJECTIVES

- To provide a theological foundation for ministry
- To provide a theological methodology for theological reflection
- To address current theological issues and their challenge to ministerial practice
- To address current pastoral needs and their challenge to theological renewal
- To narrow the perceived dichotomy between faith and reason, and between theology and pastoral practice
- To assist in the integration of ministerial experiences and theological studies
- To provide an occasion for the integration of knowing, being, acting, feeling, and intuiting
- To provide an occasion for mutual sharing, collaboration, community, and risk-taking
- To provide an occasion for the giving and receiving of the constructive critique of ministerial practice
- To help to form a ministerial identity

COURSE OUTCOMES

Participants should be able to:

- Engage in the practice of theological reflection of ministry
- Identify the naming of theological issues that arise in pastoral ministry
- Critically differentiate models of practical theology
- Demonstrate an understanding of pastoral hermeneutics
- Demonstrate the use of models in practical theology as a means of theological methodology
- Critically analyze the interplay of theory and context in doing theology
- Appreciate how the active dialogue between human experience, cultural contexts and the Christian tradition can lead to personal, social, and ecclesial transformation written requirements.

**THEOLOGICAL FIELD EDUCATION
(RGF 3010)**

CHECKLIST

- Ministry-Based Learning Proposal
- Ministry in an approved supervised placement
- Regular Supervision Sessions
- Contextual Analysis of the ministry placement
- Theological Reflection Report
- Case Study
- Mid-Placement Evaluation: Student
- Supervisor
- Final Placement Evaluation: Student
- Supervisor

- Theological Reflection Seminar
(RGF 3040 HS)