

MONTREAL SCHOOL
OF THEOLOGY
Affiliated with
McGill University



ÉCOLE THÉOLOGIQUE
DE MONTRÉAL
Affiliée à
l'Université McGill

IN-MINISTRY YEAR HANDBOOK

2015-2016



CONTACT INFORMATION

<p>Rev. Dr. Alyson Huntly Director of Pastoral Studies</p> <p><u>ahuntly@utc.ca</u></p> <p>514-849-2042 ext. 202</p> <p>United Theological College 3521 University Street, Montreal, QC, H3A 2A9</p>	<p>Rev. Dr. Karen Egan Director of Pastoral Studies</p> <p><u>karen.egan.2013@gmail.com</u></p> <p>514-849-3004 ext. 227</p> <p>Montreal Diocesan Theological College 3475 University Street, Montreal, QC, H3A 2A8</p>	<p>Rev. Dr. Roland De Vries Director of Pastoral Studies</p> <p><u>rdevries@presbyteriancollege.ca</u></p> <p>514-288-5256</p> <p>Presbyterian College 3495 University Street, Montreal, QC, H3A 2A8</p>
---	---	--

Administration

Montreal School of Theology
3475 University Street
Montreal, QC, H3A 2A8
www.mst-etm.ca

Jeannette Vink
info@mst-etm.ca
514-849-8511

CONTENTS

WELCOME	4
SECTION I: GENERAL INFORMATION.....	5
Overview of the In-Ministry Year.....	5
What Is Theological Field Education?	5
Learning/Behavioural Covenant in the In-Ministry Year	6
Student Portfolio.....	7
SECTION II: IN-MINISTRY YEAR CURRICULUM	8
Learning Outcomes for the Master of Divinity Program	8
Course Descriptions.....	9
Engaging the Global Church	10
Workload Guidelines and Assignment Expectations in the IMY.....	10
Assignments Completed in the Field Placement	10
Academic Integrity and Preparation for Ministry	11
SECTION III: THE IMY FIELD PLACEMENT	14
Overview.....	14
Supervisory Sessions	15
Roles of Various Participants	15
Pastoral Ethics and Professional Behaviour.....	18
SECTION IV: THEOLOGICAL REFLECTION AND THE IN-MINISTRY YEAR.....	19
What Is Theological Reflection?	19
The Theological Reflection Report.....	19
Writing up the Theological Reflection.....	20
The Supervisory Session	22
SECTION V: THE LEARNING CONTRACT	26
Learning Goals	26
Appendices.....	29
Appendix I. The Learning Contract.....	29
Appendix II. Form for Mid-Point Evaluation (December)—Supervisor	31
Appendix III. Form for Mid-Point Evaluation (December)—Lay Committee.....	32
Appendix IV. Form for Mid-Point Evaluation (December)—Student.....	33
Appendix V. Form for Final Evaluation (April)—Supervisor.....	34
Appendix VI. Form for Final Evaluation (April)—Lay Committee	35
Appendix VII. Form for Final Evaluation (April)—Student	36
Appendix VIII. Grading Criteria for the In-Ministry Year.....	37
Appendix IX. Criteria for Passing the Field Placement	39
Appendix X. The Integrative Paper	40
Appendix XI. Style Guide for Papers	41
Class schedule and Calendar included.	

WELCOME

Welcome to the In-Ministry Year (IMY), the final year of the Master of Divinity program at the Montreal School of Theology. This year of integrated practical and classroom studies takes place within an ecumenical community of leaders and learners serving The United Church of Canada, The Anglican Church of Canada, and The Presbyterian Church in Canada. We are delighted to welcome you into this community.

This handbook provides important information that will help you navigate the In-Ministry Year successfully. It is important that you take time to read it thoroughly and to refer to it often throughout the year.

The In-Ministry Year builds on the academic work students have already done through such courses as Systematic Theology, Church History, Old and New Testament and numerous other courses covered in a regular Bachelor of Theology (B.Th.) program or equivalent. While using these as building blocks, the In-Ministry Year shifts the focus of study to the spiritual and pastoral formation of students preparing for ordained ministry. It concentrates on courses in pastoral theology and the supervised practice of ministry.

The In-Ministry Year is delivered ecumenically by the Montreal Diocesan Theological College, the Presbyterian College, and the United Theological College, under the umbrella of the Montreal School of Theology, which is accredited by the Association of Theological Schools.

The task of shaping leaders for Christian ministry is a complex one. It involves the integration of

- The mind—intellectually engaging Scripture with past and present theological thinking
- The hands—developing competence in a whole range of ministry skills
- The heart—the maturing of a person's spiritual and moral character.

You have numerous resources to help you successfully complete the In-Ministry Year, including your director of pastoral studies, your supervisor, your lay committee, your instructors, and your colleagues. The In-Ministry Year is a community effort. Learning is enriched as we work together toward a common cause—God's mission through God's people for the sake of lives lived with the vitality of grace, compassion and hope.

Shalom,

Karen Egan, Alyson Huntly, and Roland De Vries
Directors of Pastoral Studies

SECTION I: GENERAL INFORMATION

Overview of the In-Ministry Year

The In-Ministry Year has two main components:

1. A classroom component, consisting of a number of courses on the theology and practice of ministry, taught from Tuesday to Friday on designated class weeks. For course descriptions see page 9.
2. A half-time supervised field placement in a congregation or other ministry. The student will be in the field placement for approximately 40 hours each week during field weeks. The field week will normally include both Sundays. The field placement provides a place to practise the ministry skills discussed in the courses, and the classroom provides a space to reflect on experiences in the congregation.

After orientation, course work follows a two-week pattern—one week will be in congregational field sites and one week will be at the college doing course work. Students will normally be in their field congregations on Sunday mornings, regardless of whether it is a field week or a class week.

During field weeks students are expected to be full-time in their congregations, following a typical ministry week. Field time will include supervision time, meetings with lay committees, and other congregational involvement, including preparation, and field-based class assignments. For example, assignments such as sermon preparation, preparation of educational events, the congregational analysis, and writing theological reflections are part of the field experience and can be expected to be done on field time.

On weeks that are designated class weeks students can expect to spend 22 hours in class sessions; the remainder of their time on course preparation and assignments. Overall, the ratio of class time to preparation/assignment time is 1:1.

Throughout the year, a number of additional events are scheduled in order to enhance and supplement the overall experience of the IMY. These include: a three-day IMY orientation at the beginning of the year, a college retreat, and a week-long learning experience in Cuba.

What Is Theological Field Education?

The In-Ministry Year has a strong component of learning from practical experience. This theological field education employs disciplined theological reflection on experience in various contexts to develop skills and capacities for ministry. It integrates the learning from academic theological disciplines with a reflective practice of ministry—a process we refer to as an action-reflection model of learning. Supervision of a student by those experienced both in the field of study and in the practice of educational supervision, and the use of experience-based methods of reflection are integral parts of action-reflection models of learning.

This form of education for ministry is rooted in the Biblical tradition, as it reflects the pattern of discipleship learning found in the Scriptures. Indeed, many scholars and practitioners have looked to Jesus as portrayed in the Synoptic Gospels as a primary model for pastoral supervision.

Students in the In-Ministry Year are placed with a congregation or other designated social-ministry setting, with a trained supervisor and a lay committee, and spend half of their time in this setting applying, developing, deepening, and integrating their earlier academic studies with the on-site learning of the field placement site. Coursework directly related to the practice of ministry is undertaken concurrently with the field placement.

Field placements are learning sites. The student engages ministry in the site primarily as a learner, with weekly supervision, which involves the disciplined use of theological reflection upon ministry practice. Students hone skills for ministry and integrate spiritual and ethical practices into their developing pastoral competence and pastoral identity. Understanding the field placement as a learning site reminds students, teaching faculty, field

placement supervisors, and the congregations themselves that learning God's ways in the world is done best where God's people are actively engaged in God's mission in the world.

The In-Ministry Year is a year of both integration and formation. There will be new things learned along the way, but there will also be opportunity to apply the theological education you have received so far. It is important to keep this integration and formation together throughout the year.

Learning/Behavioural Covenant in the In-Ministry Year

The following expectations, approved by the Academic Committee of the Montreal School of Theology, are ones to which we hold ourselves mutually accountable. Each year, students and teaching faculty review this document together and use it to form the basis of a learning/behavioural covenant for the year.

The Montreal School of Theology is an ecumenical theological consortium which affirms that women and men are suited for Christian ministry and leadership by their personal character as well as their spiritual commitment and giftedness, academic competence, and ministry skills. This means that personal qualities are as important as knowledge and the mastery of specific ministerial skills. The process of moving toward effective Christian leadership, therefore, requires an intentional focus on the building of Christian character.

As an ecumenical community of faith and learning, The Montreal School of Theology functions with the belief that Christian character is developed through the experience and practice of community, and is developed by self-discipline rather than externally enforced discipline. Students are responsible for following the community standards and expectations set by their own theological colleges. At the same time, each student is expected to participate in the life of the consortium in a manner that befits those preparing for Christian ministry.

It is expected that students will demonstrate an attitude of respect and Christian maturity by refraining from any written or verbal communications that may be construed as being demeaning to an individual or group in terms of race, gender, sexual orientation, or denominational distinctiveness.

As an ecumenical Christian consortium of schools serving the United Church of Canada, The Anglican Church of Canada, and the Presbyterian Church in Canada, the Montreal School of Theology stands in the theological tradition of the one, holy, catholic and apostolic church. We also recognize and affirm the right of each of the participant churches to develop and teach their own confessional standards. We are committed to helping students relate positively to their own tradition and to helping students reflect critically and constructively on their tradition in an ecumenical context. Students are enjoined to deal with controversial issues through a fair consideration of the various interpretations and due sensitivity to divergent understandings.

Students, by virtue of their application for admission to their respective college and the Montreal School of Theology, upon their registration agree to accept and abide by the standards and expectations of their college and the theological consortium. The Montreal School of Theology, with the agreement of the respective theological colleges, reserves the right to refuse admission, to discipline students, or to dismiss students who, in its assessment, have violated these standards by their actions or attitudes.

Student Portfolio

Purpose

The portfolio provides a concrete means

- To examine the breadth of the student's work over their M.Div. studies;
- To bring to light the student's learning needs, challenges, and areas of concern, both personal and academic;
- To retain concrete evidence of the student's growth throughout the M.Div. program;
- To help the Montreal School of Theology to assess the overall learning effectiveness of the M.Div.

During the first two years of the M.Div. program, the student portfolio will provide a means to reflect on how this learning can be integrated, especially as the student moves into the In-Ministry Year (M.Div. III) and begins developing skills for ordained ministry. The student portfolio is a tool for evaluation of the student's learning needs and their progress toward fulfilling the M.Div. learning outcomes. This portfolio will be especially useful in the beginning of the M.Div. III year, as students begin to develop their learning goals and a learning contract is established.

Although parts of this portfolio may be useful to the student for more public demonstration of their competency and professional skills/experience this is not the primary purpose of the portfolio at MST.

Overview

Students at the Montreal School of Theology are required to maintain a personal portfolio that provides a window into their developing competency and maturity in ministry. Developing this portfolio begins as the student prepares to enter his/her respective college, and ends when the student graduates. During that time an electronic file of academic papers, self-evaluations, critical feedback, and integrative papers will be maintained. Although some documents are more broadly circulated, access to the portfolio will be restricted to the student, their principal, and their director of studies.

The portfolio will be deleted when the student graduates. With the permission of the student, some portfolio documents may be retained in a confidential, anonymous form to be used for

evaluation of the M.Div. program learning outcomes.

Items Included in the Portfolio

Prior to entering studies at the college:

- Two samples (at least 1,200 words each) of the student's written academic work
- A personal statement (e.g., one written for an examining board of their denomination, for college entry, or for the student's discernment process).

During B.Th., Studies:

- Two sermons or worship services
- Academic papers from the following B.Th. courses:
 - Literature of Ancient Israel I or II
 - Principles of Christian Theology I or II,
 - The Church in History I or II, Canadian Church History
 - Christianity in Global Perspective
 - Exegesis of the Greek New Testament or New Testament Exegesis
 - A course in a religion other than Christianity
 - New Testament Greek (if applicable).
- Integrative papers I and II (revised versions)
- Results of any language evaluation or placement tests, such as TOEFL (Test of English as a Foreign Language)
- Any self-evaluation reports prepared for the colleges (as applicable)
- Any evaluations from field work, internships, or student supply ministry (as applicable).

During the In-Ministry Year:

- A copy of the learning contract
- Five theological reflections, including notes from the conversation with supervisors
- All sermons and liturgies given in the field placement
- All written work for the Theology of Ministry course, including the Biblical Foundations for Ministry paper
- The Theology of Preaching paper
- The Cuba Reflection report
- All evaluation reports, including self-evaluations, supervisor evaluations, and lay committee evaluations
- Integrative Paper III (final version).

SECTION II: IN-MINISTRY YEAR CURRICULUM

Learning Outcomes for the Master of Divinity Program

Goals	Objectives
<p><i>Religious Heritage</i></p> <p>1. Articulate and integrate the biblical, historical, and theological foundations of the Christian tradition and their own denomination.</p> <p>2. Engage in theological reflection that integrates scholarship, critical thinking, experience, and faith.</p>	<p>a. Understand the content and formation of the canonical scriptures.</p> <p>b. Describe and apply major approaches and issues in biblical scholarship and biblical interpretation.</p> <p>c. Understand major methods, movements and issues in Christian theology.</p> <p>d. Identify the major features of the global, ecumenical history of the church, from early Christianity to the modern era.</p> <p>e. Understand their denominational tradition within an ecumenical context.</p> <p>f. (Use one or more biblical languages in exegesis and interpretation.)¹</p> <p>a. Express interpretations of the Christian faith tradition that integrate personal faith, experience, and theology with biblical and theological scholarship.</p> <p>b. Use theological reflection as a process for learning and growth.</p> <p>c. Help others to reflect theologically and to integrate faith and experience.</p>
<p><i>Culture and Context</i></p> <p>3. Articulate a theologically coherent understanding of the mission of the church locally, nationally, and internationally.</p>	<p>a. Understand and appreciate diverse faith experiences and traditions.</p> <p>b. Describe the mission and ministry of the church, rooted in the gospel of Jesus Christ, in response to contemporary cultural, economic, political, social, and environmental issues.</p> <p>c. Describe how culture, social location, and context influence the development of theological worldviews, including their own.</p> <p>d. Express a theology of justice and hope that seeks the wellbeing of all creation.</p>
<p><i>Spiritual/Personal Formation</i></p> <p>4. Nurture personal, professional, and spiritual growth through practices that give rise to spiritual well-being, maturity, and self-understanding.</p>	<p>a. Demonstrate awareness of their own gifts and limitations for ministry and areas where growth is needed, and use feedback to revise self-understanding.</p> <p>b. Identify goals and strategies for personal, professional, and spiritual growth and act in response to these goals.</p> <p>c. Lead others in practices that nurture spiritual well-being, faith, and spiritual growth.</p>
<p><i>Ministry and Leadership</i></p> <p>5. Demonstrate knowledge and skills for effective leadership that empowers others to live out their ministry as the church in the world.</p> <p>6. Offer transformational leadership for a church in a changing context.</p>	<p>a. Describe a coherent theological understanding of their own ministry and call.</p> <p>b. Employ cultural, social, and ethical analysis in visioning and planning within their ministry context.</p> <p>c. Demonstrate competence and comfort in the practice of ministry.</p> <p>d. Communicate clearly in writing and orally.</p> <p>a. Describe leadership strategies to help faith communities navigate change, transform their ministry, and build their capacity for mission.</p> <p>b. Describe the implications, for church and ministry, of major trends in Quebec and Canadian society: secularization, postmodernity, linguistic/religious/cultural diversity, and globalization.</p>

¹ As required by specific colleges.

Course Descriptions

Theology of Ministry: Explores the meaning of ordained ministry, the particular challenges associated with the role, and the students' understanding of themselves as ministers.

Pastoral Care and Counselling: Introduction to the basic skills of pastoral care, and exploration of the particular gifts and challenges the student brings to this ministry.

Principles of Preaching: Held at the beginning of the year, this focuses on the fundamentals of sermon preparation, exegesis for preaching, developing a message, and sermon structure.

Preaching Tutorial: A workshop course in small groups, in which students present for peer critique sermons they will preach in their parish. Over the course of the year special topics are presented to broaden the student's abilities and practice.

Theology of Worship: An interdenominational course which addresses the historical and theological bases of worship, the general principles of good liturgy, and the strengths of the various denominational traditions.

Mission: Explores various theologies of mission, and the specific cultural challenges of evangelization in our North American context.

Congregational Leadership: Provides students with lenses to study the congregation, and explores the various dynamics of leadership, particularly in the context of ordained ministry.

Education in the Church: Examines educational theory, theology and practice, and develops skills and knowledge for ministerial leadership in faith formation and education.

Integrative Paper III

Students will also work on the completion of their Integrative Paper in the In-Ministry Year (note: the first two sections —“Personal Faith Journey” and “Faith of the Church”—are done prior to entry into the IMY). Through this work students clarify their thinking and practice of the various ministerial roles and tasks. Section III—“Theology of Ministry”—is the final integrative piece of writing in which students reflect upon and integrate their previous and current years of formal study, field placement learning, and personal, spiritual and moral formation to arrive at a theological statement of their understanding of the ministry to which they are called. This final section also forms the content of a presentation to the class at the end of the IMY.

Denominational Studies (taken in individual colleges)

For Diocesan College students:

Church, Ministry, Sacraments: A seminar course on the understanding of the Church, the nature of ordained ministry, and the sacraments within the Anglican tradition.

Patterns of Spirituality: An inquiry into the meaning of spirituality and its relationship to theology, and an exploration of the major types of spirituality in the Christian experience.

For Presbyterian College students:

Presbyterian History: Explores the history and development of Canadian Presbyterianism and examines the life of some key leaders of the past.

Presbyterian Polity: Introduces students to the government of the Presbyterian Church and role of elders and ministers in the functioning of the congregation and the denomination.

Canadian Presbyterian Confessions: Explores the major confessional statements of the Presbyterian Church in Canada.

Church, Ministry and Sacraments: Looks at the theological understanding of these key elements of the Presbyterian faith.

Presbyterian Worship: A course on pastoral liturgies of baptism, communion, weddings and funerals, and leading in these worship events.

For United Theological College students:

United Church History and Theology: Explores the elements that have shaped and continue to shape United Church ethos, identity and belief.

United Church Polity: Examines structures, procedures, accountabilities.

United Church Worship: Examines theological frameworks and the practical elements of worship and sacraments.

Engaging the Global Church

Each year, students visit Cuba for one week to meet with Cuban churches, church leaders, theological students and community organizations. This intercultural learning experience is an important part of the ministry of the Montreal School of Theology. The primary goal is to have students reflect on the meaning, mission, and expression of the Church outside of their own context.

Participants in the Cuba tour include students in the In-Ministry Year as well as other Canadian lay people, church leaders, and young adults who are interested in learning from the Cuban church and community experience. This diversity of faith perspective and life experience greatly enriches the quality of the learning, reflection, and sharing that take place during the tour.

Objectives:

- To encounter the realities of being the Church in a markedly different global context than our own
- To engage in theological and sociological dialogue with Christian theologians, ministers, lay people and seminarians preparing for and living out ministry in a different global context
- To ground understanding of what it means to be the Church living out God's mission in a practical experience of meeting and talking with those whose contexts substantially differ from our own
- To reflect on how culture and context shapes our understanding of the Church, the Gospel and mission.

As a result of the study trip, students will be able to

- Compare and contrast their understanding of ministry, the Gospel, and the Church through listening to stories of faith, struggle and celebration in another context and culture
- Discuss what it means for the Church to live out God's mission in the world
- Identify ways in which their own story of faith has been shaped by and interacts with their own culture and context
- Differentiate how the Gospel is understood in different global contexts
- Integrate their reflections and experience with their theology of ministry

Workload Guidelines and Assignment Expectations in the IMY

Classroom to Homework Ratio

The word "course" usually means a three-credit university course, such as the McGill B.Th. courses. However, In-Ministry Year courses are ***typically about one third the weekly workload of a typical B.Th. course.*** IMY course instructors plan on a ratio of 1:1. That means that for every hour of scheduled classroom time, students should expect to do approximately one hour of work outside of class. This includes all class preparation, reading, journaling, assignments, and study time. Course syllabi are planned on the basis of this ratio. Course assignments completed during field time (see below) are not included in this ratio.

Assignments Completed in the Field Placement

Many of the assignments connected with the course work in the IMY are to be completed within the context of the congregational field placement. These action/reflection-based assignments bring into creative dialogue the theological and theoretical resources of course work and the practice of ministry. The assignments complement and support the student's learning goals. These assignments are evaluated by course instructors, but the cooperative and facilitative role of the site and the supervisor are critical to the success of the learning.

- **Preaching.** Twice in each semester, students deliver and critique a draft version of a sermon they will later preach in their field placement. Some coordination of Preaching Tutorial schedules and field placement preaching schedules is required to guarantee the effectiveness of this assignment.
- **Theological Reflections.** Students will prepare a one-page written theological reflection report in preparation for each supervisory session. Students will keep these reports as part of their portfolio.

- **Education Project.** As part of the Education in the Church course students will implement an educational ministry project. Students will work with the course instructor, their learning goals, and the supervisor to identify this project.
- **Congregational/Community Analysis.** Students will conduct a sociological and cultural analysis of the community in which the Field Placement is set and an analysis of the field placement parish/congregation.
- **Mission in the Church.** Students will add to the work done in the Congregational/Community analysis assignment (above) with a written supplement on local missional strategies and an informed theological reflection on the nature of mission and Christian witness as found in the field placement.
- **Worship.** The students are required to attend one Christian worship service in a tradition that is not their own. This may necessitate one Sunday off from their usual duties at the student placement.
 - **For UTC/PC students:** In addition to the preaching responsibilities outlined above, the student will be expected to design, plan and lead a complete worship service as one of the assignments for their denominational worship course.
 - **For Dio Students:** Where possible, during the second semester, students will take primary responsibility for the conduct of a funeral, including pastoral preparation with the bereaved, worship planning, conducting the liturgy, and preaching.
- **Pastoral Care.** Students write a detailed theological reflection report of a pastoral care situation in which they have had at least three pastoral visits.

Academic Integrity and Preparation for Ministry

The Montreal School of Theology values and expects academic integrity in all written work submitted by students. It is expected that all students must understand the meaning and consequences of cheating, plagiarism and other academic offenses.

Class Preparation

Your class instructor can be expected to exercise integrity by

- Coming to class well-prepared, having done those things necessary to make that class a worthwhile educational experience
- Reading the required reading
- Planning the session with care.

As a student you will be expected to exercise integrity by coming prepared for class, having

- Read the required reading and clarified those things you did not understand
- Formulated questions and preparing yourself to make a fruitful contribution to class discussion.

In Class

Your class instructor will exercise integrity by treating you with respect. That means

- Showing up for all classes, unless simply unable to do so
- Coming to class on time, and not leaving early
- Not wasting class time
- Addressing questions that arise, and honestly admitting when an answer is unknown
- Setting out clearly in the course syllabus the balance of the course between lecture and discussion
- Encouraging and allowing all to participate in class discussion, while containing those whose enthusiasm makes it difficult for others to participate
- Assuming that you have come to class prepared and therefore ready to be called on to participate without embarrassment
- Respecting the views you express and not making fun of them or you
- Not allowing others to ridicule you or your ideas, or you to do the same to them
- Being careful, when expressing a personal opinion, not to impose one's views on others.

As a student you will exercise integrity in class by

- Taking your instructor and fellow students seriously and treating all with respect

- Showing up for all classes, unless you are simply unable to do so
- Coming to class on time and not leaving early
- Having the appropriate books and texts with you in class
- Making good use of class time, by being engaged throughout
- Asking questions for clarification, not just for your own sake, but for the sake of others
- Participating in class discussion so that learning is a communal enterprise
- Monitoring your own participation so as to allow others to participate equally
- Respecting other students and their ideas, and not holding side conversations that distract other students or the instructor.

Course Intensives

Some courses have intensive day-long sessions in a workshop-style format, with outside facilitators. Some of these events are open to lay people and clergy from local congregations. At least one member of faculty will be present, usually the course instructor. Integrity requires faculty and students to

- Enter enthusiastically into situations where others are in leadership
- Be interested and thoughtful guests in receiving the hospitality of others
- Express thanks verbally to those from whom we receive
- Be punctual on all occasions
- Accept a role as part of the group, and not act independently
- Welcome lay people and clergy who are participating as learners at the event
- Be ready to journal reflections on, and to evaluate, the experience.

Evaluation and Examination

In the In-Ministry Year, evaluation is continuous. This will mean that the instructor will exercise integrity by

- Being clear about the nature of assignments and due dates
- Devising meaningful assignments that grow out of and further the work done in class
- Giving careful consideration to your papers, projects and class presentations when writing evaluations
- Confronting you if it is suspected that you have handed in work that is not your own
- Encouraging you to the greatest depth of reflection and most confident competency in ministry of which you are capable
- Being available to meet with you to help you think about an assignment, or to review it afterward.

In the case of mid-year evaluations and the final evaluations, the director of pastoral studies will collate these, share both the affirmative and the critical commentary of instructors and supervisors, search for truthful insight, encourage personal growth, and read the evaluations with the student before presenting the evaluations to the Montreal School of Theology Academic Committee.

As a student, academic integrity will demand of you that

- You start early in preparing all written assignments so that you have the opportunity to do your best work, satisfying yourself that it is your best work
- You hand in work which you yourself have done for the particular course
- You give full and proper credit to your sources, including in the preparation of sermons
- You use the opportunity given to you, at the end of every course, to write an evaluation of the materials, teaching styles, and usefulness of the course.

When an instructor fails to live up to these guidelines for integrity, you have the right to challenge him/her. And likewise, the instructor, having the right to expect academic integrity from you, has the right to challenge you. Familiarize yourself with the Appeal Process posted on the website of the Montreal School of Theology.

Evaluations of Courses

At the conclusion of each IMY course, students will be requested to submit a course evaluation. Evaluations will be compiled by the MST administrator, and student confidentiality will be maintained. Evaluations will be

shared with the course instructors and the Academic Committee after final grades are submitted.

At the end of the year students will also be asked to complete a Graduating Students Questionnaire, designed by the Association of Theological Schools (ATS), and submitted by MST. This survey, while also confidential, is mandatory. Students cannot be awarded a degree or certificate until this evaluation is submitted.

SECTION III: THE IMY FIELD PLACEMENT

Overview

Students

Students begin the supervised field placement in mid-September and conclude in April. Normally each student meets with their director of pastoral studies prior to the IMY in order to discern a suitable field site for their learning needs. The student does not choose a site or initiate conversation with a supervisor or congregation. Rather, this is done by the college faculty after consultation with the student.

The Site

The site provides a community of faith where Christian ministry is considered and practised. Normally, the site will be in a congregation. Occasionally an institutional site may be approved. Though the site will provide opportunities for the student to explore and experience leadership in ministry in multiple areas, the student should not be expected to have regular weekly responsibility for any one aspect of congregational life (e.g., youth group) unless this is identified as a major learning objective of the student. The site should provide exposure for the student in most of the following eight areas:

1. **Leading Worship:** including regular participation in design and leadership of worship services and participation in sacramental ministry as appropriate.
2. **Preaching:** at least six times during the course of the year, with evaluations from both the supervisor and the lay committee to be shared with the student.
3. **Baptisms, Funerals and Weddings:** involvement in rites of passage ministry.
4. **Pastoral Visiting:** in congregational homes, hospitals, nursing homes, with newcomers and with the elderly. The student will have opportunities to participate in regular pastoral care.
5. **Administration/Leadership:** including office procedures, committee meetings, congregational meetings, Session/Board/Council meetings, recruitment of volunteers, and taking responsibility for one major activity, so that the student may grow in competence in designing and conducting meetings.
6. **Education, Learning, and Spiritual Growth:** The student will have opportunities to observe and participate in programs and events that promote learning, spiritual nurture, and growth in faith for all age groups in the community, including opportunities to participate in planning and leadership of learning events or programs.
7. **Mission:** including exposure to local social service agencies, ecumenical initiatives, group homes, prisons, as well as engaging in evangelism, outreach, and social ministry.
8. **Reflection on the Nature of the Church:** providing opportunities not only to think about the functions of the Church (what it does) but to reflect on the nature of the Church (who it is).

Field Supervisors

Supervisors play a vital role in the theological field education process. They make themselves, their time and their skills available to students, providing affirmation, evaluation and mentoring. Supervisors participate in a day-long orientation in late August.

Lay Committee

It is vital that students receive support, feedback and evaluation not only from the field supervisor, but also from the lay members of the congregation. Before the student arrives, the field supervisor will choose four or five spiritually mature and gifted lay people who will welcome, and then meet monthly with the student, providing feedback, guidance, support and constructive feedback of the student's preaching, pastoral and leadership skills. It should represent a cross-section of the people in the congregation.

Learning Contract

At the beginning of the field placement, the student and field supervisor negotiate and complete a learning contract using the form provided on page 29. The student takes responsibility for bringing the learning contract to final form. It involves determining learning objectives and developing a plan to meet those objectives within

the context of the site. The contract also helps the student to take ownership of his or her practical education program. Clear goals help the student and those who work with him or her to focus on the student's personal and vocational needs. The contract includes practical information and expectations, such as the number of hours the student will be on site, which days and holidays the student will be away, and when the supervisory sessions will normally be held.

Supervisory Sessions

Student and supervisor usually meet together for 90 minutes each field placement week. This is a key element of a theological field placement. Student and supervisor may meet at other times for planning etc. but this should not replace or impinge upon the supervisory session. In a quiet, uninterrupted, prayerful space, suggestions, feedback, critique, and the sharing of mutual concerns and difficulties are expressed. Reflecting on involvement in ministry, the student develops self-awareness and competence, and in particular, engages in theological reflection in which the classic theological disciplines come into vital dialogue with contemporary ministry. Further details regarding the supervisory session can be found in Section IV.

Theological Reflection

Theological reflection is an integral part of the In-Ministry Year. Skill in theological reflection upon the practice of ministry is a vital competence for faithful and effective Christian ministry. Suggested methods for theological reflection are provided in Section IV as a resource to the student and supervisor.

Field Conferences

The student's director of studies, who is responsible for the overall co-ordination of the field placement, meets with the student and supervisor at regular intervals throughout the placement. At the beginning of the year the director may also meet with the lay committee to orient the lay committee. In these field conferences, the learning contract will be reviewed, progress charted, problems faced, and mid-year and final evaluation shared.

Evaluation

Evaluation is a continuous process during the In-Ministry Year, both in the classroom and in the field placement. Major evaluation of the student takes place at the half-way point (in mid-December) and near the conclusion of the placement in (mid-April). This is done by all instructors, the field supervisor, the lay committee, and the student. Evaluation forms are supplied. Samples are included in this Handbook (see pages 31 to 36). Theological field education, as with all In-Ministry Year courses, is Pass/Fail. All evaluation reports are reviewed and final standing assigned by the Academic Committee of the Montreal School of Theology. For details of regulations see the Montreal School of Theology website.

Roles of Various Participants

The Student

The student is expected to be an enthusiastic and co-operative learner who places him/herself under the direction of the field supervisor while on the field site. She/he will be punctual, professional and respectful of the realities that are in place in the field site, respecting the normal rules of confidentiality both while engaged in ministry at the site and when experiences from the site are shared in class.

The learning contract formally establishes that the student works under the direction of the field supervisor. However, should a serious disagreement take place, the student or the supervisor may ask the student's director of studies to facilitate resolution of any conflict. The student is expected to meet regularly with the supervisor to coordinate ministry activities in keeping with the learning contract, congregational life, and assignments related to course work.

The Field Supervisor

The field supervisor's role is to help the student become all that God desires him/her to be, through the competent exercise of the gifts that God has given for the leadership of God's people. The student is in the care of the supervisor, neither as extra ministerial help, nor as supportive friend. The goal of good theological

educational supervision is not that the student learns to copy the supervisor's style of ministry, but that the student discerns and hones his/her own practice of ministry through the guidance of the supervisor.

The supervisor is delegated as a mentor and teacher by the college. The supervisor does this best when he/she models professional behaviour and facilitates ministry experience for the student through mutual respect. The student, therefore, has the right to be respected, to be listened to, to ask for help and information and, very importantly, to make mistakes through which important learning can take place.

Early in the IMY, the supervisor works with the student on learning goals and objectives while they are being formulated to ensure that they are feasible within the context of the site.

It is expected that the supervisor will provide both encouragement and guidance during the student's In-Ministry Year. Supervisors are most helpful when they help identify student's strengths and areas for growth. These observations are communicated in both oral and written formats throughout the placement, but particularly at the December evaluation—especially if there are areas of growth that need to be addressed in the second half of the IMY and at the final evaluation in April.

Field supervisors serve as models of Christian leadership for their students. Experience shows that the impact of the supervisor is very significant in the development of the student as a person in ministry. Supervisors model this best by being secure in their own identity, committed to his or her own pastoral growth and self-care, and enthusiastic about their ministry.

Supervisors are encouraged to contact the student's director of studies with suggestions, for support, or for problem-solving. We realize the supervisor is a volunteer for this demanding task.

The Lay Committee

The lay committee helps the student grow in his or her ministry. Each field placement site will provide a lay committee whose primary role is to welcome the student into the life of the community and to provide support and specific, constructive feedback throughout the placement. The lay committee provides a unique perspective and valuable insight into the student's formation for ministry. Since IMY students have all passed through the denomination's discernment processes, the lay committee does *not* evaluate the student's general suitability for ministry. Should serious concerns arise, they should be shared with the supervisor who in turn will share them with her/his director of studies.

The committee chooses a chair (not the student) to oversee and coordinate its meetings and to ensure that evaluations are submitted on time.

The lay committee is part of a team that includes the supervisor, the director of studies, and the student:

- The supervisor does not attend meetings but is available as a resource if the committee so requests.
- The director of pastoral studies is available for consultation with the lay committee if the need arises.
- The student meets with the lay committee once a month. It is best to set a regular time and date when most people can meet and adhere to it, since it may be difficult for all members to be present for every meeting. Meeting on a consistent basis is more helpful to the student than meeting infrequently.

The lay committee supports the student by

- Deepening the student's sense of belonging in the field placement
- Providing opportunity for the student to appreciate the lay person's understanding of the life of the community and of ministry
- Providing insight from the perspective from the pew
- Providing a safe place for critical feedback to help the student grow as a minister.

Lay Committee Meetings

It is important that the lay committee meet monthly with the student to build community and provide feedback to the student. The following elements may be part of each meeting:

- The student or a committee member opens with prayer.
- The student will share his or her learning goals with the committee at the beginning of the placement, and will continue to share progress or difficulties related to the goals and objectives throughout the year. The committee is a resource and source of feedback in meeting these goals.
- The committee will provide the student with support, input, understanding and constructive feedback on his or her leadership, engagement with the congregation, and ministerial identity, as appropriate throughout the placement. For each preaching occasion, the committee should have an opportunity to provide written and verbal sermon feedback. The committee can be a sounding board to assist the student in planning projects.
- Committee members share observations or questions relevant to the student's field placement.

Evaluation of the Student by the Lay Committee

The evaluations at the end of each semester should be written by the committee members jointly, using the forms which are provided (see pages 32 and 35). Some of this work can be done in the absence of the student, but the report must be discussed with the student, and his or her concerns considered, before the report is submitted to the director of studies. The intention of evaluations is to support the growth of the student.

Evaluations are intended to identify in each area of work:

- Strengths—particular gifts the student is bringing to ministry
- Areas of growth—where has the student grown over the semester
- Challenges—areas that need further work and attention.

Confidentiality

Confidentiality is vital. What is discussed at the committee should not be shared with others in the congregation. Nor is it normally shared with the supervisor (except in the form of the written evaluations), unless a problem arises that necessitates involving the supervisor.

The lay committee is not an appropriate forum for the student to share confidential pastoral encounters, nor to criticize the supervisor's actions or ministry. The student should exercise discretion in speaking of fellow congregants with the lay committee. Problems with the supervisor should be discussed with the supervisor directly and/or the student's director of studies.

The Director of Studies

The student's director of studies is responsible for approving the learning contract, overseeing the supervisory relationship, providing support for the student, supervisor and lay committee, and helping the student to integrate learning from the field placement with material from the classroom.

The director of studies will meet with supervisor and student several times during the year:

- At the IMY orientation event
- In the middle of the first semester, to monitor the student's progress and address any issues arising in the supervisory relationship
- At the end of the first semester, to discuss the mid-year evaluations
- In February, to monitor the student's progress, especially in theological reflection
- At the end of the second semester, to read through and discuss final evaluations.

Pastoral Ethics and Professional Behaviour

Denominational Policies and Expectations

The colleges of the Montreal School of Theology, while committed to shared ecumenical formation for ministry, have a primary commitment to their respective denominational bodies. Each denomination has public policies regarding ethical and professional behaviour of its educators, ministers, supervisors and students. These policies are clear on matters of sexual harassment, abuse of power and general impropriety. All faculty, staff, supervisors and students related to the colleges of MST are accountable to their denominational standards.

Appropriate Boundaries

Sexual boundaries are easy to describe. It is more challenging in ministry to describe the boundaries that help one remain on the helpful side of the line of ethical and professional behaviour. The power imbalance inherent in ministry relationships makes this all the more challenging. In considering an action or in reviewing the appropriateness of the boundaries of the relationship, these questions may be helpful as touchstones. "How does this relate to the mandate of supervision/learning /ministry to which I have committed myself?" "Would I be comfortable if other colleagues or the college knew about this intended action?"

Power and Power Imbalance

In any relationship there will be fluctuation in the balance of power, but in a supervisory relationship the balance of power consistently rests with the one in the position of supervisor holding power over the one being supervised. Supervisors and students are not colleagues or co-workers who simply have different responsibilities. One has authority and the responsibilities of instructing, evaluating, and reporting on the work of the other. An imbalance of power is thus inevitable. Simply being conscious of it and prepared to talk about it addresses the vast majority of challenges that can arise. However the supervisor will also want to take intentional care to ensure that power is used for the benefit of the church and of the one seeking supervision and never in a fashion that could be understood as self-serving or abusive.

Congruity Between Students' Learning Goals and Work Assigned

Early on in the student's program, learning goals are set. Supervision and work assigned in the congregation should reflect these goals. While the student's presence will support the overall work of ministry and may lessen demands on the supervisor's time, the student is not in the placement to serve as the minister's assistant or to address areas of work that the minister finds less interesting.

Support When the Waters Are Challenging

The director of studies should be the first person to contact if either the student or the supervisor needs help resolving a conflict, or if the supervisor-student relationship becomes an impediment to learning, or if either perceives that ethical issues need to be addressed.

SECTION IV: THEOLOGICAL REFLECTION AND THE IN-MINISTRY YEAR

What Is Theological Reflection?

In the field setting, students meet with their supervisors to reflect deliberately, critically, and theologically about their experiences. This process is called theological reflection.

Theological reflection can be thought of as a conversation between our life experience and our religious heritage of beliefs, values, Biblical narrative, and Christian tradition. It is a conversation in which new insights, knowledge, truth and wisdom may emerge. Theological reflection is not just about abstract theology or Biblical study on the one hand and experience on the other. It is putting these two dimensions together so that each informs the other. Theological reflection is a process.

Although there are many ways to do theological reflection there are certain key elements:

- Paying attention to the experience itself (recalling what happened, including the feelings, impressions, details, nuances)
- Analyzing the experience (posing critical questions about the experience)
- Thinking theologically and considering the experience in light of our Biblical and faith tradition
- Learning from the experience (discovering insights, learning about oneself, gaining awareness)

One of the central learning goals of the IMY is to help students develop a practice of ongoing theological reflection in their ministry. It is essential in the busyness of ministry to step back from simply acting and reacting, to ask fundamental theological questions about what we are doing, and where God is present and active in our context.

Theological reflection can arise from many different experiences in ministry:

- A personal encounter in a pastoral setting of some kind that raised an issue or challenge
- An encounter which contains judgment or blame—either aimed at oneself or one's own judgment aimed at others
- A personal encounter with a theological premise that raised questions or insights, including for one's understanding of what it means to be an ordained minister
- A personal encounter with Scripture or interpretation that challenged or affirmed
- An encounter with the larger system; that is, something in the larger system that raised a question for or challenged one's understanding of ministry
- An encounter with one's own self (e.g., a moment of grace, challenge, affirmation, or doubt).

Theological reflection is countercultural and so does not always come naturally to us. Thought in the modern era tends to be linear and logical, striving toward a truth that is certain and unambiguous. Theological reflection, in contrast, proceeds more intuitively, imaginatively, by association, while still being rooted in Scripture and tradition. The insight it tends to arrive at is not closed and final, but rather open to new possibilities. It is, after all, the presence of God in a situation that we are looking for, and where God is present, our closed systems of meaning and behaviour are opened up to the freedom of new life.

Ministry is complex. The goal is not to find the answer but to think about ways that might help us grow in faith, hope, love, and humility as well as in the various skills of ministry. If the process of theological reflection is not constructively challenging one's practice and understanding of ministry, there is probably a need to dig deeper.

The Theological Reflection Report

Students prepare for each supervisory session with their field supervisor by writing a theological reflection report. These reports should not exceed one page in length. The theological reflection report will consist of a brief account of the context and the way in which the incident unfolded, with particular attention to the student's thoughts and feelings. This preparation ensures that the supervisory time is used effectively: when

the theological reflection report is presented in a succinct and focused form, more time can be devoted to reflective discussion with the supervisor.

Following the supervisory session, the student should append to the theological reflection report (in point form) some of the insights and questions that arose during the supervisory session, and forward the annotated theological reflection report via email to their director of studies.

These annotated theological reflection reports are collected from week to week in the student's portfolio (see page 7) and provide important input for their director of studies, for evaluation purposes. (See page 39, Criteria for Passing the Field Placement.)

Choosing a Reflection

The focus you choose for reflection arises out of an experience of ministry which raised issues for you.

- It should be about something specific—a conversation, a visit, something that happened during worship or a meeting or an educational event, etc.
- It may begin with a general situation or feeling but needs to go beyond that. For example, if it is about conflict in ministry, ask specific questions such as: “What led me to not getting along with the chair of the board? What are the details?” If it is about some personal anxiety that arises in leading in worship, for example, ask: “What makes me uncomfortable about prayer in public? What takes place within me?”
- It is not just a general situation or feeling (“I don’t get along with the chair of the board,” or “I feel uncomfortable praying in public”). Work with a concrete and specific experience, something that happened, as a way of getting beyond generalities to see how you deal with an issue.
- It is something that involves you. It is not about what your supervisor or someone else did. The aim is to get at your thoughts and feelings and assumptions about your own ministerial identity. You don’t need to have played the main role, but it needs to be something in which you were definitely involved.
- It is not about an abstract question of theology or church practice. For example, “Should adherents be pressed to become members?” However, it could be your response to a discussion that you were part of in which there was disagreement or where you wondered about the minister’s role. This places you in the context, as opposed to thinking about an abstract theological or theoretical issue.
- It involves you in your role as minister. This may raise questions: “Can I use this incident? Was I really doing ministry?” Ministry is about relationships. Whenever you interact with a member of the congregation, you have the label “minister” attached, and even talking about the weather has at least a small dimension of ministry involved. The incident can be something ordinary as long as it has to do with your ministerial role:
 - How others interact with you
 - How you feel about this role yourself
 - What it means to be a minister
- It is an experience that raises a critical issue in ministry for you—there is a question that nags at you, something that doesn’t feel right or that you are uncertain about. Again, it doesn’t need to be an earth-shattering event, just something you’re not finished with. If you present an issue or incident where all of your questions have been answered, then you probably don’t have much more to learn from it.

Writing up the Theological Reflection

When meeting with your supervisor, type up a paragraph or two the night before, outlining what happened. The act of writing can clarify the details and give you a bit of objective distance. It will enable you to make the best use of time in the supervisory session, by ensuring that you have done some preliminary thinking and have an initial clarity about what happened and what you were feeling.

Over the year, these reflections should be collected in a portfolio, which your director of studies will check from time to time. If pastoral care is one of your learning goals, you might consider keeping a journal where you write up and reflect on all your pastoral encounters.

A written reflection report for your supervisor will be briefer than one for classroom use, as your supervisor will know many of the background details which an outsider would not. In general, it should contain any

important background relating to the experience. For example, if it is about a pastoral encounter that raised questions for you, then note

- who the people involved are (age, situation, gender, role in the church)
- what your previous interaction with them has been
- any events leading up to the incident that provide a context.

Elements in the report:

- Describe the experience as briefly and clearly as possible. If it involved others, what happened? What was said? Note that this is not a verbatim. Crucial points in the conversation you should report verbatim, but most of it can be summed up. Pay attention also to the less obvious, non-verbal aspects of the incident: tone, mannerisms, affect, odd phrases.
- Pay close attention to what you experienced: your thoughts, relationships, observations, hunches, feelings. How were you feeling and what were you thinking at key points in the encounter or experience you are relating?
- Briefly state the personal and pastoral issue, as it emerged for you.
- What's at stake? What questions did it raise for you? Can you identify the point at which the incident may have left you uncertain or dissatisfied? It is these kinds of questions with which you will want to engage your supervisor.

Confidentiality

As you are working under the pastoral authority of your supervisor, you form a circle of confidentiality. It is generally understood that you will share pastoral information with your supervisor. Outside of the supervisory relationship, confidentiality must be protected. If you are to discuss a theological reflection report with the class or your director of studies, please change the names, and in cases of serious pastoral engagement, you may need to change some details that would identify the person in question. Be aware that your instructor or your fellow-students may have some familiarity with the congregation.

Sample Ministry Reflection Report

I have been thinking about how nice it would be if, when I preached, I did not have to worry about what the congregation felt about my sermon. What if I were to prepare a sermon without regard for what others would say of it afterward? What if I did not itch to hear the affirming words of the congregation or my spouse saying, "That was a good sermon?"

I find that in the preparation of the sermon there are inaudible thoughts that arise in my mind that say, "I will really get some praise from this one." Or, "I can't wait for the comments at the back of the door after the service." It seems what propels me to write and deliver sermons sometimes is the entertainer and performer in me. Just the other day I found myself patting myself on the back after I hear good comments about my sermon and how I conducted the service. On the flip side, when I pry my spouse to tell me the real truth about my sermon and how I could improve, it seems that I take the criticism rather personally, so much so that I could even begin to question my own calling to ministry.

This week we were learning about the correct use of our voices in ministry. The instructor said that whether we like it or not we were performing when we preach and conduct the service. She went on to talk about the correct use of our breathing between sentences and many other rhetorical devices we could use. She even mentioned the advice I learned in grade school, that if we were nervous about speaking in public, we could imagine that everyone was naked in the audience. I had no time to ask her in class but I wanted to ask her how she deals with the tension behind being real and mere performance in public speaking.

I thought to myself that if I have to imagine the congregation naked while I am preaching in order to get over my nerves, am I really preaching for the Lord or for others. In terms of preparation and delivery of the sermon, am I being real, not just with the congregation, but with God?

Questions I am thinking about

- How does my desire to be praised in preaching stand in relation to the tradition I come from, where often preachers, like Jeremiah, had very different experiences?
- It seems that I am equating the praise of others with an effective sermon. What does it mean to be effective in the preaching act? Is that a question that can even be answered?
- What role does the congregation play in the act of preaching? Can a positive response be a sign that the spoken word has helped people experience God's presence? Is it possible to make too much of it or too little of it?

- How do I go deeper in my sense of calling or understanding of what that means so that I am not held hostage to my own feelings or to the praise or condemnation of others?
- Is the instructor right that all preaching contains some element of performance? What is the relationship between the Living Word and the human word?
- This experience has left me wondering if I have unresolved personal experiences that I might need to delve into. What are some ways I might approach that?

The Supervisory Session

The supervisory session is a crucial element of the In-Ministry Year educational process. It is held every field placement week for at least 90 minutes. In the session, students and supervisors will engage in critical and theological reflection upon the practice of ministry, and upon the student's developing theology of ministry. The session serves as a primary vehicle for enhancing the student's growth in self-awareness, Christian discipleship and leadership, ministry competence, and theological understanding of the presence and role of God in their lives and in the life of the Church in the world.

When a supervisory session is working well, it creates an open, questioning environment in which pastoral growing edges can be stretched, where integration of principles of Christian theology intersect in lively ways with the practice of Christian ministry, and where openness to the wisdom and action of the Spirit is fostered.

The supervisory session should not be used for congregational administration or planning, which can happen at other meetings between the ministry team and the student. Instead, the supervisory session is centred on the student's theological reflection report (described below) written by the student prior to each supervisory session. It is this written report which provides the focus and forms the basis of theological reflection and conversation in the supervisory session.

Students keep copies of the theological reflection reports and any follow-up notes on the conversation in a portfolio which is available for their director of studies for review.

Situational Analysis

Analysis of a theological reflection will often begin with a situational analysis, i.e., a discussion of the people or situation in which you were involved:

- If others are involved, then what is going on with these people you interacted with? What are they thinking or feeling? Why do you think they acted or spoke the way they did?
- What do you think is going on in the encounter? Is there something deeper going on than what appears at the surface?
- What are the clues given in the encounter (e.g., remarks, mannerisms, blockages, emotional reactions, things that don't add up)?

Such questions are valid and essential in theological reflection. But they are limited because any answers we give are only our best guesses. We don't have the people in the room to check out our speculations. Even our own self-assessments are limited. It is important to be open to various possibilities and check out assumptions through further interaction and through reflection with the supervisor.

Ministerial Analysis

In this part of theological reflection, you must spend time considering your own role in the experience you have encountered.

- What was your response to the encounter?
- What ways may you have contributed to the issue that arose for you?
- What thoughts or questions arose for you during and after this experience?
- What feelings did you encounter within yourself?
- How do you understand God at work in this situation?

Follow-up

At the end of the supervisory session, you may wish to address the question of possible follow-up. Be careful to leave this question until the end. It is important that the theological reflection not be short-circuited by focusing too early and too long on the question: "What should I do?"

It may be necessary to consider, on the basis of the insights arrived at through theological reflection, whether further intervention around the issue is necessary, or expected, or advisable; or what you can learn from this encounter that might be applied to a future similar encounter.

Questions to consider:

- How (if at all) do I follow this up with the parties concerned? Is another visit called for? Do I bring this up again, or best let it rest?
- What have I learned about congregational culture, and how might I follow this up in leadership?
- What challenges have I identified for my growth as a minister? How can I follow up? What changes do I see as desirable within myself?
- How can I incorporate this into my prayer life? Where do I see God's grace in the midst of this that gives me hope that even these situations can be part of God's redeeming work?

Prayer

Theological reflection takes place in a prayerful space, framed by invocation of God's presence.

Take time to pray together for all who are involved in a pastoral situation (including yourself), particularly in situations that are difficult and emotionally fraught. Write down a prayer, as a way of concentrating and clarifying your thoughts and feelings about the experience you are reflecting upon.

What to Expect from the Supervisor

The supervisor's task in theological reflection is not to tell the students the right answer but to help them think deeply about the issues raised and to help them see how they can shape their understanding of themselves as ministers. Supervisors may ask students to reflect further by asking questions such as:

- Is the situation really what the student thinks it is? Are there aspects which might have been missed?
- How has the student interpreted the incident? Have they misunderstood the situation, or jumped to conclusions, or missed some unhelpful action on his or her part that requires further reflection?
- What are the assumptions around this area of reflection? Are these assumptions well founded?
- Is there any personal experience or belief that the student brings to the encounter that may be making it difficult for them to see alternate ways of understanding the experience? Are they aware of it?
- Who owns the issues being raised?
- What image of ministry is guiding the reflection?
- Is the student trying to live up to someone else's expectations or understanding of ministry rather than their own?

The supervisor will not attack the student with these questions but may raise them so that the student gets the most out of the reflection.

At times, students may agree with the supervisor's assessment. However, personalities differ and one cannot assume that another person's experience will necessarily be the same as that of the supervisor. Students are not expected to learn to address a pastoral issue the same way the supervisor does, but to develop a pastoral identity consistent with their own gifts and calling.

Reflecting on Experience in Light of Our Faith Tradition

There are countless approaches to exploring the theological and faith dimensions of an encounter or experience. You can't do them all with every incident, and may find it helpful to explore different approaches to see what works for you in different circumstances. Following are a number of approaches one might use in theological reflection. You may use any of these models or borrow from various models in a way that will help you deepen your own theological reflection.

Biblical Associations

What Biblical stories, or verses, or symbols, or ideas does this incident call to mind? Try to make free associations—don't immediately judge whether an association is logical or not. If something comes to mind, but you're not quite sure why it applies, it may be worth exploring further. This approach gives your imagination the chance to make connections you are not immediately conscious of, and may open up new insights. You might equally have associations from church history and tradition, or from literature, or from pop culture. When you have identified an association, begin to explore it. Reread the Biblical passage that comes to mind. What are the points of similarity with your situation, and what are the differences? Try to imagine yourself, and the people you are ministering to, in the scene that comes to mind.

Theological Themes

How would you connect this incident with the fundamental themes of the Christian tradition? For example:

- Creation: How does the situation call to mind the intention of the Creator?
- Sin: What is destructive or alienating in this situation?
- Judgement: What gets your attention, shocks you, or sheds new light?
- Repentance: What indicates a change of heart?
- Redemption: What brings reconciliation and new life? What is a cause for celebration?

Themes from the Biblical narrative

- Covenant
- Land
- Exile
- Prophecy
- Incarnation
- Cross
- Resurrection
- Pentecost/Spirit
- Parousia/Consummation

Themes from aspects of the Christian life

- Church/Community/Body of Christ
- Faith
- Grace/Hope
- Revelation
- Sacrifice
- Service/Vocation
- Freedom
- Obedience
- Hospitality

Having identified a theme, you might want to ask:

- What assumptions about this theme appear to be operative in the various participants in the incident (including yourself)?
- How might the Biblical or theological tradition challenge our assumptions?
- How might our understanding of the situation differ when we see it in light of the church community?

Note that many of the themes are in fact moments in a narrative: the Christian faith is first and foremost a story. How does the Christian story open up the theme you have identified to other possibilities? For example, if the situation calls to mind the Cross, what might resurrection look like in the context?

Liturgical Analysis

This approach calls us to be more conscious about liturgical themes in pastoral conversations and parallels to our practice of worship. Which aspects of liturgical action are reflected?

- | | |
|--------------------------|------------------------|
| • Praise/Thanksgiving | • Gathering |
| • Celebration | • Eucharist |
| • Lament | • Passing of the peace |
| • Invocation/Epicleris | • Initiation |
| • Confession/ Absolution | • Commitment/Sending |
| • Intercession | • Blessing |

What may not be happening, but may be called for? What may the people be looking for or longing for? How might pastoral practice inform our practice of worship? How can worship be an effective pastoral tool?

Suggested Reading on Ministry of Supervision and Theological Reflection

Graham, Elaine, Heather Walton, and Frances Ward. *Theological Reflection: Methods*. (SCM, 2005).

Mahan, Jeffrey Biblical, Barbara B. Troxell, and Carol J. Allen. *Shared Wisdom: A Guide to Case Study Reflection in Ministry*. (Abingdon, 1993).

Pyle, William T. and Mary Alice Seals, Eds. *Experiencing Ministry Supervision*. (Broadman and Holman, 1995).

Stone, Howard Biblical. and James O. Duke. *How to Think Theologically*. (Fortress, 1996).

Williams, Brian A. *The Potter's Rib: Mentoring for Pastoral Formation*. (Regent College, 2005).

Schedule of Supervisory Conferences

The director of studies will meet with the student and supervisor usually four times in the course of the year for supervisory conferences. In general, the purposes of these conferences include:

- To check in on the student's progress in the field placement, and monitor work on learning goals
- To keep communication open between the field placement site and the college, and to answer the supervisor's questions and concerns about the program as a whole
- To reflect on the supervisory relationship between student and supervisor
- To engage in theological reflection with student and supervisor
- To discuss the working of the lay committee
- To discuss the student's evaluations, insofar as they relate to the field placement
- To see that transitions (arriving in the placement, and preparing to leave) are handled intentionally.

The specific agenda of each conference will be set by the director of studies, leaving room for the student or supervisor to raise concerns. If student or supervisor wishes to consult with the director of studies, for any reason, they should do so when the need arises, rather than wait until the next supervisory conference.

Conference One: Autumn

The student's beginning in the field site will be discussed. The learning contract should be finalized, and plans made to begin addressing it. The student's progress will be monitored. The director of studies may wish to participate in a theological reflection on a ministry incident.

Conference Two: During the December evaluation period

Topics include discussion of how the term has been for the student, review of the written mid-year evaluations, and assessment of progress, and identification of areas for particular attention in the second half of the year.

Conference Three: Middle of winter semester

This conference will review the student's progress, identify what remains to be accomplished, and set priorities for the remaining time. There may be discussion of how the student will prepare to leave the field setting. The director may wish to participate in a theological reflection on a ministry incident.

Conference Four: During the April evaluation period

The final conference will review how the term has been for the student, the final written evaluations, and the student's growth in all dimensions during the year. It will identify those issues that need attention as the student enters ordained ministry.

SECTION V: THE LEARNING CONTRACT

The learning contract is an agreement between the student, the college, and the learning site. It is signed by the learning supervisor, the student, the director of pastoral studies of the college, and a representative of the lay committee of the field site. The contract identifies assumptions, goals, and understandings that guide the learning experience. Its purpose is to provide clarity and direction.

The contract establishes the framework for the supervisory relationship and the focus for learning in the field placement. It describes the student's learning goals and explains how those goals will be met and evaluated. It also identifies expectations of the student, the supervisor, and the learning site.

Learning Goals

Students work with the field site supervisor and their college's director of studies to set learning goals for the In-Ministry year and to describe the specific ways in which they will seek to meet those learning goals. Some learning goals will be worked on primarily in courses, some primarily in the field setting. However, some learning goals may be addressed in many areas of the IMY program.

A learning goal is a response to the question, "What do I want to learn (about ministry)?" It might address an area of personal growth, a skill or competency, a particular aspect of ministry practice, a need for integration or deeper knowledge, or an attitude or personal quality. Learning goals encompass these three dimensions of learning:

- Head (cognitive): Where do I need to grow in knowledge or understanding?
- Hands (practical): How do I want to grow in skills for ministry?
- Heart (spiritual identity): How do I want to grow as a person of faith?

The Purpose of Learning Goals

Learning goals identify priority areas for growth in skills, understanding, knowledge, or identity. Goals help the student and supervisor select the particular ministry activities in which the student will engage. Goals help to focus the feedback provided to the student. They provide a focus for self-evaluation, reflection (including theological reflection), and evaluation. Goals help learners to be more intentional and motivated in course work and in their field setting. As students seek opportunities to learn, they take responsibility for their own learning. However, learning may emerge in unexpected areas or through new opportunities that present themselves. Learning goals help when they direct the focus of attention; they become very unhelpful when they begin to limit or control what the student can or is willing to learn. Goals are not set in stone and may change through the year.

How to Set Learning Goals

Setting goals involves reflection on experience, feedback or insight from others, and self-awareness. Students should consider prayerfully, and in consultation with their director of studies, the areas in which they need and want to grow in their preparation for ministry. These elements are important:

- Feedback from others who have accompanied the student in your preparation for ministry
- Personal reflection on strengths and weaknesses in ministry
- Consideration of areas in which the student needs and wants to grow
- The learning outcomes and goals of the M.Div. Program (see page 8)
- The student's denominational requirements for ministry competency.

These five categories may help students achieve a balance between knowledge, skills, and spiritual identity (head, hands, and heart) as they develop learning goals:

1. Ministerial identity: Who are you as a person in ministry?
2. Relationships: How do you relate to different people (different ages, life experiences, backgrounds, gender, etc.)? What are your pastoral and relational skills and growing areas?
3. Theological reflection: What theological questions do you bring to ministry (for example: What is the role of the Church in mission? What do I believe about salvation?)
4. Spirituality: Where is God for you in the midst of ministry? How do you discern or attend to the presence of Christ in the practice of ministry?

5. Skills: In what practical areas of ministry do you need to develop greater competency?

Although students have primary responsibility for their learning needs, the process of setting learning goals happens in community. The final learning goals are approved by their director of studies.

Examples of learning goals

Learning goals are not tasks or activities (these are identified later in the process). They focus on what you will learn not what you will do. Use active verbs such that describe what will be achieved or accomplished, not what will be done at a task level.

Notice the difference between the goals on the left, which are related to tasks or activities, and the goals on the right which are learning goals.

• write six sermons this year	• to learn how to write sermons that are relevant to people's daily lives.
• prepare an all-ages worship service	• to discover ways to include children in worship.
• lead the senior-adult Bible study	• to Bible study can be meaningful for seniors
• discuss the way the women's group conducts its meetings	• to become more confident leading small groups and facilitating discussions.
• write a paper on the meaning of incarnation	• to deepen my understanding of incarnation in the context of urban ministry
• attend a 6-week series on grief and loss	• to become more comfortable talking with people who are grieving
• think about my feelings and responses to critical feedback	• to be more open to receiving and learning from critical feedback
• do a reflection on salvation	• to clarify what salvation means to me personally
• write in my journal about God's presence	• to identify how I experience God's presence in the everyday moments of ministry
• set regular times for daily prayer	• to integrate spiritual practices into my daily routine

Some goals may be addressed in only one semester. For example, you might have goals in the area of Christian education or leadership that you focus on during semesters when those courses are taught.

Learning Activities (How Learning Goals Will Be Met)

After learning goals are clearly identified, the student and field supervisor decide how the learning goals may be addressed in the field setting. Note that there are some goals that pertain more to course work and that some courses also have specific projects or learning tasks that will be done in the field setting. The learning activities section of the learning contract identifies the specific tasks and activities the student will undertake in the field placement. Some activities will be done alone (e.g., personal reflection, writing, finding resources, gathering information, reading in a particular area); some activities are done with the supervisor (reflecting together, a shared task, student observation); some activities take place in the field setting (e.g., preaching a sermon, leading a group, a pastoral visit) or with others (e.g., leading a discussion with the lay committee, planning a worship service or mission activity). For each learning activity it is important to get specific—what, who, when, how will this activity be accomplished. What resources will be used? What are the timelines? The grid provided on the learning contract may be helpful or you may wish to develop a grid of your own. Either way, be specific and detailed.

For example see next page.

Goals	Learning Activities	Timeline	With whom/where
Learn how to offer caring pastoral care with seniors...	Participate in four pastoral visits at Horizon House with members of the pastoral care team. Talk to...	One per month, beginning in October	With members of the pastoral care team at the monthly meetings.
	Write four reflections on my experiences.	At the supervisory session	Share my reflections with my supervisor.
	Locate & read two articles on pastoral care with seniors.		During the pastoral care course.

APPENDICES

Following are tools and resources, including the Learning Contract and evaluation forms that will be used in the field placement by the student supervisor and lay committee. An electronic version of the contract and all forms are available on the website of the Montreal School of Theology at <http://www.mst-etm.ca>.

Appendix I. The Learning Contract

This field placement learning contract is to be completed and signed by the student, the student's director of pastoral studies, the field site supervisor, and a representative of the lay committee of the field site.

1. Contact Information

	Name	Email	Phone
Student			
Supervisor			
Member of Lay Committee			
Member of Lay Committee			
Member of Lay Committee			
Member of Lay Committee			
Member of Lay Committee			

2. Plan for Field Placement Learning

A. Learning goals

Goals should be stated in clear, direct language (see Learning Goals, page 26)

B. Activities and Timeline

Note: some activities will be ongoing, others will be specific projects or tasks. Use extra pages as necessary.

Goals	Activities	Timeline	With whom

3. Lay Committee

The lay committee will meet monthly with the student to give feedback on the student's progress in relation to the identified learning goals and on the student's practice of ministry. The lay committee agrees to provide written feedback and evaluation of the student's progress, in December and April, to the student's college, using the lay committee evaluation form provided.

4. Supervisor

The supervisor will spend at least 90 minutes per week in supervision with the student. The primary focus of supervisory sessions will be disciplined theological reflection on the ministry and pastoral identity of the student. Guidelines are included in Section IV of the Handbook. (This is in addition to time spent together on worship planning, administration and regular parish/congregational work). The supervisor agrees to provide a written evaluation in December and April of the student's progress in relation to his or her learning goals and ministry in the field placement setting, using the evaluation forms provided.

Supervisory sessions will be held as follows:

Day _____ Time _____ Location _____

5. Director of Pastoral Studies

The Director of Pastoral Studies agrees to provide overall direction and supervision of the relationship between student and supervisor, and will meet regularly throughout the academic year with both in a supervisory conference. The Director of Pastoral Studies agrees to be available to address concerns the lay committee may have concerning its work with the student. The Director will be available to all parties in the contract for consultation.

6. Resources for Student

List below specific arrangements for keys, office space/access, and other local arrangements.
Normally the student will have access to administrative support, telephone, computer, office space, etc.

7. Limitations and Conditions

The Director of Studies is available for consultation and renegotiation of this contract should the need arise. The learning contract may be terminated by any of the participants should any party fail to fulfil the agreements, or in the event of unforeseen circumstances which prevent the field placement continuing as planned.

SIGNED BY

Director of Pastoral Studies: _____ Student: _____

Supervisor: _____ Lay Committee Representative: _____

Date: _____

Signed copies of this contract are to be provided to the Montreal School of Theology administration office, the director of studies, the supervisor, the lay committee, and the student. If the contract is modified, copies of the revisions should also be circulated.

Appendix II. Form for Mid-Point Evaluation (December)—Supervisor

Under each heading, please comment on:

- The learning and growth you have observed in the student to date
- Student progress in relation to learning outcomes of the program (see page 8) and expectations of a professional minister
- Learning needs or issues that need attention in the second semester of the field placement.

1. Learning Goals and Objectives

- Comment on the student's work in relation to his or her learning goals.
- Identify strengths, weaknesses, and areas of growth to date.
- Which areas need more attention in the next semester?

2. Worship and Preaching

- Identify strengths and weaknesses in the student's leadership of worship on Sunday morning or in other settings (e.g., prayers, presence and style as a worship leader).
- What are his or her strengths and abilities as a preacher? What are issues of concern?
- How does the student connect the Christian faith tradition to the life of this congregation?
- What other learning or growth have you observed?
- What needs more attention in the next semester?

3. Mission and Church in Context

- How has the student engaged with mission and outreach in this field setting?
- Comment on the student's ability to critically reflect on social justice issues.
- How does the student understand the mission of the Church in the world?
- What needs more attention in the next semester?

4. Pastoral Leadership and Pastoral Relationships

- Describe the student's leadership style, strengths and skills.
- How do they nurture and support the leadership of others?
- How has the student demonstrated competency in pastoral visiting or pastoral care?
- How does the student relate to people of different ages/life experiences etc.)?
- What needs more attention in the next semester?

5. Pastoral Identity

- To what extent are the student's actions consistent with his or her stated beliefs?
- How would you describe the kind of minister this student is becoming?

6. Spiritual and Personal Formation

- How does the student nurture his or her personal and spiritual life?
- How does the student balance professional responsibilities with personal needs?
- How does the student encourage and support others to grow in their faith?
- What other learning or growth have you observed?

7. Theological Reflection on the Practice of Ministry

- How does the student use theological reflection to learn and grow?
- How does the student respond to feedback?

8. Other

- What has been your experience, so far, in supervising this student?
- Recommendations for this student at this point in her/his preparation for ministry?

Name of Supervisor: _____ Name of Student: _____

Appendix III. Form for Mid-Point Evaluation (December)—Lay Committee

Under each heading, please comment on:

- The learning and growth you have observed in the student to date
- How the student is progressing in relation to your denomination's expectations for a professional minister
- Learning needs or issues that need attention in the second semester of the field placement.

Note: There may be some questions that are not applicable or that you are not able to answer.

1. Learning Goals and Objectives

- Comment on the student's work in relation to his or her learning goals.
- Identify strengths, weaknesses, and areas of growth to date.
- Which areas need more attention in the next semester?

2. Worship and Preaching

- Identify strengths and weaknesses in the student's leadership of worship on Sunday morning or in other settings (e.g., prayers, presence and style as a worship leader).
- What are his or her strengths and abilities as a preacher? What are issues of concern?
- How does the student connect the Christian faith tradition to the life of this congregation?
- What learning or growth have you observed?
- What needs more attention in the next semester?

3. Mission and Church in Context

- How has the student engaged with mission and outreach in this field placement setting?
- Comment on the student's understanding of social justice issues.
- What learning or growth have you observed?
- What needs more attention in the next semester?

4. Pastoral Leadership and Pastoral Relationships

- Describe the student's leadership style, strengths and skills.
- How do they nurture and support the leadership of others?
- How has the student demonstrated competency in pastoral visiting or pastoral care?
- How does the student relate to people in the church and community?
- How does the student encourage and support others to grow in their faith?
- What learning or growth have you observed? What needs more attention in the next semester?

5. Pastoral Identity

- To what extent are the student's actions consistent with his or her stated beliefs?
- How would you describe the kind of minister this student is becoming?

6. Spiritual and Personal Formation

- How does the student nurture his or her personal and spiritual life?
- How does the student balance professional responsibilities with personal needs?

7. Theological Reflection on the Practice of Ministry

- How does the student respond to feedback?

8. Other

- What has it been like to work with this student?
- What other recommendations do you have for this student at this point in her/his preparation for ministry?
- Other comments.

Name of Field Setting: _____ Name of Student: _____

Appendix IV. Form for Mid-Point Evaluation (December)—Student

Under each heading, please comment on:

- The learning and growth you feel you have achieved in this semester
- How you are progressing in relation to the learning outcomes of the program (see page 8) and your denomination's expectations of a professional minister
- Learning needs or issues that need attention in the second semester of the field placement.

1. Learning Goals and Objectives

- How have you worked on your learning goals?
- What progress are you making in achieving your learning goals?
- Which areas need more attention in the next semester?

2. Worship and Preaching

- Identify strengths and weaknesses in your leadership of worship on Sunday morning or in other settings (e.g., prayers, presence and style as a worship leader).
- What are your strengths and abilities as a preacher? What are challenges or concerns?
- How are you able to connect the Christian faith tradition to the life of this congregation?
- What other learning or growth have you noticed in yourself? What needs more attention in the next semester?

3. Mission and Church in Context

- How have you engaged with mission and outreach in this field setting?
- Comment on your ability to critically reflect on the mission of the Church in the wider community and in the world.
- What have you learned about social justice issues?
- What other learning or growth have you observed in yourself?
- What needs more attention in the next semester?

4. Pastoral Leadership and Pastoral Relationships

- Describe your leadership style, strengths and skills.
- How do you nurture and support the leadership of others?
- How have you demonstrated competency in pastoral visiting or pastoral care?
- What are you learning about ways to help congregations navigate change?
- How do you relate to people of different ages/life experiences etc.).
- How do you encourage and support others to grow in their faith?
- What other learning or growth have you achieved? What needs more attention in the next semester?

5. Pastoral Identity

- To what extent are your actions consistent with your stated beliefs?
- How would you describe the kind of minister you feel you are becoming?

6. Spiritual and Personal Formation

- How have you nurtured your personal and spiritual life this semester?
- How have you balanced professional responsibilities with personal needs?
- What are you discovering about your own gifts, limitations, and areas for future growth or learning?

7. Theological Reflection on the Practice of Ministry

- How have you used theological reflection as a process of learning and growth?
- How have you been able to respond to and learn from feedback?
- What would you like to change or do differently this coming semester?

8. Other Comments

Name of Supervisor: _____ Name of Student: _____

Appendix V. Form for Final Evaluation (April)—Supervisor

Under each heading, please comment on:

- The learning and growth you have observed, particularly in the second half of the field placement
- How the student has progressed overall in relation to the learning outcomes of the In-Ministry year (see page 8) and the expectations of your denomination for professional ministry
- Major strengths, skills, and gifts the student demonstrates for ministry
- Areas of concern or significant gaps and weaknesses
- Issues or learning needs for the student to address in continuing education or future learning

1. Learning Goals and Objectives

- Comment on the student's work in relation to his or her learning goals.
- Identify strengths, weaknesses, and areas of growth.

2. Worship and Preaching

- Identify strengths and weaknesses in the student's leadership of worship on Sunday morning or in other settings (e.g., prayers, presence and style as a worship leader).
- What are his or her strengths and abilities as a preacher? What are issues of concern?
- How does the student connect the Christian faith tradition to the life of this congregation?
- What learning or growth have you observed?

3. Mission and Church in Context

- Comment on the student's ability to critically reflect on and participate in the mission and ministry of the Church in the community and in the world.
- What is the student learning about leadership strategies to navigate change?
- Comment on the student's ability to do community and congregational analysis.
- What has the student learned about strategies to help congregations transform their ministry or build their capacity for mission?
- What other learning or growth have you observed?

4. Pastoral Leadership and Pastoral Relationships

- Describe the student's leadership style, strengths and skills.
- How do they nurture and support the leadership of others?
- How has the student demonstrated competency in pastoral visiting or pastoral care?
- How does the student relate to people of different ages, contexts and life experiences?
- How does the student encourage and support others to grow in their faith?
- What learning or growth have you observed?

5. Pastoral Identity

- To what extent are the student's actions consistent with his or her stated beliefs?
- How would you describe the kind of minister this student is becoming?

6. Spiritual and Personal Formation

- How does the student nurture his or her personal and spiritual life?
- How is the student growing in self-awareness, including awareness of their own gifts and limitations?
- How does the student balance professional responsibilities with personal needs?

7. Theological Reflection on the Practice of Ministry

- Comment on the student's ability to engage in theological reflection.

8. Other

- Recommendations for this student for future learning, growth or continuing education?
- What have you gained from the experience of supervising this student?
- Other comments.

Name of Supervisor: _____ Name of Student: _____

Appendix VI. Form for Final Evaluation (April)—Lay Committee

Under each heading, please comment on:

- The learning and growth you have observed, particularly in the second half of the field placement
- How the student has progressed overall in relation to the church's expectations for professional ministry
- Major strengths, skills, and gifts the student demonstrates for ministry
- Areas of concern or significant gaps and weaknesses
- Issues or learning needs for the student to address in the future.

Note: There may be some questions that are not applicable or that you are not able to answer.

1. Learning Goals and Objectives

- Comment on the student's work in relation to his or her learning goals.
- Identify strengths, weaknesses, and areas of growth this semester.

2. Worship and Preaching

- Identify strengths and weaknesses in the student's leadership of worship.
- What are his or her strengths and abilities as a preacher? What are issues of concern?
- How does the student connect the Christian faith and Bible to life today?
- What learning or growth have you observed?

3. Mission and Church in Context

- How has the student engaged with the mission and outreach of this field setting?
- Comment on the student's ability to critically reflect on and participate in the mission and ministry of the Church in the wider community and in the world.
- What learning or growth have you observed?

4. Pastoral Leadership and Pastoral Relationships

- Describe the student's leadership style, strengths and skills.
- How do they nurture and support the leadership of others?
- How has the student demonstrated competency in pastoral visiting or pastoral care?
- How does the student relate to people of different ages/life experiences?
- How does the student encourage and support others to grow in their faith?
- What learning or growth have you observed?

5. Pastoral Identity

- To what extent are the student's actions consistent with his or her stated beliefs?
- How would you describe the kind of minister this student is becoming?

6. Spiritual and Personal Formation

- How has the student nurtured his or her personal and spiritual life this semester?
- How has the student balanced professional responsibilities with personal needs?

7. Theological Reflection on the Practice of Ministry

- How has the student participated in theological reflection in the field placement?
- How does the student respond to feedback?

8. Other

- Recommendations for the student for future learning or growth?
- What have you gained from the experience of working with this student?
- Other comments.

Name of Field Setting: _____ Name of Student: _____

Appendix VII. Form for Final Evaluation (April)—Student

Under each heading, please comment on:

- The learning and growth you have noticed in yourself this year
- How you have progressed overall in relation to the learning outcomes of the In-Ministry year (see page 8) and the expectations of your denomination for professional ministry
- Major strengths, competencies, and gifts you bring to ministry
- Ongoing challenges, weaknesses, or gaps.

1. Learning Goals and Objectives

- How have you worked on your learning goals this semester?
- What progress have you made, overall, on achieving your learning goals?
- What are your learning goals for the next few years? How do you plan to address those goals?

2. Worship and Preaching

- Identify strengths and weaknesses in your leadership of worship on Sunday morning or in other settings (e.g., prayers, presence and style as a worship leader).
- What are your strengths and abilities as a preacher? What are challenges or concerns?
- How are you able to connect the Christian faith tradition to the life of this congregation?
- What learning or growth have you noticed in yourself?
- What are ongoing challenges or concerns?

3. Mission and Church in Context

- Comment on your ability to critically reflect on the mission and ministry of the Church.
- What have you learned about leadership strategies to help congregations navigate change?
- What have you learned about doing community and congregational analysis?
- What have you learned about social justice?
- What have you learned about helping congregations transform or build their capacity for mission?
- What other learning or growth have you observed in yourself?
- What are ongoing challenges, questions, or concerns?

4. Pastoral Leadership and Pastoral Relationships

- Describe your leadership style, strengths and skills.
- How do you nurture and support the leadership of others?
- How have you demonstrated competency in pastoral visiting or pastoral care?
- How do you relate to people of different ages, life experiences or contexts?
- How do you encourage and support personal and spiritual growth in others?
- What other learning or growth have you observed?

5. Pastoral Identity

- To what extent do you feel you bring your authentic and whole self to ministry?
- How would you describe the kind of minister you are becoming?

6. Spiritual and Personal Formation

- How have you nurtured your personal and spiritual life this semester?
- How have you balanced professional responsibilities with personal needs?
- What have you learned about your own gifts, limitations, and areas for future growth or learning?

7. Theological Reflection on the Practice of Ministry

- How have you grown in your ability to do theological reflection?
- How have you been able to respond to and learn from feedback?

8. Other Comments

Name of Supervisor: _____ Name of Student: _____

Appendix VIII. Grading Criteria for the In-Ministry Year

General

PASS with DISTINCTION ²	The student's work shows an exceptionally high level of excellence and creative thought in meeting the key learning objectives (both academic and related to competence for ministry) identified in the course description.
PASS	The student's work shows a satisfactory to good grasp of all the key learning goals.
PASS with NOTATION	The student's work shows a sufficient grasp of most key learning goals, with one or two areas (set forth in the notation) that will require further attention in the first years of ministry to reach competence.
FAIL	Student's work shows insufficient grasp of many or most of the key learning goals.

Assignments within a Course

Pass with Distinction	<p><u>Thesis/Stated purpose</u>: Is solid, innovative, insightful, clearly posed.</p> <p><u>Structure</u>: is clear, supports and advances the thesis/focus, has good transitions.</p> <p><u>Content & Analysis</u>: is well-grounded, well-researched, evidence is used to support and advance the argument/purpose. Analysis is incisive and ventures new possibilities.</p> <p><u>Integration</u>: demonstrates sophisticated ability to integrate theory and theology with personal authenticity in the practice of ministry</p> <p><u>Overall</u>: Is creative, innovative, advances the knowledge of the subject matter.</p>
PASS	<p><u>Thesis/Stated Purpose</u>: Is solid, careful, thorough (but not original).</p> <p><u>Structure</u>: is logical and supports the thesis/topic /argument.</p> <p><u>Content & Analysis</u>: Content is on topic and analysis demonstrates adequate mastery of the subject and capacity to integrate main points.</p> <p><u>Integration</u>: demonstrates competence in integrating theory, theology with personal authenticity in application to the practice of ministry.</p> <p><u>Overall</u>: Demonstrates a solid awareness of the key points of the assignment and an ability to communicate clearly these major points.</p>
Paper requiring a re-write or a supplement in order to meet criteria for passing	<p><u>Thesis/Stated Purpose</u>: Is on topic, but unclear, or confused, and requires more work to sustain the thesis.</p> <p><u>Structure</u>: is generally weak and does not adequately support the advancement of the thesis/argument (poor paragraphing, poor transitions).</p> <p><u>Content & Analysis</u>: Generally on topic but poorly organized with little supporting data. Analysis is existent but weak, inconsistent, or derivative.</p> <p><u>Integration</u>: ability to integrate assignment content with competent practice of ministry is limited, unclear or inconsistent.</p> <p><u>Overall</u>: Shows awareness of the key points of the assignment, and a base-line minimal competence to identify the issues, but with significant gaps or areas of weakness that will need further work in order to meet criteria for PASS.</p>
FAIL	An assignment will be graded a Fail if, after two attempts, the author fails to meet the basic competence requirements to pass.

² Both Pass with Distinction and Pass with Notation are used rarely.

IMY Courses

PASS with DISTINCTION	A student's work in all elements of the course (assignments, in-class work, field placement-based work, and integration with the practice of ministry) meets all identified learning objectives at a level deemed exceptional. Exceptional work demonstrates competency in all identified learning goals, and also exhibits originality, advanced integration, competency in the discipline's relatedness to ministry, and creativity.
PASS	A student's work meets all the key identified learning outcomes for the course. Student's work demonstrates competency, and capacity to integrate course learning into the practice of ministry.
PASS with NOTATION	A student's work meets most, but not all, of the key identified learning outcomes for the course or A student's work meets the key identified learning outcomes, but with a quality that is marginal in most key areas. This indicates area of concern about the student's overall capacity for ministry.
FAIL	A student's work has failed to meet the minimum required learning outcomes for the course or A student has not completed the course requirements.

Method of Reporting a Pass with Notation Grade

1. Identify the learning outcome(s) not met. a. Write a brief statement showing how the outcome was not met. b. Write a brief proposal/recommendation outlining the type of remedial work/continuing education likely to help the student meet the learning outcome.
2. All Pass with Notation Grades and comments are appended to the student's transcript.

Assessment Tools for the In-Ministry Year

Portfolio

Theological Reflections

Sermons preached during the IMY

Integrative Papers

III Theology of Ministry

IMY Evaluation

Instructor Evaluations from Courses in Preaching, Leadership, Theology of Ministry, Mission, Denominational Studies, Worship, Education, and Pastoral Care and Counselling (PC & C)

Supervisor Evaluations

Lay Committee Evaluations

Field Conference Evaluations

Self-Evaluation

Appendix IX. Criteria for Passing the Field Placement

The field placement is an integral part of the academic requirements for the program, and must be satisfactorily completed in order to pass the IMY. It is the responsibility of the student's director of studies to assign a grade, with input from the supervisor and the lay committee.

Satisfactory completion of the field placement will be evaluated according to the following criteria:

- Reliable attendance in the placement
- A serious effort to address the tasks undertaken in the learning contract (should the learning contract prove to be unrealistic, it may be revised by mutual agreement of student, supervisor and director of studies)
- Regular attendance and engagement with the lay committee
- Regular attendance and engagement in the supervisory sessions and submission of theological reflection reports to their director of studies
- Ability to reflect self critically and theologically about ministry encounters
- Ability to respect or take into account the motivations and understanding of people being ministered to
- An acceptable level of competency in basic ministry tasks.

Students are not expected to show perfection in their pastoral ministry skills. The IMY is a learning opportunity and students must have the freedom to make mistakes. What is important is a growing competence in ministry skills and a willingness to engage in reflection upon one's own ministry practice and to adjust this practice accordingly.

Should the supervisor determine that the student is failing to live up to these expectations, he or she should reflect this back to the student immediately, and, if no improvement is forthcoming, consult the student's director of studies as soon as possible.

It is not the supervisor's responsibility to assess the student's suitability for ordination. Any serious concerns in this respect should be reported to the student and his or her director of studies, and be included in the end-of-term evaluations.

Appendix X. The Integrative Paper

Purpose

The purpose of the Integrative Paper in its three constitutive sections is to provide students with a process for gaining reflective awareness of their own journey of faith, an opportunity to state their understanding of the Gospel and the Church, and the task of integrating these into a theology of ministry which is reflected in the functions and character typical of ordained ministry.

Undertaken in three sections throughout your theological studies, it is designed to facilitate and deepen habits of theological reflection upon vocation, the mission of God in the Church and world, and to integrate theology with the practice of your particular gifts and responsibilities, skills and challenges as a minister of the Gospel of Jesus Christ. All three sections of the Integrative Paper are requirements of the M.Div. Degree and of the Diploma in Ministry. All students must satisfactorily complete each section in order to graduate.

The Integrative Paper consists of the following sections:

- I. **Journey of Faith:** Your spiritual autobiography and identification of call to service
- II. **The Faith of the Church:** The mission and purpose of communities of faith, in particular one's own denominational expression of faith.
- III. **Theology of Ministry:** Your self-understanding as a person called to ordained ministry.

Timeline

Section I: Journey of Faith should be written and submitted after your first year at the College.

Section II: The Faith of the Church is submitted prior to admission to the In-Ministry Year. Before entering the IMY, students should review both these sections and revise them, incorporating into them new perspectives and learning gained through your academic study and your Internship experience (if applicable). This revision should be submitted to the student's director of studies on the first day of orientation for the IMY.

Students entering the IMY from another course of study will complete Sections I and II before beginning the IMY. Students in this category should consult with their director of studies for guidelines and timeline.

SECTION I: THE JOURNEY OF FAITH

This section which explores and reflects upon your personal journey of faith was introduced during M.Div. I and completed before entry into M.Div. II. You will have continued this journey during your time of study at McGill and the College.

SECTION II: THE FAITH OF THE CHURCH

The second year of the M.Div. program will have provided resources and opportunity to engage the issues related to this section of the Integrative Paper, thus enabling you to state your understanding of the theology and faith that calls the Church into being. Like Section I, it is expected that your understanding, knowledge and reflections upon this aspect of the Integrative Paper will have deepened during your subsequent studies and experiences of Church.

SECTION III: THEOLOGY OF MINISTRY

This section, written at the end of the IMY, asks you to develop and articulate a theological approach to ministry which integrates your journey of faith with your understanding of the faith and life of the Church, and with your practice of faithful ministry leadership. This is your theological statement of your understanding of your vocation to ministry leadership. This paper is submitted as a first draft to your director of studies; after receiving feedback comments you will revise the paper for public presentation, discussion and evaluation. Specific guidelines for the completion of Integrative Paper Section III will be given to students in the Theology of Ministry course.

Appendix XI. Style Guide for Papers³

Individual instructors will specify the length and type of assignments for their courses. Students should adhere to those instructions, and apply or modify the following general guidelines for written work.

Title Page

This should include: Title of the Course and Assignment. Student's name. Date of submission. You may also include the instructor's name.

Page Numbering

The pages of the assignment itself should be numbered clearly and consistently.

Format

The format chosen should conform to the specific requirements of the assignment. For example, if it is a sermon text, it should be prepared in print as you would for delivery of the sermon. If it is a research paper or project, it should follow the pattern for research papers as outlined in this guide, on the McGill FRS Style Guide, <http://Biblical.mcgill.ca/religiousstudies/current/papers> or as found in reference guides such as the MLA style, as outlined in C. Lipson, *Doing Honest Work in College* (University of Chicago Press, 2004).

Text should be double-spaced in regular font, paginated, with consistent use of one acceptable style of citation (see below). Spelling should follow consistent standards (E.g., *Oxford Canadian Dictionary*, *Gage Canadian*, *Websters*). Punctuation for written papers should adhere to rules of grammar. For sermon texts, punctuation may be used to provide cues for oral delivery.

Short quotations are included in the body of the text and enclosed in double quotation marks. Longer quotations (over five lines) should be set off from the body of the text as a block quotation by indenting and single spacing.

Abbreviations for Biblical references should follow the standard abbreviations for English (or French) modern editions of the Bible, e.g., Gen 1:2-6.

Citations and References to the Work of Others

Students are responsible for checking the accuracy of all citations and quotations in their papers, projects and sermon texts. Failure to document a paper properly may result in a charge of plagiarism. Plagiarism is the unacknowledged use of another person's words or ideas, usually those that have appeared in published form, or, in the case of sermons, in public delivery, printed dissemination or podcast or broadcast media.

Two acceptable formats for citation of sources can be used in IMY. Some instructors prefer one style over the other and may indicate that preference in their instructions for assignments.

- a) Author-Date system, in which references are placed in the body of the paper by noting in brackets the author's name, the date of publication when necessary, and the page number(s) cited or referred to. A List of References, with full bibliographic date is provided at the end of the paper. See FRS Style Guide for examples: at <https://Biblical.mcgill.ca/religiousstudies/current/papers#style>
- b) Footnote-bibliography system, in which a small number is inserted in the body of your text, which draws the attention of the reader to a note (either footnote or end-note) with the corresponding number in which reference is made to another's work, by citing the name of author, the title of the work, its place and date of publication, followed by the page number(s), for example:
Michael Jinkins, *Transformational Ministry: Church Leadership and the Way of the Cross* (Edinburgh: St. Andrews Press, 2002), pp.4-7. Again, refer to the FRS Style Guide, or to a standard reference work such as C. Lipson, *Doing Honest Work in College*, for full details of how to use this system.

In both models for citation, and in all assignments, a list of references, or a bibliography should be appended to the end of the assignment.

³ This style guide is based on that used by McGill University Faculty of Religious Studies, and modified for use in Montreal School of Theology's In-Ministry Year. Cf. <http://Biblical.mcgill.ca/religiousstudies/essays/>