



# CHRISTIAN THEOLOGICAL SEMINARY

## **Supervised Ministry 2018-2019 Handbook**

In addition to this Handbook, please feel free to visit the  
Supervised Ministry Office, Room 250, upstairs in the main building where CTS is housed.  
1000 W. 42<sup>nd</sup> Street  
Indianapolis, Indiana 46208  
[www.cts.edu](http://www.cts.edu)

Or Call us at 317.931.2330

Or Email the Supervised Ministry Staff  
Martin Wright, Director of Supervised Ministry, [mwright1@cts.edu](mailto:mwright1@cts.edu)  
Karen Kelm, Administrative Assistant, [kkelm@cts.edu](mailto:kkelm@cts.edu)



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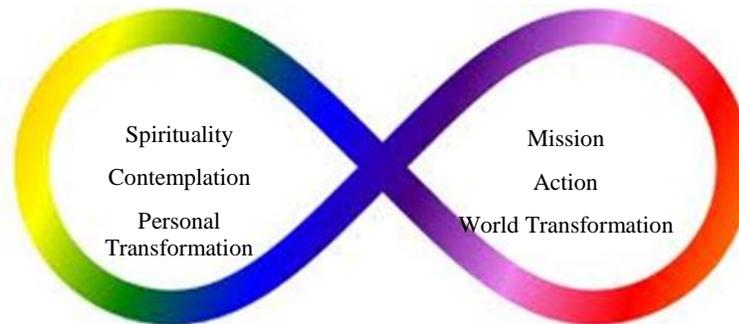
*Note: Additional resources pertaining to the Supervised Ministry experience will be emailed to Supervised Ministry students.*

## About Christian Theological Seminary

Christian Theological Seminary is a fully accredited ecumenical graduate school related to the Christian Church (Disciples of Christ). We offer four graduate-level degree programs, each rooted in a rich history of biblical scholarship, theological openness, and spiritual discernment. CTS attracts students from a wide array of backgrounds, geographical areas and church traditions. For information about public events, lifelong learning opportunities and academic programs, please visit [www.cts.edu](http://www.cts.edu) or call 317.924.1331.

At CTS, we believe that the presence of God is recognized and experienced in many ways, but two modes of divine presence are especially important, compelling and interrelated. First, we experience God as wonder, mystery and divine love. This is what many people refer to as spirituality. On the other hand, we also experience the presence of God through justice, restoration and healing, which Christians often refer to as mission or witness.

In the Christian life at its best, these two modes of participation and response to God's presence — spirituality and mission — are deeply and mutually related, with each proceeding from and leading into the other. We imagine a continuous, mutually informing *movement* along a figure eight or infinity sign, with mission on one side and spirituality on the other, representing the pathway from “inner life” to “outer life” and back again, wholeness of creation to wholeness of heart.<sup>1</sup>



Supervised Ministry is one way that CTS students engage in this movement between spirituality and mission, inner contemplation and world transformation. Supervised Ministry is not simply the application of classroom material to a church or agency setting, but an experience in which the depth of faith and the work of ministry are already and always interacting with one another. Ministry in the church and community cannot be divided between the theological and the practical. The presence of God shapes the priorities and practices of ministry. At the same time, engaging the priorities and practices of ministry leads to a deeper, more compelling understanding and experience of God's presence.

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<sup>1</sup> Taken from the CTS Vision Statement, adopted May, 2013.

## **Welcome to Supervised Ministry at CTS!**

CTS students serve congregations and agencies from a variety of contexts, traditions and perspectives. Each congregation and agency is a partner with CTS in preparing women and men for church and community leadership. To each participant in the Supervised Ministry program, thank you for your partnership, for the investment you are making in the future ministry of a CTS student, and for the gift you are making to the church and the wider community as a result of serving as a ministry learning site for a Supervised Ministry student.

This handbook is the primary resource for all persons involved in supervised ministry at CTS. An introductory section contains a description of all the Supervised Ministry participants – students, ministry support committees, ministry mentors and Supervised Ministry staff – and offers an overview of the year-long program. The remaining sections provide an overview and evaluation forms for certain Supervised Ministry participants – the Ministry Support Committee, the Ministry Mentor, the Supervised Ministry 1 student, and the Advanced Supervised Ministry student. The sixth section includes resources about feedback, theological reflection and processing events in ministry.

In addition to the handbook, the Supervised Ministry Staff stands ready to provide whatever information, support and resources we can for accomplishing this vital work. Please feel free to contact us with any questions or concerns. If through the course of the year there are joys and celebrations in this experience, we would love to hear about those, too.

We offer you our prayers and best wishes as this exciting journey unfolds.

Martin Wright, Director of Supervised Ministry  
Karen Kelm, Administrative Assistant

[mwright1@cts.edu](mailto:mwright1@cts.edu)  
[kkelm@cts.edu](mailto:kkelm@cts.edu)

**Supervised Ministry 2018-2019**  
**Key Dates**

**2018**

<b>July 1</b>	Student placements secured Name and contact information of Ministry Mentor and MSC chairperson, as well as names of MSC members on file in Supervised Ministry Office
<b>August 14</b>	Orientation for students, mentors and MSC chairs
<b>August 27</b>	Classes begin
<b>September 1</b>	Students begin, Supervised Ministry positions at congregations and agencies no later than this date
<b>October 8-12</b>	Reading Week
<b>November 19-23</b>	Reading Week/Thanksgiving Holiday
<b>December 3</b>	Evaluations by Ministry mentor and MSC completed and discussed with the student no later than this date
<b>December 4</b>	Students bring evaluation and self-assessment to Supervised Ministry group or Supervised Ministry office
<b>December 11</b>	Last Supervised Ministry group meeting for the fall semester
<b>December 14</b>	Fall Semester ends

## Supervised Ministry Key Dates

**2019**

<b>January 22</b>	Classes begin
<b>January 31</b>	Inform Supervised Ministry Office if you would like to have a Supervised Ministry student work at your church or agency next year
<b>Mar 11-15</b>	Reading week
<b>April 15-19</b>	Easter Recess
<b>April 29</b>	Evaluations by Ministry Mentor and MSC completed and discussed with student no later than this date
<b>April 30</b>	Students bring evaluations and self-assessment to Supervised Ministry group or Supervised Ministry office
<b>May 7</b>	Last Supervised Ministry group meeting for the Spring semester
<b>May 7</b>	Supervised Ministry positions conclude with the end of the semester, unless a later date is agreed upon.
<b>May 18</b>	CTS Commencement

## **The Supervised Ministry Program of CTS**

Thank you for taking a few moments to familiarize yourself with our Supervised Ministry program. We hope you will find the following pages to be helpful and instructive. In the event you have a question not answered or discussed in this information guide please do not hesitate to contact the CTS Supervised Ministry office directly at 317-931-2330 or reach out to us by email at [mwright1@cts.edu](mailto:mwright1@cts.edu) or [kkelm@cts.edu](mailto:kkelm@cts.edu).

### **Preparing Students for Ministry in a Rapidly Changing World.**

Supervised Ministry provides students with “real world” learning experiences by providing opportunities for them to serve in vital congregations and ministries that are making a difference in their local communities. We are grateful for the churches and organizations that partner with our Supervised Ministry program.

The guiding philosophy of our Supervised Ministry program is to ensure that students have a breadth and depth of ministry experience in a suitable ministry context, and then to provide as many opportunities as possible to intentionally and rigorously reflect upon those experiences with a broad range of diverse people, including clergy and laypersons.

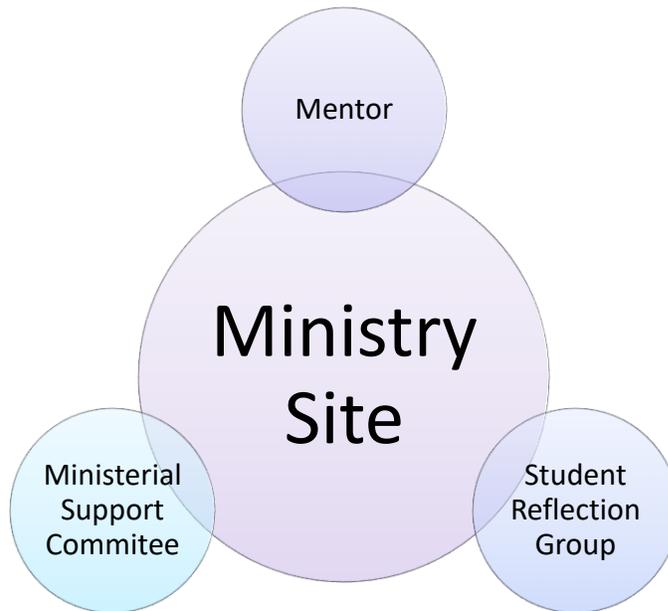
### **Goals of the Supervised Ministry Program**

The Supervised Ministry program seeks to nurture faithful, imaginative and courageous ministers for effective leadership in the church and community by focusing especially on personal and pastoral identity, spirituality, theological reflection, group process and leadership skills.

In order to give Supervised Ministry students the best chance of growing and developing into church and community leaders, we have included several key experiences and components as goals of the Supervised Ministry program:

1. Experience the breadth and depth of effective ministry by working 12-15 hours per week with a dynamic congregation or community agency.
2. Engage in meaningful dialogue with a Ministry Mentor for at least one hour each week of the program for the purposes of supervision, feedback and reflection.
3. Receive edification through interaction with a positive and encouraging Ministry Support Committee for at least one hour each month of the program.
4. Participate regularly in a student cohort group and/or supervisory group to reflect on events in ministry and to discuss emerging issues and opportunities for professional growth and development.

## Supervised Ministry Circles Of Conversation



The Supervised Ministry diagram above captures both the key participants in the supervised ministry experience, as well as the circles of conversation that enrich a student's learning and preparation for ministry. Ministerial learning occurs in a community of persons committed to enhancing the student's growth as a faithful and competent minister. These persons support the student's learning by observing, assessing, and sharing feedback. Faithfulness and competence in ministry grows out of participating in and learning to guide circles of conversation that matter. Supervised Ministry participants learn in circles of conversation where persons give and receive feedback in committed relationships. For example, a student serving as a pastoral intern will reflect on his/her leadership in worship not only with the pastor, but also with the ministry support committee and his/her cohort or supervisory group.

Supervised Ministry employs the reflective practice model. This model 1) begins with the student engaging in the practice of ministry 2) moves to a student receiving timely, constructive feedback through supervision 3) continues with the student reflecting on that action and 4) leads to a re-assessment of the student's understanding of self, church and ministry that will shape the next action, event or circumstance in ministry. Supervision, whether from the Ministry Mentor, the Ministry Support Committee, or the Peer Cohort Group, should pay particular attention to the common issues and reflections that emerge as different events in the student's ministry are processed through the reflective practice model.

In addition to these supportive practices the Supervised Ministry Office also provides a Voluntary Reflection Group for students desiring greater opportunities for reflection/supervision.

# Roles and Key Responsibilities

## Student

- Invests themselves fully in the Supervised Ministry process.
- Serves 12-15 hours each week with their ministry site.
- Completes a *Student Report* at the conclusion of each semester.
- Completes Supervised Ministry assignments in a timely manner.

## Ministry Site

- Provides an opportunity and location for students to serve.
- Functions as an educational partner with CTS.

## Mentor

- Provides weekly supervision/reflection with the student.
- Completes a *Mentor's Report* at the conclusion of each semester.

## Ministerial Support Committee

- Gathers as a group of 4-7 adults on a monthly basis to listen, encourage and provide support for the student.
- Completes a Ministerial Support Committee Report at the conclusion of each semester.

## Peer Cohort/ Ministry Reflection Group

- Gathers as a group on a weekly/regular basis to listen, encourage and provide support for one another.
- Shares *Issue in Ministry Reports* with one another and offers meaningful and honest peer to peer feedback.

## Supervised Ministry Department

- Assists students in the placement process.
- Serves as an interface between CTS, students, congregations and ordaining bodies.
- Assigns a grade for the student at the conclusion of each semester based on student participation, and the three reports (Mentor, Self, MSC).

## **An Overview Of Supervised Ministry**

The guiding philosophy of the Supervised Ministry program is to ensure that students have a breadth and depth of ministry experience in a suitable ministry context, and then to provide as many opportunities as possible to intentionally and rigorously reflect upon those experiences with a broad range of diverse people, including clergy and laypersons. This section provides an introduction to the goals and strategies of the Supervised Ministry program.

### **Goals of the Supervised Ministry Program**

Supervised Ministry seeks to nurture faithful, imaginative and courageous ministers for effective leadership in the church and community by focusing especially on personal and pastoral identity, spirituality, theological reflection, group process and leadership skills. The following are some examples of areas where we hope students will experience significant growth and development:

#### ***Personal and Pastoral Identity***

- Understanding of one's personal journey and faith development
- Discernment of how family of origin dynamics and life experiences impact self and ministry
- Openness and clarity about call to ministry and likely vocational path
- Awareness of how personal and pastoral identity inform and shape each other
- Consideration of one's place within particular local and global communities

#### ***Spirituality***

- Attentiveness and responsiveness to God's presence in their lives
- Deepening personal faith and faithfulness, as well as integrity and purpose
- Fostering an interior life that is sufficient for the demands of ministry
- Awareness and appreciation of how God is at work in the lives of others and in the world

#### ***Theological Reflection***

- Capacity to write and speak about Christian faith in clear and compelling ways
- Articulation of how the church is called to participate in the purposes of God
- Critical engagement with Christian sources and voices from the wider community
- Interpretation of circumstances and events in light of the gospel
- Curiosity and reflection toward new and traditional expressions of religious practice

#### ***Group Process***

- Affirmation of and hospitality to the uniqueness of all people
- Participation in genuine collegiality and mutually authentic relationships
- Understanding and attending to group dynamics in congregational settings
- Ability to serve as a self-differentiated pastoral leader
- Willingness to serve without claiming the deference or appreciation of others
- Demonstration of a commitment to sustaining healthy and appropriate relationship

### *Leadership Skills*

- Discerning, developing and exercising gifts for ministry
- Conveying a deep pastoral presence and caring well for individuals and the congregation
- Effective spoken, written and non-verbal communication skills
- Recognition of the need to seek personal and professional counsel and guidance
- Aptitude for identifying and facilitating conflict in reconciling and healing ways
- Realization of how contexts for ministry and congregations shape each other
- Evidence of agility and imagination in framing issues and considering strategies
- Development of creative strategies that are contextually appropriate and faithful
- Appreciation of the need to care well for one's self in order to sustain effective ministry

## **Learning Partners in the Supervised Ministry Process and Their Roles and Responsibilities**

The Student is the primary *active* participant in the learning process, not a passive recipient of the feedback of others. **The student is the one who governs the learning process.** Others may offer feedback and motivation, but only the student can weigh and internalize the feedback so that new insights, attitudes, concepts, and skills become *learned*. All of the others are partners helping the student by sharing the fruit of their perspectives.

The Ministry Support Committee, a group of 4-7 adults, offers affirmation, guidance and support during every monthly meeting. At the end of each semester they summarize their assessment of the student's progress in a formal written report on forms provided in the Supervised Ministry handbook. Their candid feedback, both in affirmations and corrective guidance, throughout the semester should mean that the written feedback report contains no surprises for the student. It is a review of the semester's conversation with the student. The monthly feedback contributes significantly to the student's ability to learn and grow as a minister.

The Ministry Mentor. A site supervisor is a pastor who is working with a student at his or her congregation or agency. If the student is a solo pastor, the student receives supervision from a mentor who is an experienced minister from another congregation. The affirmation, perspective and guidance that the mentor offers in each weekly supervisory conference is formative feedback that fosters the student's growth. At the end of each semester, the mentor completes a formal written report on forms provided in the Supervised Ministry handbook and discusses it with the student before signing it. There should be no surprises for the student on the written report.

### **Supervision and Feedback**

Feedback is necessary for learning of any kind. Whether the learner receives the feedback from his/her own experience or from what others tell him/her, that feedback makes learning possible. When the ministry of supervision is effective, it allows for holistic, personal formation of the student. Supervised Ministry does this by structuring the indispensable ingredients of personal oversight, support, guidance, correction and instruction toward the formation of a healthy ministerial identity and faithful, competent practice of ministry.

The Supervised Ministry program is designed to help students learn experientially. The goal is not to help them learn *about* ministry. They learn by *doing* ministry through the "action-reflection" process. That is, the learner engages in ministry and then intentionally moves away in silence, in study or in conversation with others to think through what he/she has done. The intentional reflection identifies new ways of being and serving.

Within the teaching congregation or other ministry site, Supervised Ministry students engage in the "action" of various kinds of service. Each ministerial action has an intended outcome, whether clearly stated or just assumed. Students, with the supportive partnership of their Mentors and Ministry Support Committees are reflecting and learning when, in a very natural and often informal, intuitive way, they receive and process feedback about how well their ministerial actions and attitudes served the intended purpose.

The Supervised Ministry program draws a student into a community of persons who are engaged in ministry and also committed to helping with the student's development as a minister. Each learning partner contributes to the student's ministerial growth by providing feedback that is clear, direct and timely.

When the feedback affirms something that the student has done well, it helps her/him understand more clearly her/his giftedness and strengths in ministry.

Corrective feedback is not 'negative'. It does not constitute condemnation or rejection. Instead, it offers the student opportunity to learn, grow, and improve. It is a gift, an expression of grace. Among the learning partners in the Supervised Ministry community of learning, feedback is a natural, free-flowing part of life.

**Supervised Ministry participants learn in circles of conversation where persons give and receive feedback in committed relationship.**

**SUGGESTIONS FOR OFFERING FEEDBACK**  
(Adapted from "Preparing Local Committees for Learning")

Helpful feedback is:

**1. Timely**

Feedback is generally best when it is offered as soon as appropriate following the event to which the feedback refers.

**2. Useful**

Good feedback mentions things the person can do something about.

**3. Descriptive as well as non-judgmental**

It describes what you have observed or experienced without seeking to communicate blame or shame.

**4. Positive as it challenges**

It affirms the good stuff that is happening and then adds a challenge or pushes the edges for growth.

**5. Intentional**

It is part of the written and spoken contract between persons involved in a learning community.

**6. Negotiated**

In the conversation between us we indicate clearly in what manner we would like to receive feedback. We indicate the points at which we want to be pushed, and places where we are most sensitive to feedback.

**7. Intended to contain no surprises**

Feedback works best when it is received on a regular basis day by day, week by week, in order that persons may continue to work with the feedback, in an ongoing way, toward the goal of improving.

**8. At times, simply asking for clarification.**

## **Praise and Feedback**

**from**

***Becoming the Pastor You Hope to Be***

**By Barbara Blodgett**

Barbara Blodgett writes, “Seasoned as well as new pastors need people to talk with on a regular basis about what constitutes excellent ministry practice.” The SUPERVISED MINISTRY program at CTS builds in regular times for students to reflect on their ministry, both for the sake of their present learning and also so that they will get into the habit of seeking out those conversations throughout their pastoral careers.

Ministry Support Committees, Site Supervisors and Mentors seek to support student learning, but sometimes are unsure how best to approach those conversations and uncertain what will best serve the student’s development as a minister. One way to support your student’s growth is to consider the distinction Blodgett makes between praise and feedback. While most people like giving and receiving praise, she contends that what ministers most need is feedback. Below is a brief summary of the distinction Blodgett makes between the two.

### **Praise**

Praise is a blanket summary statement of how good someone is, without explaining what in particular they are good at and what is good about it. It is often unspecific and directed toward people’s attributes or identity (“You are so great!” for example) instead of their behavior or performance. Research has shown that people work just as hard, perform just as highly, and know what they are good at without praise. In fact, people often do better without praise. Those who receive only praise do not get specific insights into how they performed that will foster growth and development.

### **Feedback**

Feedback, on the other hand, can be either positive or negative. It consists of statements about the nature of what someone did. It is directed not toward a person’s attributes but toward their actions. For example, instead of saying “She’s come a long way in her preaching,” specific, concrete feedback would include something like, “When she preaches, she speaks more clearly and confidently and the thoughts of her sermons are more focused and grounded in scripture.” As gratifying as it can be to students to receive words of praise, it is even more helpful to receive thoughtful reflection and constructive critique.

## **16 Ground Rules for Effective Groups<sup>2</sup>**

1. Test assumptions and inferences.
2. Share all relevant information.
3. Focus on interests, not positions.
4. Be specific; use examples.
5. Agree on what important words mean.
6. Explain the reasons behind your statements, questions, and actions.
7. Disagree openly with any member of the group.
8. Make statements, then invite questions and comments.
9. Jointly design ways to test disagreements and solutions.
10. Discuss undiscussable issues.
11. Keep the discussion focused.
12. Do not take cheap shots or otherwise distract the group.
13. All members are expected to participate in all phases of the process.
14. Exchange relevant information with non-group members.
15. Make decisions by consensus.
16. Do self-critiques.

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<sup>2</sup> Roger M. Schwarz, *The Skilled Facilitator: Practical Wisdom for Developing Effective Groups* (San Francisco: Jossey-Bass Publishers, 1994), p.346-347.

## **The Ministry Support Committee's Guide to Supervised Ministry**

A Ministry Support Committee (MSC) is established in every congregation or agency where a student minister serves. The purpose of the MSC is to support and encourage the student through timely, direct and constructive feedback, to provide a place where the student can reflect openly, honestly and confidentially, and to advocate for the student to receive a broad and deep ministry experience at the congregation or agency.

The MSC meets at least once a month for one hour beginning in September and concluding by late April, including evaluation meetings at the end of each semester. After written evaluations are shared and discussed with the student, the student delivers the MSC evaluations to his or her Supervised Ministry Supervisor so they can be included in the student's portfolio of evaluations.

This section about the Ministry Support Committee includes four parts:

1. An overview of the organization and work of the MSC
2. A description of the MSC's work with a Basic (or first-year) student
3. A description of the MSC's work with an Advanced (or second-year) student
4. Evaluation forms to be completed by the MSC and discussed with the student

### **An Overview of the Ministry Support Committee**

- The committee includes, in addition to the student, 4 – 7 adults chosen from the congregation or agency, but *not* professional staff or members of their families, not spouses or other members of the student's family, and not high-school-age youth. The Ministry Mentor is not a member and does not meet regularly with the MSC.
- Youth are not included in MSC membership to prevent their having to take responsibility for difficult situations that may emerge in the work. Feedback from youth should intentionally be solicited by MSC members to gain insight on their perspectives of the student and the student's ministry.
- Committee members are selected by the Ministry Mentor and/or congregational leadership, depending on what is appropriate in a given congregation or agency.
- If possible the MSC membership should represent the diversity of age and gender evident in the congregation or agency. Persons should be chosen who represent those programs at the site for which the student has responsibility.
- MSC members are recognized by official action of the site's appropriate board.
- A chairperson is selected whose responsibility it is to guide the meetings and coordinate the agenda in conversation with the student.

- Persons selected to serve on the MSC are carefully chosen for their maturity and concern. Service on the committee requires:
  1. understanding this responsibility as contributing to the ministry of the Church
  2. capacity to offer the student honest affirmation and criticism in a timely and direct way
  3. willingness to invest time in the student, and, when appropriate, to observe the student in action in order to make an informed report
  4. familiarity with the Supervised Ministry Handbook, especially the goals and strategies of Supervised Ministry
  5. commitment to active participation in monthly MSC meetings
  6. sensitivity to and support of the student's vulnerability in the evaluation process
  7. trustworthiness, openness, unconditional acceptance of others, responsiveness, interest in one's own learning and personal growth

### **Responsibilities of the MSC**

- The MSC provides support for and feedback to the student minister in service of the student's learning and growth. Mutual trust, acceptance, honesty, sensitivity, and confidentiality are critical to this growth.
- Formal reports of the *substance* of meetings are *not* made to the site's governing board or council, though reporting that the committee meets regularly is appropriate. Information agreed upon in advance by the student and the committee may also be appropriately shared. The MSC is a confidential committee, not a secret committee.
- All participants are encouraged to speak directly with one another about issues between them, as appropriate, rather than speak about others in their absence. Care for the well-being of everyone is essential.
- The MSC is not a functional program committee. The work of the MSC should not be added to an existing committee or team that already is charged with other areas of responsibility. The MSC exists for the sole purpose of providing feedback to the student for his/her growth in ministry.
- Written reports that describe the student's ministry and growth are completed by the MSC at the end of each semester and then are submitted to the seminary's Supervised Ministry Office. The MSC chairperson will receive an email reminder as evaluation time approaches.

- The reports submitted by the MSC and Ministry Mentor are read by the Supervised Ministry Supervisor and by the Supervised Ministry staff. The reports reflect part of the student's grade. Late reports place students at risk for grade reduction, please submit reports in a timely fashion.
- Supervised Ministry Policies, as well as other CTS policies, can be found on the website. In particular, the section on addressing conflict should be noted. Here is the link for the policies: <http://www.cts.edu/academics/supervised-ministry/supervised-ministries-policies.aspx>

### **Support for Members of the MSC**

- An orientation will be provided by CTS to MSC members at the beginning of the year. MSC chairpersons and members should feel free to contact the Support Ministry Staff for support and clarification at any time during the year.

### **An Agenda for the Monthly Meeting**

(Adapted from Alban Institute's "Manual for Lay Training Committee")

- Community building: sharing of personal concerns among members.
- Bible study, worship, prayer
- Clarify agenda items for discussion.
  - At the beginning of the year, take time to become acquainted with each other and help the student become more aware of the congregation or agency's story and values, as well as share hopes and expectations of working together. Also, set meeting dates at least for the fall months (September through December) and, preferably, for the whole year (September through April).
  - As evaluation deadlines approach in late November and late April, take time to review the evaluation process and to contact the Supervised Ministry Office with any questions or concerns.
  - As the end of the school year approaches in May, learn whether the student is leaving or staying for another year. If leaving, spend time celebrating growth and saying good-bye, perhaps sharing a meal together. If the student is staying, determine who will stay on the committee and what the hopes and expectations are for the coming year.

- Discussion of the learning goals related to pastoral voice and the student's progress on those. The goal for the Basic Supervised Ministry students is to help them discover his/her pastoral voice – this involves helping students –
  1. Understand where they are
  2. Connect with the greater faith story
  3. Embrace the vocation of pastor
  4. Discover who they are as a person in ministry
  5. Find their place in the system
- Discussion and feedback on a selected area of the student's ministry, chosen by the student or suggested by the committee. (See following page)
- Discussion of meetings, congregation's worship, program, problems, and relationships *as they relate to the student.*
- Evaluation of the meeting. How did we do? What was helpful in this meeting for the student?
- Closing Prayer

**PROCESS FOR DISCUSSING  
A SELECTED AREA OF STUDENT'S MINISTRY**

1. Listen to the student's story

Stay with the student! Mostly listen. You may ask questions to help clarify what the student is saying, but stay in a listening mode.

<b><i>TRANSITION TO FEEDBACK MODE WHEN THE STORY IS TOLD</i></b>
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2. Provide honest feedback for learning.
3. Compare any differences in perception and reflect on why there may be different viewpoints.
4. Agree on topics or areas for the student's further reflection and/or action. In some cases, the MSC may advocate on behalf of the student to become more involved in a particular aspect of the congregation or agency's ministry. Plan now to spend time at the next MSC meeting following up on these issues.
5. End with some reflections on what you have learned. This may include learning about the work of ministry, the nature or witness of the church, a Biblical story and its meaning, Christian belief or practice, or how we experience and respond to the presence of God. What is a key learning for the student? What is a key learning for the members of the MSC?

## Advanced Supervised Ministry

Your student minister already has completed one year of supervised ministry and now is enrolled in Advanced Supervised Ministry as either a second or third-year supervised ministry student. In Supervised Ministry I we focused on the student finding and claiming his or her pastoral voice and living into his or her ministerial practice. As a result, the student begins to feel more like a minister within himself/herself and others begin to experience the student as minister. Important questions coming out of Supervised Ministry I are:

- In what ways can I see this person serving as my pastor?
- In what ways do I see this person as a minister?
- What areas of growth need to be addressed in order for the student to be seen as a minister?

In Advanced Supervised Ministry, we focus on the student's development as an effective, imaginative and courageous leader for the church and the community.

- What are this person's strengths and gifts for ministry that make him/her capable of leading the church?
- In what ways does this person inspire faithfulness in individuals and for the church?
- In what ways can you see this person as a pastoral leader in your congregation?
- What areas of growth need to be addressed in order for the student to lead and inspire?

From your unique position as members of the MSC, you are called to assist the student in:

- growing in the ability to teach and discuss the Christian faith
- growing in a life of faithfulness appropriate to ministry
- growing in particular ministry gifts, graces, and skills
- growing in openness to diversity and conflict
- growing in effective leadership in a time of remarkable change
- faithfully caring for her/his life

## **Suggested Agenda For Monthly MSC Meetings With An Advanced Supervised Ministry Student**

You may find it helpful to refer to an Agenda for the Monthly Meeting. That page offers an outline for a MSC meeting with a student that includes both regular items (devotion, sharing, feedback and evaluation) and occasional items such as when a student begins or ends his/her ministry with you and when semester-end evaluations are approaching.

For the purpose of integrating the committee's supervision with what the student will be doing in his/her supervised ministry group during the year, the following suggestions are offered. Each Advanced Supervised Ministry student will develop the assignments that are outlined below. In each category you will find suggested activities, not intended to be inclusive, for your meetings. The learning process is enriched when students discuss things in different settings and with people of different backgrounds and perspectives. They will have presented and discussed these assignments in class. Discussing them with their MSC will help to further clarify their thinking and deepen their understanding and practice of themselves, faith and ministry.

### Personal Thick Description - Fall

- Listen to the student's ongoing story of life and its joys and struggles
- Continue to share your own personal faith stories in the group
- What gets in the way of the student's effectiveness?
- How has his/her early family life influenced how he/she sees life and ministry?
- Ask the student to talk about a recent experience of God
- Share your recent experience of God
- Where does God seem to be leading the student?
- Where does God seem to be leading members of the group and your congregation?

### Renewed Congregational Thick Description - Spring

- Ask the student to talk about new insights he/she has about the congregation
- Share new insights you have about the congregation
- What questions does the student have in studying the congregation's history?
- What is happening in the neighborhood around the church's building?
- What might we help God do in our neighborhood to tell and show God's love?
- How does the student's ministry reflect and participate in God's justice and love?

### Becoming a Colleague, Taking Leadership, Shouldering Responsibility

- Ask the student to talk about other congregations the Supervised Ministry participants are serving.
- What are the differences between those congregations and this congregation?
- How does who we are effect what we do for God?
- What does the student see as similarities in the 3 or 4 congregations?
- How does it help the student as leader to learn about other congregations?
- Do you have the sense that you are all in this together?
- How is the student becoming a team member with your committee?

### Lifelong Learning Goals

- Help the student clarify lifelong personal and professional learning opportunities
- What do you think the student needs to learn...share these in the meeting
- Discuss obstacles that you fear may hinder the student's lifelong learning
- Ask how you can be of help to the student in learning these things
- How will the student know when he/she is making progress?
- How will the student recognize new areas of learning that will present themselves?

### Leading a Peer Consultation Process

- Invite the student to provide leadership in the MSC session from time to time
- Ask the student how he/she would handle a certain situation
- Tell the student how you think she/he is doing in leading small groups
- Tell the student when you notice he/she takes initiative to lead
- Tell the student what gets in the way of leading

**MSC REPORT FOR SUPERVISED MINISTRY I STUDENT FOR FALL SEMESTER**  
**To be completed and discussed with the student no later than December 3, 2018**  
**Student to bring this evaluation to Supervised Ministry Office the week of December 4,**  
**2018**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

Name of MSC Chairperson (please print) \_\_\_\_\_

Note: Most MSCs find it helpful to make individual notes on the evaluation form in each person's handbook in advance of the evaluation meeting, discuss those initial thoughts at the meeting, and then write the final evaluation that will be discussed with the student and brought to CTS. Feel free to use and attach additional pages if needed.

**Please offer helpful comments in response to each of the following, giving concrete examples whenever possible:**

1. In what ways has the student taken initiative in getting to know the ministry setting and the people and in what ways might the student become more engaged in this area?
2. Is the student faithful to tasks and relationships? Please describe any concerns in this area.
3. In what ways does the student show a high degree of preparation for the tasks of ministry at your congregation or agency? In what ways does the student show a lack of preparation?
4. Has the student been open and responsive to your guidance and feedback? Please describe any concerns in this area.









5. In what ways does your student recognize and admit limitations and seek support and help? Please describe any concerns in this area.

6. In what ways does your student encourage and assist participants in the congregation or agency to identify, develop and exercise their own gifts for ministry? Please describe any concerns in this area.

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MSC Chairperson's signature / date

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Student's signature/ date



5. In what ways does the student cultivate and sustain appropriate relationships? Please describe any concerns in this area.
  
6. In what ways is the student aware of the contextual factors, both the immediate ones of a given setting and the broader cultural trends, that impact church and ministry? Please describe any concerns in this area.
  
7. Going forward, what remain as areas of growth for this student as a person and a pastor? Please describe any concerns in this area.
  
8. Thank you very much for being a part of the Supervised Ministry program during this past year. Please offer your reflections on the experience. We truly value your feedback on the Supervised Ministry experience. Your comments help us to focus, fix and follow up on areas of our program which need strengthening.

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MSC Chairperson's signature / date

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Student's signature/ date

## **The Ministry Mentor's Guide To Supervised Ministry**

Ministers who flourish almost always give credit, at least in some part, to wise and trusted mentors who gave generously of their time, listened closely to hopes and fears, and offered guidance and encouragement at critical moments. The same can be said for Supervised Ministry Mentors who play a key role in the development and growth of our students.

A Ministry Mentor is usually the pastor or associate pastor of the congregation where the student is serving. In that role and from that vantage point, the Ministry Mentor is uniquely positioned to provide direct feedback and support.

We have a few students who serve as pastors of their congregation. In those cases, the student pastor engages the pastor of another congregation (or a retired pastor) to be his/her Ministry Mentor. A mentor who is serving another congregation usually will not be able to observe the student as regularly, but can still process key events and issues in ministry with the student.

Your attitudes, skills, and habits as a mentor in ministry will become a model for the student's own ministry. The relationship you and the student develop likely will become a vitally important contribution to the student's development as a minister.

This section about Ministry Mentors includes three parts:

1. An overview of the work and expectations for the Ministry Mentor
2. An outline for the weekly reflection conference with the student
3. Evaluation forms to be completed by the Ministry Mentor and discussed with the student

## The Work And Expectations Of The Ministry Mentor

1. Support the overall Supervised Ministry process and its learning goals
  - i. Participate in the training at CTS for new ministry mentors orientation
  - ii. Become familiar with our Supervised Ministry policies:
    1. The Supervised Ministry Policy
    2. Guidelines for Working Through Conflict
    3. CTS Policy on Sexual Harassment

Link to policies: <http://www.cts.edu/academics/supervised-ministry/supervised-ministries-policies.aspx>

2. Welcome the student to your congregation or agency
  - i. Get to know the student
  - ii. Provide office space and, when available, administrative/technical support to the student
  - iii. Help the student become acquainted with the congregation, its leaders, setting, mission, values and traditions
  - iv. Introduce the student to the congregation in worship and ritualize the beginning of the student's ministry (and its ending, when that time comes) in ways that are consistent with your tradition and practice
  - v. Help the congregation understand the nature of the student's role. The student inevitably lives in a dual role -- as ministry staff and as student. When you publicly introduce or refer to her/him as a minister, you help the student and the congregation shape that identity. When you remind lay leaders that s/he is also a student, you help protect her/him from unrealistic expectations.
  - vi. Provide a breadth of ministry experience that includes real responsibility and, to an appropriate degree, real risk
  - vii. Make sure the student understands ministry expectations. Assess the student's ability to plan and implement appropriate ministry, then instruct, coach and encourage as needed.
3. Teach and model ministry for the student
  - i. Allow the student to learn from your vocational journey, what animates and haunts you about ministry, and from your ministry practice and decisions.
  - ii. Share with the student the theological, practical, cultural, personal and political concerns you consider in deciding on a particular course of action.
  - iii. Press the student to reflect theologically on the student's own ministry impulses and decisions.
  - iv. Teach at least three practical matters of ministry each semester by providing the student with information and experience, whenever possible, of weddings, funerals, baptisms, visitation, finances and budgets, priorities and management of time, and congregational governance and organization.

4. Provide consistently strong supervision to the student throughout the year
  - i. Make and keep a regular schedule for a 1 hour, weekly supervisory conference. If meeting each week cannot be arranged, develop a schedule that equals four hours of supervision each month. (An outline of a weekly supervisory conference is included in this handbook.)
  - ii. Offer the student feedback at every meeting.
  
5. Evaluate the student's ministry
  - i. The most valuable feedback to the student will be the consistent, weekly feedback that you give during your supervisory conferences
  - ii. At the end of each semester you will also be asked to provide a written evaluation on forms provided in this handbook
  
6. Accept CTS support and appreciation for your work
  - i. Please contact the Supervised Ministry staff whenever you have a question or concern.
  - ii. Mentors may audit one CTS course, without charge (but reported as 1099 income), during the year in which he/she supervises a student. Please register as an auditor. Registration continues until classes begin for the fall and spring semester. Please phone Registrar Matt Schlimgen at 317.931.2382 to register.

## Outline Of Weekly Conference With The Student

The weekly conference with the Supervised Ministry student constitutes the heart of the Ministry Mentor's work. This outline includes the building blocks of an effective, thorough conversation. You are free to structure the conferences in the ways that most benefit the student.

Beginning the conversation

- Check-in with each other
- Ask about recent ministerial activity
- Comment on student's demeanor and energy, as well as give feedback on any aspect of the student's ministry that you have observed
- Discuss how the student's ministry is intersecting with the learning goals to pastoral voice
- Clarify agenda: what we will spend time on today?

The student will present an issue or event from his/her ministry for discussion. It is the student's responsibility to identify the issue or event and bring it to you for discussion. Some questions follow that may help guide the conversation toward helpful learning.

- What is the event or issue you would like to discuss today?
- What about the event or issue makes you want to discuss it?
- What were your initial thoughts when the event occurred or the issue was raised?
- What further reflections have you had on the event or issue?
- What is the heart of the matter for you when it comes to this event or issue, that is, in terms of your own personal and pastoral growth, what is the most important thing that arises from this event or ministry?
- Toward thinking theologically, what stories and themes from scripture and Christian tradition inform, judge, bless, clarify, confirm, expand or challenge the case or issue with which we are dealing today?
- In what ways does the discussion of this event or issue prompt new discoveries about faith and new thought and patterns in the practice of ministry?

Looking ahead

- Discuss the ministry the student will be doing in the coming weeks
- Make plans and/or goals for the next week's supervisory conference, including noting things from this week's discussion to explore further

## Priorities of Advanced Supervised Ministry

Advanced Supervised Ministry has a specific focus for the student's learning. To review a bit, the advanced student has already participated in a year of Supervised Ministry focused on:

- a. moving into a ministerial identity, sensing oneself to be minister
- b. integrating personal, spiritual, and intellectual concerns
- c. seeking a theologically informed practice of ministry
- d. developing a sense of collegiality with peers
- e. openly offering oneself and one's ministry to supervision
- f. appreciating the importance of conversation, feedback, and collaboration in learning

In Advanced Supervised Ministry the student is encouraged to develop these areas of Basic Supervised Ministry at a deeper and more integrated level. While this integration continues, the focus shifts to concern for the student's abilities, skills, and gifts in relationship to his/her *leadership* of the congregation. In our work with the advanced student, we ask:

- a. Does the student clearly and appropriately articulate the Christian faith in teaching, preaching, and relationships in the context of her/his particular congregation?
- b. Is the student becoming a skilled, thoughtful, effective ministerial leader?
- c. Is the student committed to working with the constantly changing realities of culture, congregation, families, and personal life to lead the congregation in an appropriate, faithful, just, and loving response?
- d. Can the student "equip the saints for the work of ministry," and "build up the body," toward unity in Christ?
- e. Is the student able to engage the congregation in conversations that matter?
- f. Is the student's relationship with God deepening, becoming more vital and lively?
- g. Is the student moving toward healthy self-supervision in the practice of ministry?
- h. Is the student becoming more committed to life-long learning?

As a Ministry Mentor, we invite you to reflect on these questions as a focus for supervising the advanced student. We would like to engage in conversation with you about your work of mentoring and supervision at any time it might be helpful. We want to learn from you.



**MINISTRY MENTOR REPORT FOR SUPERVISED MINISTRY I STUDENTS FOR  
FALL SEMESTER**

**To be completed and discussed with the student no later than December 3, 2018  
Student to bring this evaluation to Supervised Ministry Office the week of December 4,  
2018**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

Name of Ministry Mentor (please print) \_\_\_\_\_

**Please offer helpful comments in response to each of the following, giving concrete examples whenever possible:**

1. In what ways has the student taken initiative in getting to know the ministry setting and the people and in what ways might the student become more engaged with the congregation or agency?

2. Is the student faithful to tasks and relationships? Please describe any concerns in this area.

3. In what ways does the student show a high degree of preparation for the tasks of ministry at your congregation or agency? In what ways does the student show a lack of preparation?

4. Has the student been open and responsive to your guidance and feedback? Please describe any concerns in this area.

5. Has the student identified learning opportunities and taken specific, focused steps to explore those opportunities and grow in those areas of ministry?

6. Has the student taken the initiative to consistently raise ministry-related issues in supervisory conferences with you? What have been some of the things you have discussed and reflected upon with your student?

7. What are the strengths of the student and his/her ministry?

8. Have you and the student discussed how well you believe this process is going and ways you might improve communication and support?

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Ministry Mentor's signature / date

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Student's signature/ date

**MINISTRY MENTOR'S REPORT FOR SUPERVISED MINISTRY I STUDENTS FOR  
SPRING SEMESTER**

**To be completed and discussed with the student no later than April 29, 2019  
Student to bring this evaluation to the Supervised Ministry Office the week April 30, 2019**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

Name of Ministry Mentor (please print) \_\_\_\_\_

**Please offer helpful comments in response to each of the following, giving concrete examples whenever possible:**

1. In what ways does the student develop relationships suitable for ministry? Please describe any concerns in this area.

2. In what ways does the student accept differences and handle conflict constructively? Please describe any concerns in this area.

3. How does the student respond when things do not go well? Please describe any concerns in this area.

4. Is it your assessment that the student lives a healthy, non-addictive life that balances work and play, as well as physical, emotional and spiritual well-being? Please describe any concerns in this area.

5. Does the student value and draw upon your feedback and incorporate it into his/her self-awareness and practice of ministry? Please describe any concerns in this area.

6. In what ways do you recognize that the student has a clear sense of call to ministry? Please describe any concerns in this area.

7. Going forward, what remain as areas of growth for this student as a person and a pastor? Please describe any concerns in this area.

8. Thank you very much for being a part of the Supervised Ministry program during this past year. Please offer your reflections on the experience. We truly value your feedback on the Supervised Ministry experience. Your comments help us to focus, fix and follow up on areas of our program which need strengthening.

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Ministry Mentor's signature / date

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Student's signature/ date

**MINISTRY MENTOR'S REPORT FOR ADVANCED STUDENT  
FOR FALL SEMESTER**

**To be completed and discussed with the student no later than December 3, 2018  
Student to bring this evaluation to Supervised Ministry group the week of December 4,  
2018**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

Name of Ministry Mentor (please print) \_\_\_\_\_

**Please offer helpful comments in response to each of the following, giving concrete examples whenever possible:**

1. Does your student exhibit faithfulness to his/her spiritual life and to self-care in all of its dimensions, including devotional, physical, emotional and intellectual? Please describe any concerns in this area.

2. In what ways does your student give a clear and compelling articulation of the Christian faith? Please describe any concerns in this area.

3. In what ways does your student guide conversations that move persons and groups toward a more just and loving life in God? Please describe any concerns in this area.

4. In what ways does your student work well with others, honestly acknowledge differences and openly address conflicts? Please describe any concerns in this area.

5. In what ways does your student recognize and admit limitations and seek support and help? Please describe any concerns in this area.

6. In what ways does your student encourage and assist participants in the congregation or agency to identify, develop and exercise their own gifts for ministry? Please describe any concerns in this area.

\_\_\_\_\_  
Ministry Mentor's signature / date

\_\_\_\_\_  
Student's signature/ date





**Supervised Ministry I  
M-516 and M-517  
2018-2019**

**Students meet regularly in their cohort to reflect on their ministerial experiences.**

**Introduction**

As part of the overall Supervised Ministry Goals listed in the Handbook Introduction, Supervised Ministry I focuses particularly on helping students find and claim more fully their pastoral voice for leadership in the church and community.

Supervised Ministry is intended to help students develop the personal presence, perspectives and skills necessary to become practical theologians, that is, ministers whose practice reflects their unrelenting quest to serve in ways appropriate to the context. Appropriate ministerial practice emerges from the interface of several factors: the giftedness, call, faith and spiritual sensitivity of the persons engaged in a particular ministry situation; understanding of the wisdom of God through scripture, theology, the history of God's people, and other disciplines of learning; and keen awareness of the context.

These issues and opportunities frequently occur in Supervised Ministry I:

Strengthening of personal faith and spiritual sensitivity

Clarifying call to ministry and likely vocational path

Developing and exercising gifts for ministry

Engaging in the practice of faithful and appropriate ministry by consciously as well as intuitively integrating understanding of self, wisdom of God's people, and context as noted above

Gaining formative experience in the support, guidance, and accountability of a peer consultation process

**Assignments**

Students may be asked to submit periodic issue in ministry reports to facilitate deeper reflection and discussion of ministerial experiences. The issue in ministry form is found on page 69.

**Recommended Reading**

Kincaid, *Finding Voice: How Theological Supervised Ministry Shapes Pastoral Identity*

2018-2019 Supervised Ministry Handbook



## **BASIC STUDENT SELF-ASSESSMENT FOR FALL SEMESTER**

**To be completed and submitted to the Supervised Ministry Office the week of December 4, 2018**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

**Think deeply and prayerfully on your Supervised Ministry experience this semester and then offer detailed reflections and concrete examples in response to each of the following:**

In what ways have you taken the initiative in getting to know the ministry setting and the people and in what ways might you become more engaged with the congregation or agency?

Are you faithful to ministry tasks and relationships with the people?

In what ways do you show a high degree of preparation for the tasks of ministry at your congregation or agency? In what ways do you show a lack of preparation?

Have you been open and responsive to guidance and feedback from the MSC, your Ministry Mentor and others at your Supervised Ministry site?

Have you identified learning opportunities and taken specific, focused steps to explore those opportunities and grow in those areas of ministry?

Have you taken the initiative to consistently raise ministry-related issues in supervisory conferences with the MSC and Ministry Mentor? What have been some of the things you have discussed and reflected upon?

What are the strengths and gifts for ministry?

How well do you believe the Supervised Ministry process has gone thus far at your ministry site? Are there ways you might improve communication and support?

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Student's signature / date

## **BASIC STUDENT'S SELF-ASSESSMENT FOR SPRING SEMESTER**

**To be completed and submitted to the Supervised Ministry Office the week April 30, 2019**

Student's Name \_\_\_\_\_

Ministry Site \_\_\_\_\_

**Think deeply and prayerfully on your Supervised Ministry experience this semester and then offer detailed reflections and concrete examples in response to each of the following:**

In what ways have you developed relationships suitable for ministry? Do you have any concerns in this area?

In what ways do you accept differences and handle conflict constructively? Please describe any concerns in this area.

How does you respond when things do not go well? Please describe any concerns in this area.

In what ways do you live a healthy, non-addictive life that balances work and play, as well as physical, emotional and spiritual well-being? Please describe any concerns in this area.

Do you value and draw upon feedback and incorporate it into your self-awareness and practice of ministry? Please describe any concerns in this area.

Please describe your call to ministry in 3-4 sentences. Please describe any concerns in this area.

Going forward, what remain as areas of growth for you as a person and a pastor? Please describe any concerns in this area.

Thank you very much for being a part of the Supervised Ministry program during this past year. Please offer your reflections on the experience. We truly value your feedback on the Supervised Ministry experience. Your comments help us to focus, fix and follow up on areas of our program which need strengthening.

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Student's signature/ date

**Advanced Supervised Ministry Syllabus  
M-616, 617 and M-716, 717  
2018-2019**

**Tuesdays – 10:30 a.m. to Noon  
Supervised Ministry Reflection Group  
(Students remain in the same group for the year)**

This syllabus expresses the goals of Advanced Supervised Ministry and the likely ways that those goals will be explored and met. Each group will have a life of its own as appropriate to its unique mix of persons and learning needs. Activities will be chosen to serve the purpose of optimum individual and group learning.

In general, as students prepare to leave CTS, our hope is that Supervised Ministry will have contributed toward students' self-awareness, pastoral identity and practice of ministry. We also hope that as leaders in the church and community they are equipped to guide conversations around critical questions such as,

“In what ways is God calling us to articulate and embody good news in our neighborhood, area, city, state, and world?”

“What neighborhood or societal change does God want to bring about through the work and witness of this community of faith?”

“What in the life of this congregation or agency values and resists that transforming work? What empowers it?”

The following are more specific goals for Advanced Supervised Ministry:

- 1. To focus on the student as a person in ministry in order to understand what personal traits and experiences will enhance and strengthen the student's ministry and which ones will hinder and complicate it.**

This will involve looking at our journeys and experiences in life and sharing with each other what we are learning about timing, turning points, catalysts, personal resistance, and readiness. This exploration and accompanying conversation requires a deeper level of personal vulnerability and openness on the part of all Advanced Supervised Ministry participants. An initial group activity will be the sharing of a personal thick description by each member of the Supervised Ministry group, which is described below. While the Advanced Supervised Ministry process challenges students to bring forth open and honest reflection, students are reminded that they retain the right to share or not to share deeply personal information.

## A Personal Thick Description

Share a personal thick description for the purpose of identifying significant attitudes, patterns of being, ways of thinking, understandings of God, faith, and your way of constructing a meaningful life. The story includes the development of a sense of God's call to ordained ministry. Particular attention should be paid to identifying current struggles, convictions, and questions, identifying the changes within yourself you would like to see in the coming months, personally and professionally.

*What transformation is taking place within you at present?*

*What personal transformation do you desire as you look toward the future?*

Transformation is a process that results in change in the heart, that is, in the emotions, will, being, identity, and observable behavior. It requires releasing or leaving some things and receiving/embracing others. This begins with the ongoing conversion of our persons, the kind of experience that an encounter with God invites. In the context of our Supervised Ministry work, transformation also includes a further integration between the inward focus (caring for personal spiritual well-being – physical, devotional, emotional, relational, intellectual, and vocational) and the outward focus, thus, coming to experience a life of greater integrity.

We recognize that ultimately God brings transformation. Transformation toward the realm of God and the increase of God's love in the world is a gift. We, at best, help provide opportunities for students to become transformed, faithful leaders on behalf of God's purposes.

- 2. To understand ministry contexts, stories and dynamics well enough to be able to foster a more fierce and lively commitment to the gospel of Jesus Christ within the congregation or agency.**

Students will continue as in Supervised Ministry I to develop their skills of noticing and attending to the dynamics within a ministry site. This occurs through their weekly supervision session with the Site Mentor, the monthly meeting with the MSC, and the weekly Supervised Ministry session. Reflection groups give time and attention to students as they endeavor to discover God's divine presence within the stories, history, and current dynamics of their site. They will engage in conversations that lead them to deeper clarification of their pastoral voice amidst their ministry context.

- 3. To develop the leadership spirit and practices of Supervised Ministry students by expecting them to participate fully in the Supervised Ministry group process, to be involved in its direction and content, and to provide leadership to the group on at least one occasion.**

Students will take responsibility for learning, group dynamics, attendance, and faithfulness to the groups. Students will practice accountability by becoming more aware of how they affect the groups and the learning within the groups.

- 4. To foster a constructive conversation regarding conflict in a ministry setting.**

We live in a time where God's church is undergoing significant transformation. Change of any kind brings conflict. Advanced Supervised Ministry students will deepen their understanding of congregational/ministry conflict. By engaging in training and conversation that normalizes conflict, students will gain access to inner strengths and outer resources that will assist them as they lead others through the murky waters of conflict. Students will identify areas of conflict at their ministry site (either current areas or they will discover places of past conflict) and present an approach for working with that conflict through the lens of their own conflict management style.

- 5. To understand more clearly certain issues and dynamics that are surfacing at your ministry site.**

Occasional Issue in Ministry reports will allow Supervised Ministry students to delve more deeply into particular issues and their implications for the student and the congregation or agency. Throughout our ministries, it is vital to be in conversation with others about the decisions we are making as leaders of the church. Advanced Supervised Ministry includes presentation of issues in ministry as they become appropriate to your learning and the group process. The issues you present should be related to your personal thick descriptions.

- 6. To learn the gift of being a valued colleague in ministry.**

Supervised Ministry community learning participants will be attentive to name, in a timely fashion, ways in which a particular student demonstrates ministerial identity, authority, knowledge, skill, presence, and leadership in guiding conversation and group process. Nothing can substitute for being together with others. Our faith speaks of God's presence as a constant. Ministry is about relationships. Meeting and departing from one another and meeting once again is one description of church. As a minister you will know the importance of just being with people.

**7. To identify areas of continued learning after the Supervised Ministry process and seminary end and ways to pursue those areas.**

Seminary is one of the most significant moments in your preparation for ministry, but it is not the only phase of theological education. People who thrive in ministry continue to learn as long as they live and serve. In Advanced Supervised Ministry, you will identify ways to continue your development as an imaginative, courageous, faithful minister of the gospel. Typically, this will involve a learning covenant with goals emerging from the personal and congregational thick descriptions, Supervised Ministry group conversations, areas of particular interest, and aspects of ministry for which you do not yet feel adequately prepared.

- a. **Lifelong Learning Goals:** Following the presentation of your Personal Thick Description you will begin reflecting upon Lifelong Learning Goals. These goals identify at least three aspects of your personal, spiritual and ministerial self that will continue to challenge you for the rest of your life. For example-if you are inclined to overextend your time, you may want to make a learning goal to identify ways to protect your time, manage it, and recognize as early as possible when it is out of control. You will share these goals within the Advanced Supervised Ministry group. A quality of a healthy group will be the group's ability to speak truth to these learning goals throughout the year. The group will help you be aware of the situations when you will gain a more confident ministry voice and a greater sense of self-care by calling you back to your Lifelong Learning Goals.

Advanced Supervised Ministry allows for increased flexibility in identifying learning goals. We are interested in your maturing in ministry. Whatever can help that maturing needs to be articulated to others who can support you in the process of growth. The many conversations you will have during this year will help you discover within yourself the direction God is leading you.

- b. **Self-Assessment for Ministry:** Discerning a means for ministerial assessment will be a means for longevity and health in ministry. You will research possible tools for ministry assessment and present them within the Advanced Supervised Ministry group. The group will determine how they will evaluate a productive and beneficial assessment. The group will work together to create an assessment tool.

At the end of the year, you will be encouraged to identify steps you will take in developing a peer group and establishing a ministry support committee wherever you land next. Develop a clear sense of which ministry settings would be a "best fit" for you by reflecting on the following:

- What are your theological boundaries? What are the limits for you that allow you to remain true to your understanding of what it means to live out the gospel?

- What are your geographic and population density preferences?
- What size congregation or organization would you prefer?
- What would you like your primary role to be within this setting?
- What salary and benefits package do you require?
- What personally do you or your family need?
- Does that position really exist?

## **Plenary Sessions**

Advanced Supervised Ministry may include plenary sessions from time to time during the year. Past plenaries have focused on financial planning for ministers, group dynamics and professional boundaries. Other topics may emerge in Advanced Supervised Ministry for which plenary sessions might be developed.

## **Spring Semester Presentations**

A final product of Advanced Supervised Ministry involves a group presentation project. Groups will select a topic to research together in January. The group will present a presentation which thoroughly explains the assigned topic. Additional details about this assignment will be presented by the Director of Supervised Ministry prior to the final presentation.

## **Texts**

The only required text is the 2018-2019 Supervised Ministry Handbook, which is provided. The cost for the Handbook is covered through a Supervised Ministry Student fee.

Other readings may be assigned by the Director of Supervised Ministry.

## **Summary**

What we hope for you in Advanced Supervised Ministry is

1. That you grow in appreciation of the human being you are becoming in all the beauty and richness of your person,
2. That, in committed relationship with others, you grow in Christ and become more open to the mystery of life in God,
3. That you learn to use who you are to lead the church as minister with appropriate authority and grace so that the good news is proclaimed, minds and hearts are changed, and justice and love come to prevail through the ministries of the church, and
4. That you take your place among the multitude of God's people who have faithfully served the needs of the world in their time in Jesus' name.

## Personal Thick Description: A Post-It Note Timeline

1. Clear a space on a table and in your schedule for this time of reflection.
  - a. One hour is a good starting point.
  - b. Pray and reflect on your journey through life.
2. Brainstorm significant people, events, and circumstances that have shaped your life both positively and painfully.
  - a. Write each on a separate **yellow post-it notes**, using a word or two.
  - b. Do not summarize or explain, simply name the event or person.
  - c. Include your earliest recollections with highlights from pre-school, elementary school, middle school, high school, and college...
  - d. Do not attempt to organize at this point. This is brainstorming.
  - e. Aim for 30 -50 post-it notes.
3. Sort the post-it notes and rewrite painful events or people on **pink post-it notes**.
  - a. The key: Was it painful at the time? If so, put it in pink.
  - b. You may use abbreviations, a code word or picture.
4. On a poster board, chronologically order the post-it notes, beginning on the left side with the earliest event or person. Work down, then across.
  - a. Leave a ½ margin on top and a 2" on the bottom
  - b. If you remember missing events, add them- yellow or pink.
  - c. As you walk through the memories, be sure to pause in prayer.
5. Look at your time-line, and identify 3-5 phases, chapters, or groupings.
  - a. Look for natural endings and beginnings.
  - b. Reflect on major themes in your life and mark when shifts took place.
  - c. Move notes around so that new chapters begin at the top of a column.
  - d. Give each chapter a title. Write it on a **blue post-it note**. And place it on top of the appropriate column.
6. Review each chapter on your time-line and identify 1-3 lessons you learned from that period of your life, or lessons you learned now as you see your life from a new perspective.
  - a. Write each lesson on a **lavender post-it note** and place them at the bottom, under the chapter where you learned them, or where they originated.
  - b. Lessons could pertain to God, family, friends, relationships, ministry, your call, your uniqueness, your gifting, your character, and your values.
7. Take a final step back and look for the themes or common experiences that are woven into your time-line.
  - a. Mark a corner of each note with a symbol or # to show they are linked.

As you prepare to share your THICK description remember that you retain the right to share or not to share deeply personal information. You are responsible for what information you choose to share.

## **Class Schedule – Fall 2018**

**Advanced Supervised Ministry offers the latitude to engage the assignments on the schedule that best fits the flow and schedule of the group. As a result, no assignments are scheduled below. Calendar outlines of the semester are provided here to record plans and schedules that the group makes. Dates are Tuesdays.**

Class 1	August 28
Class 2	September 4
Class 3	September 11
Class 4	September 18
Class 5	September 25
Class 6	October 2
October 8-12	Reading Week
Class 7	October 16
Class 8	October 23
Class 9	October 30
Class 10	November 6
Class 11	November 13
November 19-23	Reading Week/Thanksgiving Break
Class 12	November 27
Class 13	December 4
Class 14	December 11

## **Class Schedule – Spring 2018**

Class 1	January 22
Class 2	January 29
Class 3	February 5
Class 4	February 12
Class 5	February 19
Class 6	February 26
Class 7	March 5
March 11-15	Reading Week
Class 8	March 19
Class 9	March 26
Class 10	April 2
Class 11	April 10
April 15-19	Easter Recess
Class 12	April 23
Class 13	April 30
Class 14	May 8

## **Advanced Supervised Ministry Checklist**

### Fall Semester:

- \_\_\_ Participation in Supervised Ministry Orientation
- \_\_\_ 1 ½ hour weekly meeting of the Supervised Ministry group over the 14 weeks of the semester
- \_\_\_ Presentation of personal thick descriptions
- \_\_\_ Individual learning goal(s) identified
- \_\_\_ Issues in ministry as appropriate
- \_\_\_ Service as facilitator of the peer group
- \_\_\_ Submit to Director of Supervised Ministry: Self-assessment  
Mentor Report  
MSC Report

### Spring Semester:

- \_\_\_ 1 ½ hour weekly meeting of the Supervised Ministry group over the 14 weeks of the semester
- \_\_\_ Issues in ministry as appropriate
- \_\_\_ Service as facilitator of the peer group
- \_\_\_ Submit to Director of Supervised Ministry: Self-assessment  
Mentor Report  
MSC Report
- \_\_\_ Participate in large group research project

## Expectations and Grades

Supervised Ministry students are given a letter grade at the end of each semester by the Director of Supervised Ministry. The grade is based on the following:

1. Active engagement with the overall Supervised Ministry process.
2. Strong and appropriate participation in the Supervised Ministry group, including good listening skills, personal openness and giving and receiving feedback.
3. Initiative taken by the student at the ministry site.
4. Timely, satisfactory completion of written assignments. An individual grade will be given for each written assignment or class presentation. Assignments submitted will receive at least one letter grade reduction.
5. Evidence of growth in areas at the heart of the Supervised Ministry process, such as self-awareness and the capacity for self-evaluation, theological reflection, pastoral identity and ministerial practice.

Grades for written assignments will be based on the following:

- student's explicit and thorough attention to the assignment
- explicit evidence of integration of assigned readings, class discussion and the student's own perspectives, practice and experience
- critical reflection on ministry experiences at the Supervised Ministry site
- clarity, creativity and substantiation of views and positions expressed

Letter grades, with CTS-approved descriptions, represent the following levels of work:

A = truly superior work according to the declared purposes and criteria

A- = very good work, but not quite reaching excellence on all purposes and criteria

B+ = good work, beyond basic expectations

B = competent work, clearly and solidly fulfilling basic purposes and criteria

B- = satisfies the basic purposes and criteria in a minimal way

C+ = meets many of the basic expectations but does not satisfy some significant purposes and criteria

C = meets some of the purposes and criteria but leaves several unfulfilled

C - meets few purposes of the assignment and satisfies few of the criteria

D = student did something but does not meet the purposes and criteria of the assignment

F = work does not deserve credit or was not turned in

It is assumed that members of the Supervised Ministry reflection group will gather on time, return from be prepared for class, and consistently participate in class discussions.

Following CTS policy, you should notify the instructor immediately if you miss a class. The student's grade will be reduced by one letter grade after more than two absences in one semester. More than three absences will result in not passing the class. Accumulated tardiness at the beginning of class or leaving early from class may be counted as an absence.

These CTS policies regarding inclusive language and plagiarism apply:

### **Inclusive Language**

“Except when quoting from other writings, writers of papers are urged to use inclusive language. For example, generic language phrased in sex-specific terms and the use of gender designations for inanimate objects should be avoided (e.g., “brother” when the meaning is human being or person; “her” as the pronoun for an inanimate object). Language for “God” should be selected with great care so that the metaphors and grammatical forms are faithful to the biblical revelation of God whose being transcends titles, names, and metaphors.”

### **Plagiarism**

“Plagiarism is the failure to distinguish the student's own words and ideas from those of a source the student has consulted. Ideas derived from another, whether presented as exact words, a paraphrase, summary or quoted phrase, must always be appropriately referenced to the source, whether the source is printed, electronic, or spoken. Students must also use proper attribution with artistic media (images, music, website elements, etc.) and attend to all copyright restrictions on the use of such media. Whenever exact words are used, quotations marks or an indented block indicator of a quotation must be used, together with the proper citation in a style required by the professor.” (Robert A. Harris, *The Plagiarism handbook* [Los Angeles: Pyczak Publishing, 2011], p. 132).

Please see the Academic Policies section of the CTS Catalog regarding other policies and provisions for academic expectations and classroom etiquette.





5. In what ways do you recognize and admit limitations and seek support and help? Please describe any concerns in this area.

6. In what ways do you encourage and assist participants in the congregation or agency to identify, develop and exercise their own gifts for ministry? Please describe any concerns in this area.

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Student's signature/ date





## Issue In Ministry Report

Describe the most critical issue in your ministry of the past two to four weeks. The assignment presumes no “a priori” criteria for what is critical. Rather, it allows the fullest latitude in recalling an event or question which is significant for the reporting period.

An “Issue in Ministry” can be a personal involvement that has caused anxiety or is puzzling to you. It may be curiosity about ministry or specific questions about what is appropriate ministry in your context. It may be an event that was exceptionally gratifying.

**In no more than two single-spaced pages prepare a written document about the issue, addressing the following areas of concern:**

### The Issue or Event

1. Describe the event or issue triggered by the event.
2. Name vested interests, emotions, and theological perspectives that form your view of the issue. What are the vested interests, emotions, and theological perspectives of other persons who are involved in the issue?

### The Context

3. What is the broader and deeper context of this incident?
  - a. Identify the values or priorities of the congregation that relate to this issue?
  - b. What history, political relationships, and/or factors outside the congregation color this issue?

### Personal Analysis

4. What do you think is going on?
5. What does this incident stir in you? What hooks you? To what personal struggle does this issue relate? What joy does it carry for you?
6. To which of your learning objectives does this issue relate? How does it relate? What are you learning from this issue? With hindsight, what would you have done differently? What questions remain?

### Theological Reflection

7. What Biblical image, story or perspective relates to this issue?
8. What event in the Church’s history connects with this issue?
9. How do you understand God at work in this issue/event?
10. What moral or ethical challenge(s) emerge from this issue?
11. How are you praying in relationship to this issue?

### Next Steps

12. Begin to list alternative next steps for your ministry in this situation and the theological reasons for them.

### Oral Presentation

13. What do you want from your Supervised Ministry group as you present this issue?

**SHARED WISDOM<sup>1</sup>**  
**A MODEL FOR MINISTRY CASE REFLECTION**

1. Presenting the case aloud
2. Clarifying information in the case

The presenter is now invited to withdraw from the group in silence. The group does not address the presenter in the next several steps, but acts as though the presenter is invisible.

3. Sharing personal wisdom
4. Pooling professional and educational wisdom
5. Claiming the wisdom of the people of God
6. Reflecting on the presenter's ministry

The presenter is invited back into the conversation.

7. Evaluating the process
8. Naming alternatives and specific next steps

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<sup>1</sup> From *Shared Wisdom: A Guide to Case Study Reflection in Ministry*, Jeffrey H. Mahan, Barbara B. Troxell, Carol J. Allen, Abingdon Press, 1993. This is an abbreviated outline of the Shared Wisdom approach. The annotated outline appears on the following pages.

**SHARED WISDOM**  
**A Model for Ministry Case Reflection**  
**(An Annotated Outline)**

**THE PROCESS**

We encourage a seven-step process much like that used for case reflection in a number of other seminaries and Clinical Pastoral Education programs:

1. Presenting the Case Aloud
2. Clarifying the Information
3. Sharing Personal Wisdom
4. Pooling Professional and Educational Wisdom
5. Claiming the Wisdom of the People of God
6. Reflecting on the Presenter's Ministry, and
7. Evaluating the Process

The steps are described briefly as follows. The group needs to covenant to spend a specific amount of time with the case, typically 60 to 90 minutes. The facilitator serves as timekeeper and leads the participants and presenter through the process, deciding how much time to give each step for a particular case.

*1. Presenting the Case Aloud*

Begin with a concise written description (maximum 2 pages) of an incident in ministry in which the presenter sets the background, describes the incident, and shares his or her analysis and theological reflection. (See the model for writing the case in appendix 1.) The presenter reads the case aloud so that we can hear the emphasis and interpretation he/she imposes. The participants note questions or insights that emerge as the presenter reads through the case. (Steps 1: Writing, and 2: Presenting and Clarifying are discussed more fully in chapter 2.)

*2. Clarifying the Information*

The next step is to clarify the information the presenter has offered. We are not yet offering analysis but seeking to understand the incident as the presenter represents it. Clarifying questions might focus on: the order of events, the relationships, the feelings and attitudes of those in the case, or the degree of emotional, imaginative, and intellectual intensity. Here it is important to clarify the issues the presenter wants us to focus on for consultation. The facilitator may want to close this section by asking the presenter if she wants to add any further clarification.

## NOW THE PRESENTER IS INVITED TO SIT OUT IN SILENCE

(At this stage the presenter is invited to be silent. At the end of the case reflection, the presenter will be asked what has been helpful in the process: in the interim his primary role is engaged listening.)

### 3. *Sharing Personal Wisdom*

In this step our goal is to connect the case and presenter to the lived experience of the participants and to become aware of what each brings to the case. The participants are asked what the case elicits in them. They may be identifying with the presenter—or someone else in the case. The events of the case may have called up powerful memories or emotions. These may help with or distract from the task of interpreting the presenter's case. In either instance it is well to acknowledge the connections we make. (See chapter 3 for a fuller discussion of this stage of the case process.)

### 4. *Pooling Professional and Educational Wisdom*

We bring our professional and educational histories, as well as our personal wisdom and experience, to bear on the case. Here the goal is to focus that pooled wisdom so that it is accessible. Our own experience and training create a bias in favor of insights from social and psychological theory, issues of race, class, and gender, and the revelatory power of images from film and literature. In your reflection you will need to think about the sources of your own analytical gifts. (This process of pooling professional wisdom is described in chapter 4.)

### 5. *Claiming the Wisdom of the People of God*

Questions of theology and spirit inform the entire case process. They shape the way we reflect on our own experience and our educational and professional wisdom. But here they are made explicit in order that the faith issues do not go unnoticed.

At every stage of the process the facilitator must make decisions of focus, guiding the group by the questions asked, and by the insights that are followed up on or passed over. Nowhere is this more clearly important than in choosing among the myriad religious approaches to the case. One can look for the way particular theological themes or concepts might add to our understanding of the case. Discovering biblical stories or images that illumine the case is helpful. Questions that grow out of the faith tradition of the presenter or participants might help the group identify and name God's action within the case. The facilitator's own gifts, the specifics of the incident reported, and the experience of the presenter and participants will determine the questions to be asked. (See chapter 5 for a fuller consideration of this stage of the case process.)

#### 6. *Reflecting on the Presenter's Ministry*

Having struggled to bring together our lived experience, the insights of our professional and educational backgrounds, and the wisdom of God's people, we are now brought back to a clearer focus on the [presenter who has silently observed the conversation of the group]. What can we say about the presenter's ministry as it is embodied in the actions of the past and the possibilities of the future?

In light of the pooling of wisdom about what happened in the case, and what it means to us, the group's attention turns to reflection on the performance of the presenter.

What has she done well? What further work is needed with persons in the case or in the presenter's self-understanding?

The last steps in the case process, "reflecting on the presenter's ministry" and "evaluating the process," are explored in chapter 6.

NOW THE PRESENTER IS INVITED BACK INTO THE DISCUSSI

#### 8. *Evaluating the Process*

Finally, as we recall whose ministry is at the center of our reflection, the presenter is invited back into the conversation and asked: What has been most helpful in this process?

What insights have you gleaned?

A suggested additional step (not included in the text):

*9. Naming Alternatives and Specific Next Steps*

The presenter considers alternatives for future action suggested and identified in the group conversation. The presenter names the next steps she/he will take. In addition, the presenter offers ways in which the group can be of further help and support as next steps are taken.

**A CONTEMPLATIVE MODEL FOR PROCESSING  
ISSUES IN MINISTRY**

Using the *Lectio Divina* process of reflection  
(This is material presented to supervisors by Nancy Campbell, January 2003.)

*Lectio Divina*, a practice of reading as a way of prayer, may be used with

- a passage of scripture
- a life experience
- nature
- an issue in ministry

The intent of *Lectio Divina* is

- to “listen with the ear of your heart” (St. Benedict),
- to notice where the energy and focus reside in you,
- to practice affective and intuitive listening,
- to attune to key words and phrases that evoke something in you,
- to attend to patterns and meanings that deepen your reflection.

The process of *Lectio Divina*:

1. Prepare with the intention to let God work in you. Seek God, the sacred, in this encounter.
2. Listen with the “ear of the heart”.
3. Ask how life is being touched in you and the other. Notice it.
4. Ask “What is the implication for my life today?” “For my ministry?”

5. Respond with appropriate action.

Possible steps for working with an issue in ministry in the Supervised Ministry group:

1. Someone reads the issue aloud a first time and pauses. The group engages in silent reflection on what was heard.

2. Someone reads the issue aloud a second time, then pauses for group silence. Members silently identify:

What speaks to you?

What words and phrases touch you?

3. Members of the group share and discuss what was identified in the silence.

4. Someone reads the issue aloud a third time.

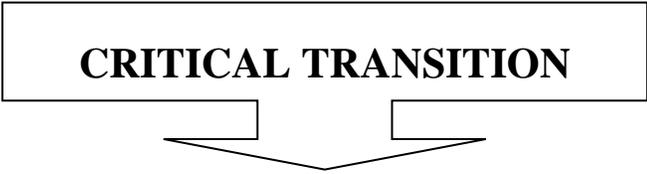
Discuss with the presenter: What is this issue calling you to do?

## **KEN POHLY MODEL FOR PROCESSING ISSUE IN MINISTRY REPORTS**

1

Stages in the Supervisory Conversation

1. **Information Stage** – The focus is on getting an accurate picture of the event or situation:
  - a. What took place? or, what is the situation?
  - b. What was your role? As a person? As a minister?
  - c. How did you respond?
  - d. Who were the other participants? How did you interact with them?
  - e. How is this related to other events or situations?
  - f. How typical is it? Is it part of a pattern?
  - g. How does the situation stand now? Is there unfinished business?



### **CRITICAL TRANSITION**

2. **Evaluation Stage** – The focus is on the core issue(s) so as to sort out what the real problem is and/or what needs attention first:
  - a. What emotions did you experience?
  - b. What are your feelings about it now?
  - c. How do you feel about the other people involved?
  - d. How do you feel about your place of ministry? About what you are doing?

- e. In what way are, or are not, your expectations being fulfilled?
  - f. How does this event or situation correspond with others in your life?
  - g. What would you do differently if you could?
  - h. How does all this affect your ability to minister?
  - i. What are the key issues for you? What is most important?
3. **Analysis** – The focus is on removing the obstacles and finding among alternative possibilities the one that seems most viable for continued ministry in the situation.
- a. What do you want to have happen? In supervision? In the situation?
  - b. What is your interpretation of the situation now?
  - c. What would you change? What would that require?
  - d. What do you see as alternatives?
  - e. What would happen if ...?
  - f. What is your role as a result of the experience?
  - g. How can the continuing situation best be confronted or handled?

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<sup>1</sup> Kenneth H. Pohly, *Transforming The Rough Places: The Ministry of Supervision* (Dayton, Ohio: Whaleprints, 1993), p.83

4. **Theologizing Stage** – The focus is on meanings so as to draw, from this experience and prior or new knowledge, those elements that now become “truth” in light of the gospel:
- a. What have you learned from this experience?
  - b. What new insights do you have about self, human nature, church, world, God?
  - c. At what points does your experience intersect with the Christian Gospel? In what ways?
  - d. What does this have to say to you about ministry?
  - e. What are the implications for yourself as a minister? Weaknesses? Strengths?
  - f. How do you feel about ministry? About yourself in ministry?
  - g. What emerges as ultimate concern for you?
5. **Commitment Stage** – The focus is on decision in terms of choosing a ministering response:
- a. How is this situation like those you anticipate in the future?
  - b. How do you anticipate responding to them?
  - c. What are you going to do about the situation brought for supervision?
  - d. What is your next step?
  - e. What resources do you need?
  - f. What faith response (action) must and will you make as a Christian as a result of this decision?

## **Christian Theological Seminary Supervised Ministry Policy**

Christian Theological Seminary's program of Supervised Ministry is an educational endeavor designed to help students who are preparing for a variety of church and community ministries to grow in competent practice of ministerial leadership through a multi-faceted process of learning while serving. Supervised Ministry draws together diverse contexts, congregations, denominations, and the seminary into partnership in supporting, nurturing, forming, and educating the church's professional leadership. With the Supervised Ministry student at the center, these partners help students develop the identity, perspectives, and skills needed to become practical theologians, that is, ministers who are able to serve in ways that are both faithful to the gospel and contextually appropriate.

The Supervised Ministry learning process involves students in several important dimensions of learning while serving. They:

1. Develop learning objectives appropriate to their own ministerial formation process.
2. Negotiate with leaders at the congregation (or other Supervised Ministry site) to gain ministerial experience that serves both their learning objectives and needs of the ministry site.
3. Perform the agreed tasks on-site under supervision of a Ministry Mentor and in regular consultation with a lay Ministry Support Committee.
4. Meet each week on campus for reflective learning with cohort or in the Supervised Ministry reflection group.

The following pages describe the requirements and guidelines needed to assure the very best educational experience in a supervised ministry context.

## REQUIREMENTS OF A STUDENT FOR SUPERVISED MINISTRY PLACEMENT

In order for a student to be continued in the M.Div. program, a student must secure a place in a ministry site or make other approved arrangements with the Supervised Ministry Office between the completion of 18 to 45 credit hours, i.e., not before 18 and not after 45.

1. A student must be approved in an acceptable placement by July 1 in order to participate in Supervised Ministry in the succeeding fall semester. Although students during spring registration should indicate their intent to be in Supervised Ministry (M516, M616, or M716) in the fall semester, registration for these classes may not be finalized with the Registrar's Office until the Supervised Ministry staff has approved a specific site. Students who register intent but for whatever reason do not secure a site must drop Supervised Ministry by the last day to add/drop a course.
2. In order for a student to be eligible for consideration for *any* Supervised Ministry placement through the Supervised Ministry Office, a student must meet the following requirements. Any exception to the following criteria must be sought by petition to the Director of Supervised Ministry.
  - a. A student must have a GPA equivalent to that necessary for graduation, i.e., 2.5 for the Master of Divinity .
  - b. The Committee on Counsel must have expressed no grave concern regarding the student.
  - c. It is not necessary to have official judicatory standing in order to be considered for placement. However, if a student has been refused or removed from standing with a judicatory, that student must receive satisfactory standing in another judicatory before being considered eligible for placement.
  - d. A student must have satisfactorily completed a Student Profile Form distributed by the Supervised Ministry Office.
  - e. If a student is considering a second or subsequent placement, that student must have positive evaluations from the previous Ministry Support Committee, Director Supervised Ministry, and Mentor. If there is serious negative feedback from the previous placement, the Supervised Ministry Staff must approve a subsequent placement.
  - f. All students considering Supervised Ministry placement must participate in the Supervised Ministry orientation sessions and interviews, and the placement must be approved by the Supervised Ministry Staff.

## GENERAL GUIDELINES REGARDING SUPERVISED MINISTRY PLACEMENTS

1. The first year of Supervised Ministry must be in a local congregation. The most basic unit of the church is the local congregation; all other ministries grow from and are related to congregational life. Therefore, students need to have at least one year of supervised reflection on work in that basic context.
2. Alternative placements for a subsequent year(s) of Supervised Ministry
  - a. The Supervised Ministry program strongly encourages students to stay for the second year in the site where they spent their first year of Supervised Ministry. Invaluable lessons can be learned in a situation with which a student has grown increasingly familiar.
  - b. However, a student who has particular interests in a specialized form of ministry may seek placement for a subsequent year(s) in a congregation which emphasizes that special interest. A student interested in campus ministry, for example, would be encouraged to serve in a congregation with a mission to a college campus.
  - c. Non-congregational placements are available for advanced Supervised Ministry students, i.e., those who have completed the first year. Proposals for placement in non-congregational settings must be made in writing to the Director of Supervised Ministry.
3. Supervised Ministry students often are paid a stipend for their work at a ministry site, but many Supervised Ministry positions are unpaid. Whether the student receives a stipend or not, the requirements for the student and the congregation or agency remain the same. Leaders at sites that are unable to provide a stipend must be willing to officially recognize students as part-time professional staff and fulfill all other expectations of the teaching congregation.
4. When budget permits, a limited number of one-year stipend grants are available for under-resourced congregations which have been approved as Supervised Ministry sites. The grants are paid directly to the ministry site based on a written agreement specifying the total stipend or compensation that the student will receive. In most cases, the CTS stipend grant is only available if the teaching congregation at least matches the amount received from the seminary.
5. One of the primary goals of the Supervised Ministry program is to facilitate the development of the student's personal and pastoral identity. Certain situations and/or circumstances are not conducive to this aim and therefore *will not be approved* in the Supervised Ministry program.
  - a. A site will not be approved in which the student seeking placement has been a member/attendee for more than three years.

- b. A site will not be approved in which a family member (spouse, parent or in-law, sibling, etc.) of the student has a professional leadership position. Once a site is secured, family members of professional staff and of the student are not to serve on the Ministry Support Committee.
6. The student is not to be engaged in a dating relationship with any person within that site during the period of his/her Supervised Ministry tenure there.

Supervised Ministry Courses (M-516-M-517; M-616-M-617; M-716-M-717) are each two-semester programs. Credit for the two semesters in any of these is awarded only after the successful completion of the two semesters.

## **GUIDELINES FOR NON-CONGREGATIONAL PLACEMENTS**

After successfully completing one year of Supervised Ministry in a congregational setting, a student may present a written proposal to the Director of Supervised Ministry requesting placement in a ministry setting other than a local congregation.

The Supervised Ministry Director will look for evidence of the following in the proposals:

1. The site offers opportunity for clearly defined responsibility that will involve at least 12-15 hours per week. Vague assignments or observation of ministry do not provide adequate opportunity for ministerial growth.
2. Weekly supervision is available. On-site supervisors are responsible for helping a student to enter the organizational system, to engage in work and reflection toward ministerial growth, and to identify persons and processes by which evaluative data can be gathered on behalf of the student. The on-site supervisor must be clearly committed to this dimension of theological education.
3. The work is related clearly to the church and appropriate to the student's learning goals. The work must permit integration with other seminary learning.

Students who want to pursue a non-congregational Supervised Ministry placement should:

1. Discuss the concept with the Supervised Ministry Director for approval in principle.
2. Work with the Supervised Ministry Staff to negotiate placement with the institution.
3. After reaching agreement with the agency or institution, submit a proposal to the Supervised Ministry Director for final review, naming the institution, position and responsibilities, rationale for the request, including basic learning objectives, and the name and position of the proposed mentor.

## **Christian Theological Seminary Policy on Sexual Harassment and Consensual Relationships**

Christian Theological Seminary takes the position that sexual harassment absolutely will not be tolerated by the institution. Furthermore, sexual harassment is a form of sex discrimination and as such is illegal under both federal and state law.

Any faculty member, staff member, student, or trustee who engages in any conduct that constitutes sexual harassment or creates a sexually offensive work or study environment will be subject to appropriate disciplinary action, up to and including termination or expulsion.

### **Section I. Prohibited Acts**

No member of the seminary community shall engage in sexual harassment. For the purposes of this Policy, sexual harassment is defined as unwelcome sexual advances, requests for sexual favors, or other verbal or physical conduct of a sexual nature when at least one of the following exists:

1. Submission to such conduct is made explicitly or implicitly a term or condition of an individual's employment, access to, or status in a course, program, or activity;
2. Submission to or rejection of such conduct is used as a basis for an employment or educational decision affecting an individual; or
3. Such conduct has the purpose or effect of unreasonably interfering with or of creating an intimidating, hostile, or offensive environment for work or learning or participation in the community life at CTS.

Examples of prohibited verbal or physical conduct include, but are not limited to:

1. Direct or implied threats that submission to sexual advances will be a condition of employment, work status, promotion, participation in a course, program, or activity, grades, or letters of recommendation;
2. Direct or indirect propositions of a sexual nature;
3. Subtle pressure for sexual activity, an element of which may be conduct such as repeated and unwanted staring or leering;
4. Conduct which discomforts, humiliates, and/or titillates in one or more of the following:
  - a. personal comments of a sexual nature; or
  - b. sexually explicit statements, questions, jokes, or anecdotes;

5. Conduct that would ordinarily discomfort or humiliate a person at whom the conduct is directed, including one or more of the following:
  - a. unwanted or unnecessary touching, patting, hugging, or brushing against a person's body;
  - b. remarks of an implicit or explicit sexual nature about a person's clothing or body; or
  - c. remarks about sexual activity or speculation about any person's sexual experience.

## **Section II. Guidelines Concerning Consensual Sexual Relationships**

The seminary affirms and supports loyalty and fidelity to authentic covenantal relationships, including the covenant of marriage.

Seemingly consensual relationships between faculty and students are almost always coercive because of the nature of the relationship. Similarly, seemingly consensual relationships between supervisor and supervisee are frequently coercive. When such relationships deteriorate, the parties have difficulty continuing to work together. Such circumstances cause problems for the individuals personally, professionally, and educationally and damage the institution. For those reasons, the Seminary discourages such relationships and encourages any individual to use the complaint procedure below if such a relationship - present or past - is affecting the individual's work or study.

## **Section III. Filing (Initiating) A Report Or Complaint**

### Responsibility

1. Anyone who believes he or she is being subjected to sexual harassment is encouraged to report the matter.
2. Any person knowing of or suspecting violations of the Seminary sexual harassment policy is encouraged to report the matter.
3. Any supervisor, administrator, or faculty who knows or suspects a violation of this policy is required to report that conduct.

### Filing (Initiating) a Report or Complaint

1. The President's Office will publish annually a list of CTS persons authorized and trained to receive reports and mediate complaints of sexual harassment. These persons shall be referred to as Investigator/Mediators.

2. Reports or complaints may be filed (initiated) verbally or in writing with any Investigator/Mediator.
3. **Section IV. Investigation And Mediation**
4. Each allegation of sexual harassment will be promptly investigated.
5. Investigations will be designed to protect the privacy of the parties concerned to the highest degree possible and appropriate, while ensuring the responsible adjudication of the complaint.
6. The primary Investigator/Mediator has responsibility and authority to conduct an investigation to determine the basic facts of the situation.
7. The primary Investigator/Mediator has responsibility and authority to negotiate a possible resolution of the complaint or recommend disciplinary actions in consultation with the Sexual Harassment Board.
8. The Sexual Harassment Board will be comprised of the Investigator/Mediators appointed by the President and will be chaired by the Dean/Vice President. The Board will ensure accountability of the primary Investigator/Mediator, will take care to note recurrences, and will consult on the course of investigations and determinations.
9. Both the complainant and the accused will be promptly notified in writing as to the determination of the investigation proceedings.

### **Section V. Disciplinary Procedures**

1. If, in the judgment of the Investigator/Mediator, the evidence shows that the complaint is justified and cannot be satisfactorily negotiated, then the Investigator/ Mediator, in consultation with the Sexual Harassment Board, will recommend to the appropriate Seminary official that formal disciplinary action be undertaken.
2. Procedures for formal disciplinary action are specified in the following Seminary policy documents:
  - a. for faculty, in the Policy Statement on Faculty Relationships;
  - b. for staff, in the Christian Theological Seminary handbook for employees;
  - c. for students, in the Principles and Procedures for Guidance and Discipline of Seminary Students.
  - d. for trustees, the President and the Trustee Executive Committee will determine appropriate procedures case by case.

## **Section VI. Other Considerations**

1. It is against Seminary policy to discriminate, retaliate, or threaten to retaliate against any person who has made a report or filed a complaint concerning sexual harassment or has testified, assisted, or participated in any manner in an investigation, proceeding, or a hearing concerning sexual harassment. Violations of this policy will be dealt with harshly.
2. Intentional withholding of pertinent information or misrepresentation endangers the seminary's ability to deal with a complaint. It is, therefore, assumed that any member of the seminary community will be fully truthful when called upon to participate in an investigation, proceeding, or hearing.

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