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# Supervised Ministries Handbook

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## Welcome

Welcome to the Supervised Ministries Program. Whether you are a student, mentor or member of the Ministry Support Committee (MSC), your participation is vital to the development of effective theological education for ministry. We are happy to provide for you this handbook which explains the various components of the program and the responsibilities of the student, mentor and MSC. I hope you will take time to read it carefully in order to gain the most out of your experience during the semester.

Other important information, such application forms, evaluation reports, and due dates can be found on the seminary's website at [www.ptstulsa.edu](http://www.ptstulsa.edu) and clicking on the academics>supervised ministries menu tabs. If you have any further questions or need assistance, please do not hesitate to contact the Director of Supervised Ministries [john.thomas@ptstulsa.edu](mailto:john.thomas@ptstulsa.edu) or my assistant [staci.cophenaver@ptstulsa.edu](mailto:staci.cophenaver@ptstulsa.edu).

We are very appreciative of your commitment to enhancing the quality of ministry and the vitality of the Christian church. Your role in the Supervised Ministries Program is a significant part of the seminary's mission to prepare women and men for the varied ministries of the church and society, and toward making the Christian witness more effective in the world.

May this learning experience be a blessing to you and the whole community of faith.

John L. Thomas, Jr., Dmin.  
Director of Supervised Ministries

# **Contextual Education**

## **Supervised Ministries at Phillips Theological Seminary**

### **Introduction**

Contextual education comprises all of the ways persons learn about themselves and others through interactions with their environment. Truly, every situation a person inhabits becomes an opportunity for deeper insight and understanding. For persons engaged in ministry, working in a ministry setting offers one avenue for such learning to take place.

Within this larger concept of contextual education, supervised ministries is the component of the seminary program that emphasizes experiential learning. In tandem with a student's experience in the practice of ministry, the supervised ministry program has three goals:

First, students learn and practice the skills necessary for the particular ministry in which they are engaged. There are a variety of ministerial settings available to students, such as serving in a local congregation, either as solo pastor or staff member; campus ministry; hospice work; a social service agency; hospital chaplaincy; and military chaplaincy. While certain ministerial skills are applicable in all settings, each specific form of ministry also requires particular skills that are unique. Through observation of and weekly discussions with a mentor, students learn and practice these skills in a supportive environment.

Second, students seek to develop a ministerial identity and deepen their self-awareness in ministry. By actually practicing the arts of ministry and observing the results of their activities, students come to a better understanding of who they are as ministers, why they react to situations the way they do, and how to act with intentionality and integrity. This goal is supported by weekly meetings with a mentor, monthly discussions with a Ministry Support Committee, and seminar gatherings with the professor and other students at the seminary.

Third, students endeavor to bring their ministerial experiences into conversation with theological teachings, thereby allowing both the experiences and the teachings to be transformed. The theory and practice of ministry are integral to each other, for just as theological reflection shapes how ministry is carried out, so too does practical experience enable persons to see and interpret theoretical foundations in new and challenging ways. Seminary students, professors, mentors and Ministry Support Committees are all invited to make time to consider the interrelationship between the experiential, practical aspects of ministry and the intellectual, reflective work of making sense of life experiences.

### **Components of the program**

The Supervised Ministries program brings together five entities: the student, the mentor, the Ministry Support Committee (MSC), the ministry site, and the seminary. A sixth component, the judicatory and its leaders, support the student in her/his preparation for and practice of ministry.

### ***The Student***

Prior to beginning any supervised ministry, students are required to complete *CD502 Introduction to Theological Education* and *TE 500 Introduction to Theology*. In order to enroll in any Supervised Ministry course, a student must be serving in a ministry setting for a minimum of 10 hours per week associated with a specific title, responsibility or project. Having secured the permission of the Director of Supervised Ministries (See Application Form) at the seminary, the student concurrently enrolls in one of three required supervised ministry courses. In preparation for the semester, a Supervised Ministry Application form must be completed with the appropriate signatures while the student and mentor will work together to develop a learning covenant. Copies of the learning covenant with signatures are given to the mentor and the Director of Supervised Ministries. The student then meets weekly or bi-weekly with the mentor, attends the semester supervised ministry seminars, and monthly with the MSC. The student will also recommend one scholarly reading (In some cases the instructor may suggest a specific reading) that the MSC may read and discuss together during the course of the semester. Throughout the semester, the student engages in an ongoing evaluation of their own experiences in ministry and the mentoring process of which they are a part. A mid-semester and final self-evaluation form will be submitted by the mentor, student and MSC chair during the semester to be included in the student's file.

### ***The Mentor***

The mentor serves as a guide and model in ministry for the student. She or he is expected to have significant experience in ministry, hold a seminary degree, a pastoral role comparable to the student's vocational goal (at least 5 years post-graduate experience is required) and a willingness to share this experience with a student. In order to be objective as possible, students should avoid selecting relatives or close personal friends as mentors (Present students cannot serve as mentors. Some exceptions are made for D.Min. students). Depending on the ministry location, the mentor may be on-site or off-site. Off-site mentors are requested to visit the student's ministry site at least once each semester. The mentor assists the student in writing a learning covenant, guiding them to develop realistic goals and objectives. At a minimum, the mentor meets with the student once a week for 45 minutes, or every other week for 90 minutes. The purpose of these meetings is to guide, support and challenge the student using various activities, such as refining the learning covenant, giving in-depth consideration to a ministry experience, engaging in spiritual disciplines, etc. At mid-semester and at the end of the semester, the mentor writes a confidential Supervised Ministry Evaluation Report of the student's work and assesses the student's ability to integrate the theory and practice of ministry. During the semester in which supervision is provided, the mentor may be asked to attend a meeting convened by the Director of Supervised Ministries for the purposes of continuing education and networking.

### ***The Ministry Support Committee***

The MSC is a group of three to five people from the ministry setting who meet on a monthly basis with the student. The members of this committee should provide a broad-based perspective on the ministry site and facilitate communication between the student and other members of the site. As with mentors, MSC members should not be

personal friends, classmates or relatives of the student. Therefore, the membership should be as diverse as possible, bringing together persons from various sectors of the congregation, agency or organization in which the student is serving in ministry. The members are chosen by the student in consultation with their mentor (or Director of Supervised Ministries, if necessary). *Students who are serving in multi-staff settings are strongly urged to consult the senior staff person when choosing members of the MSC.* The student also chooses the chairperson of the MSC. The purpose of the committee is to support the student in their practice of ministry. Meeting time is spent discussing the student's strengths as well as areas where growth is needed. The student talks with the committee about the courses they are taking that semester and recommends some scholarly reading the committee members may read and discuss together. At mid-semester and at the conclusion of the semester, the chair of the committee writes a report of the student's work and assessing the student's ability to integrate the theory and practice of ministry.

### ***The Ministry Site***

Various locations may serve as ministry sites for seminary students, including, a local congregation, hospital, hospice, military installation, or social service agency. When choosing a ministry site, students should consider their professional goals as well as the types of ministry experiences that would be most helpful to them. Every student (Especially M.Div. students) should spend at least one semester serving as pastor, associate pastor, director of education, youth minister, etc. in a congregational setting. For the broadening of ministerial experience, every student is also encouraged to serve at least one semester in a non-congregational setting.

### ***The Seminary***

At the seminary, the student takes courses in a variety of fields, including biblical studies, church history, theology and ethics, Christianity and culture, and practical theology. In these courses, the student is challenged to think theologically and to critically assess both ideas and experience. While this process occurs in all areas of the seminary curriculum, the student attends supervised ministry courses to provide a context where this integrative work can take place more systematically. The Director of Supervised Ministries may assist the student in finding a ministry site, teaches supervised ministry seminars, and is a resource to both the mentor and the MSC. (NOTE: PTS faculty cannot serve as mentors for students).

### ***The Judicatory***

Judicatories are responsible for licensing, ordination and placement. The seminary works with the judicatories to provide education and ministry experiences that will prepare students for ministry within their chosen denomination. Students are encouraged to establish and maintain accountable relationships with judicatory leaders.

### ***Evaluation Reports***

Supervised Ministry Reports are read by the Director of Supervised Ministry and filed in her/his office. They can be released to judicatories with the written consent of the student. Some reports are also chosen by the student for inclusion in their portfolios. Enrollment, final grades, and graduation may be delayed if all Supervised Ministry Report forms are not submitted by their proper due dates.

Evaluation reports are submitted at mid-semester and at the end of each semester. A report is to be written and submitted by the student, MSC chair and the Mentor. The student is primarily responsible for making sure that all reports are submitted in a timely manner. The format for evaluations can be obtained from the Director of Supervised Ministries or the seminary's website.

## **Responsibilities of the Student Enrolled in Supervised Ministries**

### **Prerequisites**

All students seeking to enroll in Supervised Ministries must complete *CD 502 Introduction to Theological Education* (ITE) and *TE 500 Introduction to Theology*. These courses must be completed before enrolling in supervised ministry courses, and cannot be taken concurrently with supervised ministry courses.

### **Courses for M.Div. students**

Students in the M.Div. program are required to have three hours of supervised ministry. They may choose from the following three courses: *SM500 Reflections on Ministry Experiences*, *SM502 Leadership in Ministry*, and *SM503 Integrating the Theory and Practice of Ministry*. The final hour of supervised ministry must be the course *SM503 Integrating the Theory and Practice of Ministry*. If a student chooses to enroll in an accredited program of Clinical Pastoral Education (CPE), one unit of credit from CPE may replace one of those courses, subject to pre-approval by the Director of Supervised Ministries (See registrar for the proper forms). Supervised Ministry courses may not be taken concurrently with each other or with CPE. Enrollment in Supervised Ministry or CPE requires the approval of the Director of the program.

### **Courses for M.A.M.C. students**

Students enrolled in the M.A.M.C. program are required to take two hours of supervised ministry. They enroll first in one of the following: *SM500 Reflections on Ministry Experiences* or *SM502 Leadership in Ministry*. The final hour of supervised ministry must be the course *SM503 Integrating the Theory and Practice of Ministry*. Supervised Ministry courses may not be taken concurrently with each other. Enrollment in Supervised Ministry requires the approval of the Director of the program.

### **Ministry Sites**

The Director of Supervised Ministries often receives announcements from congregations, hospitals or other agencies wishing to employ seminary students. A "Ministry Openings" binder is located in the student center. Students are also encouraged to talk with judicatory officials and leaders of other organizations in which they would like to serve. Whether a paid or volunteer position, students are to serve a minimum of 10 hours per week in partnership with a qualified mentor and MSC for a minimum period of 13 weeks. Students enrolled in the summer may need to start their placement earlier than the announced starting date in order to account for the 13 weeks.

### **The Learning Covenant**

Prior to the beginning of the semester, the student and mentor will work together on a learning covenant. The student shall provide copies of the learning covenant to the mentor and the Director of Supervised Ministries.

## **Mentoring and MSC Sessions**

The student shall meet weekly or bi-weekly with the mentor and monthly with the MSC. The student assumes responsibility for bringing to these meetings material for conversation and reflection. For instance, the student may provide case studies, critical incidents or journal entries for the mentor in advance of the scheduled meeting. For meetings with the MSC, the student will share their own spiritual journey and suggest some scholarly reading that the members of the committee may read and discuss together.

## **Portfolio Requirements**

The Supervised Ministry Final Evaluation Reports (Student, Mentor, and MSC) from one of the first two required courses will be placed in the student's seminary portfolio. The "final integration paper" from *SM503 Integrating the Theory and Practice of Ministry* will also be placed in the portfolio.

## **Evaluation**

Throughout the semester, the student will engage in an ongoing evaluation of their own experiences in ministry and the mentoring process of which they are a part. This evaluation will take place in meetings with the mentor, MSC, and supervised ministry seminar. A confidential mid-semester and final report form will be completed by the student, mentor and MSC chair. The form will be provided at the beginning of the semester. Feel free to write on the form or download it to your computer from the seminary's website or request electronically through email from the Director.

## Designing a Learning Covenant

A learning covenant is a guide for students to plan and track their work during the semester. It provides an opportunity to determine in advance what one would like to learn intellectually and experientially while serving in the ministry setting. It also offers a basis for evaluation and suggestions for continuing education at the conclusion of the semester. The covenant should be written in consultation with the mentor, who will have a more immediate understanding of what activities are possible in the ministry setting and can challenge the student to keep their goals realistic. A self-assessment is a helpful first step in writing a learning covenant (These are not meant to be turned in to the professor, but are intended to help you identify possible learning goals):

- What am I comfortable doing? What makes me uncomfortable?
- What abilities do I have? What abilities do I wish I had?
- What strengths do others affirm? What weaknesses do others recognize?
- What energizes me? What tasks do I have to push myself to do?
- How much time do I have to give to this ministry setting? What limitations do I have?
- What are the things that keep me from doing the things that need to be done? What has blocked me in the past, and how will this time be different?

The following questions about the ministry setting should also be considered:

- What are the goals of this ministry?
- Whom does it serve? What is the racial, ethnic, socio-economic and demographic make-up?
- What is its history? What trends are developing?
- What experiences will I be exposed to in this setting, and what new things can I anticipate learning?
- What is the attitude of the people toward student ministers?
- How does this work experience fit into what God is calling me to do in ministry?
- What does my mentor know that I want or need to learn?
- What kind of mentoring relationship would I prefer (e.g., directive, collegial, reflective, participatory, etc.)? What are the benefits I can expect from this mentoring relationship?
- Who are persons in this setting I find to be most supportive of me in my ministry?
- Who are the persons in this setting who challenge me to think in new and creative ways about ministry?
- Who are the persons in this setting whom I value their opinions and honesty?

From the information the student has gathered, they can write a learning covenant that incorporates abilities and strengths, addresses growth areas, and reflects the learning opportunities available to them in this setting. The learning covenant should have three parts: a description of the setting, a list of goals and objectives, and an indication of how mentoring and MSC sessions will be conducted.

## Description of the setting

Begin with some basic information about the ministry site, i.e., its location, constituency, history and mission. Include what the ministry site offers to the community it serves and what its greatest needs are for the immediate future. Describe your role and responsibilities in this setting and list the number of hours and which days you will be expected to work each week.

## Learning Goals and Objectives

A *goal* is a statement of purpose that identifies a specific learning focus. A learning goal can be related to a change in attitude, behavior, an increase in knowledge, or acquisition of certain skills. It should be clear and specific, neither so broad as “I will become an experienced campus minister,” nor as narrow as “I will preach on justice three times.” One of the important contributions the mentor can make is to help focus the student’s aims and set realistic, attainable goals. Write each goal beginning with the words “I will. . .,” rather than “I would like to. . .” or “I hope to. . .” Some goals are long term, such as “I will seek a better balance in personal and professional responsibilities,” while others are more immediate, “I will improve my knowledge of the congregational music program.” *Objectives* arise out of the goals. An objective is a statement that provides the specific steps one will take to attain a particular goal. For example, if the goal is “I will develop better listening skills,” then concrete objectives could be “1) I will read three articles (Include the name of the articles) on the art of listening, 2) I will concentrate on maintaining eye contact when discussing difficult subjects, and 3) I will engage in two listening role plays with my mentor.”

## Mentoring sessions and MSC meetings

This section gives attention to both the mentoring sessions and MSC meetings.

- a) Identify the mentor. Explain when and where the mentoring sessions will take place and which learning tools will be utilized in these sessions, such as discussing a journal entry, case study or critical incident, or engaging in spiritual disciplines. The student is responsible for setting the agenda for each meeting. Determine how far in advance the mentor would like to receive the material prior to a meeting, and what method will be used to deliver it (i.e., in person, by mail or e-mail).
- b) Consider possible members of the MSC, who will chair the group, and when and where the first meeting will take place. *Students who are serving in multi-staff settings are strongly urged to consult the senior staff person when choosing members of the MSC.* Look at the agendas for MSC meetings listed in the MSC section of the handbook. Choose a scholarly reading you would like to share with members of the group. Make plans to consult with the chair of the MSC about the topics to be discussed at the meetings.
- c) The mentor may want to attend at least one of the MSC meetings. This can be a helpful exchange, but should be negotiated among the student, mentor and MSC chairperson. However, attendance by the mentor at the MSC meetings is not mandatory.

## Sample Learning Covenant

Sharon Williams  
Supervised Ministry Course SM 502  
Master of Divinity

1. *Description of Setting:* I serve as pastor of a small rural Disciples church in eastern Oklahoma. The closest town is Nowhere, Oklahoma with a population of six hundred people. Once farming was the primary life source. But over the years as the need for farming had decreased, people have moved away, leaving the area nearly depleted of any major economic industry. This has greatly affected the church and its vision. Sunday worship attendance is approximately twenty-five. There is little enthusiasm about the future. People come to church mainly out of a sense of loyalty to the tradition. I have served this congregation for a year and half as a solo and student pastor. The church provides a parsonage and contributes to the denomination's pension fund. For now, we are maintaining comfortably our financial obligations. However, all of us realize that the day will come when this church will have to close its doors, I will graduate for seminary and move on, hopefully to greener pastures.

2. *Learning Goals and Objectives:*

- A. I will develop the pastoral skill of vision planning to help facilitate congregational grief.
  - i. Read Peter Steinke's book, Healthy Congregations and review its contents with my Ministry Support Committee.
  - ii. Conduct three interviews with members of the congregation in order to better understand their feelings about the future of this church.
  - iii. Consult on two occasions with my mentor about her experience with dying congregations.
- B. I will improve my ability to preach sermons that are relevant to the life experiences of people in this congregation.
  - i. I will develop and implement an anonymous preaching survey to administer to ten randomly selected people in the congregation.
  - ii. I will prepare and deliver three sermons focused on life experiences.
  - iii. I will discuss the results of my survey with my mentor and my MSC.
- C. I will learn the art of story-telling as a tool for pastoral counseling in my congregation.

- i. I will read Andrew Lester's book, Future Stories and write a review for my Supervised Ministry class.
- ii. I will practice Lester's method of story review with at least one member of the congregation.
- iii. I will present and discuss one case study demonstrating my use of story telling in pastoral counseling to my Mentor and/or my supervised ministry class.

3. *Mentoring Sessions and MSC meetings.*

The MSC will consist of five members of the congregation. Two will be men and three are women. One of the men will be the chair of the worship committee. The other man is a lay leader and teaches Sunday School. One of the three women is a retired public school teacher and sings in the choir. Another woman is chair of the pastoral relations committee and often assists with serving communion. She will also serve as the chair of the committee. The final woman is also a lay leader in worship and a Sunday school teacher. We will meet once a month during the semester for four times. I have asked each member to purchase a copy of Peter Steinke's book, Healthy Congregations. We will discuss Steinke's book as an evaluative tool for the congregation and my style of leadership.

My mentor is a retired United Methodist pastor who lives in another nearby small town. She and I will meet every other week for 90 minutes. She has also volunteered to meet with the MSC for their first and last meeting. We will discuss issues related to pastoral care of dying congregations, various issues related to leadership, and effective preaching in small rural congregations.

I am greatly anticipating this new learning experience.

\_\_\_\_\_

student

\_\_\_\_\_

Mentor

\_\_\_\_\_

date

## Writing a Case Study

A case is a written description of an actual event in your ministry setting that presents a problem or dilemma for discussion and deliberation. Case study method was developed by Harvard Law School and Harvard Business School as a means for helping students make decisions by analyzing real life situations. The purpose of the case study is not to determine the correct response to a given situation, but to reflect on the various interpretations and learnings that arise from the event under consideration. The case one offers for analysis should not necessarily be an extraordinary situation, but rather one that is fairly routine and typical of everyday ministry. The student should choose a situation in which they were personally involved (Must be taken from your ministry setting) and recently occurred during the semester in which you are enrolled, or within three months prior to the beginning of the semester. Case studies are written in the first person and have five parts: background information, a brief description of what happened, analysis, evaluation, and theological reflection. The case should be no more than three pages single-spaced, and fictitious names or initials should be used to protect confidentiality. The specific design and use of the case study may vary depending on the instructor and particular focus of the supervised ministry course.

### Background information

In the opening section, describe the circumstances and persons involved under which the case took place, e.g., who was involved and where and when it occurred. Additional information may also be helpful, such as earlier situations that may have an impact on this particular case.

### Description

Writing in the first person, give a thorough, yet succinct, account of what happened. Not all details need to be included, but share enough to give readers a clear understanding of the situation. The description should highlight a problem or dilemma suggested by the situation. The case may be written either in prose form or as a verbatim. In a verbatim, you record, as accurately as you are able, what each person said during the encounter.

### Analysis

Here the author states what they see happening in the situation, attending to the personal, interpersonal and socio-cultural dynamics they believe are at work. What problem did this situation pose for you? What emotions did it call forth? Why did you react the way you did? Can you analyze what was going on between you and other participants in the situation? What do you know about gender, racial, and other social issues that might illuminate the case?

## **Evaluation**

In the evaluation portion the author reflects on the way the situation was handled. Knowing what you know now, would you do things differently? What unresolved issues or questions are you left with? What help can your colleagues in ministry offer you as they work through this case with you?

## **Theological reflection**

Finally, attend to the religious, spiritual or theological aspects of the case. How has this theological topic been addressed in your religious and/or denominational heritage? What biblical story or theological concept is suggested by the situation? Which theologian offers you guidance in reflecting on this case? Where do you sense God's presence?

## Sample Case Study

### Background Information

One of the first home visits I made after becoming pastor in January was to the home of Bonnie and Gerald, an older couple in our church. Cancer has been a part of Gerald's life now for a couple of years. In February they received the news that the cancer was once again spreading aggressively. The only treatment option given was a low-dose chemo that was meant to slow the cancer's growth, but could not stop it. Gerald decided to pursue the low-dose chemo and continue fighting.

Over the next few months I kept up contact with phone calls, notes, and occasional visits in their home. During each home visit we would celebrate Holy Communion and we would visit some about their past involvement in the church (over the past couple of years Gerald had not attended church at all due to his illness and Bonnie only sporadically). Although Gerald and Bonnie had mentioned their grown sons often, I had not met them until the day of the encounter I share below.

By the first of May Gerald's condition had deteriorated to the point that Bonnie could no longer care for him at home. Gerald is now in a skilled nursing unit of the hospital where he is no longer receiving the chemo treatments and is in a palliative care situation.

### Description

On a recent Sunday afternoon I went to visit Gerald at the hospital and found Bonnie and their two oldest sons, Gary and Bob, there visiting as well. A little later their youngest son John arrived as well. Gerald soon got tired with the excitement of multiple visitors and began dozing off. We all decided to leave together.

As we were walking out of the hospital, John pulled me aside and asked if he could talk to me. After some small talk, John looked me straight in the eye and said, "You're my Dad's pastor. I would really like to know, do you think my Dad is a Christian? Do you think he has found salvation in Christ? I know Mom says that he used to teach Sunday school class, but that was back when I was too young to remember. He went to church some when I was growing up, but I don't know that what I have seen in my Dad, especially since I've grown up, is what I would consider someone who outwardly expresses faith in Christ. I would really like to know what you think. Do you think my Dad is a Christian and will go to heaven when he dies?"

I gulped hard and reminded him that I had only been his dad's pastor for a few months, but in my relative limited experience with him that I believed Gerald to be a man of faith. I related to him my experience of sharing Holy Communion in his folk's home. I shared that each time I did this not only did Gerald gladly accept the elements, but he listened intently with a look of agreement as I would talk about the significance of Communion, especially how it helped us remember the sacrifice Christ had made for us and how it help make the bond of Christ stronger between each of us in the church regardless of our ability to be a regular part of the worshipping body of Christ. I shared with John that the last time I was at his folk's home, just a week or so before they admitted Gerald into the hospital, that when we shared Communion together I felt a very special presence of the Holy Spirit in our midst. I believed these all to be signs, among other things perhaps, pointing to his father being a man of faith in God, a faith bringing salvation into his life.

John replied that he just wasn't sure. He said he knew that his dad was a fairly private person when it came to personnel matters, but he had never really heard him talk about his faith and its importance to him, if it indeed was. He also said he had come today hoping to actually spend some time alone with his dad and possibly speak to him about this, but that seeing his condition today, he wondered if he would get the opportunity to do that before his dad died.

I jumped in the conversation again. I said that I had never specifically asked his dad about it, so I couldn't give him a definitive answer, but that again, based on my experience in visiting his dad I felt him to be a man with the faith needed for salvation. I also recalled an experience that I had earlier in the week when I had visited Gerald. He was in a fairly sharp mental frame of mind that day, so I asked him if he was okay with the situation and if there was anything he would like to talk with me about as his pastor. Gerald thought about it for a moment and said that no, he felt okay, but that he would give it some more thought. I said I felt if his future had been troubling him, Gerald might have been more likely to talk about it at that point. I agreed with John that his dad's condition did seem to be deteriorating quickly, both physically and mentally, but that if I saw an opportunity I would try to talk with him about it again.

John acted somewhat assured, but not completely convinced. He thanked me for all that I had and was doing for his folks and for being faithful to the call God had made on my life to be in ministry in the church. As we begin walking toward the parking lot our conversation turned to his family, his business career, and other related matters.

## **Analysis**

I was really caught off guard by John's direct questions, especially since we had just met. I remember feeling a quick sense of panic and a feeling of pressure to give the "right answer." At the same time I felt a little embarrassed. Because Gerald was a member of the church, because people in the church spoke highly of him and Bonnie, and because I had been well received in their home, I had assumed that Gerald was a professing Christian. I had never felt the need to ask Gerald about it, so I couldn't give John a very definitive answer of yes. I remember thinking at the time, "Wow, did I miss a cue from the Holy Spirit to ask Gerald about his spiritual life and faith? All I know is I didn't feel comfortable telling John "Well, I don't know," in answer to his questions.

Whether this is a right or wrong assessment, I also felt that for John my being a pastor meant I should be someone who had an inside track into his dad's inner spiritual life. This expectation both humbled and scared me. In my mind that was a lot to ask for.

Despite all these feelings, what I did share with John I shared from the heart. Those good "Spirit" moments I spent visiting in his folk's home were for me a glimpse into Gerald's soul, a glimpse I felt reflected a saving faith in Christ. But it was not the hard and fast fact that I felt John was looking for. I think he would have walked away more convinced, if I would have been able to say that his dad had answered "yes" to my question, "if you were to die tonight do you know for sure you would go to heaven?"

John's comment at the end of our conversation, thanking me for being faithful to the call God had made on my life," was a bit of a surprise as well. What did he mean by that?

## **Evaluation**

Although I didn't fall to pieces, I have to admit that I experienced some "pastoral panic" in this situation. I can honestly say that in my relatively short career in the formal ministry (about three years) no one had ever put this kind of a question to me before. I have thought a lot about why I felt so uncomfortable with the idea of simply telling John that I didn't know for sure if his dad knew Christ as his personal Savior or not? I believe a big part of this feeling is the overwhelming drive in me to try and fix things for myself and others as quickly as possible. I was uncomfortable with the tension of the situation, so I rushed in to try to resolve it. This was especially evident in the second part of our conversation to which I referred to as "jumping into the conversation again." I literally got back in control of the conversation to make another attempt at fixing the tension I felt. In so doing I believe I may very well have missed an opportunity to allow John to better express the struggle he was having with his lack of experiencing his dad's spirituality; of mourning not only the likely loss of his dad's physical life, but also the loss of a spiritual connection with his dad. Leading and listening would have been a better response on my part.

I also am keenly aware of the discomfort I felt in the situation when I sensed something more was being asked of me spiritually because I am a pastor. It's moments like these when the question "is this too much to ask of a pastor who's just another human being?" doesn't really matter. The expectation was there, so the real question is how I will deal with it?

Finally, later in the week following this experience, I decided to take Bonnie to lunch. We chatted about lots of things, but mostly about Gerald and her family. She told me that John and his wife had a different way of looking at and living their religion than she did, but that it seemed to work well for them. Her description of them painted their faith as more conservative and evangelical. This might explain in part John's questions and would have been helpful background information to have had prior to the conversation John and I had. In the future when I am ministering to someone with a terminal illness it would be helpful to visit with them and/or their spouse about their family to gain this kind of information, if possible. If nothing else this experience has taught me that there will be times when my role as pastor will be expanded beyond the boundaries of my church's membership. Preparing for this role would help!

## **Theological Reflection**

Since this experience I have reflected much on the role of pastor. What are the multiple expectations of a pastor in the church today? What expectation(s) should be my priority, especially in my role as a student pastor? Was John's question as unfair as I first thought?

Once when exhorting his Methodist preachers, John Wesley said "You have nothing to do but to save souls; therefore spend and be spent in this work." (Quotes of John and Charles Wesley website, <http://www.imarc.cc/buletins/wesleyq.html>, accessed on June 18, 2006). I consider myself to be an evangelical Christian minister in a denomination that officially considers itself to be evangelical as well. Especially in a congregation where approximately 30 % of the membership is 60 or older, am I missing opportunities with our older members to visit them and inquire of them as Wesley did, "how is it with your soul?" I once avoided the "formal" ministry role thinking it would hinder my perceived spiritual gift of personal evangelism. The truth of the

matter may be, especially with older adults, that as a pastor I may be one of the few people they give the right to ask, “How is it with your soul?”

Finally, when I was dealing with my call to the ministry a few years ago Jesus’ words of “Come, follow me...and I will make you fishers of men,” (Mark 1:17) had a tremendous impact on my journey. With all the responsibilities of a pastor, how do I keep Jesus’ invitation alive in my ministry?

*Note: Individual course instructors may choose to use other devices for reflection than the case study format described in the handbook.*

## The Mentor

Mentors are chosen because of their willingness to be models and guides in ministry for seminary students. Usually a mentor will be a clergyperson with significant ministry experience. Depending on the ministry site, a mentor may sometimes be a social worker, psychologist, teacher or other seasoned professional. There are three mentoring acts mentors are asked to perform: **assist** the student in writing a learning covenant, **participate** in weekly mentoring sessions, and, **write** a mid-semester and final evaluation report. Mentors are encouraged to attend the orientation session led by the Director of Supervised Ministries at the beginning of the Fall or Spring semester or to contact the Director with any questions for clarification about your responsibilities. Avoid mentors in which you have a “dual-relationship” such as a relative, friend, or employer. Mentors do not have to be resident in your ministry setting.

### The Learning Covenant

The student’s first order of business is to write a learning covenant that lists what they would like to learn while serving in their ministry site and how they will strive to meet the goals they set for themselves. Guidelines for writing the learning covenant are included in this handbook. The mentor assists the student in writing the learning covenant by providing information about the learning experiences they can expect to have in their ministry setting and by helping them to develop goals that are challenging, but realistic, and contribute to the general understanding of ministry. The student shall provide copies of the learning covenant to the mentor and the Director of Supervised Ministries.

### Supervised Ministries Courses:

A student’s learning goals and objectives should be related to the particular Supervised Ministry course in which the student is enrolled. A student usually will be enrolled in one of the following courses:

**SM 500 Reflections on Ministry Experiences:** Students will explore the meaning and practice of ministry by engaging in systematic theological reflection on particular situations from their own ministry contexts.

**SM 502 Leadership in Ministry:** Students serving in ministry sites will consider the personal, social, and ecclesial dynamics of assuming their roles as pastoral leaders.

**SM 503 Integrating the Theory and Practice of Ministry:** A seminar course for advanced students who will look at the interplay of theory and practice in their various contexts for ministry.

Mentors should discuss with the student which course they are enrolled for the semester. Any specific questions about the content of the course may be obtained from the instructor of the course or the Director of Supervised Ministries. Learning goals

should be realistic and consistent with the norms and expectations of the student's denomination and/or local church.

## **Mentoring Sessions**

The mentor and student shall meet for a minimum of thirty minutes each week or one hour every other week. If the mentor is off-site, telephone consultations are acceptable. Off-site mentors should plan to visit the student's placement site at least once during the semester. Mentoring sessions are not meant to be therapeutic, but rather should provide a setting for students to integrate their learning by critically reflecting on the theory and practice of ministry. Mentors may facilitate this process for the student by asking questions, sharing insights, telling stories about their own beginnings in ministry, offering interpretation, and being supportive of the student's ministerial endeavors. The responsibility for bringing material to the session rests with the student. The mentor may suggest different artifacts that can guide the mentoring sessions:

- *The learning covenant* helps the student stay focused on the goals and objectives they themselves have set for that semester.
- The keeping of a *journal or portfolio* offers an opportunity to draw together random thoughts, poems, drawings, newspaper articles, church newsletters, and other items of interest. A mentoring session may focus on one journal entry or portfolio item.
- A *case study* is an account of an event in which the student encountered a problem or question. The case study should be put into brief written form prior to the discussion. Guidelines for writing a case study are included in this handbook.
- A *critical incident* is a situation that brings forth strong emotions in the student. Any encounter that one revisits over and over is probably a critical incident. Again, the incident should be put into written form. The mentor may ask questions, offer feedback and evaluate the student's response to the incident.
- *Theological reflection* is the process of making faith connections. The mentor invites the student to ask questions like, Where do I sense God's presence in the midst of this incident? What have I learned through my studies that informs my response to this situation? How does this experience provide me with a new way of interpreting my academic knowledge? Explore any dissonance that arises between theory and practice. (Additional resources for theological reflection are listed in the Bibliography.)
- *Spiritual disciplines* are those intentional practices that nurture deeper connections with the wellspring of spirituality. Student and mentor are encouraged to engage in prayer, scripture reading, *lectio divina*, meditation, contemplation, journal writing, walking meditation, and acts of compassion and justice as ways of growing in wisdom and understanding.
- *Feedback* is the process of interpreting the effect one's behavior and mannerisms have on other people. Every person has aspects of their personality that are "blind spots," i.e., those things of which they are unaware. When explored in the context of concrete action and particular ministerial situations, the mentor may enable the student to become aware of blind spots.
- Sometimes *confrontation* is the best teaching method available to the mentor. When confronting a student with the effects of their behavior, be reasonable,

descriptive and specific. Confront with an attitude of compassion and care, so that feedback may be received in the spirit in which it is offered.

- *Evaluation* is a process of determining how well the student has articulated and met their stated goals. The learning covenant provides the criteria for evaluation. Other criteria might arise during the semester as well, such as a critical incident that needs resolution or a personal realization that leads to an enhanced understanding of ministry.

Mentors and students are asked to assent to the confidentiality statement included in this handbook.

### **The Supervised Ministry Report**

At mid-semester and the conclusion of the semester, the mentor shall write an evaluation report. This report should reflect the primary topics discussed between mentor and student, addressing the goals listed in the learning covenant and other areas of concern that arose during the semester. Evaluation forms are available through the Director of Supervised Ministries or the seminary's website. Feel free to write on the sheets or download the form on your computer. Both the mentor and student should sign the report. Please send all evaluation reports to the Director of Supervised Ministries. Due dates for reports can be located on the seminary's website.

## The Ministry Support Committee

The Ministry Support Committee (MSC) is a group of three to five persons who agree to meet on a monthly basis with a student intern. These individuals are brought together to encourage and support the student in their ministry, offer insights about the placement site, pray and reflect with the student, offer feedback, and assist the student in evaluating their work. The committee will meet monthly, or four times, during the semester. The members are chosen by the student in consultation with the student's mentor. The student chooses the chairperson as well. *Students who are serving in multi-staff settings are strongly urged to consult the senior staff person when choosing members of the MSC.* The membership should reflect the broad perspectives represented within the site, drawing from as many different sectors of the organization as possible. For example, within a church, members should be drawn from various committees, such as worship, education, mission and finance. In other settings, it may be necessary to bring together persons from both inside and outside the organization. When working with a social service agency, for instance, the MSC may be made up of colleagues from within the agency, as well as persons from outside the agency, such as a judicatory minister or psychologist in the community. Standing committees, such as the Pastor-Parish Relations Committee, personnel committee, Christian education committee, etc. are convened for particular tasks that are different from and often in conflict with the aims of the MSC and should therefore not be designated as the MSC.

### The meetings

Each meeting should last for approximately 90 minutes, and should be convened at a time and place mutually agreeable to all committee members. The chairperson should take responsibility for notifying members about the meetings. Students and MSC members are asked to assent to the confidentiality statement included in this handbook.

### First meeting

The chairperson of the MSC should convene the first meeting early enough in the semester so that there is time for four meetings in all. The dates for the subsequent meetings should be decided at this time. Agenda items:

- Members introduce themselves to one another, sharing their interest in being a member of the MSC.
- Review the confidentiality statement included in this handbook.
- The student talks about their journey to seminary, highlighting the spiritual, personal and professional aspects of that journey.
- If time permits, other members may share aspects of their spiritual journeys as well.
- The student discusses the learning goals and objectives they have set for themselves this semester.
- Time should be set aside for prayer, reflection and meditation, or other spiritual disciplines at each meeting.

## **Between meetings**

The student shall choose some scholarly reading that committee members may read and discuss together. Most likely this will be a book, book chapter(s) or article(s) the student is reading in one of their seminary classes. If necessary, books should be ordered early to allow ample time for members to read it in preparation for the third meeting.

## **Second meeting**

Agenda items:

- The student brings course descriptions or syllabi from the classes they are taking at the seminary this semester. They talk informally about what they are learning in class and how it relates to ministry. What new ideas have challenged, empowered or renewed the student's understanding of ministry?
- Committee members are invited to brainstorm how these new ideas may be useful in this congregation, agency or organization. If the ideas do not apply, why not?
- The student recommends some scholarly writing that all committee members may read and discuss together at the next meeting.
- Set aside time for prayer, reflection and meditation, or the practice of other spiritual disciplines.

## **Third meeting**

Agenda items:

- Based on their observation of and discussions with the student, committee members are invited to give the student feedback on their work. Focus first on naming and affirming their strengths. Discuss any self-defeating behaviors and consider healthy ways of coping with them.
- Talk over the scholarly writing chosen at the last meeting. The student should not be expected to "teach" the book, but all members should participate as co-learners in studying the reading together. Take time to name issues from the book that group members find most compelling. Choose two or three issues to discuss at this time. How can these ideas be useful to the congregation, agency or organization of which you are a part? What connections can the student make to other topics they are pursuing in seminary?
- Make time to pray and reflect together.

## **Fourth meeting**

Agenda items:

- Begin by completing any work that could not be accomplished in prior sessions, particularly consideration of the student's strengths and growing edges and discussion of the book or article.
- A mid-semester and final report form is to be written by the Chair and MSC. A form can be obtained from the Director of Supervised Ministries or the seminary's website. Feel free to write on the form or download it on your computer. Before beginning work on the evaluation report, spend time in prayer and reflection, asking God to guide the committee in its efforts and offering thanks for the learning experiences all have shared together. The student and chair of the MSC should sign the report. Deadlines for evaluation reports are located on the seminary's website.

## Criteria for Ministry Sites

1. The proposed ministry site, and the professional work one will be responsible for in that setting, should be appropriate to the stated goals and specializations of the ministry program (e.g., MDiv, MAMC, tracks I, II, and III)
2. Students must be able to spend a minimum of 10 hrs a week at the site on:
  - a) a clearly defined set of tasks (working perhaps on a clear set of various ministry skills);
  - b) within a clearly defined area of ministry (e.g., Christian education, youth ministry, singles ministry, pastoral care, etc.); or
  - c) a particular focused approach to the above skills or areas (e.g., spiritual development and formation).
3. Sufficient lines of accountability within the organizational structure of the site. If a multi-staff position, there must be adequate oversight of the student's ministry by a senior staff person.
4. Policies and procedures are in place that protect the rights of the student; providing a safe environment for learning and practicing ministry, free of harassment or coercion.
5. Agrees to support the student's participation in the Supervised Ministries Program by providing adequate resources for the educational objectives of the seminary and the learning goals of the student.

*Failure to meet the above prescribed criteria for Supervised Ministry will result in discontinuation of the student's participation in the program. Any intentional misrepresentation of information on the application form will be considered academic misconduct and appropriate disciplinary action will be followed.*

## **Confidentiality Statement**

Contextual education creates an opportunity for persons committed to the study and practice of ministry to work together to further the kin-dom of God in the world. Often, such work requires the sharing of stories, thoughts and emotions that can be quite intimate and personal. Therefore, participants in the supervised ministry program—including students, mentors, MSC members and the Director of the program—are asked to assent to a confidentiality statement. It simply states that whatever is shared in the context of supervised ministries—either in written or spoken form—cannot be shared outside the room without the consent of the one who offered it. Students should be careful not to use actual names of individuals when presenting written materials such as case studies. Exceptions are to be made only when a person threatens bodily harm to themselves or others, or when there is an explicit confession of physical abuse.

## Bibliography of Helpful Resources

### Ministry Supervision

Coll, Regina. *Supervision of Ministry Students*. Collegeville, Minn.: Liturgical Press, 1992.

Pyle, William T., and Mary Alice Seals, ed. *Experiencing Ministry Supervision: A Field-Based Approach*. Nashville: Broadman and Holman, 1995.

### Theological Reflection

Bevans, Stephen. *Models of Contextual Theology*. Maryknoll, N.Y.: Orbis Books, 1992.

Hall, Douglas John. *Thinking the Faith*. Minneapolis: Fortress, 1991.

Jackson, Gordon E. *A Theology for Ministry: Creating Something of Beauty*. St. Louis: Chalice, 1998.

Killen, Patricia O'Connell, and John de Beer. *The Art of Theological Reflection*. New York: Crossroad, 1994.

Kinast, Robert L. *Let Ministry Teach: A Guide to Theological Reflection*. Collegeville, Minn.: Liturgical Press, 1996.

\_\_\_\_\_. *Making Faith-Sense: Theological Reflection in Everyday Life*. Collegeville, Minn.: Liturgical Press, 1999.

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

Messer, Donald E. *Contemporary Images of Christian Ministry*. Nashville: Abingdon Press, 1989.

Neuger, Christie Conrad, ed. *The Arts of Ministry: Feminist-Womanist Approaches*. Louisville: Westminster/John Knox Press, 1996.

O'Meara, Thomas F. *Theology of Ministry*. Mahwah, N.J.: Paulist, 1999.

Ottati, Douglas F. *Hopeful Realism: Reclaiming the Poetry of Theology*. Cleveland, Ohio: Pilgrim Press, 1999.

Patton, John. *From Ministry to Theology: Pastoral Action and Reflection*. Nashville: Abingdon Press, 1990.

Pederson, Ann. *Where in the World Is God? Variations on a Theme*. St. Louis, Mo.: Chalice Press, 1999.

Robinson, Anthony B. *What's Theology Got to Do With It? Convictions, Vitality, and the Church*. The Alban Institute, 2006.

Stone, Howard, and James Duke. *How to Think Theologically*. Minneapolis: Fortress Press, 1996.

Whitehead, James D., and Evelyn Eaton Whitehead. *Method in Ministry: Theological Reflection and Christian Ministry*, rev. ed. Kansas City: Sheed and Ward, 1995.

## **2012 Dates to remember for Supervised Ministries**

January 2, Classes Begin for the Spring Semester

February 3, Signed Copy of Learning Covenants Due

March 23, Mid-Semester Evaluation Reports Due

May 7, Final Evaluation Reports Due (May 1 for graduating seniors)

## **Forms**

**SM Application Form**

**Mid-Semester Mentor Evaluation Form**

**Mid-Semester MSC Evaluation Form**

**Mid-Semester Student Evaluation Form**

**Mentor Final Evaluation Form**

**MSC Final Evaluation Form**

**Student Final Evaluation Form**

**Supervised Ministry Information Application Form  
Part 1**

Please return this form by the due date to prevent being dropped from the course. Enrollment in Supervised Ministry courses is contingent upon approval by the Director of Supervised Ministries, serving a minimum of 10 hours per week in a ministry setting, regular meetings with a Mentor and Ministry Support Committee (MSC) as prescribed in the current Supervised Ministries Handbook.

**NOTE: Please write legibly or type full and accurate name and address information.**

**Name** \_\_\_\_\_

Ministry Position \_\_\_\_\_

Phone \_\_\_\_\_ E-mail \_\_\_\_\_

**Semester/Year** \_\_\_\_\_

**Ministry Setting**

Church/Organization \_\_\_\_\_

Denominational Affiliation \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

**Mentor**

Name (*Title*) \_\_\_\_\_

Church/Organization \_\_\_\_\_

Denominational Affiliation \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

**Ministry Support Committee, Part 2**

The MSC shall be made up of three to five members who agree to meet monthly (4 times during the semester) to discuss with the student their work in ministry.

***Chairperson***

Name (*Title*) \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

***Member***

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

***Member***

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

**Member**

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

**Member**

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_ Zip code \_\_\_\_\_

Phone \_\_\_\_\_ Fax \_\_\_\_\_ E-mail \_\_\_\_\_

### Supervised Ministry Covenant, Part 3

#### Signatures

We pledge our efforts to support this student in their personal and professional endeavors in pursuit of their learning goals. In addition, we agree to abide by the confidentiality statement printed at the bottom of this form. We understand that the student can not receive a passing grade until all the requirements of the Supervised Ministries program as outline in the handbook have been completed.

Student \_\_\_\_\_ Date \_\_\_\_\_

Mentor \_\_\_\_\_ Date \_\_\_\_\_

Chair, MSC \_\_\_\_\_ Date \_\_\_\_\_

Director of Supervised  
Ministries \_\_\_\_\_ Date \_\_\_\_\_

**Student** \_\_\_\_\_

**Mentor** \_\_\_\_\_

**Semester** \_\_\_\_\_

**Date** \_\_\_\_\_

### **Mentor's Mid-Semester Supervised Ministry Report**

#### **Learning Covenant**

Has student completed a learning covenant? \_\_\_\_\_

How have learning goals been addressed so far in the semester?

Has the learning covenant been a useful tool for the student and the mentor? Why or why not?

#### **Personal Characteristics and Professional Skills for Ministry**

What personal and professional strengths does the student exhibit?

What specific skills have been identified as important areas of growth?

#### **Mentoring Sessions**

Describe how the student engages mentoring sessions?

Does the student take appropriate initiative in sessions?

What have been the joys and challenges of entering into this mentoring relationship?

**The Supervised Ministry Program**

How helpful was the handbook and/or orientation for getting started with Supervised Ministries?

What questions, concerns and suggestions do you have at this time?

Are there any problems that need to be addressed in the mentoring relationship with this student?

**Mentor Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See handbook or seminary website for specific due dates.

**Student** \_\_\_\_\_  
**Chair, MSC** \_\_\_\_\_  
**Semester** \_\_\_\_\_  
**Date** \_\_\_\_\_

### **MSC's Mid-Semester Supervised Ministry Report**

#### **The Ministry Site**

Is the student participating in the minimum number of hours (10) per week in the ministry setting? \_\_\_\_\_

In what ways has the student been involved in the work of the congregation, agency or organization?

What are some initial impressions of the student by members of the congregation, agency or organization?

#### **Personal Characteristics and Professional Skills for Ministry**

What apparent gifts for ministry does the student seem to possess?

What areas of needed growth personally and professionally have been identified?

How open has the student been to receiving and responding to feedback?

**MSC Meetings**

How often has the committee met with the student? Describe your activities or topics for discussion.

Has there been any contact with the student’s Mentor? Was it helpful?

What scholarly reading(s) have you use? How has members responded to the student’s leadership in these meetings?

Are there any problems that need to be addressed with the student at this time?

**The Supervised Ministry Program**

How helpful was the handbook and/or orientation to the Supervised Ministries program?

What questions, concerns and suggestions do you have?

**Signatures**

Chair, MSC \_\_\_\_\_ Date \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See [www.ptstulsa.edu](http://www.ptstulsa.edu) for specific due dates.

**Student** \_\_\_\_\_

**Semester** \_\_\_\_\_

**Date** \_\_\_\_\_

### **Student's Mid-Semester Supervised Ministry Report**

#### **Learning Covenant**

Evaluate the progress toward meeting the goals in your learning covenant so far in the semester?  
Has the learning covenant been a useful tool? Why or why not?

#### **Personal Characteristics and Professional Skills for Ministry**

What personal and professional strengths have you identified for yourself?

Where do you need to grow personally and professionally?

How well are you caring for yourself in the midst of caring for others?

**Mentoring Sessions and Support Committee Meetings**

How well are topics addressed in class, with your Mentor and Ministry Support Committee helping to address issues in ministry? Give examples.

Are there any problems or concerns with your Mentor or MSC Chair that need to be addressed at this time?

**The Supervised Ministry Program**

How well did the handbook and/or orientation meeting help prepare you for Supervised Ministries?

What questions, concerns and suggestions do you have?

Student Signature \_\_\_\_\_ Date \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See [www.ptstulsa.edu](http://www.ptstulsa.edu) for specific due dates.

**Student** \_\_\_\_\_

**Mentor** \_\_\_\_\_

**Date** \_\_\_\_\_

### **Mentor's Final Supervised Ministry Report**

#### **Learning Covenant**

How were the goals in the learning covenant addressed during the semester?

Was the learning covenant a useful tool for the student and the mentor? Why or why not?

#### **Personal Characteristics and Professional Skills for Ministry**

What personal and professional strengths does the student exhibit?

Where does the student need to grow personally and professionally?

How does the student engage in intentional theological reflection on ministry issues?

How did the mentor observe the student engaging in the practice of ministry? If the mentor was off-site, when did she/he visit the ministry site?

How does the student care for him/herself in the midst of caring for others?

**Mentoring Sessions**

How were mentoring sessions conducted? What learning activities did the mentor and student engage in together?

What have been the joys and challenges of entering into this mentoring relationship?

**The Supervised Ministry Program**

How can the partnership among student, mentor, Ministry Support Committee and the seminary be strengthened?

What questions, concerns and suggestions do you have?

**Mentor Signature** \_\_\_\_\_ **Date** \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See handbook for specific due dates.

**Student** \_\_\_\_\_  
**Chair, MSC** \_\_\_\_\_  
**Date** \_\_\_\_\_

### **MSC's Final Supervised Ministry Report**

#### **The Ministry Site**

In what ways was the student involved in the work of the congregation, agency or organization?

How did members of the congregation, agency or organization receive the student?

#### **Personal Characteristics and Professional Skills for Ministry**

What personal and professional strengths does the student exhibit?

Where does the student need to grow personally and professionally?

How does the student receive and respond to feedback?

**MSC Meetings**

How did the committee members work together? If you were starting over, what would you keep the same and what would you do differently?

What scholarly reading did you use? How did members respond to it?

What do you think might be the lasting effect of having had this student serve your congregation, agency or organization this semester?

**The Supervised Ministry Program**

How can the partnership among student, mentor, MSC and the seminary be strengthened?

What questions, concerns and suggestions do you have?

**Signatures**

Chair, MSC \_\_\_\_\_ Date \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See handbook for specific due dates.

**Student** \_\_\_\_\_

**Mentor** \_\_\_\_\_

**Date** \_\_\_\_\_

## **Student's Final Supervised Ministry Report**

### **Learning Covenant**

Evaluate the progress toward meeting the goals in your learning covenant during the semester?  
Was the learning covenant a useful tool? Why or why not?

### **Personal Characteristics and Professional Skills for Ministry**

What personal and professional strengths did you exhibit?

Where do you need to grow personally and professionally?

How well did theological reflection help address issues in ministry?

Did the mentor observe you engaging in the practice of ministry? If the mentor was off-site, did she/he visit the ministry site?

How well did you care for yourself in the midst of caring for others?

**Mentoring Sessions**

How were mentoring sessions conducted? What learning activities did the mentor and you engage in together?

What have been the joys and challenges of entering into this mentoring relationship?

**MSC Meetings**

How did the committee members work together? If you were starting over, what would you keep the same and/or what would you do differently?

What scholarly reading did you use? How did members respond to it?

What do you think might be the lasting effect of having served in this congregation, agency or organization this semester?

**The Supervised Ministry Program**

How can the partnership among student, mentor, Ministry Support Committee and the seminary be strengthened?

What questions, concerns and suggestions do you have?

Student Signature \_\_\_\_\_ Date \_\_\_\_\_

Please send the final report to Dr. John L. Thomas, Jr., Director of Supervised Ministries, Phillips Theological Seminary, 901 North Mingo Rd, Tulsa, OK 74116. See handbook for specific due dates.