

MONTREAL SCHOOL OF THEOLOGY

**IN-MINISTRY YEAR
HANDBOOK**

2011-2012

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PREFACE

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

The In-Ministry Year builds on the academic work students have already done through such courses as Systematic Theology, Church History, Old and New Testaments Studies and numerous other courses covered in a regular B.Th. program or equivalent. While using these as building blocks, the In-Ministry Year shifts the focus of study to the spiritual and pastoral formation of students preparing for ordained ministry. It concentrates on courses in pastoral theology and the supervised practice of ministry. This In-Ministry Year is delivered ecumenically by the Montreal Diocesan Theological College, the Presbyterian College and the United Theological College under the umbrella of the Montreal School of Theology, which is accredited by the Association of Theological Schools (ATS).

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

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

As you go through the year, please remember that you have numerous resources to help you navigate your way through the In-Ministry Year successfully including your Director of Pastoral Studies, your supervisor, your lay committee, your instructors, and your colleagues. The In-Ministry Year is a community effort and is greatly enriched as we work together toward a common cause - God's mission through God's people for the sake of lives lived with the vitality of grace, compassion and hope.

SECTION I: GENERAL INFORMATION

WHAT IS THEOLOGICAL FIELD EDUCATION?

Theological field education provides students with the opportunity to engage in disciplined theological reflection on lived experience of various contexts of ministry. Theological field education takes seriously the principles of joining action and reflection into a learning context to gain insight and skill in pastoral ministry. This integrates the learning from academic theological disciplines into a reflective practice of ministry.

“Action-reflection” models for professional and vocational education have been successfully used for a number of decades in social work, medicine and in clinical pastoral education. These methodologies identify the ‘learning context’ (e.g. a hospital, a congregation or social ministry setting) as a primary locus for theological learning as students engage in and reflect upon the lived experience of the people of God in that context. Supervision of a student by those experienced both in the field of study and in the practice of educational supervision, and the use of case-study methods of reflection are integral parts of action-reflection models of learning, and are employed in theological field education also.

In the early 1970s the three Colleges of the Montreal School of Theology introduced this methodology to the study of ministry with its then-innovative “In-Ministry Year” (one of the first models of action-reflection theological education in Canada). The In-Ministry Year has continued to develop this model of theological learning into the 21st century in response to the changing circumstances of Church and the world. The continued success of this form of education for ministry has much to do with its rootedness in the Biblical tradition, as it reflects the pattern of discipleship-learning found in the Scriptures. Indeed, many scholars and practitioners have looked to Jesus (as portrayed in the Synoptic Gospels) as a primary model for pastoral supervision.

Students in the In-Ministry Year are placed with a congregation or other designated social-ministry setting, with a trained Supervisor and a Lay Committee, and spend half of their time in this setting applying, developing, deepening, and integrating their earlier academic studies in Christian History, Theology, Ethics and Scripture studies with the on-site learning of the field placement site. IMY Coursework in areas of study directly related to the practice of ministry is undertaken concurrently alongside the field placement. This intentional juxtaposition of course work and field placement is designed to facilitate this process of theological reflection, application and integration.

Field placements then are learning sites, and the student engages ministry in the site primarily as a learner. With weekly supervision (which involves the disciplined use of theological reflection upon ministry practice), the student is able not only to hone skills for ministry, but to integrate spiritual and ethical practices into their developing pastoral competence and pastoral identity. Understanding the Field placement as a ‘learning site’ also serves to remind students, teaching faculty, field placement Supervisors, and the congregations themselves that learning God’s ways in the world is done best where God’s people are actively engaged in God’s mission in the world.¹

1 This aspect of theological field education has been most cogently argued by the Liberation theologians, who

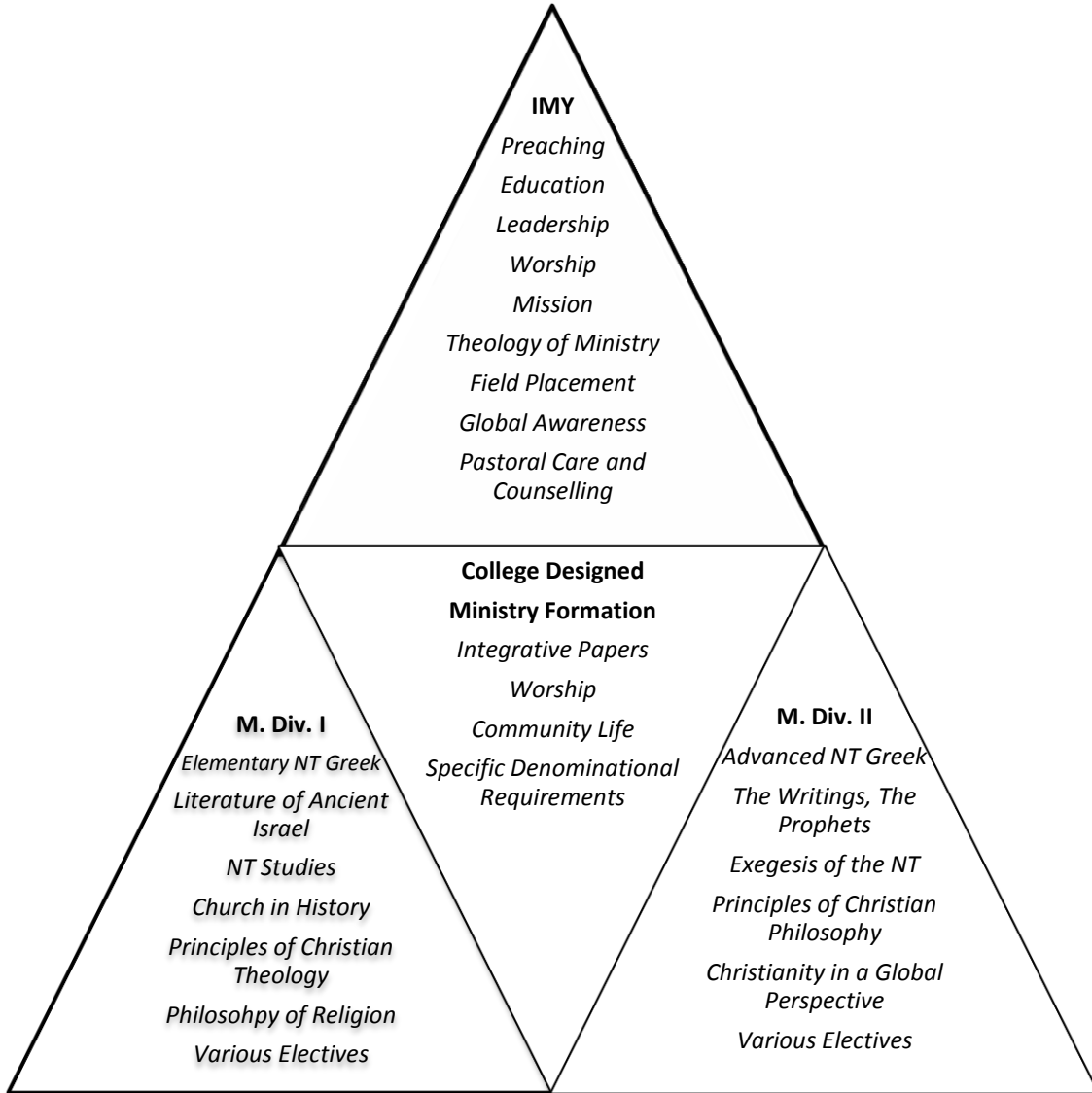
The following chart outlines the relationship of the In-Ministry Year to the other components of education and formation for ministry, in which most MST IMY students are engaged through formal studies for the Master of Divinity Degree. (In each year there are some students who come to the IMY through a different ministry formation route; for them the principles of integration still apply).

The In-Ministry Year: Integration and Formation

The In-Ministry Year is a year of both integration and formation. There will be new things learned along the way but there will also be opportunity to apply the theological education you have received so far. It is important to keep this integration and formation together throughout the IMY. The following diagram is one way to picture the integration, while recognizing that not all of the Colleges require the same courses. Throughout the year it will be helpful for you to revisit this diagram and to ask yourself, “How can I use my previous theological education to deepen my theology and practice of ministry?”

(See next page for diagram.)

criticized education which gave priority to the study of theology in isolation from the socio-political realities of Church in the world, especially the two-thirds world.



THE IN-MINISTRY YEAR: GENERAL OVERVIEW

The In-Ministry Year consists of two main components:

1. A classroom component, consisting of a number of courses on the theology and practice of ministry, taught from Monday evening to Wednesday afternoon. An overview of the courses can be found on the following pages.
2. A half-time supervised Field Placement in a congregation or other ministry. The student will be in the Field Placement approximately 20 hours at agreed times between Thursday morning and Monday afternoon.

Every effort is made to integrate these two components as fully as possible. The Field Placement provides a place to practise the ministry skills discussed in the courses, and the classroom provides a space to reflect on experiences in the congregation.

After an initial intensive course in Preaching, course-work in the IMY is grouped in four 6-week terms. Between each of the terms there is a full-time Field Placement week, where the student spends ca. 40 hours in the placement, and a Reading Week free from classroom and placement responsibilities. Students have a full two-week holiday over Christmas.

Throughout the year, a number of additional events are scheduled in order to enhance and supplement the overall experience of the IMY. These include:

- a three-day IMY Orientation at the beginning of the year
- College Retreats
- orientation for and participation in the Global awareness trip
- various workshop days on topics not otherwise covered in the program (Workshop topics include: Conflict, Youth Ministry, Stewardship, Rural Ministry, the Church and Aboriginal Canadians; note not all the above workshops will happen each year.)

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

In addition to the two and a half days in the classroom and two and a half to three days in the parish, students are encouraged to pay conscious attention to the need for Sabbath time for their own well-being and the sake of their families. This is not easy to do in the midst of a very intense eight-month training program. However, there will be very busy and demanding weeks in congregational ministry as well, and the habits of self-care, including time for prayer, family and recreation need to be intentionally cultivated like any other ministry skill.

EXPECTATIONS IN IMY

This document, passed by the Academic Committee of the Montreal School of Theology, is one to which we hold ourselves mutually accountable. Each year, Students and teaching faculty review this document together and use it to form the basis of a learning/behavioural covenant for the year.

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

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

General Behaviour It is expected that all students will govern their own behaviour as disciples of Jesus Christ in accordance with Scripture, the tradition of the church, and the policies of their own denomination.

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

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

Sexual Harassment Students should consult the policies of their individual Colleges for their policies with regard to sexual harassment.

College Standards Students should consult their own College for standards and behavioural expectations concerning such things as verbal abuse, violence, the use of alcohol, swearing or use of profane language, all forms of dishonest practices including plagiarism, cheating and stealing, interfering with another person's freedom of expression, damage to property, disorderly or disruptive behaviour, and sexual ethics.

Students, by virtue of their application for admission to their respective college and the Montreal School of Theology, upon their registration agree to accept and abide by the standards and expectations of their college and the theological consortium. Students who cannot, with integrity,

accept these standards, should seek a living-learning situation that is more acceptable to them. The Montreal School of Theology, with the agreement of the respective theological college, reserves the right to refuse admission, to discipline students, or to dismiss students who, in its assessment, have violated these standards by their actions or attitudes.

- adopted by Academic Committee, June 15, 2006

SECTION II. IMY CURRICULUM

SCHEDULE OF IMY CLASSES 2011-2012

	Term A							Term B						Term C						Term D											
Week:	1	2	3	4	5	6	7	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6						
Mo 6:00 pm	Pre Term Orientation Principles of Preaching, and 1 st session of courses.							Pastoral Care & Counselling						Pastoral Care and Counselling						Pastoral Care and Counselling						PC&C		Integrative Paper Presentations			
Tu 8:30 am								Congregational Leadership I						Education in the Church						Education in the Church						Congregational Leadership II					
Tu 10:20 am								Principles of Worship						Pr. Wsp		Denom Liturgy				Mission in the Church						Mission in the Church					
Tu 1:30 pm								Theology of Ministry						Theology of Ministry						Theology of Ministry						*Denom. Studies					
Tu 3:30-4:30								Wrap Up etc.						Wrap Up etc.						Wrap Up etc.						Wrap Up etc.					
We 9:00 am								*Denom. Studies						*Denom. Studies						*Denom. Studies						*Denom. Studies					
We 1:40 pm								Preaching & Pr. Tutorial						Preaching & Pr. Tutorial						Preaching & Pr. Tutorial						Preaching & Pr. Tutorial					

COURSE DESCRIPTIONS

Theology of Ministry: a core course which explores the meaning of ordained ministry, the particular challenges associated with the role, and the students' understanding of themselves as ministers.

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

Principles of Preaching: a one-week intensive course held at the beginning of the year on sermon preparation.

Preaching: Tutorial + Theory. The tutorial is a workshop course in small groups, in which students take turns presenting sermons they will preach in their parish for peer critique.

The theory component deepens the student's preaching ability by attention to specific aspects of practice, and by reflecting on the work of accomplished preachers.

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

***Denominational Worship:** Students meet in college groups to learn about the practical leading of worship in their denomination, and about pastoral liturgies of baptisms, weddings and funerals.

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

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

Education in the Church: examines educational theory, theology and practice appropriate to Christian discipleship, and examines the minister's role in educational

ministry in the Church.

***Denominational Studies:**

For Diocesan College students:

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

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

For Presbyterian College students:

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

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

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

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

For United Theological College students:

UCC History and Theology explores the elements that have shaped and continue to shape UCC ethos, identity and belief.

UCC Polity examines structures, procedures, accountabilities.

UCC Worship. Examines the theological frameworks and the practical elements of worship and sacraments.

ENGAGING THE GLOBAL CHURCH

The Global Exposure Trip is an important part of the ministry of the Montreal School of Theology. The primary goal of the Global Exposure Trip is to offer students an opportunity to reflect on the meaning, mission and expression of the church outside of their own context. As with any other course, it has clear objectives and learning outcomes.

Course Objectives:

- To expose students to the realities of being the Church in a markedly different global context than that of the Canadian context.
- To engage in theological and sociological dialogue with Christian theologians, ministers, lay people and seminarians preparing for and living out ministry in a different global context
- To ground theological, missiological, pastoral discussion of what it means to be the church living out God's mission in the world in a practical experiential format of exposure and conversation with those living in contexts substantially different from those of our students
- Provide opportunity to reflect on how one's own culture and context shapes one's understanding of the Church, the Gospel and mission.

Learning Outcomes:

As a result of the global exposure trip, students will be able to:

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

SPECIFIC FIELD PLACEMENT ASSIGNMENTS

Many of the assignments connected with the course work in the IMY are to be completed within the context of the congregational field placement. These action/reflection based assignments are designed to bring into creative dialogue the theological and theoretical resources of course work and the practice of ministry in the field setting. The assignments are also designed to complement and support the student's Field Placement Learning Goals. All assignments are evaluated by course instructors, but the cooperative and facilitative role of the Site and the Supervisor are critical to the success of this style of learning.

Preaching assignments. Students will normally preach 6-8 times in the course of the academic year. Twice in each semester students will use a Preaching Tutorial class to deliver and critique a draft version of a sermon they will later preach in their field placement. Some coordination of Preaching Tutorial schedules and Field placement preaching schedules is required to guarantee the effectiveness of this assignment.

1. **Ministry Incident Reports.** Students will prepare a one-page written ministry incident report each week for use in the weekly Supervisory Session (see below pp. 29 – 36). Students will keep all Ministry Incident Reports, and any follow up notes in a Ministry Journal, which will be reviewed periodically throughout the IMY by the student's Director of Studies.
2. **Education Project:** As part of the Education in the Church course (November - March), the student will identify an element of the field placement's educational ministry needs and design or adapt and lead an educational ministry project. Students will work with the course instructor, their learning goals, and the Supervisor to identify a project.
3. **Congregational/ Community Analysis:** students will conduct a sociological and cultural analysis of the community in which the Field Placement is set, along with an analysis of the field placement parish/congregation. This project is submitted initially in the Congregational Leadership course, and utilized for work in other courses in the IMY curriculum.
4. **Mission in the Church assignment.** Students will add to the work done in the Congregational/Community analysis assignment (#3 above), with a written supplement on local missional strategies and an informed theological reflection on the nature of mission and Christian witness as found in the field placement.
5. **Leading Worship: For UTC/PC students:** In addition to the preaching responsibilities outlined above, the student will be expected to design, plan and lead a complete worship service as one of the assignments for their denominational worship course. **For Dio Students:** Where possible, during the second semester, students will take primary responsibility for the conduct of a funeral, including pastoral preparation with the bereaved, worship planning, conducting the liturgy, and preaching.

ACADEMIC INTEGRITY AND PREPARATION FOR MINISTRY

As theological students, and as theological faculty we are all committed to preparation for, and the exercise of Christian ministry that is genuine, edifying for those among whom we minister, and ultimately honouring of the God who calls us and equips us for holy service.

Key to our personal effectiveness and the good name of the church, will be a commitment to integrity. In each of the Colleges connected to the MST, the meaning of this personal integrity is considered and nurtured in more detail. This document will deal with the general academic integrity to be expected of both faculty and students in our joint programmes.

Integrity is a quality of character that needs to be nurtured and practised. It is not something we can presume to have by birth! In an academic setting, integrity will mean:

1. Class Preparation:

Your Class Instructor can be expected to exercise integrity;

- by coming to class well-prepared, having done those things necessary to make that class a worthwhile educational experience
- reading the set texts [again]
- planning the session with care etc.

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

- having read the required reading
- clarified those things you did not understand
- formulated questions that you might have, thus preparing yourself to make a fruitful contribution to class discussion.

2. In Class

Your Class Instructor will exercise integrity by treating you with respect. That means:

- showing up for all classes, unless simply unable to do so
- coming to class on time, and not leaving early
- not wasting class time
- trying to answer questions that arise, and honestly admitting when an answer is unknown
- setting out clearly in the course syllabus the balance of the course between lecture and discussion
- encouraging and allowing all to participate in class discussion, while containing those whose enthusiasm makes it difficult for others to participate
- assuming that you have come to class prepared and therefore ready to be called on to participate without embarrassment
- respecting the views you express and not making fun of them or you
- not allowing others to ridicule you or your ideas, or you to do the same to them
- making clear when a personal opinion is being expressed that is not being imposed.

As a student you will exercise integrity in class by

- taking your Instructor and fellow students seriously and treating all with respect
- showing up for all classes, unless you are simply unable to do so
- coming to class on time and not leaving early
- having the appropriate books and texts with you in class
- making good use of class time, by being engaged throughout

- asking questions for clarification, not just for your own sake, but for the sake of others
- participating freely in class discussion so that learning is a communal enterprise
- monitoring your own participation so as to allow others to do so
- respecting other students and their ideas, and not holding side conversations that distract other students or the Instructor.

3. Class Workshops

Over the course of the year, various workshops are held in Montreal and beyond. At least one member of Faculty will accompany. Integrity requires faculty and students to

- enter enthusiastically into a number of different situations where others are in control
- be interested and thoughtful guests in receiving the hospitality of others
- express thanks verbally, and on occasion with notes and gifts, to those from whom we receive
- be punctual on all occasions
- accept a role as part of the group, and not act independently.
- be ready to journal reflections on, and evaluate the experience.

4. Evaluation and Examination

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

- being clear about the nature of assignments and due dates
- devising meaningful assignments that grow out of and further the work done in class
- giving careful consideration to your papers, projects and class presentations when writing evaluations
- confronting you if plagiarism is suspected or in other ways work that has been handed in is not your own
- encouraging you to the greatest depth of reflection and most confident competency in ministry of which you are capable
- being available to meet with you personally to help you think about an assignment, or to review it afterwards.

In the case of mid-year evaluations and the final evaluations, the Director of Pastoral Studies will collate these, share both the affirmative and the critical commentary of instructors and supervisors, search for truthful insight, encourage personal growth and read the evaluations with the student before presenting the evaluations to the MST Academic Committee.

As a student, academic integrity will demand of you that:

- you start early in preparing all written assignments so that you have the opportunity to do your best work, satisfying yourself that it is your best work
- you hand in work which you yourself have done for the particular course and not borrowed from someone else or recycled from another course
- you give full and proper credit to your sources, including the preparation of sermons²
- you use the opportunity given to you at the end of every course, to write an evaluation of the materials, teaching styles, usefulness of the course.

² Talking about giving credit to sources, this document owes a great deal to an article entitled: *Integrity: Academic and Political: A Letter to my Students*, by Bill Taylor of Oaken Community College Des Plaines, IL.

When an Instructor fails to live up to these guidelines for integrity, you have the right to challenge. And likewise, the Instructor, having the right to expect academic integrity from you, has the right to call you on it.

You should also familiarize yourself with the Appeal Process in Appendix 2 (D + E).

IMY STANDARDS FOR ACADEMIC WRITING

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

STYLE GUIDE¹

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

Presentation of Written Work.

1. Title Page.

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

2. Page Numbering.

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

3. Format.

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

3a. Format for academic papers.

Text should be double-spaced in regular font, paginated, with consistent use of one acceptable style of citation (see below).

Spelling should follow consistent standards (Either OED or Webster's).

Punctuation for written papers should adhere to rules of grammar. For Sermon texts, punctuation may be used to provide cues for verbalization and oral delivery.

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

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

4. References to the Work of Others

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

¹ This style guide is based on that used by McGill University Faculty of Religious Studies, and modified for use in Montreal School of Theology's In-Ministry Year. Cf. <http://www.mcgill.ca/religiousstudies/essays/>

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

a) Author-Date system, in which references are placed in the body of the paper by noting in brackets the author's name, the date of publication when necessary, and the page number(s) cited or referred to. A List of References, with full bibliographic date is provided at the end of the paper. (See FRS Style Guide for examples: <http://www.mcgill.ca/religiousstudies/essays/>)

b) Footnote-bibliography system, in which a small number is inserted in the body of your text, which draws the attention of the reader to a note (either footnote or end-note) with the corresponding number in which reference is made to another's work, by citing the name of author, the title of the work, its place and date of publication, followed by the page number(s), for example:

1. Michael Jenkins, *Transformational Ministry: Church Leadership and the Way of the Cross* (Edinburgh: St. Andrews Press, 2002), pp.4-7.

Again, refer to the FRS Style Guide, or to a standard reference work such as C. Lipson, *Doing Honest Work in College*, for full details of how to use this system.

In both models for citation, and in all IMY assignments, a List of References, or a Bibliography should be appended to the end of the assignment.

SECTION III: THE IMY FIELD PLACEMENT
OVERVIEW OF THE IN-MINISTRY YEAR FIELD PLACEMENT

1. Students.

Students begin the supervised Field Placement in mid-September and conclude in April. Normally each student meets with their Director of (Pastoral) Studies during the late spring prior to the IMY in order to discern the educational requirements for a suitable field site. The educational needs of the student are of primary importance, therefore the student does not choose a site, nor initiates conversation with a Supervisor or congregation. Rather, this is done by the College faculty upon the recommendation of the Director of Studies after consultation with the student and with potential field sites and supervisors.

2. Field Supervisor.

Supervisors play a vital role in the Theological Field Education process. Essentially, they commit to make themselves, their time and their skills available to students, providing the critical affirmation, evaluation and mentoring needed by those who want to grow in self-understanding, in acquiring skills for ministry and in learning to think theologically about their practice of ministry. Supervisors commit to participate in a day-long orientation and training event at the College in late August.

3. Field Placement Site.

Normally, the site chosen will be in a congregation that is typical of what the student will encounter in ministry. Occasionally, an institutional site, alongside a congregational site, may be approved. Please refer to the Criteria For Field Placement Site Selection (page 25).

4. Lay Committee.

It is vital that students receive support, feedback and evaluation not only from the Field Supervisor, but also from the lay members of the congregation. Before the student arrives, the Field Supervisor is asked to choose five spiritually mature and gifted lay people who will welcome, and then meet monthly with the student, providing feedback, guidance, support and constructive feedback of the student's preaching, pastoral and leadership skills. Lay Committees will complete a mid-point and a final evaluation form (See Appendix 1.C), and other evaluative tools (e.g. sermon/ worship evaluation) will be supplied.

5. Learning Contract

At the beginning of the Field Placement, the student and Field Supervisor negotiate and complete a Learning Contract using the form provided. A sample of this Learning Contract can be found in Appendix 1. The responsibility for formulating the Contract lies principally with the student. It involves determining learning objectives and developing a plan to meet those objectives within the context of the site. The Contract also helps the student to take ownership of his or her practical education program. Well thought-out goals will help the student to focus on personal and vocational

needs, and will foster the development of meaningful relationships with those who work with her/him to fulfil its terms. The Contract also includes practical information and expectations, such as the number of hours the student will be on site, which days and holidays the student will be away, and when the Supervisory Session will normally be held.

6. Supervisory Session.

Student and Supervisor are expected to meet together weekly for one to one and a half hours. This is an essential element of a Theological Field placement. Student and Supervisor may meet at other times for planning etc. but this should not replace or impinge upon the Supervisory Session. In a quiet, uninterrupted, prayerful space, suggestions, feedback, critique, and the sharing of mutual concerns and difficulties are expressed. Reflecting on involvement in ministry, the student develops self-awareness and competence, and in particular, engages in theological reflection in which the classic theological disciplines come into vital dialogue with contemporary ministry. Further details regarding the Supervisory Session can be found in Section IV.

7. Theological Reflection.

Theological Reflection is an integral part of the whole In-Ministry Year, occurring in class, and particularly in the weekly Supervisory Sessions held in the Field site. Skill in theological reflection upon the practice of ministry is considered by the three Colleges to be a vital competence for faithful and effective Christian ministry. Suggested methods for Pastoral Theological Reflection are provided in Section IV. The student and Supervisor are strongly encouraged to use one of these methods throughout the IMY placement in order to facilitate the integration of theological reflection into the student's practice of ministry beyond the In-Ministry Year.

8. Supervisory Conferences.

The Director of Studies is responsible for the overall co-ordination of the Field Placement, and meets with the Student and Supervisor at regular intervals throughout the placement. At the beginning of the year the Director will also meet with the Lay Committee or ensure that Lay Committees understand the important role they play and their various responsibilities. In these Conferences, the Learning Contract will be reviewed, progress charted, problems faced, and mid- year and final Evaluation shared.

9. Evaluation.

Evaluation is a continuous process during the In-Ministry Year, both in the classroom and in the Field Placement. Major evaluation of the student takes place at the half-way point in mid-December and near the conclusion of the placement in mid-April. This is done by all instructors of courses, by the Field Supervisor, by the Lay Committee, and by student self-evaluation. Evaluation Forms for the student, the Lay Committee and for the Field Supervisor will be supplied. Samples are included in this Handbook (Appendix 1). Theological Field Education, as with the In-Ministry Year as a whole, is a Pass/Fail course. All evaluation reports are reviewed, and final standing assigned by the Academic Committee of the Montreal School of Theology. For details of regulations see Appendix 2.

ROLES OF VARIOUS PARTICIPANTS

The Montreal School of Theology is a member of the Association of Theological Schools. As such, it affirms the expectations the church has of those receiving a Master's level theological education. Basic to these expectations are four key areas:

- Religious heritage, or the ability to articulate and engage meaningfully with one's own religious tradition
- Cultural context which requires both the ability to understand a congregation's culture as well as the ability to engage in theological reflection around God's mission in the world and understanding the culture into which one lives the gospel.
- Personal and spiritual formation, which involves personal engagement with the means of grace as a way of engaging in a life of the Spirit.
- Capacity for ministerial and public leadership including preaching and leading in worship, teaching, pastoral care and general leadership in the life of the congregation.

In addition to these four broad areas, the In-Ministry Year seeks to help students:

- gain insight into and awareness of their own gifts and limitations
- encourage the desire to be a life-long learner
- foster a passion for justice,
- enhance commitment to congregational ministry
- increase an awareness of and respect for boundaries.

What the church expects of its ministers is based upon the vision of loving community and mutual responsibility set out in the Scriptures, and upon the conviction that God continues to call into leadership those who will nurture the disciples of Jesus in their journey of faith and Christian witness. Those so called into leadership must first commit themselves to discipleship, learning and training. As Janet Maykus writes, "Ministry is a calling. Ministry is a craft. Ministry involves loving the church, its members (who often act in unlovable ways), all the while wrestling with one's own doubts and inner conflicts."³

During the In-Ministry Year, the development of these leadership qualities will represent the growing edge for all participants. As one would expect, the highest possible standards of behaviour are expected. All participants are expected to abide by the pastoral boundaries, ethical standards and policies on sexual misconduct of their denomination. Students in particular are also reminded of the ethical guidelines relating to academic integrity and plagiarism. See p. 6, 14 and Appendix 2.

THE STUDENT

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

³ <http://www.divinity.duke.edu/programs/spe/articles/200601/critical.html>

At the outset, the student will develop learning goals and objectives that will be recorded in the Learning Contract. Progress will be measured throughout the year against these learning goals. The student will prepare self-evaluation reports in mid-year and near the end of the academic year. The Learning Contract formally establishes that the student works under the direction of the Field Supervisor. However, should a serious disagreement take place, the student or the Supervisor may ask the Director of Studies to facilitate resolution of any conflict.

The Student is expected to be present for field education on all days appointed, normally spending approximately 18-20 hours on-site per week. Field Placement Weeks (two per semester) provide opportunity for the student to experience a full-time week in the field placement. Absence should be only because of illness or some emergency, and the Director of Studies as well as the Supervisor should be informed.

The Student is expected to meet regularly with the Supervisor to coordinate ministry activities in keeping with the Learning Contract, congregational life, and assignments related to course work. In addition, the student will meet weekly with the Supervisor for theological reflection, choosing an incident in their experience of ministry that raises theological and pastoral issues that need to be further explored. This is written up as a Ministry Reflection Report which becomes the focus for the weekly Supervision Session. Students collate all Ministry Reflection reports into a dossier, which is reviewed throughout the year by the Director of Studies.

THE SUPERVISOR

The Supervisor's role is to help the student become all that God desires him/her to be, through the competent exercise of the gifts that the God has given for the leadership of God's people. The student is in the care of the supervisor, neither as extra ministerial help, nor as supportive friend. The goal of good theological educational supervision is not that the student learns to copy the Supervisor's style of ministry, but that the student is enabled to discern and hone their own practice of ministry through the careful guidance of the Supervisor.

The supervisor is delegated authority as a mentor and teacher by the College. The Supervisor does this best when he or she models professional behaviour and facilitates ministry experience for the student through mutual respect. The student therefore has the right to be respected, to be listened to, to ask for help and information and, very importantly, to make mistakes through which important learning can take place. It is therefore important at the beginning of the relationship that the supervisor and the student pay attention to the nature of authority in their relationship, which is formally expressed in the Learning Contract.

Early in the IMY, the Supervisor should assess the student's learning goals and objectives while they are being formulated to ensure that they are feasible within the context of the site.

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

Field Supervisors serve as models of Christian leadership for their students. Experience shows that the impact of the Supervisor is very significant in the development of the student as a person in

ministry. The supervisor models this best by being secure with his or her own identity, committed to his or her own pastoral growth and self-care, and enthusiastic about his or her own ministry.

Supervisors are encouraged to contact the Director of Studies with suggestions, or for support, or for problem-solving. We realize that your role as Supervisor is voluntary and will make significant demands. We want to offer all the help we can, and we will arrange at least one session annually for training in the ministry of supervision as the need arises.

For further information please see the Criteria For Selection Of Field Supervisors, p. 27.

THE LAY COMMITTEE

Each field placement will provide a Lay Committee whose primary role is to welcome the student into the life of the site and to provide support and constructive feedback throughout the placement. The Lay Committee provides a unique perspective and valuable insight into the student's formation for ministry.

The Committee should include 4-5 involved lay members of the community in the field placement, representing the spectrum of that congregation's life and ministry. The Committee will be appointed by the Supervisor in consultation with the student. It should represent a cross-section of the people in the congregation. The student is not to chair the committee, therefore the Committee will choose a chair to oversee and coordinate its meetings.

The Lay Committee is part of a team that includes the supervisor, the Director of Studies, and the student. Its relationship to each member of the team is as follows:

- The Supervisor does not attend meetings. He or she may want to attend the first training meeting with the Director of Studies, but thereafter will be available only as a resource to the Committee if the Committee so requests.
- The Director of Studies will conduct a training workshop with the Lay Committee or provide training materials at the beginning of the IMY. The Director will remain available for consultation with the Lay Committee should the need arise.
- The student meets with the Lay Committee approximately once a month at a time and place when all can be present. It is best to set a regular time and date when most people can meet, since, as with other committee experiences, it is difficult to find a time where all members can be present for every meeting. Meeting on a consistent basis is more helpful to the student than meeting infrequently because a time and date could not be found for every member to be present.

Mutual support is the decisive motive and the Committee can provide this in the following ways:

- To deepen the student's sense of belonging in the field placement.
- To provide opportunity for the student to understand the lay person's understanding of the life of the community and of ministry.
- To gain insight from the perspective from the pew.
- To provide a safe place for critical feedback in such a way that the student can feel helped in his or her growth as a ministering person.
- To provide opportunity to integrate theological studies with the life of the field placement.

The task of the Lay Committee is an important component of the In-Ministry Year. To do it well, it is helpful for members of the Committee to remember that their task is *not* to evaluate the student's general suitability for ministry but rather to help the student grow in his or her calling in ministry. IMY students have all passed through the denomination's discernment processes. Should serious concerns in this regard arise, they should be shared with the Supervisor who in turn will share them with the Director of Studies. Please read the Lay Committee Guide p. 27.

DIRECTOR OF STUDIES

The Director of Studies has the responsibility of overseeing the supervisory relationship, of providing support for the student, supervisor and Lay Committee, and in helping the student to integrate learning from the field placement with material from the classroom.

The Director of Studies will meet with Supervisor and Student several times during the course of the year:

- at the IMY Orientation event
- at the beginning of the field placement, to discuss the Learning Contract;
- in the middle of the first semester, to monitor the student's progress and address any issues arising in the supervisory relationship;
- at the end of the first semester, to discuss the mid-year evaluations;
- in February, to monitor the student's progress, especially in theological reflection;
- at the end of the second semester, to read through and discuss final evaluations.

In addition, the Director of Studies will meet with the Lay Committee at the beginning of the year to discuss their task or provide materials that will explain their task in detail. She/he will also be available for consultation with the Student, Supervisor or Lay Committee in the event that difficulties arise in the Field Placement.

THE SITE

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

- 1. Leading Worship:** including regular participation, design and leadership of worship services. Participation in sacramental ministry as appropriate
- 2. Preaching:** at least six times during the course of the year, with evaluations from both the supervisor and the Lay Committee to be shared with the student.
- 3. Baptisms, Funerals and Weddings:** involvement in preparation and participation in rites of passage ministry.
- 4. Pastoral Visiting:** in congregational homes, hospitals, nursing homes, with newcomers and with the elderly. The student will have responsibility for sharing in regular pastoral care.

5. Administration/Leadership: including office procedures, committee meetings, congregational meetings, Session/Board/Council meetings, recruitment of volunteers, and taking responsibility for one major activity so that the student may grow in competence in designing and conducting meetings in the congregation.

6. Spiritual Nurture and Christian Development: becoming knowledgeable about the functioning of the church school, youth group, bible study and other discipleship groups, along with opportunities to teach various age levels.

7. Mission: including exposure to local social service agencies, ecumenical initiatives, group homes, prisons, as well as engaging in evangelistic outreach and social ministry.

8. Reflection on the Nature of the Church: providing opportunities not only to think about the functions of the church (what it does) but to reflect on the nature of the church (who it is).

PASTORAL ETHICS AND PROFESSIONAL BEHAVIOUR IN THE FIELD PLACEMENT

Denominational policies and expectations

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

Complexity of the Many Relationships of the Field Placement

In using an action-reflection model of formation and with the inclusion of field education as a primary part of our program, MST also recognizes the increased importance of clarity and attention on matters of ethics and professional conduct. The introduction of students to a field placement brings a multiplicity of new relationships: the college and the supervisor; the college and the student; the college and the lay support committee; the supervisor and the student; the lay support committee and the student; the student and members of the congregation - this is to name only the "official" relationships. While the "normal" round of pastoral work requires a high level of attention to ethical engagement and practice, this new and particularly complex set of relationships will require even more vigilance on the part of the supervisor, the student and the lay committee.

Appropriate Boundaries

Sexual boundaries are easy to describe. It is more challenging in ministry to describe the boundaries that help one remain on the helpful side of the line of ethical and professional behaviour. The power imbalance inherent in ministry relationships make this all the more challenging. In considering an action or in reviewing the appropriateness of the boundaries of the relationship, two questions may be helpful as touchstones. "How does this relate to the mandate of supervision/learning /ministry to which I have committed myself?" "Would I be comfortable if other colleagues or the College knew about this intended action?" While this kind of reflection may relate more obviously to the supervisor/student, it is equally important to raise the same questions for the maintenance of healthy boundaries in all of the relationships described above.

Triangulation and Direct Communication

The addition of another person in leadership in any context inevitably invites "triangulation" or conversations about issues or concerns about a third person when they are not present. It would be unusual if these kinds of conversations did not emerge with the arrival of a student minister. Triangulation may present itself in conversation with the student minister with congregants expressing their disappointment or frustration with some action of the minister of the charge. It may also appear with members of the lay committee attempting to address a concern regarding the student with the supervisor rather than name it directly to the student. These and other instances of indirect communication or attempts to bring another into the relationship when in fact it is more appropriate to address the issue directly with the person whom it concerns, should be resisted by both student and supervisor. Early commitment to invite direct communication with appropriate person, supervisor, lay committee member, student, etc. will help ensure a healthier environment.

Power and Power Imbalance

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

Congruity Between Students’ Learning Goals and Work Assigned

Early on in the student’s program, learning goals are set. Supervision and work assigned in the congregation should reflect these goals. While it may be true that the student’s presence will support the overall work of ministry and lessen demands on the supervisor’s time in some areas, the student is not in the placement to serve as the minister’s assistant or to address areas of work that the minister finds less interesting. While the student’s learning covenant has formal learning goals named the supervisor will find it helpful to establish his or her learning goals for this experience as well moving the relationship beyond that of “teacher / learner” to that of a co-commitment to learning throughout the placement.

Support When the Waters are Challenging

The College is available to both student and supervisor for conversation and/or intervention if the relationship becomes an impediment to learning or if either perceives that ethical issues need to be addressed. Acknowledge that there is a learning curve for both of you and don’t panic if you are having a hard time finding your footing. Talk to each other about the challenges but DO NOT agree to holding secrets or that the conversation will end there. For both supervisors and students, agreeing to hold a secret will effectively cut off your sources of support. Supervisors: please do not have a conversation with the student if the boundary issue is romantic or sexual.

MST is committed to supporting students, supervisors and lay support committees in this complex and rich opportunity for learning. We are all working towards healthy, just and ethical standards in our work together. We are all learning how to do this better and happy to be supportive colleagues in this process.

CRITERIA FOR FIELD PLACEMENT SITE SELECTION

The location of the In-Ministry Year field placement is determined by the student's College Faculty in consultation with the student and the ministry setting.

- An understanding of the ministry setting of its role as a teaching congregation or mission unit.
- A setting in which sufficient aspects of ministry can be addressed.
- A willingness to receive an In-Ministry Year student and a willingness and ability to form a Lay Committee or other group for support and feedback to the student regarding her/his ministry leadership and discussion of the meaning of ministry in that setting.
- A ministry setting where the student's learning needs related to both skills and personal growth can be addressed.
- If not a congregation or parish, must be yoked with a Sunday site for the practice of worship leadership and preaching.
- A ministry site where there is no major conflict.
- A ministry site not in major transition, unless enough attention to and interest in hosting a ministry student can be assured.
- An openness to the different style and approach an In-Ministry Year student might bring.
- A setting which is geographically accessible to both the student and the College.
- A setting not normally the student's home parish or congregation.

CRITERIA FOR SELECTION OF FIELD SUPERVISORS

The choice of a Field Supervisor for an In-Ministry student is made by the Faculty of the College to which the student belongs.

THE SUPERVISOR IS:

- Normally an ordained priest or minister in the same denomination as the student, but in circumstances where the expertise of the supervisor or the uniqueness of the setting warrant, other vocational models may be accepted, e.g. a congregation undergoing a particular redefinition of its ministry where the supervisor has done special work to be equipped for this situation, a hospital chaplain ministering in an ecumenical milieu, the director of a mission whose work is not denominational.
- A person who has adequate experience in ministry, preferably at least five years and not in the first year of an appointment or new location for ministry.
- A person who is clear about his or her pastoral role and identity, intentional about theological reflection and committed to his or her own spiritual development.
- Someone whose prior relationship to the student is not likely to interfere with supervisory process.

THE SUPERVISOR IS COMMITTED TO:

- Methods of supervision which include experiential learning and ability to reflect theologically on experience.
- Attending and participating in workshops designed to discover, share and implement effective ways of supervision. (At UTC the two-week United Church supervisor training program is recommended, but not required if there is evidence of other appropriate training experience and/or training).
- Devoting quality time to the student who is in supervision.
- Treating evaluation seriously and providing thorough feedback to students in ways that can be heard and received.
- A leadership style that is collegial, democratic and participatory.
- Holding in creative tension the need both to affirm and challenge the student to learn.
- Being open to persons who may live a reality different from the supervisor whether because of gender, orientation, race, class, culture or other experience.
- Respecting and engaging theological positions other than one's own.

Although not technically a criterion for supervisors, there must be mutual agreement between supervisor and student that they would like to work together. Geography and the ease of transportation (especially on Sundays) are other factors which govern where a student can realistically be placed.

LAY COMMITTEE GUIDE

It is important that the Lay Committee meet on a regular basis with the student and that the time spent together be beneficial in building community and providing important feedback to the student. The following guidelines will be helpful to the Committee.

The Agenda

This will vary but the following guidelines may help.

1. Gathering for prayer and greeting.
2. The student will share his or her learning goals with the Committee at the beginning of the placement, and will continue to share progress or difficulties related to the goals and objectives throughout the year. The Committee is a resource and source of feedback in meeting these goals.
3. The Committee will provide the student with support, input, understanding and constructive feedback on his or her sermons, leadership, engagement with the congregation, ministerial identity as appropriate throughout the placement. The Committee can be a sounding board to assist the student in planning projects.
4. Committee should also have space to raise their own observations or questions relevant to the student's field placement.
5. The Evaluations at the end of each semester should be written by the Committee members jointly. Some of this work can be done in the absence of the student, but the report must be discussed with the student, and his or her concerns considered, before the report is submitted to the Director of Studies. Thus a minimum of two meetings are required for each evaluation.

Evaluations

The Committee will be asked to provide an evaluation of the student's progress at the end of each semester, using the attached forms. The intention of such evaluations is to be a support to the growth of the student.

In general we ask you to express three perspectives in each of the areas of work:

- strengths: particular gifts you see the student bringing to ministry
- areas of growth: where you have seen the student to grow over the semester
- challenges: continuing areas that need further work and attention

The Committee should submit a single evaluation. Evaluations should always be shared with the student and Supervisor before they are sent to the Director of Pastoral Studies.

Confidentiality

Like all nurturing fellowships trust and confidentiality are vital. What is discussed at the Committee should not be shared with others in the congregation. Nor is it normally shared with the Supervisor (except in the form of the written evaluations), unless a problem arises that necessitates involving the Supervisor.

This places a responsibility on the student not to abuse this by using the Committee to complain about the Supervisor. If there are problems with this relationship, they should be discussed with the

Supervisor directly and/or the Director of Studies, not within the Lay Committee.

The Lay Committee is not an appropriate forum to share confidential pastoral encounters. The student should exercise discretion in speaking of fellow congregants with the Committee.

Not everything that is shared in the meetings has to be reported on to others involved in the In-Ministry Year. However, students must expect that whatever is discussed, even if it is not to be revealed directly, will at least indirectly form the basis of evaluation.

Conflict

If there is a serious difficulty in the work of the Committee the Supervisor or the Director of Pastoral Studies may be called upon to help. Such an intervention would normally require the permission of all involved.

SECTION IV:

THEOLOGICAL REFLECTION AND THE IN-MINISTRY YEAR

One of the central learning goals of the IMY is to equip and encourage students to develop a practice of ongoing theological reflection in their ministry. It is essential in the busyness (and in the “business as usual”) of ministry to be able to step back from simply acting and reacting, to ask fundamental theological questions about what we are doing, and where God is present and active in our context.

Theological reflection can arise from many different experiences in ministry:

- A personal encounter in a pastoral setting of some kind that raised an issue for you
- A personal encounter with some type of judgment or blame, either aimed at you or your own aimed at others.
- A personal encounter with a theological premise that raised questions for you and your identity of what it means to be an ordained minister.
- An encounter with the larger system. That is, there was something in the larger system that raised a question for you that caused you to reflect on how you understand ministry.
- An encounter with one’s own self, usually around a personal issue or doubt.

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

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

In the In-Ministry Year, students will be engaged in theological reflection in formal and informal settings in their course work, and again in informal and formal situations in the field placement, particularly in the context of the Supervisory Session, which happens weekly between student and Supervisor. The theological reflective process which forms the core of the Supervisory Session is outlined below.

1. THE WEEKLY SUPERVISORY SESSION

The weekly Supervisory Session is a crucial element of the In-Ministry Year educational process. In this weekly session, students and supervisors will engage in critical and theological reflection upon the practice of ministry, and upon the student’s developing theology of ministry. The Session serves as a primary vehicle for enhancing the student’s growth in self-awareness, Christian discipleship and

leadership, ministry competence and theological understanding of the presence and role of God in their lives and in the life of the Church in the world.

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

The Supervisory session should not be used for congregational administration or planning, which can happen at other meetings between the ministry team and the student. Instead the Supervisory Session is a weekly meeting between Student and Supervisor, lasting between 60-90 minutes, and centred around the student's Ministry Reflection report, (described below), written by the student prior to each Supervisory Session. It is this written report which provides the focus and forms the basis of theological reflection and conversation in the Supervisory Session.

Students keep copies of the Ministry Reflection reports and any follow up notes on the conversation in a portfolio which is submitted periodically to the Director of Studies for review.

2. THE MINISTRY REFLECTION REPORT.

Choosing a Reflection

The case study you choose to reflect upon must arise out of some experience of ministry which raised some issues for you.

- It should be about something specific: a conversation, a visit, something that happened during worship or a meeting or an educational event, etc.
- It may begin with a general situation or feeling. But it needs to go beyond that. For example, if it is about conflict in ministry then you need to ask specific questions such as "What led you to not getting along with the chair of the board? What are the specifics?" If it is about some personal anxiety that arises in leading in worship, for example, then "What makes you uncomfortable about prayer in public? What takes place within you?"
- In other words, it is not just a general situation or feeling (I don t get along with the chair of the board or I feel uncomfortable praying in public). Work with a concrete and specific experience, something that happened, as a way of getting at beyond generalities to see how you really deal with an issue.
- It is something that involves you.
- It is not about what your supervisor or someone else did in a situation. The purpose of the exercise is to get at your thoughts and feelings and assumptions about your own ministerial identity. You don't need to have played the main role, but it needs to be something in which you were definitely involved.
- It is not about an abstract question of theology or church practice. For example, "Should adherents be pressed to become members?" However, it could be your response to a discussion that you were part of in which leaders were in disagreement over this issue and you wondered what the minister's role would be in such a setting. This places you in the context as opposed to simply thinking about an abstract theological principle or church practice.
- It involves you in your role as minister.

- This often intimidates students (Can I use this incident? Was I really doing ministry?). Ministry is about relationships. Whenever you interact with a member of the congregation, you have a label ‘minister’ attached, and even talking about the weather has at least a small dimension of ministry involved. The incident can be something fairly trivial, as long as it has to do with your ministerial role:
 - how others interact with you
 - how you feel about this role yourself
 - what it means to be a minister.
- It is an experience which raises a critical issue in ministry for you. That is, there is a question that nags at you, something that doesn’t feel right, or that you are uncertain about. Again, it doesn’t need to be an earth-shattering crisis, just something you’re not quite finished with. If you present a case study where all of your questions have already been answered, then you probably don’t have much more to learn from it.

Write up the Ministry Reflection

(We have provided an example below, for reference and modelling)

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

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

A written case study for your supervisor will be briefer than one for classroom use, as your supervisor will know many of the background details which an outsider would not. In general, it should contain the following information:

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

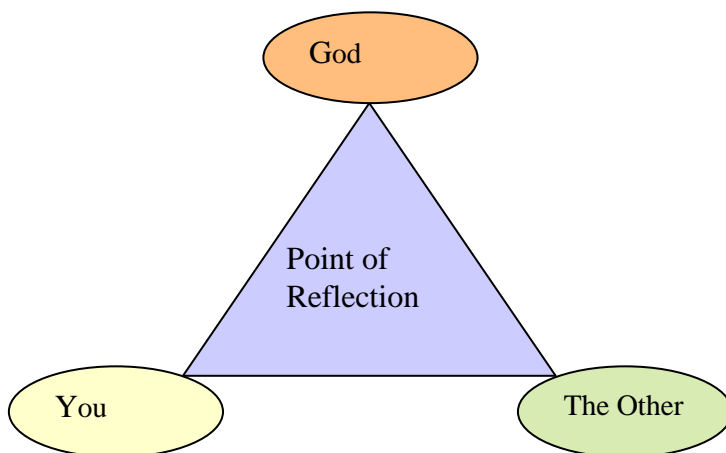
- who the people involved are (age, situation, gender, role in the church)
 - what your previous interaction with them has been
 - any events leading up to the incident that provide a context
1. Describe the experience as briefly and clearly as possible. If it involved others, What happened? What was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

Confidentiality

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

Analysing the Situation

In any ministry experience, there are at least three significant parties involved: the (student) minister, the other, but also, as ministry takes place in the context of Christian faith, God.



Depending on which participant we focus on, this triangle yields three distinct kinds of analysis:

Obviously these three cannot be neatly separated, but they are distinct, and it is important to keep all three in mind.

Situational Analysis

Analysis of a case study will often begin with Situational Analysis, i.e. a discussion of the people or situation in which you were involved:

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

Such questions are valid and essential in theological reflection. But they are limited, and it is important not to get stuck there. First of all, they are limited because any answers we might give are only our best guesses. You don't have the people in the room with you to check out your

speculation. *Even our own self-assessments do not equal the truth.* You will have to keep the various possibilities in mind, and check them out through further interaction and in reflection with your supervisor.

Ministerial Analysis

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

- What was your response to the encounter?
- What ways may you have contributed to the issue that arose for you?
- What thoughts or questions arose for you during and after this experience?
- What feelings did you encounter within yourself?

But here too it is possible to get stuck. You need to be intentional about moving on to ask the theological questions proper: how do you understand God at work in this situation?

Faith, Scripture and Tradition Analysis

Only after having tried to understand what was going on in the encounter you are reflecting on, can you let the theological tradition really address it. If you start with quoting the Bible, you may only be applying it to the surface, not to the deeper questions. On the other hand, this aspect of reflection should not always be left to the end of a session, or it can start to feel like something tacked on the end.

Follow-up

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

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

Questions to consider:

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

Prayer

It is entirely appropriate –indeed encouraged - to conclude with prayer together, for the situation, the people involved, and the student.

What to Expect from Your Supervisor

Your supervisor's task in theological reflection is not to tell you the 'right' answer. His or her task is to help you think deeply about the issues you are raising and to help you see how they can shape your understanding of yourself as a minister. At times, they may agree with our assessment. At other times they may ask you to dig deeper by asking questions such as:

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

Your supervisor will not 'attack' you with these questions, but may, when deemed prudent, bring them to your attention so that you may get the most out of the reflection in which you are engaged.

Personalities differ, and we cannot assume that another person's experience will necessarily be the same as one's own. You are not there to learn to address a pastoral issue the way the supervisor does, but to develop a pastoral identity consistent with your own gifts and calling.

An EXAMPLE OF A WRITTEN MINISTRY REFLECTION REPORT.

Note: This theological reflection uses a personal encounter with an experience in ministry that is primarily inwardly focused but nevertheless includes 'the other' in the reflection. Also note that it integrates something learned or encountered in the classroom setting with the congregational setting.

“Preaching and Performance”

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

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

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

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

Questions to Consider

- How does my desire to be praised in preaching stand in relation to the tradition I come from, where often preachers, like Jeremiah, had very different experiences?
- It seems that I am equating the praise of others with ‘an effective sermon’. What does it mean to be ‘effective’ in the preaching act? Is that a question that can even be answered?
- What role does the congregation play in the act of preaching? Can a positive response be a sign that the spoken word has helped people experience God’s presence? Is it possible to make too much of it or too little of it?
- How do I go deeper in my sense of calling or understanding of what that means so that I am not held hostage to my own feelings or to the praise or condemnation of others?
- Is the instructor right that all preaching contains some element of performance? What is the relationship between the Living Word and the human word?
- This experience has left me wondering if I have unresolved personal experiences that I might need to delve into. What are some ways I might approach that?

3. OTHER MODELS OF THEOLOGICAL REFLECTION

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

I. Biblical Associations

What Biblical stories, or verses, or symbols, or ideas does this incident call to mind?

Try to make free associations - don't immediately judge whether an association is logical or not. If something comes to mind, but you're not quite sure why it applies, it may be worth exploring further. This approach gives your imagination the chance to make connections you are not immediately conscious of, and may open up new insights.

You might equally have associations from church history and tradition, or from literature, or from pop culture.

When you have identified an association, begin to explore it. Reread the Biblical passage that comes to mind. What are the points of similarity with your situation, and what are the differences? Try to imagine yourself, and the people you are ministering to, in the scene that comes to mind.

II. Theological Themes

How would you connect this incident with the fundamental themes of the Biblical and Christian tradition?

For example:

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

Or from the Biblical narrative:

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

Or aspects of the Christian life:

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

Having identified a theme, you might want to ask:

- What assumptions about this theme appear to be operative in the various participants in the incident (including yourself)?
- How might the Biblical or theological tradition challenge our assumptions about the theme, and invite us to see it in a new way?
- Pay attention to the ecclesiological dimension; how might our understanding of the situation differ when we see it consciously in light of the church community?
- Note that many of the themes are in fact moments in a narrative: the Christian faith is first and foremost a story. How does the Christian story open up the theme you have identified to other possibilities? For example, if the situation calls to mind the cross, what might resurrection look like in the context?

III. Law and Gospel

According to Martin Luther, the key to all theology is the proper distinction between Law and Gospel. “Law” and “Gospel”, in Lutheran usage, are not so much separate areas of theology, as two contrasting ways in which we can look at any aspect of Christian life: as obligation and judgment, on the one hand, or as promise and grace, on the other.

It is important to remember that for Luther both Law and Gospel have a place in the Christian life. However, it is important that they be seen in their proper relation to one another: God’s relationship to us is fundamentally expressed by Gospel, as loving grace, and the Law exists to serve that primary relationship. The problem is that our natural human tendency is to think of our relationship to God in terms of Law, independently of the Gospel. This was, for Luther, the essence of sin, and it makes Law demonic. We become harsh judges of ourselves and others, and self-reliant vis-à-vis God, instead of trusting God’s grace.

In theological reflection, the categories of Law and Gospel can be a useful way of addressing the assumptions we bring to a situation:

- How have you been looking at the incident: in terms of Law (obligation, judgment, "should") or in terms of Gospel (opportunity, promise, grace, "may")? How do the other participants see it?

- What would it look like to change your focus from Law to Gospel, from "should" to "may", from judgment to opportunity? How might that free up a space for you (or others) to approach the situation differently?
- Alternatively, what would happen if you changed your focus to incorporate a stronger sense of Law? How might a greater sense of obligation (built on the foundations of grace) help you (or others) to face new challenges?
- How do you understand the incident (and your role as pastor) in terms of the tension between Law and Gospel? Are you primarily a moral policeman or a proclaimer of good news? How do you balance the two aspects?

IV. Theological Worlds

W. Paul Jones has introduced the concept of “theological worlds” to describe the fundamental theological paradigms or ways of thinking about the world that are current in the church. Jones identifies five basic theological worlds, and suggests that each of us is primarily rooted, perhaps unconsciously, in one or two of these worlds.

Jones identifies five theological worlds. Each is characterized by a different fundamental sense of what is wrong with the world, and so a different understanding of what salvation is, and how faith in Christ brings us to that salvation.

World 1: Separation and Reunion. People who inhabit this theological world experience the human condition as a sense of abandonment or isolation from the source of life; we are orphans. Redemption is experiential, a union with God that can be experienced in moments of revelation and sacramental union.

World 2: Conflict and Vindication. This theological world is concerned with the problem of history, where evil is experienced as oppression and violence. Christ is seen as the messianic liberator, and the vision of salvation is that of the new earth, the kingdom of God.

World 3: Emptiness and Fulfillment. Here the central dilemma is self-estrangement, the experience of alienation and worthlessness. Salvation comes as healing, a growing into wholeness of life, which is modelled for us in Jesus.

World 4: Condemnation and Forgiveness. In this world the issue is guilt, the awareness of our sinfulness, and salvation is accordingly understood in terms of atonement by the forgiveness of sins.

World 5: Suffering and Endurance. Here it is the burden of life itself, and the suffering that comes with it, that pose the fundamental theological problem. Christ is the suffering servant, who suffers alongside of us, and shows us a love that outlasts suffering.

Theological worlds can be a useful tool in understanding how different people make different kinds of theological sense out of the same circumstances. In using theological worlds in case study reflection, you might ask:

- what theological world do each of the participants (including the student!) seem to be operating out of? What are their assumptions about the fundamental "problem", and about what salvation means?
- how might these different perspectives contribute to a failure of understanding?
- what are the strengths of each particular world in this situation? How do they help to name God at work in a situation?
- what are the limitations of each model? How do they need to be complemented by other

insights?

V. Liturgical Analysis

Our pastoral relations as a church are themselves a kind of liturgy: a structured way of interacting with God and one another. This approach calls us to be more conscious about liturgical themes in pastoral conversations and parallels to our practice of worship.

Which aspects of liturgical action are happening here?

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

What may not be happening, but may be called for? What may the people be looking for or longing for?

How might pastoral practice inform our practice of worship? How can worship be a more effective pastoral tool?

VI. Communal Wisdom

This is particularly helpful in a group reflection, where there are several voices to be heard, but it might have limited application in a supervisor-student relationship.

Supervisor/Group may offer the student any skills, wisdom, insight, from professional, educational, technical skills they may have. These are not shared in order to “solve” the case, but rather to point to avenues and approaches the presenter might use in follow up or in the future.

- How does the situation echo the experiences of others in the group? How have they perceived God at work in their lives in similar situations?
- What challenges and leads might they offer from their experience or particular expertise?

The temptation is strong to turn this into a “should” conversation but it is important not to do this. The aim is to open up possibilities, not close down options. The purpose is not to “solve” the issue for you, but to offer clues that might help you to solve it for yourself.

VII. Prayer

It goes without saying that theological reflection takes place in a prayerful space, framed by invocation of God's presence. However, prayer is not just a framework; it is itself a method of theological reflection, helping us to see ourselves and others in the light of God's presence.

Praying for those we minister to and with allows us to see them more fully as complete human beings, with their own integrity and their own relationship to God, independent of us.

It helps to ground us as pastors in our "priestly" role as intercessor and pastor, having caring responsibility for others (particularly those who exasperate us!).

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

Suggested further reading on Ministry of Supervision and Theological Reflection on Ministry:

Ministry of Supervision:

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

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

Theological Reflection:

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

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

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

SCHEDULE OF SUPERVISORY CONFERENCES

The Director of Studies will meet with the student and supervisor usually five times in the course of the year for Supervisory Conferences. In general, the purposes of these conferences include:

- to check in on the student's progress in the Field Placement, and monitor work on Learning Goals
- to keep communication open between the Field Placement and the College, and to answer the supervisor's questions and concerns about the program as a whole
- to reflect on the supervisory relationship between student and supervisor
- to engage in Theological Reflection with student and supervisor
- to discuss the working of the Lay Committee
- to discuss the student's evaluations, insofar as they relate to the Field Placement
- to see that transitions (particularly arriving in the Placement, and preparing to leave) are handled intentionally

The specific agenda of each conference will be set by the Director of Studies, leaving room for the student or supervisor to raise their own concerns.

Conference One: Late September

At this conference, the student's beginning in the Field Site will be discussed. The Learning Contract should be finalized, and plans made to begin addressing it.

Conference Two: In the Fall Field Placement week

The student's progress will be monitored. The Director may wish to participate in a theological reflection on a ministry incident.

Conference Three: During the December evaluation period

We will discuss how the term has been for the student and the student's family, review the written mid-year evaluations and assess progress, and identify areas for particular attention in the second half of the year.

Conference Four: In the Spring Field Placement week

We review the student's progress and identify what remains to be accomplished and set priorities for the remaining time. Some thought should be given to how the student will prepare to leave the pastoral relationship. The Director may wish to participate in a theological reflection on a ministry incident.

Conference Five: During the April evaluation period

We review how the term has been for the student and the student's family, work through the final written evaluations, and assess the student's growth in all dimensions during the year and point to those issues that need attention as the student enters ordained ministry

A reminder: if student or supervisor wishes to consult with the Director of Studies, for any reason, they should do so as and when the need arises, rather than wait until the next Supervisory Conference.

SECTION V: THE LEARNING CONTRACT

INTRODUCTION

Each field placement site is unique and each student brings different gifts, skills, and experience. Therefore, each learning experience is individually designed, keeping in mind the needs of all parties. This is accomplished through a learning contract.

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

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

LEARNING GOALS

Students work with the learning supervisor and the lay committee to set learning goals for the year and to describe the specific ways in which they will seek to meet those learning goals.

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

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

Given the time constraints of the In-Ministry Year, students are encouraged to set no more than three or four general goals for the field placement.

The purpose of learning goals

Learning goals guide the learning process by identifying priority areas for growth in skills, understanding, knowledge, or identity. Goals help the student and supervisor select the particular ministry activities in which the student will engage. Goals help to focus the feedback provided to the student. They provide a focus for self-evaluation, reflection, including theological reflection, and evaluation. Goals help learners to be more intentional and motivated. As students seek opportunities to learn, they take responsibility for their own learning. However, goals are not all inclusive and they are not set in stone. Learning may emerge in unexpected areas or through new opportunities that present themselves. Learning goals direct the focus of attention; they do not control or limit.

How to set learning goals

Setting goals involves reflection on past experience and critical self-awareness. Students discern

prayerfully and in consultation with others the areas in which they need and want to grow in their preparation for ministry. These elements are important:

- Pray
- Consult with those who know you
- Use the feedback you have received from others who have accompanied you in your preparation for ministry
- Reflect on your strengths and weaknesses in ministry
- Consider the areas in which you most need and want to grow

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

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

Although students have primary responsibility for determining their learning needs, the process of setting learning goals happens in community. Feedback and critical discernment with others are vital to the process.

Examples of learning goals

Learning goals are not tasks or activities (these are identified later in the process). They focus on what you will learn not what you will do. Use verbs such as *learn, discover, grow, understand, and explore* to write your learning goals. For example,

- In my preaching, I want to learn to express my experience of God's grace in ways that are meaningful and relevant to people's daily lives.
- I want discover how to offer pastoral care with seniors, especially those living alone.
- I want to increase my skills, experience, and confidence for leading small groups and facilitating meetings.
- I want to deepen my understanding of incarnation in the context of urban ministry.
- I want to explore my identity as a pastor and become more comfortable in my role as minister.
- I want to identify how I experience God's presence in the everyday moments of ministry.
- I want to learn how to reflect theologically on experiences during this field placement and to discover how I can help others reflect theologically on their own life experiences.

You may wish to set a goal that you focus on for only part of the year. For example, you might have a goal in Christian Education or in Leadership that you address primarily in the terms when those courses are taught.

LEARNING ACTIVITIES (HOW LEARNING GOALS WILL BE MET)

After learning goals are clearly identified, the student and supervisor decide how the learning goals will be met. The Learning Activities section of the Learning Contract identifies the specific tasks and

activities the student will undertake. Some activities will be done alone (e.g., personal reflection, writing, finding resources, gathering information, reading in a particular area; some activities are done with the supervisor (reflecting together, a shared task, student observation); some activities take place in the field setting (preaching a sermon, leading a group, a pastoral visit) or with others (leading a discussion with the lay committee, planning a worship service or mission activity, etc.). For each learning activity it is important to get specific – what, who, when, how will this activity be accomplished. What resources will be used? What are the timelines? The grid provided on the learning contract may be helpful or you may wish to develop a grid of your own. Either way, be specific and detailed. For example,

Learning Activities	With whom	Timeline/deadlines	Resources
Participate in four pastoral visits at Horizon House with members of the pastoral care team. Have an individual conversation with...	With members of the pastoral care team;	One per month, beginning in October	Pastoral care team can help me make contacts and introduce me ...
Write 4 reflections on my experience – what did I observe, feel, think? What questions did this experience raise?	Share my reflections with my supervisor.	At the supervisory session following each visit.	
Locate and read two articles on pastoral care with seniors. Make notes on particular skill areas that I want to work on developing...	Choose one reading to discuss with the lay committee.	November meeting of lay committee.	Check bibliography of the pastoral care course or ask the instructor.

THE LEARNING CONTRACT

An electronic version of this form is available at the MST office.

I. Contact Information

Student's theological college: _____

Student: _____ Email: _____ Phone: _____

Supervisor: _____ Email: _____ Phone: _____

Church/Institution: _____ Email: _____ Phone: _____

Members of Lay Committee:

Name: _____ Email: _____ Phone: _____

Name: _____ Email: _____ Phone: _____

Name: _____ Email: _____ Phone: _____

Name: _____ Email: _____ Phone: _____

Name: _____ Email: _____ Phone: _____

II. Plan for Field Placement Learning

A. Learning goals

Students work with the supervisor to set no more than three learning goals (more than four is unrealistic). You might have some goals that you focus on primarily when certain courses are being taught (e.g., goals in Christian Education or Leadership). See learning goals (above). Goals should be stated in clear, direct language.

1.

2.

3.

4.

A. Learning activities (how learning goals will be addressed)

Goal 1:

Activity or task	With whom	Timeline/deadlines	Resources

Goal 2:

Activity or task	With whom	Timeline/deadlines	Resources

Goal 3:

Activity or task	With whom	Timeline/deadlines	Resources

Goal 4:

Activity or task	With whom	Timeline/deadlines	Resources

SECTION III: Lay Committee Agreement.

The Lay Committee will agree to meet monthly with the student to give feedback on the student's progress in relation to the identified Learning Goals and objectives, as well as on the student's practice of ministry in relation to other parts of the program and to congregational life.

Lay Committees may also want to identify their own Learning Goals in relation to this Field Placement. If so, they should be recorded here.

The Lay Committee agrees to provide written feedback and evaluation of the student's progress, in December and April, to the student's College, using the Lay Committee Evaluation Form (Appendix 2.C).

SECTION IV: Supervisor Agreement.

The Supervisor agrees to spend at least 90 minutes per week in Supervision with the Student. The primary focus of Supervisory Sessions will be disciplined theological reflection on the ministry and pastoral identity of the Student. Guidelines are included in Section IV of the Handbook. (This is in addition to time spent together on worship planning, administration and regular parish/congregational work).

The Supervisor is strongly encouraged to develop her/his own learning goals in relation their supervisory role in the Field Placement, to share these with the student and with the Lay Committee.

The Supervisor agrees to provide written evaluation of the student's progress in relation to their Learning Goals and their ministry in the Field Placement setting, in December and April, using the Evaluation form in Appendix 2.B.

Supervisory Sessions will be held once weekly at:

Day: _____ Time: _____ Location: _____

SECTION V: Role of the Director of (Pastoral) Studies

The Director agrees to provide overall direction and supervision of the relationship between Student and Supervisor, and will meet regularly throughout the academic year with both in a Supervisory Conference.

The Director agrees to provide initial orientation or training for the Lay Committee and to be available to address concerns the Lay Committee may have concerning their work with the student.

The Director will be available to all parties in the contract for consultation.

SECTION VI: Resources available for Field Placement Student.

List below any specific arrangements for keys, office space/access, and other local arrangements.

Where possible, and where facilities allow, the student should be given access to normal administrative support, telephone and/or computer, office space etc.

SECTION VII: Limitations and Conditions.

It is assumed that this agreement is based on an element of mutual trust and intentional stewardship of educational resources. All congregational/institutional and Denominational standards for professional conduct of ministry personnel are understood to apply.

The Director of Studies is available for consultation and renegotiation of this agreement should the need arise. The Contract for learning may be terminated by any of the participants should any party fail to fulfill the agreements, or in the event of unforeseen circumstances which prevent the Field Placement continuing as planned. Termination will only become operative after consultation with all participants, and upon completion of a joint evaluative process.

This Contract and Agreement is signed by:

Supervisor: _____

Student: _____

Lay Committee Representative: _____

Director of (Pastoral) Studies: _____

Date: _____

This document should be completed, signed and copies lodged with the MST Admin Office, your Director of Studies, your Supervisor, and a copy for yourself. If the Contract is modified, copies of the revisions should also be circulated.

APPENDIX 1: EVALUATION FORMS

Instructions for completion of these forms will be given at the beginning of the year in the Orientation session.

APPENDIX 1.A.: Field Placement Supervisor's Evaluation

The Field Placement site provides the student with multiple opportunities to acquire and develop new ministry skills, to apply theological and theoretical knowledge to the ministry context, to ask and explore questions about ministry with members and leaders in the field placement setting, to develop effective strategies and skills for ongoing reflective practice in ministry, and to begin to develop a personal pastoral identity.

This form is offered as a medium through which students, supervisors and lay committees can record progress, learning and growth by the student in the areas listed below, as seen in the student's activities and engagement in the field placement.

1. Learning Goals and Objectives.

- Comment on the student's work in relation to their Learning Goals.
- Identify strengths, weaknesses, and areas of growth.
- Which goals have been most effective? Which need more attention?

2. Leadership of Worship, and Preaching.

- Identify the strengths, weaknesses and areas of growth seen in the student's leadership of Worship, in Sunday and other settings (e.g. funerals, weddings, nursing home, etc.).
- Comment on the student's development in preaching skills.
- To what extent is the student able to relate Scripture and the witness of the Christian tradition to the context of the congregation?

3. Mission and Church in context

- How has the student engaged with the mission, purpose, and outreach of this field placement site?
- Is the student able to relate Scripture and tradition to the mission and purpose of the field placement context, through preaching, teaching, pastoral encounters, leadership, etc.?
- Comment on the student's ability to reflect and act upon the nature of the Church's calling in contemporary society.

4. Pastoral Leadership and Pastoral Relationships

- Comment on the student's leadership style and skills. Are they able to adapt leadership styles to different circumstances?
- Comment on strengths, weaknesses, and growing edges of the student's capacity to form and build pastoral relationships in the following areas: pastoral visiting; relationships with congregants, visitors, leadership, staff team, etc.; pastoral relationships outside the parish/congregation (e.g. with social agencies, community groups etc.)

5. Pastoral Identity

- To what extent are the student's actions consistent with their stated beliefs? Give some examples of where this consistency is evident and/or areas where you perceive a gap or room for growth.
- How would you characterize the type of minister the student is becoming? (e.g. gentle pastor, prophetic, assertive leader, facilitator, etc.)

6. Personal and Spiritual Formation

- Comment on the student's ability to create time/space/opportunity to nurture their personal relationship with God through spiritual practice. Note growths and challenges.
- Is the student attentive to the ongoing need to balance professional and personal responsibilities?

7. Theological Reflection on the practice of ministry.

- Comment on the ways the student has incorporated various forms of theological reflection into their practice of and reflection on ministry in the field placement. Note growths, successes and challenges.

OTHER QUESTIONS:

- What have you gained from the experience of supervising this student?
- What benefits and challenges have emerged for your congregation/ministry context?
- What recommendations or suggestions do you offer to the student at this point in her/his preparation for ministry?

APPENDIX 1.B: FIELD PLACEMENT STUDENT'S EVALUATION

The Field Placement site provides you with multiple opportunities to acquire and develop new ministry skills, to apply theological and theoretical knowledge to the ministry context, to ask and explore questions about ministry with members and leaders in the field placement setting, to develop effective strategies and skills for ongoing reflective practice in ministry, and to begin to develop a personal pastoral identity.

This form is offered as a medium through which all parties to the Field Placement (students, supervisors and lay committees) can record progress, learning and growth. The 7 headings are the same for Supervisors and Lay Committees as well as you, the student, although the questions under each heading differ depending on who is completing the form.

Keep your answers BRIEF, aim for clarity rather than completeness.

1. Learning Goals.

- What progress have you made with your Learning Contract?
- What new skills and strengths have emerged?
- What new questions and insights?
- What needs more attention in the coming months?

2. Leadership of Worship, and Preaching.

- Comment on strengths, weakness and areas of growth which have emerged in your leadership of worship, in Sunday and other settings (e.g. funerals, weddings, nursing home, etc.).
- Comment on your development as a preacher: what skills have improved?
- What new questions have emerged as a result of your own reflection and the feedback of others?
- What areas of your preaching need more work?

3. Mission and Church in context

- Comment on your process of discovery and insights into the missional purpose of the field placement. In what ways are you able to engage in the mission of the congregation/field placement?
- What questions and responses are emerging for you as to relate the life of this congregation/field placement to the larger questions of the nature and role of Church in contemporary society?

4. Pastoral Leadership and Pastoral Relationships

- Comment on your development of skill in leadership in the pastoral setting: are you able to adapt styles of leadership to different circumstances?
- What are your strong points and weak points as a leader? What questions have emerged as you have reflected upon leadership?
- How does your style of leadership relate to your theology of ministry, and your sense of pastoral identity?

- Comment on strengths, weaknesses, and growing edges in your capacity to form and build pastoral relationships in the following areas: pastoral visiting; relationships with congregants, visitors, leadership, staff team, etc.; pastoral relationships outside the parish/congregation (e.g. with social agencies, community groups etc.).

5. Pastoral Identity

- How has your sense of pastoral identity developed over the course of the Field Placement (so far)?
- How well do you think your ‘stated beliefs’ and your pastoral identity mesh?
- How would you describe your style of ministry? (Use metaphors, biblical images, conceptual frameworks). In what way will you want to develop this ministry identity and style in the coming months?

6. Personal and Spiritual Formation

- Describe how you create time/space/opportunity to nurture your personal relationship with God through spiritual practice. Note growths and challenges.
- How (well) do you balance professional and personal responsibilities, including self-care/Sabbath time?

7. Theological Reflection on the practice of ministry.

- Describe and comment on the ways you have been able to incorporate various forms of theological reflection into your practice of and reflection on ministry in the field placement. Note growths, successes and challenges.

OTHER QUESTIONS:

- What have you gained from the experience of supervised field placement?
- What recommendations or suggestions do you offer to the supervisor, lay committee and field placement site for this or for future IMY field placements?

APPENDIX 1.C: FIELD PLACEMENT LAY COMMITTEE EVALUATION

The Field Placement site provides the student with multiple opportunities to acquire and develop new ministry skills, to apply theological and theoretical knowledge to the ministry context, to ask and explore questions about ministry with members and leaders in the field placement setting, to develop effective strategies and skills for ongoing reflective practice in ministry, and to begin to develop a personal pastoral identity.

This form is offered as a medium through which students, supervisors and lay committees can record progress, learning and growth by the student in the areas listed below, as seen in the student's activities and engagement in the field placement.

1. Learning Goals

- Comment on the student's work in relation to their Learning Contract. Identify strengths, weaknesses, and areas of growth.
- Which goals have been most effective? Which need more attention?

2. Leadership of Worship, and Preaching

- Identify the strengths, weaknesses and areas of growth seen in the student's leadership of Worship, in Sunday and other settings (e.g. funerals, weddings, nursing home, etc.).
- Comment on the student's development in preaching skills. To what extent is the student able to relate Scripture and the Christian tradition to the context of the congregation?

3. Mission and context

- How has the student engaged with the mission, purpose, and outreach of this field placement site?

4. Pastoral Leadership and Pastoral Relationships

- Comment on the student's leadership style and skills. Are they able to adapt leadership styles to different circumstances?
- Comment on strengths, weaknesses, and growing edges of the student's capacity to form and build pastoral relationships in the following areas: pastoral visiting; relationships with congregants, visitors, leadership, staff team, etc.; pastoral relationships outside the parish/congregation (e.g. with social agencies, community groups etc.)

5. Pastoral Identity

- How would you characterize the type of minister the student is becoming? (E.g. are they a 'facilitator' or a 'gentle pastor' or a firebrand prophet, etc.?)

- Do the student's actions appear to be consistent with their stated beliefs? (E.g. do they preach a loving God, and are they in turn a caring pastoral presence?) Give some examples of where this consistency is evident and/or areas where you perceive a gap or room for growth.

6. Personal and Spiritual Formation

- Comment on the student's ability to create time/space/opportunity to nurture their personal relationship with God through spiritual practice.
- Is the student attentive to the ongoing need to balance professional and personal responsibilities, including time for family and self?

7. Theological Reflection on the practice of ministry

- Has the student incorporated practices of theological reflection in the context of Lay Committee meetings, and in other context in which you have seen them? Describe some of these practices, especially those which were effective, and those which presented challenges.

OTHER QUESTIONS:

- What have you gained from the experience of membership in the Lay Committee?
- What benefits and challenges have emerged for your congregation/ministry context as a result of having an IMY Student?
- What recommendations or suggestions do you offer to the student at this point in her/his preparation for ministry?

APPENDIX 2: MST REGULATIONS & APPEAL PROCEDURES

APPENDIX 2.A: M.DIV. REGULATIONS

1. Admission to the Master of Divinity degree program and to the In-Ministry Year.

1.1 The colleges shall recommend to the Academic Committee for admission to the Master of Divinity degree program only those students who meet all the following requirements:

1.1.1 they are preparing for authorized ministry or other forms of Christian service in one of the churches served by the colleges or the Montreal School of Theology;

1.1.2 they possess a first degree;

1.1.3 they meet the admission standard of the Bachelor of Theology degree program.

1.2 One year of advanced standing in the Master of Divinity program is permitted on the basis of a Master of Theological Studies (M.T.S.) or equivalent from an ATS accredited institution and in accordance with ATS Degree Program Standard M.

1.3 Students admitted to the In-Ministry Year shall be recommended by a sponsoring college. Normally they will have completed a B.Th. degree or its equivalent.

1.3.1. Those who have no more than 15 outstanding credits in the B.Th. program, which can be completed in one semester directly following the In-Ministry Year, may be considered for admission prior to completing the outstanding B.Th. credits.

1.3.2 Applicants who have not completed a B.Th. degree or its equivalent, but have been assigned as ordination requirement a one year program in practical theology, may be considered for admission.

1.4 It is the responsibility of each college to ensure that the students it presents for admission to the Master of Divinity degree program and to the In-Ministry Year meet the entrance requirements specified in 1.1 and 1.3.

1.5 Students are admitted to the Master of Divinity degree program and to the In-Ministry Year by the Academic Committee.

2. Supervision of the Master of Divinity Degree Program

2.1 The Master of Divinity degree program is supervised by the Joint Board of Theological Colleges.

2.1.1 Changes in course and credit requirements shall be approved by the Joint Board.

2.1.2 Appointments to the In-Ministry Year teaching staff shall be approved by the Joint Board.

2.1.3 Only upon recommendation of the Joint Board may a sponsoring college confer the Master of Divinity degree or the Diploma in Ministry on one of its students.

2.2 The In-Ministry Year is administered by the Academic Committee.

2.2.1 Course and credit requirements shall be determined by the Academic Committee and any changes in such requirements shall be submitted to the Joint Board for approval.

2.2.2 The Academic Committee determines which students have met the requirements for the Master of Divinity degree and the Diploma in Ministry and submits their names to the Joint Board for approval.

2.3 Each college shall bring a complete list of students in all years of ministry preparation programs, with entering CGPA or maintained CGPA as applicable, to a meeting of the Academic Committee held before the beginning of the academic year.

3. Requirements

3.1 Candidates for the Master of Divinity degree shall fulfil the following requirements:

3.1.1 satisfactory completion of academic courses in the classical theological disciplines. This requirement is normally met through completion of the 60-credit Bachelor of Theology degree in the Faculty of Religious Studies at McGill. It may also be met through B.Th. studies at the universite de Montreal under the provisions of the *Entente d'Association* between the colleges, the Joint Board and the Université de Montréal. Other ways of meeting this requirement are limited by regulation 3.4 below;

3.1.2 satisfactory completion of a professional year that includes a supervised field placement and related academic courses, workshops and seminars. This requirement is met through the In-Ministry Year. In order to pass the In-Ministry Year, the student must receive a passing grade in all academic courses. The field placement, likewise, is an integral part of the academic requirements of the program. Successful completion of the field placement is determined according to the criteria set out in *Criteria for Passing the Field Placement* (adopted by Academic Council April 23, 03). See Appendix 1 [Appendix 7 B in this Handbook];

3.1.3 satisfactory completion of college requirements in denominational studies and spiritual formation. This requirement is met by participation in courses, seminars and retreats sponsored by the colleges in all three years of the program and designed to inform students of concepts and practices deemed central to the exercise of ministry in a particular ecclesial tradition. A college may also require its students to demonstrate basic competence in one or more biblical languages;

3.1.4 satisfactory completion of an integrative project that combines personal and theological reflection with an understanding of how the student engages in specific functions of ministry. This requirement is met through the writing and re-writing of the Integrative Paper over the three years of the program. The writing of this paper is overseen by the student's Director of Pastoral Studies.

3.2 Clinical Pastoral Education may be accepted for credit toward the Master of Divinity degree to a maximum of 6 (elective) credits. One unit of CPE shall count for 6 credits.

3.3 Master of Divinity students shall maintain a minimum CGPA of 2.5 (B- or 65%) in theological studies prior to the In-Ministry Year. Students whose CGPA falls below 2.5 but remains above 2.0 may be placed in probationary standing for one year.

3.4 At least 54 credits of work for the Master of Divinity degree shall be done in the Montreal School of Theology and a theological faculty with which it is affiliated. Normally 54 credits are understood as 24 academic credits and 30 credits for the In-Ministry Year.

3.5 The colleges are responsible for ensuring that college components of the program are fulfilled, reporting annually to that effect to the Montreal School of Theology office.

4. Awarding of the Degree

4.1 The Master of Divinity degree is awarded by the colleges on the recommendation of the Joint Board. See regulation 2.1.3.

4.2 Two masters' degrees cannot be awarded for less than four years post-baccalaureate work.

4.3 A participating college of the Montreal School of Theology may request of the Joint Board that the Master of Divinity degree be awarded to a student who does not possess a first degree if the student satisfies the following criteria:

(a) is 35 years or older at the time of graduation;

(b) has completed the requirements for B.Th. 2 and 3, the In-Ministry Year and other M.Div. requirements as specified in regulations 3.1.3 and 3.1.4;

(c) has maintained a CGPA of 2.5 throughout the program.

4.4 The degree of Master of Divinity with Distinction shall be awarded to students who

(a) have earned the B.Th. degree "with distinction", or who have a CGPA in their theological studies prior to the In-Ministry Year at least equal to that required for the B.Th. "with distinction," and who

(b) earn an overall evaluation of "with distinction" in the In-Ministry Year.

4.4.1 A student who receives "pass with distinction" in the equivalent of at least three year-long In-Ministry Year courses shall be considered to have passed the In-Ministry Year with Distinction. [See Appendix 2 C in this Handbook]

4.5 Upon satisfactory completion of the In-Ministry Year, a Diploma in Ministry will be awarded to those who are not eligible for the Master of Divinity degree.

5. Records and Transcripts

5.1 Academic records are kept and maintained in the Montreal School of Theology office.

5.2 The issuing of transcripts is the responsibility of the college awarding the degree.

6. Retro-active Degrees

6.1 The Master of Divinity degree may be granted retro-actively upon application and the payment of a fee set by the Academic Committee and paid to the college to which application is made.

6.2 The applicant must be either (a) a holder of a B.A. degree or its equivalent and one of the following:

6.2.1 a B.Th. degree from McGill University with a minimum CGPA of 2.5, and a Diploma in Ministry from the Joint Board of Theological Colleges awarded prior to the institution of its Master of Divinity degree program;

6.2.2 a B.D. degree from McGill plus college diploma or testamur;

6.2.3 a B.D. degree from Presbyterian College;

or (b) someone who did not possess a first degree at the time of graduation, but who

6.2.4 meets the requirements of regulation 4.3 above.

6.3 A holder of the Diploma in Ministry who earns a B.A. degree or its equivalent after receiving the Diploma in Ministry may apply for the Diploma to be upgraded to the degree of Master of Divinity provided the applicant

(a) completed the requirements for B.Th.2 and 3, the In-Ministry Year and other M.Div. requirements, and

(b) maintained a CGPA of 2.5 throughout the program.

6.4 Each college, through its appropriate committee, will consider each application and will make recommendation of qualified applicants to the Academic Committee which will submit applications to the Joint Board for approval.

6.5 The M.Div. scroll presented to successful applicants under regulations 6.2.1, 6.2.2 and 6.2.3 above will have on it the words "Retro-active in Consideration of Theological Studies completed in 19__".

7. Remedial Work and Appeals

7.1 A passing grade in all courses in the In-Ministry Year is necessary if the student is to be awarded the Master of Divinity degree or the Diploma in Ministry [see regulation 3.1.2 above]. In the instance of a failure of a course, remedial work may be assigned at the discretion of the instructor and the Academic Committee. On successful completion of this work, the student may be awarded the Master of Divinity degree or the Diploma in Ministry, provided all other requirements have been met.

7.2 The procedure for an appeal of a failing grade in an In-Ministry Year assignment is set out in the document entitled *Guidelines for the Appeal of a Failing grade for Written Assignments in In-Ministry Year Courses*. See Appendix 2 (Appendix 2.D).

7.3 The procedure for an appeal on the part of a student in the case where the award of the Master of Divinity degree or the Diploma in Ministry is refused or deferred is set out in a separate document entitled *Appeal Procedure*. (Appendix 2.E).

APPENDIX 2.B.: GRADING CRITERIA FOR THE IN-MINISTRY YEAR

A. General Framework.

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

B. For Assignments within a course:

GRADING CRITERIA FOR IMY COURSE WORK ASSIGNMENTS	
Pass with Distinction	<p><u>Thesis/Stated purpose:</u> Is solid, innovative, insightful, clearly posed.</p> <p><u>Structure:</u> is clear, supports and advances the thesis/focus, has good transitions.</p> <p><u>Content, Analysis:</u> is well grounded, well-researched, evidence is used to support and advance the argument/purpose. Analysis is incisive and ventures new possibilities.</p> <p><u>Integration:</u> demonstrates sophisticated ability to integrate theory and theology with personal authenticity in the practice of ministry</p> <p><u>Overall:</u> Is creative, innovative, advances the knowledge of the subject matter.</p>
PASS	<p><u>Thesis/Stated Purpose:</u> Is solid, careful, thorough (but not original).</p> <p><u>Structure:</u> is logical and supports the thesis/topic /argument.</p> <p><u>Content & Analysis:</u> Content is 'on topic' and 'analysis' demonstrates adequate mastery of the subject and capacity to integrate main points.</p> <p><u>Integration:</u> demonstrates competence in integrating theory, theology with personal authenticity in application to the practice of ministry.</p> <p><u>Overall:</u> Demonstrates a solid awareness of the key points of the assignment and an ability to communicate clearly these major points.</p>
Paper requiring a re-write or a supplement in order to meet criteria for passing.	<p><u>Thesis/Stated Purpose:</u> Is "on topic", but unclear, or confused, and requires more work to sustain the thesis.</p> <p><u>Structure:</u> is generally weak and does not adequately support the advancement of the thesis/argument (poor paragraphing, poor transitions).</p>

	<p><u>Content & Analysis:</u> Generally ‘on topic’ but poorly organized with little supporting data. Analysis is existent but weak, inconsistent, or derivative.</p> <p><u>Integration:</u> ability to integrate assignment content with competent practice of ministry is limited, unclear or inconsistent.</p> <p><u>Overall:</u> Shows awareness of the key points of the assignment, and a base-line minimal competence to identify the issues, but with significant ‘gaps’ or areas of weakness that will need further work in order to meet criteria for PASS.</p>
FAIL	An assignment, having been submitted once and graded according to the rubric above: “requires re-write or supplement”, and which has been resubmitted, but which still fails to meet the basic competence requirements to pass, will be graded a “Fail”.

C. For IMY Courses:

Pass with Distinction *	<p>Student’s work in all elements of the course (assignments, in-class work, field placement-based work, and integration with the practice of ministry) meets all identified learning objectives with sufficient standard as to be deemed ‘exceptional’.</p> <p>“Exceptional” = work which not only demonstrates competence in all identified learning goals, but which also exhibits originality, advanced integration, competency in the discipline’s relatedness to ministry, creativity, or produces written work of publishable quality.</p>
Pass	<p>Student’s work meets all the key identified learning outcomes for the course.</p> <p>Student’s work demonstrates competence, capacity to integrate course learning into the practice of ministry.</p>
Pass with Notation *	<p>A. Student’s work meets most of the key identified learning outcomes for the course. One or more LO of the course may not have been met within the course; and these are noted within the ‘NOTATION’ (see below).</p> <p>B. Student’s work barely meets the key identified learning outcomes, i.e. with a quality that is marginal in most key areas, such that this subject area is identified as an area of concern in the student’s overall capacity for ministry.</p>
Fail	<p>Student’s work has failed to meet the minimum required learning outcomes for the course.</p> <p>Student’s work shows insufficient grasp of many/all of the competence areas covered by the course.</p>

* = Both Pass with Distinction and Pass with Notation are ‘out of the normal range’ expected of successful students in IMY Courses, and are therefore used rarely, where criteria warrant.

Methods of Reporting a PASS with NOTATION.

- | |
|--|
| <ol style="list-style-type: none">1. Identify the Learning Outcome(s) not met.<ol style="list-style-type: none">a. Write a brief statement showing how the outcome was not met.b. Write a brief proposal/recommendation outlining the type of remedial work/continuing education likely to help the student meet the learning outcome.2. All Pass with Notations are appended to the student's transcript. |
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Approved by the Academic Committee, June 13, 2011

APPENDIX 2.C.: CRITERIA FOR PASSING THE FIELD PLACEMENT

The Field Placement is an integral part of the academic requirements for the program, and must be satisfactorily completed in order to pass the IMY. It is the responsibility of the Director of Studies to assign a pass or fail grade, with input from the Supervisor and the Lay Committee.

Satisfactory completion of the Field Placement will be evaluated according to the following criteria:

- reliable attendance in the placement (20 hrs/wk);
- a serious effort to address the tasks undertaken in the Learning Contract (should the Learning Contract prove to be unrealistic, it may be revised by mutual agreement of student, supervisor and Director of Studies);
- regular attendance and engagement in the Supervisory Session;
- ability to reflect self-critically and theologically about ministry encounters;
- ability to respect and take into account the motivations and understanding of people being ministered to;
- an acceptable level of competency in basic ministry tasks.

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

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

It is not the Supervisor's responsibility to assess the student's suitability for ordination. Any serious concerns in this respect should be reported to the student and the Director of Studies, and included in the end-of-term evaluations.

APPENDIX 2.D.: CRITERIA FOR RECEIVING THE GRADE PASS WITH DISTINCTION

M.Div Regulations Article 4.4.1 reads: “A student who receives *Pass with distinction* in the equivalent of at least three year-long In-Ministry Year courses shall be considered to have passed the In-Ministry Year with Distinction.”

Given the current structure of the IMY Curriculum, the awarding of a Pass with Distinction for the In-Ministry Year shall be calculated using the following criteria:

Either: 3 courses under Section A (“year- long” equivalents)

Or: 6 courses under Section B and/or C (semester equivalent)

Or: A combination to add up to 3 “year-long equivalent” or 6 “semester equivalent.”

Section A (Year long equivalents)

- i) Pastoral Care and Counselling
- ii) Theology of Ministry
- iii) Field Placement
- iv) Preaching Tutorial

Section B (Semester long courses)

- i) Mission
- ii) Education in the Church
- iii) Congregational Leadership
- iv) Principles of Preaching
- v) Principles of Worship
- vi) Denominational Worship
- vii) Denominational Courses (semester length)

Section C

Denominational Courses which amount to less than a semester course, but which in combination may be considered as a semester equivalent. (= .5 of a full-length)

To be determined by the College Director of (Pastoral) Studies.

Approved by Academic Committee, May 2007

APPENDIX 2.E.: APPEAL OF A FAILING GRADE FOR WRITTEN ASSIGNMENTS

Instructors will provide a complete list of assignments and criteria for evaluation at the outset of each course. Expectations for framing of written assignments will be provided in writing either at the outset of the course or at a point during the course which allows sufficient time for students' planning.

Instructors will grade written assignments in timely manner and will make the grade available to students.

In the event that an instructor finds it necessary to assign a failing grade for an assignment in an IMY course, he or she shall notify the student in writing as soon as possible following the completion of the assignment.

This notification shall include a rationale for the failing grade, and, at the discretion of the instructor, suggestions as to how the student might make up the failed assignment.

Should the student disagree with the correctness of the rationale given, he or she may request that the instructor review the failing grade. This request, which must precede any other reviews, will normally be made in person. The student will be prepared to present to the instructor rationale for a review of the grade. The instructor will communicate with the student within a week of the interview* indicating whether or not a new grade has been assigned.

Students who are dissatisfied with the results of this review have the right to request that an outside evaluator review the grade for the assignment. This request shall be made in writing with the student providing justification as to why he/she believes that the assigned grade is unjustified. This request shall be given to the Administrative Office and copied to the instructor of the course within 48 hours of the receipt of the results of the review by the instructor.

In the instance of the receipt of such a request, the Administrative Officer of the Joint Board shall consult with the instructor and with the Principal of the student's college. In the event that the instructor is also the student's Principal or the Administrative Officer of the Joint Board, the Administrative Officer shall consult with two other colleagues, either Principals or Directors of Studies from the Joint Board, one of whom shall agree to perform the duties of the Administrative Officer in this matter, if the instructor occupies that position. Together they shall identify a colleague or instructor in a similar discipline of whom a request for review can be made. The Administrative Officer shall then contact and forward to the outside evaluator a copy of:

- i) the course syllabus and all additional guidelines or parameters for assignments;
- ii) the assignments for which a failing grade has been given.

The independent evaluator shall return the assignment within two weeks with a grade and comments to the Administrative Officer of the Joint Board, who will advise the student and the instructor of the results of the review. The grade given by the outside evaluator shall stand as the grade for the assignment. This grade may not be appealed.

*All time frames for the review may need to be adjusted to accommodate the end of the year.

- adopted by Program Committee Oct. 7, 02; revised by Academic Council April 23, 03

APPENDIX 2.F.: APPEAL PROCEDURE FOR THE FAILURE OF THE IMY

Every student in the In-Ministry Year shall have the right to make an appeal to the Permanent Appeal Committee of the Academic Council of the Joint Board of Theological Colleges with respect to a decision to refuse or to defer the granting of either the Master of Divinity degree or the Diploma in Ministry

There are two stages to the appeal process. They are outlined below as: (1) Request for Review and (2) Formal Appeal.

(1) REQUEST FOR REVIEW

(A) The student may submit a written request for review to the Administrative Officer of the In-Ministry Year Programme (hereafter called, "The Administrative Officer") within twenty-four hours of receiving the written decision concerning either refusal or deferment of the degree or diploma.

(B) The Principals and Directors of (Pastoral) Studies shall meet to review the decision within forty-eight hours of receiving the request for review. The student may attend this review meeting, may make a statement and may ask questions.

(C) A written report of their decision--including its rationale--shall be delivered to the student within twenty-four hours of the review meeting.

(D) If the grievance is resolved by the review no further action is necessary. If the student remains dissatisfied, a formal appeal may be made.

(2) FORMAL APPEAL

A written, formal appeal shall be made to the Administrative Officer within forty-eight hours of the receipt of the decision of the review. The Administrative Officer shall present this appeal to the Chairperson of the Appeal Committee who shall, immediately, call an appeal panel.

THE COMPOSITION OF THE APPEAL COMMITTEE

The Appeal Committee shall consist of nine representatives appointed, three each, by the Boards or Senates of the three participating colleges. The appointments shall be made prior to November 1st of each year and the term of office shall be for one year.

Of the three representatives from each college:

(A) One shall be a member of the Board or Senate and shall serve as a core member sitting on every appeal panel. It is strongly recommended that this person be in an academic position.

(B) One shall be a recent graduate of the In-Ministry Year programme.

(C) One shall be a student in the In-Ministry Year programme. In the event that this student becomes an appellant, the college personnel shall make ad hoc arrangements for a student replacement.

Principals, Directors of (Pastoral) Studies, Adjunct Faculty and Instructors in the In-Ministry Year programme may not serve on the Appeal Committee.

THE APPEAL HEARING

- (A) The hearing shall take place at least two days before the appellant's College Convocation.
- (B) The appeal shall be heard and a decision shall be rendered by a panel of five people to be chosen as follows: the three representatives who make up the core group of the Appeal Committee, plus the two other representatives on the Appeal Committee who are from the appellant's college. The chairperson shall be the core member from the appellant's college.
- (C) The appeal panel shall have access to all information and all parties involved in the decision to refuse or defer.
- (D) The Administrative Officer shall present to the Appeal Panel the reasons for the decision to refuse or defer the awarding of the M. Div degree or the Diploma In Ministry. The Director of (Pastoral) Studies of the appellant's college shall act as consultant.
- (E) The appellant may have an advisor. The advisor shall be a person familiar with the In-Ministry Year programme such as a faculty member of the McGill Faculty of Religious Studies, a field supervisor, a recent graduate, a member of the College Senate or Board, an adjunct faculty member or instructor in the In-Ministry Year, a student from one of the participating colleges or from the F.R.S. Principals and Directors of Pastoral Studies are not eligible to act as a student's advisor.
- (F) Both parties to the appeal shall be called at the same time and both shall leave at the same time. The Appeal Panel members will not be permitted access to one of the parties without the presence of the other.
- (G) The Appeal Panel members will be concerned solely with the fairness of the process employed. They will not, themselves, engage in an evaluation of the appellant's academic or field work.
- (H) The hearing will be conducted in camera. There will be no formal transcript of the hearing. The decision of the Appeal Panel along with a brief statement of the reasons for the decision will be communicated in writing to the student within four hours of the time the decision is made. This document will also be communicated to the Appellant's college and to the Academic Council of the Joint Board of Theological Colleges.
- (J) The decision of the appeal panel members is not subject to further appeal.

It is understood that any other appeals connected to the theological programme may be made to the Senate or Board of each College, or to the McGill Grievance Committee, as may be appropriate.

JUNE, 1988

APPENDIX 3: THE INTEGRATIVE PAPER

Purpose

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

Undertaken in four sections throughout your theological studies, it is designed to facilitate and deepen habits of theological reflection upon vocation, the mission of God in the Church and world, and to integrate theology with the practice your particular gifts and responsibilities, skills and challenges as a minister of the Gospel of Jesus Christ.

All four sections of the Integrative Paper are *requirements* of the M. Divinity Degree and of the Diploma in Ministry. All students must satisfactorily complete each section in order to graduate.

Outline

The Integrative Paper consists of the following sections:

- 1. Journey of Faith:** your spiritual autobiography and identification of call to service
- 2. The Faith of the Church:** the mission and purpose of communities of faith, in particular one's own denominational expression of faith.
- 3. Functional Approaches to Ministry:** your understanding of various tasks of ministry
- 4. Theology of Ministry:** your self-understanding as a person called to ordained ministry

Timeline

1. Section I: **Journey of Faith** should be written and submitted after your first year at the College. Ministry Forum I is designed to prepare you for this section.
2. Section II: **the Faith of the Church**, is submitted after completion of Ministry Forum II, and prior to admission to the In-Ministry Year.
3. Before entering the IMY, you should review both these sections and revise them, incorporating into them new perspectives and learning gained through your academic study and your Internship experience. This revision should be submitted to the Director of Studies on the first day of Orientation for the IMY.

Students entering the IMY from another course of study will normally complete both these sections prior to beginning the IMY. Students in this category will consult directly with the Director of Studies for guidelines and timeline.

4. Section III: **Functional Approaches to Ministry**, will be written in sections throughout the IMY as part of the course and class assignments.
5. Section IV: **Theology of Ministry** will be written at the end of the IMY, and submitted in late March for revision and public presentation in the final classes of the Theology of Ministry course.

SECTION 1: THE JOURNEY OF FAITH

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

This section is to be completed before the beginning of the IMY.

SECTION 2: THE FAITH OF THE CHURCH

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

This section is to be completed before the beginning of the IMY.

SECTION 3: FUNCTIONAL APPROACHES TO MINISTRY

The “Functional Approaches” section documents your understanding of various practical tasks and skills for ministry, and is based on your reflective practice in the IMY. Through the various courses and their related assignments, you will address different aspects of ministry, bringing together practical considerations, theological reflection, and your sense of your own strengths, limitations and vocation in each area.

Note: this section deals with specific functions and tasks of ministry, whereas the “Theology of Ministry” section attempts to articulate your more general understanding of yourself as minister.

This requirement will be fulfilled by the assignments you will write for your various IMY courses. These papers will be evaluated by the particular course instructors. However, cumulatively they become a tool to help you discern the profile of your gifts, challenges and passion in various areas of ministry. You are strongly encouraged to collate these statements into a cohesive document. Some students may be required to do this if their work has been marginal, or shows weaknesses in integrations. Your Director of Studies will inform you if this is the case in your situation.

The areas which should be addressed are:

1. Theology of Worship - will be written for the Theology of Worship course
2. Theology of Preaching - will be written for the Principles of Preaching course
3. Theology of Mission - will be written for the Mission/Church in Context course
4. Education - will be written for the Education course
5. Leadership - will be written for the Congregational Leadership course
6. Pastoral Ministry - will be written for the Pastoral Care and Counselling course

7. Denominational & Ecumenical Priorities in Ministry

- will be written for the Theology of Ministry course (Paper 2)

SECTION 4 THEOLOGY OF MINISTRY

This section asks you to develop and articulate a theological approach to ministry which integrates your journey of faith with your understanding of the faith and life of the church, and with your practice of faithful ministry leadership.

At the end of the IMY you will write your Theology of Ministry paper which demonstrates your integration of the learning of the IMY with prior work done for the previous Integrative Paper sections. This is your theological statement of your understanding of your vocation to ministry leadership.

This paper is submitted as a first draft to your Director of Studies; after receiving feedback comments you will revise the paper for public presentation, discussion and evaluation.

Specific guidelines for the completion of Integrative Paper Section IV will be given to students in the Theology of Ministry course.