

PHILLIPS SEMINARY

H A N D B O O K

Supervised Year in Ministry Program 2020 – 2021

**Supervised Year in Ministry Program Interim Director
Susanna Weslie Southard
susanna.southard@ptstulsa.edu**

Phillips Theological Seminary
901 North Mingo Road
Tulsa, OK 74116
918.610-8303
918.610.8404 (fax)



Revised May 20, 2020

Table of Contents

Welcome.....	3
The Model.....	4
Components of the Program	8
The Year in Ministry	11
The Learning Covenant.....	13
The Community Service Project (CSP)	18
Mentors	19
On-Site Reflectors (OSR)	24
Student Responsibilities.....	27
Director’s Responsibilities	30
Program Policies	32
Format for Case Study Report.....	35
Forms	
Form A: Application Packet	36
Form B: Alternate Assignment Agreement.....	41
Form C: On-Site Reflector’s Meeting Notes	42
Form D: Ministry Skills Assessment	43
Form E: Mentor’s Evaluation Form I.....	48
Form F: Mentor’s Evaluation Form II.....	52
Form G: Student’s Evaluation Form I.....	56
Form H: Student’s Evaluation Form II	60
Form I : Community Service Learning Agreement	64
Calendar.....	66
Suggested Reading List.....	67

Welcome

Dear Students, Mentors, and On-Site Reflectors:

Theological education seeks to prepare students as leaders in congregational and community life. Essential skills for engaging in the practice of ministry will only be required through the collaboration between the seminary and church or church-related institutions. Your participation in the Supervised Year in Ministry Program (SYMP) plays a vital role at Phillips Theological Seminary.

Historically, seminaries and divinity schools have included in a degree program some form of apprenticeship where students can develop practical skill for ministry. Various terms have been used such as field education, internship, supervised ministry, and ministry practicums. Our program focuses on contextual education as a way of helping students to understand better their role as leaders in the church and community.

The SYMP is designed for students to enroll in two consecutive semesters of supervised ministry in specific contexts to achieve greater clarity of their pastoral and ministerial identity. The first semester is geared toward understanding how theological reflection is shaped by the context, while the second semester challenges students to develop leadership skills through inter-cultural experience by involvement in a community service project. As students learn to pay attention to the nuances of both their own context and the contexts of others, deeper levels of theological understanding and leadership development will lead to more effective ministry practices. In the end, we all benefit from the process.

As the interim director of the SYMP, I am available to assist you throughout the Year in Ministry. This handbook is provided to give you guidance concerning the expectations of the program, an outline of its essential components, and clarification about your role and responsibilities. Please feel free to contact me for further assistance when needed.

I wish you the best in your Year in Ministry at Phillips Theological Seminary!

Susanna Weslie Southard

susanna.southard@ptstulsa.edu

918.610.8303 (main)

918.610.8404 (fax)

Tammye Jurena

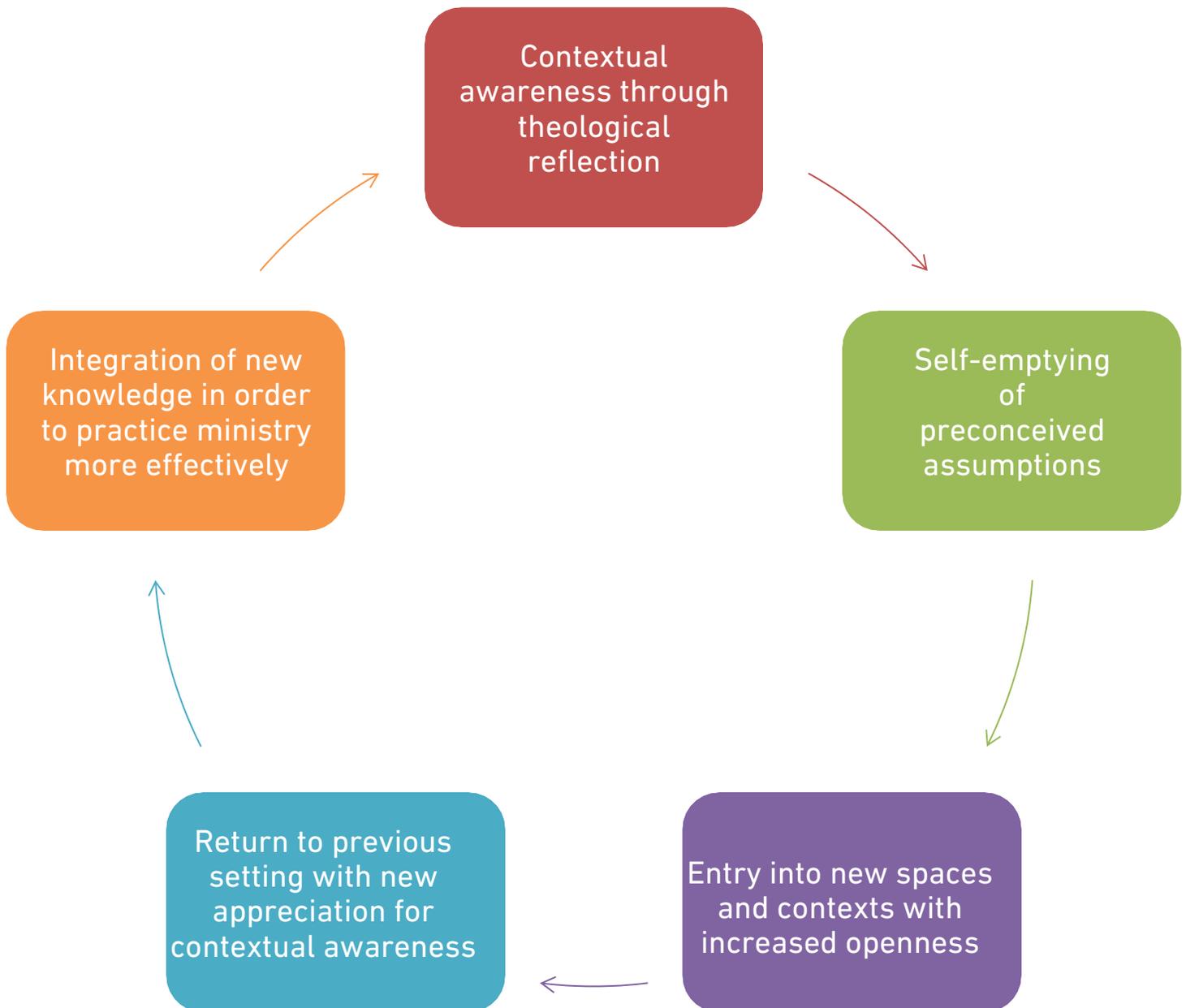
tammye.jurena@ptstulsa.edu

918.270-6466

Executive Assistant to the Dean and Faculty

The Model

With its emphasis on contextual education, students are invited to reflect critically and theologically on the practice of ministry in specific contexts. The Model of Reflection used in the program involves five essential steps toward the development of a clear pastoral/ministerial identity and competence in contextual ministry:



To engage these steps, each student will devote two semesters to action/reflection on ministry in one or two specific contexts. This will be called the Supervised Year in Ministry (SYM). The goals of the SYM will be:

- a. Enhanced integration of degree program goals with effective practices of ministry.
- b. Intense focus on contextual matters in ministry.
- c. Increased understanding of the relationships between congregational life and community organization.
- d. Development of leadership skills necessary to organize and implement effective ministry strategies in a variety of different contexts.
- e. Cultivation of awareness and sensitivity to the importance of intercultural ministry.

At the end of the SYMP, students will have a greater vocational clarity and commitment to effective Christian ministry. After a series of workshops, classes, projects, and evaluations students will have experienced Supervised Ministry as a lifelong learning process for future and sustained growth in ministry.

The Supervised Year in Ministry will be a significant commitment for students, faculty members, on-site reflectors and mentors. The time for intentional focus on connecting classroom learning with concrete ministry action is invaluable.

Ministry and Context

What is contextual ministry? It is not simply re-shaping of ministry to fit the situation. It is a process of allowing time for observing, attending, sensing, and reflecting on the practices that emerge from a particular community's lived-experiences. It is not simply importing truths into the context, but it is listening for the theology that is reflected in the practices of community of faith.

Contextual ministry calls for competent and concerned leadership that is willing and able to engage in conversation and partnership with others in order to seek out ways of being an effective Christian witness in the world. The SYMP prepares leaders who can think theologically about the practice of ministry. Certain hermeneutical skills that consider history, tradition, bible, theology and ethics contextually seek greater clarity about the ways in which meaningful ministry can be accomplished. Thus, the term "contextual hermeneutics" recognizes that communities of faith are analogous to written (and oral) documents that require careful reading, interpretation and theological reflection.

Contextual Hermeneutics include the following components:

TEXT is the basic content (verbal & nonverbal being expressed)

TEXTURE is the intuitive feelings that surface in a situation

CONTEXT refers to the raw materials that are interrelated to the situation

CONTOURS are the patterns of behavior, thinking & acting in the congregation

CULTURE is the way of living in the world that defines one's existence

Competencies required for contextual ministry are:

- a. **Con-texting** is the ability to reflect critically on multiple contextual issues, to understand the many layers of congregational and social dynamics, and to be informed by current trends in congregational studies. Con-texting takes place within the social, religious, political, theological, philosophical, and ecological matrix of human existence. It is fundamentally learning to read the “stuff” that goes with the text.
- b. **Conversation** is the ability to engage and facilitate conversations between the multiple contexts within congregational and societal environments. Postmodern pastors recognize and embrace a hermeneutical model that understands how truth emerges from effective dialogue, rather than being handed-down from a sole authority figure. The church leaders of the future are not called to have all the answers or solve all of the world’s problems, but to facilitate meaningful and effective conversation among diverse opinions and people
- c. **Cultural Analysis** is the ability to understand how people live, make meaning, and discover purpose in their specific context. Every congregation is organized around a certain set of cultural values, commitments, and assumptions. There are often unspoken or elusive to the average congregant. Pastoral leaders serve a distinct prophetic role by helping understand, critically reflect, and analyze their own cultural context. Developing the skills to help communities see a more complete self-portrait involves a process of stepping outside one’s cultural context into another unfamiliar culture, e.g. cultural immersion experience. Although one will experience a degree of “cultural dissonance,” doing so will heighten one’s sensitivities to the importance of culture and its influence on organizational structures and personal beliefs.

- d. Theological Reflection** on the context of one's ministry is important for meaningful action to occur. The "praxis" of contextual theology hinges upon active engagement in the practice of ministry while simultaneously identifying theological themes, integrating new insights, discerning God's presence, challenging theological assumptions, and creating safe space for others.

- e. Ministerial Leadership** is developed by managing the complexity of interpersonal relationships, organizing groups, and leading others with vision and care. Leadership is exercised contextually with the realization that there is no one-size-fits-all approach or one single model imported from outside one's context. Rather, progressive leadership responds to the unique dynamics of culture, custom, and community of a particular context.

Components of the Program

- a. Application** – After enrolling in SYM a student must complete a **Ministry Context Application**. Registration occurs during the Spring semester prior to the start of the Year in Ministry. Students will be notified by email how and when to complete the application process. Normally, a pre-orientation workshop or webinar will take place sometime after pre-registration in the Spring to help students complete the application and learn about the SYMP. **A student cannot start the Ministry Year without completing the orientation and receiving application approval from the director.** The application includes a description of the ministry setting, names and addresses of mentors and on-site reflectors, and a description of the intercultural community project for the Ministry Year II. The format for the application is located in the handbook and on the seminary's website. Guidance for completing the application will be given during orientation prior to beginning the ministry year. Due date for the application will be included in the initial email notification.
- b. Ministry Context** – Each student must have an approved ministry site for the Year in Ministry. A minimum of 10 hours per week must be spent in the ministry context over the course of a 13-week semester. Attention to contextual matters should be reflected in the student's application and other written materials. In order to complete assignments, the ministry should provide sufficient material resources for interpersonal engagement, supervised ministry, leadership, theological reflection, and opportunities for growth. The criteria for a ministry context will be included later in the handbook. The director must approve all ministry sites. Suggestions for ministry site are available.
- c. Community Service Project (CSP)** – During the second semester, students will supplement their time in a ministry site by participating in a community service project. This requirement can be met in a variety of ways by dividing time between the current ministry setting and a local community organization or a social service project through your congregation. The intention is for students to gain experience in a cultural context different from their own. This requirement does not involve more hours. Students can split the 10 hours requirement between their regular ministry context and the community service project site. A signed Community Service Project Learning agreement (**Form I**) must be completed before starting in the second semester. NOTE: Students are highly encouraged to identify a community service project as part of the application prior to SYM 505, even though the official learning agreement will not be due until enrolling in SYM 510.
- d. Mentor** – Each student will select a mentor after completing the pre-orientation workshop with an approved application. Mentors are persons with advanced training and ministry experience and are NOT located at the ministry site. Mentors give objective feedback that is sensitive, pastoral, and intended for personal and professional growth. Mentors must be someone with a seminary degree and at least 5 years' post-degree experience in full time ministry, preferably with prior experience as a mentor, and with a willingness to attend mentor meetings through the seminary. Mentoring will take place regularly with the student and can be accomplished through

a variety of formats, e.g. in-person, phone, email, video conferencing, internet. A more complete description of the mentoring process is found later in the handbook.

- e. **On-Site Reflectors** – In addition to mentoring, students also receive on-site supervision through the formation of an on-site reflectors (OSR) group. The student selects 3-5 people to meet four times each semester in order to offer support, encouragement and feedback about the quality of the student's ministry. On-Site Reflectors must be people who regularly observe the student's ministry. They should be people who are willing to be honest in their critique, demonstrate trust, and take a personal interest in the student's wellbeing. A more complete description of the on-site reflectors group is described later in the handbook.
- f. **Orientation** – Prior to the beginning of the Year in Ministry, students may receive Orientation in a variety of forms such as workshops, webinars or online tutorials. Completion of Orientation will be mandatory. During Orientation students will be introduced to the various components of the program, review the handbook, and provided an explanation of the contextual education model of theological reflection. Students will also receive help formulating a Learning Covenant and completing their application form. Students will discuss learning goals, vocational interests, and introduction to the two required courses during their ministry year. Examples of possible ministry projects will also be explored. Students will not be allowed to start the SYMP without completing Orientation.
- g. **Evaluation** – Evaluations of the student's performance are conducted throughout the Year in Ministry. The learning covenant serves as a benchmark for evaluations that are submitted by the student and the mentor. On-Site Reflectors will make regular reports to the mentor for inclusion in the student's evaluation. Forms are provided in this handbook that allow for assessment of the student's learning goals, professional development, and acquisition of essential ministerial skills. Personal goals such as self-care, spiritual renewal, and interpersonal relationships are also important for evaluating success in ministry. Separate mid and final semester evaluation reports are completed by the mentor and student each semester of the SYM.
- h. **Post Reflection** – At the end of the Spring semester following the completion of the Year in Ministry, students will write a Final Reflection paper of their experiences in the SYMP. The paper will outline in 5-7 single space pages the student's reflections on various events during the ministry year, progress toward meeting learning goals, development of ministerial skills, and attainment of vocational clarity. Reflections about contextual issues in ministry, community organization, and social responsibility will be the dominant themes. Students will submit the Final Reflection paper and organize other relevant materials for submission to their portfolio. Specific instructions for writing the Final Reflection paper will be provided by the instructor of the SYM 510 course.
- i. **Action – Reflection Model of Learning** – The action-reflection model of learning, also referred to as the *praxis* model, forms the basic framework for all instruction and learning in the SYMP. In this model, all learning begins with **action** or practicing in a specific context. Action is followed by **reflection** on the action in a moderated environment such as the classroom with other peers or in

the covenantal relationship between the mentor and student. The cyclical design of the action-reflection model is analogous to the hands on a clock. The process of action-reflection-action repeats in a continuous cycle, as does the long or second hand on a clock, until common themes and patterns begin to emerge (e.g. students begin to notice that s/he always uses humor when feeling anxious during church board meetings). After repeating reflecting growth occurs slowly over time, like the movement of the second hand on the clock. The action-reflection model eventually become an internalize long-life process of the student's own learning process.

- j. Computer Technology and Online Education** - In order to participate fully in the SYMP, access to computer technology will be required. Because most of the necessary written materials and reporting procedures are online, participants (i.e. students, mentors, on-site reflectors) will need a basic understanding of internet use, reading website content, and sufficient computer hardware. The seminary's catalog and student handbook will have more details about the hardware and software requirements for online education.

Students in the online program will also need to complete orientation and application procedures. Additionally, evaluation and reflection reports will need to be submitted using the online format provided by the seminary.

The Year in Ministry

Prerequisites

Students become eligible for the SYMP after completion of their first assessment course (See “portfolios” in the seminary catalog). During the portfolio review process the student will discuss with their adviser plans when to apply for the SYMP), a particular focus in ministry, and a rationale for developing a service project. Careful consideration should be made to determine the best timing for the SYMP (Fall-Spring). Other formats for completing the Year in Ministry, including enrolling in the Phillips CPE course for two semesters, may be available based on student need.

Ministry Year Courses

Two courses are required for the Supervised Year in Ministry Program, SYM 505 in the Fall and SYM 510 in the Spring. These courses will meet regularly in small group discussion seminars on campus or online making written presentations, reflection on ministry practices, and reviewing theological topics related to congregational life and mission.

(SYM 505) Supervised Year in Ministry I will be offered in the Fall of each year. It will be a course specifically focused on “Theological Reflection on Ministry Contexts.” Students will learn essential habits of paying attention to the particulars within a ministry context. Focusing on self-awareness, students will experience disciplined theological reflection, ecclesiology, and effective ministry practices for their contextual appropriateness. Various methods for theological reflection on contextual issues will be demonstrated. Finally, each student will present written materials demonstrating their growing awareness and skill development for contextual ministry.

(SYM 510) Supervised Year in Ministry II will be offered in the Spring of each year. It will focus on ministry as community organization and cross-cultural mission, while continuing the disciplined theological reflection development in the Supervised Year in Ministry I course. Students acquire the leadership skills necessary for engaging congregations in purposeful involvement in contexts outside the walls of the church life. Additionally, students will develop the disciple and habit of theological reflection in cross-cultural settings. Each student will be required to collaborate with a local community service organization (or through the church if it already has such a partnership or service project of their own) for part of the ten hours already required of the program. The student will present in class written materials from their community service project for in depth theological reflection about the importance and meaning of doing ministry in a cross-cultural (contextual) setting.

Special Assignments: Students take regular seminar courses concurrently during their designated Ministry Year. Faculty members who teach these courses may offer students special assignments that demonstrate the integration of concepts in the class with the actual practice of ministry in their chosen settings. For example, a Bible course may require an assignment where the student teaches a Bible Study that reflects the concepts and principles taught in the course. The assignment is graded by the faculty member teaching the course and can be used as evidence for integration in the student’s

portfolio. Each student is responsible for initiating the conversation with the course instructor prior to the beginning of the semester about the appropriate special assignment (See **Form B**, Alternate Assignment Agreement.)

Classroom Meetings: Student meet in peer-groups throughout their Year in Ministry to discuss contextual issues in ministry, present written materials about their practice of ministry, and engage in activities that promote deeper understanding of context and spiritual formation. Ultimate questions about the practice of ministry, theological reflection, interpersonal skills, and ministerial identify will be the focus of the peer-group formation process. These classroom sessions will meet in a variety of formats both on-campus and online.

Case Study Method: All students are asked to present written materials that describe, evaluate, and demonstrate their growing effectiveness as a person in ministry. The format for case study materials is explained in the handbook. Case materials become subject to textual and contextual analysis that lead to the development of a broad range of ministerial skills. Their intent is to provide students the skills necessary for continuous formation and effective practice. They are not intended to tell students “how to do” ministry, but to teach students to become more reflective and reflexive in how they think about ministry. (See page 35, Format for Case Study Format Report.)

Criteria for Ministry Sites:

1. The proposed ministry site as well as the professional responsibilities one will carry in that setting should be appropriate to the stated goals and specialization of the ministry (e.g., MDiv, MAMC).
2. Students must be able to spend a minimum of 10 hours a week at the site on:
 - a. a clearly defined set of tasks that adequately contributes to a student’s learning goals (working perhaps a clear set of various ministry skills);
 - b. a clearly defined area of ministry (e.g., Christian education, youth ministry, singles ministry, pastoral care, etc.); or
 - c. a particular focused approach to the above skills or areas (e.g., spiritual development and formation).
3. The ministry site must provide a sufficient line of accountability within the organizational structure of the site. If a multi-staff position, there must be adequate oversight of the student’s ministry by a senior staff person.
4. Students are highly encouraged to select ministry sites that have policies and procedures to protect the rights of the student; providing a safe environment for learning and practicing ministry, free of harassment or coercion.

The Learning Covenant

The Learning Covenant is central and the most important document developed for the SYMP. It provides the foundation for the student's learning process and achievement. Without a Learning Covenant there can be no basis for mentoring, on-site reflectors, or supervision in the ministry setting. Therefore, it is imperative that each student writes a thoughtful and focused Learning Covenant in consultation with the mentor and the appropriate on-site personnel.

Learning Covenants serve the following purposes:

- Guide the conversation with the mentor.
- Help the student measure and celebrate achievement.
- Provide a boundary around topics discussed with the student.
- Identify areas of needed growth and improvement.
- Encourage students to be self-directed learners.
- Allow for accountability between those involved in the program.

Assistance with writing a Learning Covenant will be providing during the Orientation session. A sample of a Learning Covenant is located at the end of this chapter. Also, list of key phrases that represent the three domains of learning are included. Each student is asked to identify one to three goals for each domain of learning (personal, contextual, and practical).

Learning goals need to be measurable and realistic. These goals serve as a guide for deeper reflections throughout the ministry year. Learning goals are also negotiable. At the end of the first semester, as student may want to change or retune their goals to better navigate the learning process. Any revision to the Learning Covenant must be approved by the director and mentor.

Developing and achieving learning goals can be a lifelong process. Burnout often occurs from a lack of clarity about one's learning goals and expectations. Students who develop the habit of setting personal and professional goals appropriate to their context will enjoy longer and more sustainable interest in ministry.

How to Identify Learning Goals

Instructions: In consultation with your mentor and considering the ministry context, identify 1-3 learning goals for each of the three domains of learning. Goals should be focused on areas of important growth related to your personal interest, ministry context, and seminary education. Areas of growth should emerge from your awareness of the knowledge, skills and behaviors necessary to be an effective leader in the church and society. **Categories for learning goals should include personal, contextual and practical domains** (see table A). Although preliminary, you will be given an opportunity to further discuss and clarify your learning interests throughout the year in ministry. The learning covenant should be developed in consultation with your mentor and submitted prior to the beginning of the SYMP (See *Dates to Remember at the back of the handbook*).

Table A: Domains of Learning Goals

<u>Personal</u>	<u>Contextual</u>	<u>Practical</u>
Cultural Competence	Community Care	Preaching
Interpersonal Relationships	Cultural Humility	Leadership
Self-confidence	Weaving Historical Narratives	Stewardship
Emotional Intelligence	Understanding Religious Traditions	Time Management
Self-awareness	Critical Conversations	Worship
Mental Wholeness	Congregational Analysis	Church Planting
Hospitality to others	Political Dynamics	Discipleship
Intellectual Discipline	Gender/Sexual Orientation	Spiritual Nature
Physical Exercise	Racism	Religious Education
Personal Accountability	Ethnicity	Conflict Resolution
Anger Management	Social Justice	Community Organizing
Spiritual Growth	Generational Dynamics	Administration
Discovering Values	Global Perspectives	Story Telling
Making Priorities	Organizational Leadership	Interpreting the Bible
Setting Boundaries	Theological Ethos	Theological Reflection
Finding Own Voice	Constructing Meaning and Reality	Prophetic Resistance
Tolerance	Critical Conversation	Intercultural Dialog
Embracing Conflict	Patterns and Norms of Behavior	Music Ministry
Keeping Commitments	Beliefs and Practices	Age-appropriate Ministry
Increasing Intimacy	System Theory	Mission
Courage	Faith Commitments	Pastoral Counseling
Trusting Others	Individual vs. Corporate Identities	Artistic Expressions
Valuing Friendships	Inter-contextual influences	Advocacy
Developing Colleagues	Social Medians and Media	

Learning Covenants should have the following parts (3-5 pages, single-spaced):

1. Personal Context:
2. Ministry Context:
3. Learning Goals:
 - a. (Personal Goal 1, 2, 3)
 - b. (Contextual Goal 1, 2, 3)
 - c. (Practical Goal 1, 2, 3)
4. Available resources (List seminary courses you plan to take, special readings, consultations with persons, plans for how mentor and on-site reflectors will be utilized.) Although enrollment in other seminary courses is not a requirement of the SYMP, doing so does normally help students achieve a deeper level of reflection.
5. Proposed Community Service Project (Second Semester).
6. Signatures (student, mentor, director).

Sample Learning Covenant

Personal Context: My name is Stephanie Robinson. I am a second year MDiv student serving as pastor of the First Christian Church in Ardovia, Oklahoma. I am a married, middle-aged African-American female with three adult children. I plan to graduate from seminary in the spring 2020 and seek ordination. I have served as a pastor for nine months. Prior to ministry, I worked several years as a social worker for the state. I have a bachelor's degree in education and a master's in social work. I consider my gifts for ministry to be my ability to be patient with difficult people; I assess crisis situations very quickly; and have good listening skills. Areas where I need further growth include confidence in my preaching skills, better time management, and learning ways to confront others without offending them. The courses in seminary have been most meaningful to me have been in the areas of theology and ethics. I am a passionate person about matters related to social justice.

Ministry Context: The church where I serve is located in a small town with a population of 2500. Ardovia was founded in 1906 as a newly booming railroad station for oil production workers. The church was founded soon afterward in 1934. As the oil industry changed and expanded, Ardovia became less central to the transportation of oil equipment and personnel. The population peak was 10,546 in 1974, but over the years as people migrated to larger urban areas, the town declined in people and resources. The church has remained an important historical symbol for the remaining residents. About 25 members meet every Sunday morning for Bible study and worship. The congregation is exclusively Caucasian, and I am its first female and person of color pastor. There has been little conflict since I have been the pastor. However, there are subtle tensions between two strong families. All members of the church are retired, the youngest being 66 years old. In the summer months, there are younger people who attend while visiting relatives or to celebrate special occasions. The church continues to see itself as a vital institution in this community. Most members have come to recognize the fact that one day the doors of the church will have to close. However, thought it Meals on Wheels Program and the regular use of its fellowship hall for special town gatherings, the church still have an important mission and role to play in spreading the gospel and love of Jesus Christ to all who enters its doors.

Learning Goals: Considering the challenges and opportunities for growth in my context, I will seek to accomplish the following goals:

a. Personal:

1. I will seek ways to increase my self-confidence as a person in pastoral ministry.
2. I will expand my knowledge of emotional intelligence in order to increase my skills as a pastoral leader.

b. Contextual:

1. I will help the First Christian Church develop greater awareness of those social justice issues that are appropriate to the needs of the community.
2. I will use systems theory as a tool for critical analysis of the relational dynamics within this congregation.
3. I will increase my understanding of organizational leader in order to improve my abilities as a pastor.

c. Practical:

1. I will develop better habits of time management.
2. I will seek ways to practice better conflict management.
3. I will enhance my preaching with the use of storytelling and various artistic expressions.

Available Resources: There are many resources available to me to help accomplish my learning goals. The following will be utilized.

- a.** To build self-confidence I will continue to practice ministry with and for the people at the First Christian Church in Ardovia. I realize that part of my challenges with self-confidence is related to the cultural difference between the congregation and me. I often feel like a “fish out of water” because of my upbringing in the African-American Baptist tradition. I will spend time discussing openly with my mentors these feelings and perceptions. Since he is an experienced African-American pastor who also serves a predominantly White congregation, his experiences will be valuable to me. I plan to journal about events and occurrences in which my self-confidence was low, and submit these incidences to my mentor for further reflection. Additionally, emotional intelligence as a woman in ministry will be an important part of my development as a leader and pastor. I plan to read the book, *Emotional Intelligence* by Daniel Goleman. Also, I will take an online inventory that measures emotional intelligence and its implication for ministry. There is a women’s group that meets at the YWCA in Tulsa every Tuesday at 7:00 p.m., which should also help improve my emotional intelligence. I have signed up to meet regularly to discuss issues related to women in leadership positions. Also, in the Spring semester, the seminary will be offering a course entitled, *Issues for Women in Ministry*. I plan to complete this course and present a written project approved by the professor for the class that incorporates concepts from emotional intelligence.
- b.** Being a Disciples congregation, First Christian Church is already aware of most social justice topics. However, they are not aware of social justice causes that relate to their local setting. I plan to lead a Bible Study called *What Would Jesus Do, and Doing It*. We will study passages in the gospel of Mark in which Jesus confronted social justice. I will use a group process model in order

to elicit dialogue and discovery about important social justice events in the community. One other important issue that has recently emerged has to do with Immigration of Mexican farmer workers. Although, this can be a potentially toxic area of contention, I will discuss mainly with my on-site reflectors possible theological and pastoral responses to this situation. By reading the *Book Generations to Generations* by Ed Friedmann and taking the course *Ministry to Families in Crisis* I hope to gain better clarity about the dynamics in my congregation and better understanding of myself as “self-directed” leader. I will use the wisdom of my on-site reflectors for evaluating my leadership abilities, interpersonal relationship skills and a discussion about “Emotional Intelligence” as it relates to my pastoral identity.

- c Because I am a person who tends to over-commit to things and have problems saying “no” to people, my management of time seems to need improving. I hope to gain insight from my mentor about models of time management in order to acquire one that works for me. I feel that learning to manage time is an essential professional quality for a person in ministry. Conflict management will also be enhanced by reading the book, *Hope in Conflict* by David Sawyer and attending our denomination’s annual workshop for Conflict Management should help me better understand how to help the congregation resolve some of their current difficulties in communicating with each other. I will research the seminary’s libraries for resources about time and conflict management for clergy and discuss my findings with my mentor. I plan to preach at least four sermons that make use of storytelling and the arts. The local library will have a special workshop entitled *Behind the Mask: The Art of Mask-Making for Personal Healing*. Also, I am enrolled in a course for the Spring semester entitled, *Storytelling and the Bible*, in which I will negotiate an alternative course assignment related to preaching and storytelling.

Proposed Community Service Project: As mentioned earlier, we have a significant population of Mexican farmers in our local community. Many of the adults do not speak English, although their children can and attend the local public schools. I will partner with a local organization called *New Beginnings* that provides afterschool English as a Second Language literacy programs for immigrant families. In addition, I am currently enrolled on the Borderlinks study trip for the Fall semester.

Student

Date

Mentor

Date

Director of the SYMP

Date

The Community Service Project (CSP)

One of the key features of the SYMP is the requirement that each student completes a CSP in their second semester. Students spend a minimum of 5 of the 10 hours required practicing ministry in a community agency whose primary mission is to improve the social conditions in and around the immediate community. The student completes a "Community Service Project Learning Agreement" (**Form I; page 64**) with representatives of the agency and submits copies to the on-site reflectors, mentor and director of the SYMP.

While completing the CSP students continue to meet in group seminars, mentoring, and with on-site reflectors. One person from the community agency will meet regularly and participate in the meetings with on-site reflectors. Reflection on ministry practices in a context, different from the previous ministry setting will help students to develop unique skills for diverse settings, broaden their perspective about the human condition, and enhance theological reflection. Learning to pay closer attention to contextual matters in an unfamiliar environment will sharpen the student's ability to practice ministry in their own context.

The CSP will culminate in an in-service presentation for persons working in both the social service agency and the student's original ministry context. Mentors and on-site reflectors should be invited to attend. The in-service presentation will allow the student to demonstrate their awareness of the mission and purpose of the social service agency, integrate their experience in a new context with deeper understanding of ministry, and help others appreciate more the interrelationship between the church and community.

The in-service presentation can be performed using a variety of formats such as poster boards, PowerPoint Slides, case study discussions, or facilitation of a small workshop. All in-service presentations should include the following elements:

- Title
- Purpose
- Learning Objectives
- Supportive Evidence (e.g. statistical analyses of the needs being served)
- Specific challenge and response from the church
- Conclusions

Students should also feel free to collaborate with their mentor, on-site reflectors and agency representatives about appropriate topics for the in-service presentation. The in-service presentation will also be included in the assignments for the SYM 510 course. Copies will be submitted to the instructor of the course and director of the SYMP.

Mentors

Mentors play a significant role in supporting and guiding students in their development as competent ministers. Mentors are experienced practitioners in ministry, have received special training, and have a minimum of 5 years' experience beyond their formal theological training in ministry. Phillips faculty and current students CANNOT serve as mentors. The specific goals of mentoring are:

- To establish a trusting relationship with each mentee.
- To become acquainted with the student's learning goals, academic interests, and to assess the development of necessary skills for effective ministry.
- To offer honest feedback to all verbal and written materials presented by the student.
- To share openly with the student their experiences in ministry, to make suggestions for improving the student's competence, and offer theological insights about congregational dynamics and life.
- To avoid narrowly focused problem-solving and advice giving without allowing a student time and space to reflect critically on issues that emerge in the mentoring sessions.
- To help student develop interpersonal relationship skills necessary for successful ministry.
- To increase student's awareness of contextual matters related to various ministry situations through the analysis of congregational, denominational and community dynamics.
- To provide evaluations of the student's progress through input from mentoring sessions, performance feedback from on-site reflectors, and direct observation of the student's practice of ministry.

Each student must complete a minimum for six (6) mentoring modules each semester which can be completed in one or more sessions. The mentoring modules are usually conducted in 45-60 minute sessions throughout the semester. It is the mentor's responsibility to challenge and support the student toward the achievement of the learning objectives. It is also important that students gain insight and clarity about their own vocational interests, foster a deeper understanding of their calling/motivation for ministry, and develop a keen awareness of contextual matters in their ministry setting.

Each mentor will be asked to provide evaluation reports of the student's progress twice during the semester (**Forms E and F**). Evaluations will include comments about the learning covenant, the student's gifts and graces for ministry, and suggestions for future areas of growth for the student to consider. Evaluations should also involve an understanding of the student's ministry context. Mentors will communicate and receive feedback from the on-site reflectors and integrate their feedback in the

assessment of the student's effectiveness in their ministry setting. Due dates for evaluation reports are listed on the calendar page in the handbook.

Many other questions can be used to engage the student in mentoring modules. As stated earlier, it is important that mentors do not become simply "problem solvers" or "advice givers." Students should be allowed to struggle with difficult issues in ministry, giving them space to think creatively and with imagination about ways of responding to the contextual nuances of their ministry setting. A mentor should never do more talking in a session than the student. As the same time, sharing your experiences in various ministry scenarios (briefly) can provide an important model and image for students until they have acquired their own. Below is a suggested topical schedule and assigned tasks for mentoring modules (some of these topics may be covered in more than one session). NOTE: All mentors must complete a Mentorship Training Orientation.

MENTORING SESSIONS

Fall Semester:

Module I: Get acquainted, review handbook, learning goals, role expectations and reach agreement about meeting times. Establish expectations such as materials to bring to each session and "rules of engagement" in writing. Also, develop a plan for due dates of materials from the student and on-site reflectors. **Assigned Task:** Review Learning Goals. Have student complete Year in Ministry Timeline on **page 29**.

Module II: Ask the student, "What would you like to accomplish today?" and try to make it a habit to do this at each session so that the student will take responsibility for initiating the dialogue. Clarify the agreement between you and the student. Give the student feedback about the conversation. Listen to the student's feedback about the session. **Assigned Task:** Review progress on the Ministry Skills Assessment (Form D) and review notes from on-site reflector meetings.

Module III: Spend time discussing the ministry context. What excites the student about it? Where does the student see areas of potential growth? How does the student understand the intricate characteristics, dynamics, history and personality of the context? How is the student's ministry shaped and informed by the theological ethos of the setting? **Assigned Task:** Collaborate on Mid-Semester Evaluation Report (**Form E**).

Module IV: Allow the student to describe recent skills and practices and how they were demonstrated in their ministry setting (You may have the student bring a case study). Does the student practice ministry with confidence, authority, or trepidation? How does the student understand themselves as a leader? minister? person with authority? **Assigned Task:** Present ministry situation or case study for review.

Module V: Challenge the student to think more contextually about the events, circumstances and relationships in the ministry setting. What ecclesiological models best describe the students' understanding of their role in this setting? How does the student set and/or negotiate boundaries in the ministry setting? What denomination resources are being utilized by the student? **Assigned Task:** Discuss the relationship among boundaries, ethics, and context in ministry (refer to handbook).

Module VI: Take a moment to review with the student their progress so far in the semester. Are there changes that need to be made in order to better accommodate the student's learning process? Is the student getting from you what they need in order to reach the learning goals? Share with the student any insights about them as a person in ministry. (Having a conversation with the on-site reflectors might be helpful in your assessment of the student.) **Assigned Task:** Collaborate on the Final Evaluation Report (**Form E**).

Spring Semester:

Module VII: Encourage the student to reflect on the broader social, cultural and global context as it related to ministry in this context. Help the student to be creative in thinking about how the micro-issues of the local context connect with the marco-issues of the larger society. It is vital that students can make these connections in ways that help them lead more effectively in their ministry setting. **Assigned Task:** Review and discuss learning goals, ministry setting, and community service project.

Module VIII: Check in with the student about how they are practicing self-care, spiritual maintenance, and theological reflection. What spiritual practices does the student use regularly? Offer suggestions of practices that have been helpful to you. Challenge the student to make care of self and nurturing relationships a priority in ministry. **Assigned Task:** Review and discuss Ministry Skills Assessment (**Form D**).

Module IX: Intentionally engage the student's understanding of the importance of interpersonal relationship skills in ministry. Does the student appear isolated and insulted from others in the ministry context? Does the student seem to value community and connection with others? How well does the student communicate with others verbally and in writing? Assess whether the student understands ministry as a partnership or has a "lone-ranger" mentality? **Assigned Task:** Review notes from on-site reflectors meetings.

Module X: Discuss with the student any feelings, reflections or responses to the Mid-Semester Evaluation Report. What does the student see as the highpoints of the semester? Low-points? Explore future learning goals and ministry practices. Review with the student their learning covenant and plans for a community service project. **Assigned Task:** Discuss Mid-Semester Evaluation Report (**Form F**).

Module XI: Review with student their Post-Reflection Paper for the Ministry Year. What were the major learning events? What new relationships were formed or transformed? How will the student continue to

reflect contextually and theologically about the practice of ministry? In what ways does the student appreciate their role as leader who empowers others for service in the community? The mentor is not responsible for grading the Post-reflection paper. **Assigned Task:** Discuss In-Service Presentation.

Module XII: Use this session for some form of closure, clarification, and discussion of future goals. Feel free to engage in some form of ritual that reflects and celebrates the student's journey over the past year. Other less formal activities, such as sharing a meal, can be good ways to bring closure to the mentoring relationship. Be careful in being clear and realistic with the student about your availability outside the bounds of the SYMP. **Assigned Task:** Complete Final Evaluation (**Form F**).

Each session should involve some form of **reporting and reflecting** by the student. The formats for doing this may vary. There are four principle methods for students to report to the mentor about their practice of ministry:

- **Audio/visual presentation** using some electronic device. The student records an event using a recording device, obtains appropriate permission and disclosure from participants, and then provides the final product to the mentor in advance, or during the mentoring session.
- **Verbatim case studies** can also be used to describe a ministry experience and include reflections on the theological, sociological and personal implications of the event.
- **Verbal recounting** of an event in the mentoring session can allow for more immediate and spontaneous reflections.
- **Journal notes** (field notes) with the student's reflections on events in ministry using an agreed upon outline (etc. objective description, subjective descriptions, contextual analysis, theological reflection)

Regardless of the form of reporting, the process should include the following steps:

- Description of the context.
- Accurate accounting for the content (Process and Content).
- Theological reflection.
- Analysis and conclusions about the meaning and significance the event had for the practice of ministry.
- Summation of the discussion, any helpful remarks, and review of the main topics.

Remember, this is only a suggested outline for how mentoring sessions might occur over the course of the semester. Do not allow it to get in the way of the student's initiative, learning needs, and the natural flow of the mentoring relationship. Also, each module may take more than one meeting to accomplish. For instance, some students will need more time than others for building trust in the mentoring process.

Some mentoring may occur through means other than face-to-face meetings. The use of the internet and telephone will be necessary for those students who are in ministry contexts over some distance from the mentor. Every effort will be made to ensure the quality and richness of the mentoring process. Any feedback from the mentor and student will be taken seriously for improving this aspect of the program.

Evaluations:

Mentors are asked to evaluate (See **Forms E and F** at the end of the handbook) each student three times during the semester. A pre-assessment is performed during the second week of the semester to evaluate the student's current skills and gifts, (No form for this. Mostly done through the conversation with the student.) A **mid-semester** evaluation is completed that focuses on questions related to the student's level of engagement of the various components of the program, such questions as, how well is the student attending to their responsibilities in the ministry site? What is the quality and consistency of the mentoring relationship? What are the strengths and challenges that have emerged for the student during the current semester? A **final evaluation** is submitted at the end of the semester that summarizes the student's progress and development over the course of the semester. Mentors should always complete their evaluations based on the materials discussed in mentoring sessions, personal observations about the student, conversations with the on-site reflectors, and any critical information that is specifically related to the ministry context. Evaluation forms are completed at two intervals through the semester (mid-semester, and final semester). The director will provide the due dates for all evaluation reports. Mentors can submit evaluations electronically or mail hard copies through regular mail. (NOTE: Students are also required to submit evaluation report forms separate from their mentor's report).

On-Site Reflectors (OSR)

Each student will be responsible for selecting a group of 3-5 persons to serve as on-site reflectors (OSR) during their Ministry Year. On-site reflectors must be members of the ministry who have regular interaction, exposure and observations of the student in the ministry context (During the SYMP II semester, at least one member should be a representative from the community service project location). This group should represent a broad spectrum of the demographics and involvement in the ministry site. The student should not select people on their personal relationship (no relatives), special committee assignments, or administrative employment relationship. Persons should be able to offer constructive, supportive, and evaluate feedback and reflections to the student, mentor, and seminary. The group will work collaboratively with the student and mentor to provide feedback to the seminary for routine evaluations. The on-site reflectors also provide accountability for the quality of the student's performance, including meeting the minimum hour requirement and taking seriously their learning process.

On-site reflectors will meet with the student once each month for one hour during the Year in Ministry. One person will serve as the *convener* for the group to ensure that the goals and objectives are being achieved. The goals for the OSR are:

- To establish a trusting and supportive relationship with the student;
- To observe the student's performance in the ministry setting;
- To ensure that the student is accomplish the minimum weekly hour requirements of the program;
- To help the student identify areas of strength and needed growth in their ministry effectiveness;
- To identify areas in the ministry context that offer quality opportunities for the students to meet learning goals and objectives, and to report areas of needed improvement;
- To provide regular feedback to the mentor;
- To help students interpret and integrate knowledge gained in seminary within scope of the current contextual realities of the ministry site; and
- To provide support to the student by listening attentively, providing a safe environment for theological reflection, and suggesting possible resources to enhance the ministry experience.

Each meeting of the OSR should begin by allowing the student to ask for the specific feedback that they feel is important and most helpful for learning. Occasionally, a student may wish to address a certain topic, event or recent issue that occurred in the ministry setting. Personal issues affecting the student's ministry may also be shared during this time. Case studies, assigned readings, incident reports may

also be good sources for discussion. Notes from each session should be reported to the mentor using **Form C**. The general goals of each session can be outlined as follows:

Session I: General introductions are made among OSR, the student, and the mentor (Mentors can be present through online or audio-visual media if physical attendance is not possible). Introduce all persons present. Discussion of roles and responsibilities will be done, such as identifying person(s) responsible for reporting to the mentor. A review of the handbook should be conducted by the student or mentor paying special attention to the information regarding confidentiality. Designate a person to take written notes of each meeting and submit them to the mentor for review (**Form C**). Discuss and agree on specific means of communication between the convener of the OSR and the mentor. Finally, schedule all subsequent meetings, including the dates in which OSR will observe the student's practice of ministry. A copy of the schedule should be provided to the mentor. At this time, the student can discuss the Ministry Skill Assessment (**Form D**) with proposed dates and times when specific acts of ministry will take place. Invite each member of the OSR to observe the student on these dates. This form should be reviewed and updated at each subsequent meeting.

Session II: The second session should occur no later than one month after the initial meeting. A review of the notes from the previous meeting should be conducted and clarified among those present. The mentor's attendance is optional. The student will provide a summary of recent activities in the ministry setting, as well as current learnings from seminary courses. The student may present a copy of a recent written assignment in seminary for discussion. A conversation about how the particular seminary assignment informs the student's ministry in their current context should be at the heart of the discussion. Some review and feedback about the student's ministry performance (**Form D**) should be included if there is sufficient time. If not, a definite plan for observing the student practicing ministry should be decided on before the conclusion of this session.

Session III: The focus of this session should be on the student's self-understanding and their practice of ministry. Questions and feedback should evolve around matters to the student's self-confidence, authority, and appropriateness to the particular context. By now, the student should be comfortable with asking the OSR for specific feedback in areas directly related to learning goals, leadership, and theological reflection. How does the student understand themselves as a leader in this context? What support is provided or needed by the student in order to practice ministry effectively? What unique dynamics within the ministry context help shape and inform the student's leadership development? In what ways has the ministry setting been influenced by involvement of this seminary student?

Session IV: This session occurs near the end of the semester as information is being compiled and collated in order to be submitted to the mentor for the final evaluation. The presence of the mentor will be necessary for this session. Discuss any carryover topics from the previous session. Provide space for the student to express appreciation for the feedback and conversations with the OSR. Have there been

any unifying themes in the discussions with the OSR and the sessions with the mentor? Which learning goals were addressed adequately this semester? And, which goals will be extended into the future? If this is the SYMP I, what would you like to see happen more or differently in the next semester? Allow the student to discuss and describe future plans for ministry, education, and spiritual formation. In turn, allow OSR members to offer suggestions for future growth or specific areas of concerns that need to be addressed. Make a decision with the mentor regarding deadlines for written materials to be submitted and finalized.

NOTE: Repeat this same format for sessions in the next semester with the following additions:

Session I: Welcome the representative from the Community Service Agency. Complete Form I.

Session II: The student will lead the OSR in a theological reflection activity. OSR provides feedback.

Session III: The student will present the In-Service Presentation for reflection and discussion.

Session IV: The student leads the OSR in a closing ritual or spiritual exercise.

Evaluations:

At the end of each session, the student and OSR will collaborate on completion of the *Meeting Notes (Form C)* and *Ministry Skills Assessment Evaluation Form* (see **Form D**). Once these forms have been completed they will be submitted by the student directly to the mentor. Include signatures for the student and members of the OSR. It will be the student's responsibility to submit these forms to the appropriate persons. Remember, not all "acts of ministry" will be accomplished during the SYMP. Therefore, it is important that agreement about a reasonable number of acts of ministry to be evaluated specific to the context be discussed with the student. Also, the number of acts of ministry can be renegotiated throughout the SYMP.

Deadline for submitting forms will be provided and agreed upon by the mentor.

Student Responsibilities

Each student who makes application for the SYMP must be willing to take responsibility and ownership for their learning process. Although the seminary provides the educational resources for contextual analysis, theological reflection, and the evaluation of the student performance, students are still held accountable for their engagement of the components of the SYMP. Each student is responsible for the following:

- Submitting a complete and thorough application for the SYMP by the designated deadlines;
- Completing a well-defined and thoughtful learning covenant that clearly identifies realistic goals and objectives;
- Being open to learning new things and examining ministry through a contextual interpretive framework;
- Thinking theologically about ministry and context;
- Attending all necessary meetings required by the SYMP;
- Paying careful attention to the confidentiality of all sensitive information shared between parties participating in the supervised ministry program;
- Working cooperatively with others in the ministry setting and at the seminary to obtain the goals and objectives of the program;
- Initiating conversations with seminary professors about alternative assignments to be completed while in the Year in Ministry;
- Seeking out the director for guidance and clarification of the program requirements throughout the ministry year;
- Presenting all written and verbal materials that accurately describe events in one's ministry setting and follow the seminar's guide for academic papers;
- Taking full advantage of all opportunities for supervision and support from OSR and mentors;
- Avoiding conflicts of interests when dealing with dual and multiple relationships in ministry, including the use of friends, relatives, and other personal acquaintances as participants in the SYMP;
- Reporting any incidences of abuse, misconduct, or harassment directly to the director of the program;
- Refraining from any acts of violence, abuse, harassment or intimidation; and
- Practicing ministry to the best of one's abilities as a good student of the ministry at Phillips Theological Seminary.

Failure to fulfill these responsibilities can result in receiving a lower grade or being dismissed from the program and having to repeat the application process.

Students who plan to enter the SYMP must complete all pre-registration requirements through the registrar's office. Pre-registration usually occurs in the previous semester before the Year in Ministry begins. Once enrollment is completed a list of students will be sent to the office of the director of the SYMP. The director will contact students with specific instructions for applying to the SYMP. NOTE: Enrollment in SYMP does not guarantee a student will be accepted. Only after approval of the application by the director will a student be permitted to enter their Supervised Year in Ministry.

Evaluations

Students complete self-evaluations twice during the semester as a way to reflect on their current progress toward meeting learning goals and program expectations (**Forms G and H**). Due dates for all evaluations will be provided by the director of the SYMP. The forms are available online or can be copied from the handbook.

Year in Ministry Timeline

Spring Semester Prior to SYM	
1	Enroll in SYM 505 and 510 at pre-registration
2	Receive application packet from director
3	Read handbook
4	Contact on-site reflectors and mentor
5	Attend orientation and complete application (Form A)
6	Meet with mentor about learning goals and meeting schedule
SYM I First Semester Starts	
7	Submit learning covenant to the director and mentor
8	Schedule meetings with on-site reflectors (Complete Forms C and D)
9	Negotiate alternative assignments with seminary faculty (Form B) – Optional
10	Receive syllabus, attend and participate in class
11	Mentor completes Mid-Semester Evaluation Report (Form E). Student completes for G
12	Practice ministry and attend class
13	Mentor completes Final Evaluation (Form E). Student Completes Form G
SYM II Second Semester Starts	
14	Review Learning Covenant for second semester with mentor
15	Meet with mentor
16	Schedule meetings with on-site-reflectors (Form C and D)
17	Complete Community Service Learning Agreement (Form I)
18	Start Community Service Project
19	Practice ministry and participate in class
20	Mentor completed Mid-Semester Evaluation (Form F). Student completes Form H
21	Perform In-Service training presentation
22	Mentor completes Final Evaluation (Form F). Student completes Form H
23	Completion of SYMP. Submit Post-Reflection Paper to instructor of SYM II 510

Director's Responsibilities

The administrative responsibilities of the SYMP rest solely with the director. In consultation with the Dean, the director ensures students have a quality and challenging experience during their Ministry Year. The director's responsibilities are:

- Provide information to students about the requirement and expectations of the SYMP. Most information will be in the seminary handbook, catalog, website, and learning platforms.
- Offer advice to students about appropriate settings for their Ministry Year.
- Process all applications for the SYMP and provide guidance and orientation to all students accepted in the program.
- Maintain a pool of qualified persons to serve as mentors for all students accepted in the SYMP.
- Consult opportunities for on-site reflectors to receive training, orientation and communication about the seminary's SYMP.
- Collect evaluations at the designated intervals throughout the semester to assess student achievement and program development.
- Develop institutional relationships with community service organizations for possible student placement.
- Provide available and reliable contact information for students, mentors and on-site reflectors at the beginning of each semester cycle in the Ministry Year.
- Select quality adjuncts to augment the classroom instructions for students in various enrollment locations.
- Investigate any claims of misconduct, abuse, or breach of confidentiality reported or observed by any participant in the SYMP.
- Make recommendations to the Dean for improving the effectiveness of the program and its impact on student development.
- Keep an up-to-date calendar of "dates to remember" for deadlines during the SYMP.
- Make decisions about a student's final grade for participation in the SYMP based on sufficient evidences of how well the various components of the SYMP were fully engaged.
- Assist students, mentors and on-site reflectors by supplying available resources for accomplishing the learning objectives of the SYMP.

The director will be in contact with participants in the SYMP throughout the year. Most communications will be through email or postings on the website. Each year the director will provide a schedule of due dates for all evaluation reports, final grades, and any special meetings. Any questions about the program should be forwarded to the director's office. Final grades for each student will be determined by the director in consultation with course instructors and mentors.

All reports and inquires may be submitted to the director of the SYMP through electronic formats or regular mail.

Program Policies

Code of Conduct

Participation in the SYMP requires behavior and actions that reflect the best in professional ministerial ethics. While appropriate should always be judged by the norms and standards of a particular context, values involving respect, boundaries, confidentiality, use or abuse of power, love and compassion are universal. Each student, mentor and on-site reflector is expected to adhere to the guidelines embraced by your denomination, church affiliation, and institutional policies. Any violations will not be tolerated.

At any time you witness or experience conduct that is not appropriate for your context, please report in writing to the director of the SYMP. If a resolution cannot be reached, the director will report the incident to the Vice-President for Academic Affairs.

Confidentially

Conversations within the context of the SYMP are to be held in confidence and respect, regardless of whether in the classroom, ministry context, or individual meetings with on-site reflectors and mentors. Confidentially ensures trust and safety of all parties. The circle of confidentiality should not only consider people who are present at the time of the conversation, but should also include those not present, such as friends, relatives, and other seemingly disinterested parties. Simply put, no information should be disclosed or shared about another person without expressed consent, either verbally or in writing. Additionally, personal consent or permission is not a license for the free disclosure of information when there is not real “need-to-know” or it is not appropriate to the context. The only exception to confidentiality is when there is a perceived threat of physical or emotional harm to a person or persons, at which time such a threat should be reported to the director of the SYMP.

Grading

All grades reflect each student’s level of participation in all components of the SYMP. Final grades are based on the same scale as described in the seminary’s catalog and student handbook. All final grades for the Ministry Year I and II courses are determined by the director in consultation with the instructor, mentors, and on-site reflectors. A student cannot complete the SYMP if she/he receives a failing grade from the course instructor. Although, a student may complete all requirements of the course, the final grade can be lowered if there is sufficient evidence that a student has not adequately engaged other areas of the program (e.g. unfavorable evaluations from the mentor,

failure to submit written reports by the deadline, intentional misrepresentation of the quality and quantity of one's role in the ministry setting.)

Failure to complete the Ministry Year

The contextual education model of the SYMP is built upon the sustained sequential nature of the two semester courses. In order to evaluate a student's progress toward integration and the development of skills, knowledge, and insight about contextual ministry, completion of the Ministry Year cycle is essential. However, for various reasons and circumstances, a student may not be able to complete the SYMP. In most cases, a student will only need to repeat the uncompleted semester at the next available time in which the course is being offered. If a student does not enroll in the next available semester, they may be asked to reapply to the SYMP and repeat the sequence of courses. All requests for re-entry to the SYMP must be submitted to the director for approval.

Termination of the Ministry Site

Failure to meet the prescribed criteria of the SYMP will result in discontinuation of the student's participation in the program. Any intentional misrepresentation of information on the application form will be considered academic misconduct and appropriate disciplinary action will be followed. Voluntary termination of a ministry site can be requested by the student if conditions or circumstances are determined to be unsafe, exploitative, overly burdensome with other course loads, or creating an environment no longer conducive to meeting learning goals. A request in writing must be submitted to the director within 30 days after the start of the Ministry Year.

If termination of a site becomes necessary, the student will not be able to change to another site or receive credit for the semester. The student will have to re-apply and re-enroll when the appropriate semester is offered again.

Complaint Process

All complaints involving participation in the SYMP should be submitted to the director's office for resolution and processing. If a complaint cannot be resolved by the director it will be forwarded to the Dean's office for further investigation (Refer to the seminary's catalog for an explanation for filing grievances and complaints). Every complaint will be taken seriously with every effort for a resolution that provide appropriate confidentiality and safety for those involved in the complaint. For complaints to be processed efficiently, disclosure must be made immediately after the occurrence of the event. Complaints made three months or more after their initial occurrence will be more difficult to investigate and resolve. However, all complaints will receive appropriate attention.

SYMP Online

Special efforts have been made to accommodate the needs of those who complete a greater part of their seminary education online. Likewise, the SYMP is available to online students so that they are able to complete all requirements with the same level of quality as offered in a regular classroom experience. While the face-face peer groups dynamics are different online, the verbal interaction through electronic media often provides an intense learning environment for critical contextual analysis and reflection. The courses Ministry Year I and II can be taken online by using the same media forms provided by the seminary for other courses (e.g. Moodle). Every effort will be made to provide sufficient sources for feedback, support and instruction while enrolled in the SYMP. Refer to the seminary catalog and student handbook for additional guidance concerning online courses and appropriate netiquette.

Format for Case Study Report

- I. *Background*: Student Name, Date of Event, Instructor, and purpose.
- II. *Contextual Analysis*: Describe in detail the context in which this event occurred. Include information such as the date, time, place, occasion, any historical background about the event, denominational traditions represented, etc. Explain any relevant social, political and religious dynamics. Is there anything about this event that makes it normal for this context? Exceptional? Rare? How does the environment feel, look, taste, touch, etc. Include any specific objects that stand out or informs the way this event was perceived.
- III. *Conversation*: Recount the conversations and/or the significant words and phrases of the event. Use the verbatim form (M1, P1, M2, P2, M3, P3, etc.) or make a list of statements with an explanation of their meaning in the context of the event. What feelings, thoughts, or ideas were being expressed behind the words? Identify any non-verbal gestures, sounds, smells, or movements that add to the context of what was said and done.
- IV. *Reflections (Personal, Social, Ethical, Theological)*: Reflect on the significance of this event for you and others involved. How did this event impact your understanding of ministry in this context? Were there any common theological themes that ran through this event? Any ethical concerns? How will the web of relationships be changed by this event? Try to think as contextually as possible about the meaning and significance of this event for you, the ministry setting, and the broader contexts of the community and society. What specific concepts and ideas from the assigned text and/or classroom discussions apply to this case study?
- V. *Conclusions*: After reflecting on this event, what conclusions can you make about the way you will practice ministry differently? Has your understanding of ministry in this context changed, been affirmed and/or challenged? What do you propose will be the continuing questions, conversations and reflections that were produced by the event? If this event were to occur again, how would you do things differently? Or, if you were given an opportunity to rewrite its ending, how would things have unfolded differently?

Case studies are usually 3-4 pages in length (single-space typed) and must describe a current event occurring in the student's ministry setting.

Supervised Year in Ministry Application Packet

(All of the following forms are available on the seminary's website www.ptstulsa.edu or in the Supervised Year in Ministry Resource Center at moodle.ptstulsa.edu)

Form A.

Section I. Personal Context

Year Applying for: _____ (e.g. fall 2020-Spring 2021)

Student Name: _____

Address: _____

City/State/Zip: _____

Email: _____

Phone/Fax: _____

Adviser: _____

Degree Program: _____ Semester hours completed: _____

Denomination, church affiliation, faith group: _____

Standing or ordination status: _____

Length of time of affiliation: _____

Vocational Interests: _____

Previous Occupations/Degrees: _____

Section II: Ministry Context

Official Name of Ministry Site: _____

Address: _____

City/State/Zip: _____

Primary Contact & Position: _____

Email: _____

Website: _____

Category (Church, para-church, mission, denominational office, hospital, etc.): _____

Year of Origin: _____

Denomination or affiliations: _____

Central Mission: _____

Number of staff: _____

Student's Role and Responsibilities: _____

Size and number of participants: _____

Social Location (urban, rural, multi-cultural, homogeneous, etc.): _____

Primary reason for placement (e.g. employment, education, internship, volunteer etc.):

Estimated number of hours per week (minimum of 10): _____

Direct Supervisor: _____

Contact Information: _____

Section III. Mentor (Must include complete information and email address.)

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

Section IV. On-Site Reflectors:

1 Convener

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

2 Member

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

3 Member

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

4 Member

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

5 Member

Name: _____

Address: _____

City/State/Zip: _____

Phone: _____

Email: _____

Section V. Preliminary description of proposed intercultural community service project

Signatures: By signing below, we consent with this student to offer support, guidance and evaluations according to the standards in the Supervised Year in Ministry Handbook. We further pledge to maintain all information shared during our sessions in confidence according to the confidentiality policy in the Supervised Year in Ministry handbook.

Student

Date

Mentor

Date

On-Site Reflector (Convener)

Date

Director of the SYMP

Date

Alternate Assignment Agreement

Form B.

Student: _____

Semester: _____

Course number and title: _____

Instructor: _____

Description of the current assignment:

I am currently enrolled in the Supervised Year in Ministry Program. I am requesting the following alternative to the current assignment based on my learning goals and current ministry context.

Description of the alternative assignment:

I understand that any changes to the current assignment must still meet the expectations of the goals for the course. Grading of the assignment is at the sole discretion of the instructor of the course. It does not require the instructor to observe the student their ministry setting.

Signature

Course Instructor

Date

Student

Date

On-Site Reflector's Meeting Notes

Form C.

_____ Date

_____ Session Number

Student: _____

On-Site Reflectors Present: _____

On-Site Reflectors Absent: _____

Time of Meeting: _____

Mentor: _____ Present ____ Yes ____ No

1. Topics Discussed:

2. Skills Observed:

3. Feedback Offered:

Signatures:

Ministry Skills Assessment

Form D.

Ministry Year: _____

Student: _____

Date: _____

This form should be completed by the student while collaborating with the OSR and discussing how the identified skills apply to the student's context. OSR members are encouraged to attend as many events as possible to observe the student's ministry performance. The student will provide a copy of this form for the Mentor at each mentoring session. The student is responsible for updating this form after each OSR meeting and submitting the final signed version to the director at the end of each semester.

Evaluation will occur along a continuum starting with:

1. Observation – The student has been provided an opportunity to observe the specific ministry practice in action by watching another competent practitioner. Discussion about the student's observations has occurred with the mentor or the actual practitioner (Or both).
2. Reflection – The student demonstrates critical understanding of the ministry act and its various contextual meanings. Understanding of the theological, psycho-social and contextual implications of the ministry activity has been achieved and embraced by the student. Student begins to appreciate the contextual nature of ministry.
3. Supervision – The student engages in the particular practice of ministry while receiving critical and constructive feedback. This is accomplished through actual live on-sight observation or through electronic-digital recordings of the event. The student may also want to solicit observations and opinions from others who were present and experienced the act of ministry.
4. Autonomous Performance – There is confidence and/or sufficient evidence that the student can now perform ministry independently or interdependently of the assistance and supervision of the mentor or on-site reflectors. The student practices ministry with a sense of clarity of purpose, personal authority, and professional competence.
5. Not observed – There has been no opportunity to observe the student's performance.

Choose 3-5 Acts of Ministry per semester. Discuss how each Act of Ministry fits the context of the student. Provide the dates in which the Acts of Ministry will occur by writing them in the box next to the description. Then mark the level performance **by writing the date** on which the evaluation took place with the student.

Remember that many of these skills will go unobserved; choose the ones most closely associated with the student's Learning Covenant goals.

Act of Ministry	Observation	Reflection	Supervision	Autonomous	Not Observed
Teaching Others e.g. VBS teacher on 4-20-2020					
Sermon Preparation					
Crisis Caring					
Leading Others					
Organizing					
Public Prayer					
Rites and Rituals					
Preaching					

Community Organizing					
Theological Reflection					
Spiritual Guidance					
Pastoral Counseling					
Wedding					
Funeral					
Interreligious Conversation					
Intercultural Experience					
Social Justice					

Administration					
Stewardship					
Religious Instruction					
Conflict Resolution					
Oral Interpretation of a Biblical Text					
Arts and Media					
Intergenerational Understanding					
Planning Worship and Liturgy					
Small Group Experience					

Setting Appropriate Boundaries					
Researching a Solution					
Sustaining Conversations					
Multi-disciplinary Communications					
Practicing the Use of Self					
Professional Written Report					
Self-Management					

Signatures

Student

Mentor

Supervised Year in Ministry I

Form E.

Mid _____

Final _____

Mentor's Evaluation Form I Fall Semester

Name _____

Semester/Year _____

Student _____

Student demonstrated (select one):

1 = Consistently 2 = Often 3 = Occasionally 4 = Seldom 5 = Not at all 6 = N/A (Not addressed)

a. Student often makes use of the learning covenant as a guide for learning and growth.

1 2 3 4 5 6

Comments: _____

b. Student is open to the mentoring process as a means for gaining deeper insight about effective ministry.

1 2 3 4 5 6

Comments: _____

c. Student takes initiative in mentoring sessions in order to achieve the greatest outcome from the conversation, and does not simply wait for the Mentor to bring up important topics.

1 2 3 4 5 6

Comments: _____

d. Student seems interested in learning new things about herself/himself in this ministry context.

1 2 3 4 5 6

Comments: _____

e. Ministry context seems to provide enough meaningful opportunities for the student to experiment with various skills and practices of ministry.

1 2 3 4 5 6

Comments: _____

f. Student has discovered a focus for ministry that provides excitement and passion for doing ministry.

1 2 3 4 5 6

Comments: _____

g. Student often reflects theologically about the ministry.

1 2 3 4 5 6

Comments: _____

h. Student seems to integrate much of their seminary experience with an understanding of the ministry context.

1 2 3 4 5 6

Comments: _____

i. Student clearly claims strengths for herself/himself when discussing this ministry.

1 2 3 4 5 6

Comments: _____

j. Student is aware of those thoughts and emotions that influence their ability to practice ministry effectively.

1 2 3 4 5 6

Comments: _____

k. Student is conversant with various theological concepts and prominent theologians.

1 2 3 4 5 6

Comments: _____

l. Student listens well to the feedback from others as a way to grow and change in their understanding of ministry.

1 2 3 4 5 6

Comments: _____

m. Student discussed and/or reflected much about intercultural issues and experiences.

1 2 3 4 5 6

Comments: _____

Please provide a written summary of student's progress. Include copies of OSR notes Form C, Ministry Assessment Form D. Also, make suggestions for improvement based on mentoring discussion and feedback from the OSR.

Mentor Signature

Date

Supervised Year in Ministry II

Form F.

Mid _____

Final _____

Mentor's Evaluation Form II Spring Semester

Name _____

Semester/Year _____

Student _____

Student demonstrated (select one):

1 = Consistently 2 = Often 3 = Occasionally 4 = Seldom 5 = Not at all 6 = N/A (Not addressed)

a. Continues to use the learning covenant as a guide for learning and reflection.

1 2 3 4 5 6

Comments:

b. Understands the mentoring process and has moved to a position of self-directed and self-initiative.

1 2 3 4 5 6

Comments:

c. Achieving greater clarity about the way personal relationships shape and inform ministry practice.

1 2 3 4 5 6

Comments:

d. Takes seriously the importance of context and content in order to provide effective ministry.

1 2 3 4 5 6

Comments:

e. Realistically assess the unique needs of the ministry context and the leadership skills necessary for spiritual growth.

1 2 3 4 5 6

Comments:

f. Often makes appropriate connections between the local setting and larger global issues.

1 2 3 4 5 6

Comments:

g. Appropriately challenges others to take action against social injustices in the local community.

1 2 3 4 5 6

Comments:

h. Identifies cultural, historical, and theological dynamics and recognizes their impact on the local setting.

1 2 3 4 5 6

Comments:

i. Clearly comprehends leadership in the context of the tradition, history, and lived experiences of those in their ministry setting.

1 2 3 4 5 6

Comments:

j. Integrates knowledge gained in seminary courses with the present realities of the ministry context.

1 2 3 4 5 6

Comments:

k. Embraces intercultural relationships and experiences as a necessary component for personal growth and ministry effectiveness.

1 2 3 4 5 6

Comments:

l. Thinks deeply about matters related to theology, culture, and history.

1 2 3 4 5 6

Comments:

m. Seems committed to ministry through the development of sustainable relationships, spiritual formation, and community outreach.

1 2 3 4 5 6

Comments:

Please provide written summary of student's progress. Include copies of OSR notes Form C, Ministry Assessment Form D. Also, make suggestions for improvement based on mentoring discussion and feedback from the OSR.

Mentors Signature

Date

Supervised Year in Ministry I

Form G.

Mid _____

Final _____

Student's Evaluation Form I Fall Semester

Name _____

Semester/Year _____

Demonstrates (select one):

1 = Consistently 2 = Often 3 = Occasionally 4 = Seldom 5 = Not at all 6 = N/A (Not addressed)

a. Makes use of the learning covenant as a guide for learning and growth.

1 2 3 4 5 6

Comments:

b. Mentoring as a means for gaining deeper insight about effective ministry.

1 2 3 4 5 6

Comments:

c. Takes initiative in Mentoring sessions in order to achieve the greatest outcome from the conversation.

1 2 3 4 5 6

Comments:

d. Have learned new things about myself in this context.

1 2 3 4 5 6

Comments:

e. The practice context provides enough meaningful opportunities to experiment with various skills and practice of ministry.

1 2 3 4 5 6

Comments:

f. Excitement and passion for doing ministry in this context.

1 2 3 4 5 6

Comments:

g. Reflects often theologically about the ministry.

1 2 3 4 5 6

Comments:

h. Integrates much of the seminary experience with an understanding of the ministry context.

1 2 3 4 5 6

Comments:

i. Identifies and claims personal strengths when discussing ministry practices.

1 2 3 4 5 6

Comments:

j. Self-awareness of certain emotions when interacting with others in the ministry context?

1 2 3 4 5 6

Comments:

k. Conversant with various theological concepts and prominent theologians?

1 2 3 4 5 6

Comments:

l. Listens well to the feedback from others as a way to grow and change in my understanding of ministry?

1 2 3 4 5 6

Comments:

m. Reflects often about intercultural issues and experiences?

1 2 3 4 5 6

Comments:

Summary (e.g. OSR notes, mentoring discussions, learning goals, classroom discussions, etc.):

Students Signature

Date

Supervised Year in Ministry II

Form H.

Mid _____

Final _____

Student's Evaluation Form II Spring Semester

Name _____

Semester/Year _____

Demonstrates (select one):

1 = Consistently 2 = Often 3 = Occasionally 4 = Seldom 5 = Not at all 6 = N/A (Not addressed)

a. Continues to use the learning covenant as a guide for learning and reflection.

1 2 3 4 5 6

Comments:

b. Understands the mentoring process and has moved to a position of self-directed and self-initiative.

1 2 3 4 5 6

Comments:

c. Achieving greater clarity about the way personal relationships shape and inform ministry practice.

1 2 3 4 5 6

Comments:

d. Takes seriously the importance of context and content in order to provide effective ministry.

1 2 3 4 5 6

Comments:

e. Realistically assesses the unique needs of the ministry context and the leadership skills necessary for spiritual growth.

1 2 3 4 5 6

Comments:

f. Often makes appropriate connections between the local settings and larger global issues.

1 2 3 4 5 6

Comments:

g. Appropriately challenges others to take action against social injustices in the local community.

1 2 3 4 5 6

Comments:

h. Identifies cultural, historical, and theological dynamics and recognizes their impact on the local setting.

1 2 3 4 5 6

Comments:

i. Clearly comprehends leadership in the context of the tradition, history, and lived experiences of those in their ministry setting.

1 2 3 4 5 6

Comments:

j. Integrates knowledge gained in seminary courses with the present realities of the ministry context?

1 2 3 4 5 6

Comments:

k. Embraces intercultural relationships and experiences as a necessary components for personal growth and ministry effectiveness.

1 2 3 4 5 6

Comments:

l. Thinks deeply about matters related to theology, culture, and history.

1 2 3 4 5 6

Comments:

m. Seems committed to ministry through the development of sustainable relationships, spiritual formation, and community outreach.

1 2 3 4 5 6

Comments:

Summary (include copies of final post reflection paper, OSR notes Form C, Ministry Assessment Form D, In Service Presentation):

Students Signature

Date

Community Service Learning Agreement

Form I.

Student Name: _____

Contact Information: _____

Address: _____

City/State/Zip: _____

Phone: _____ Cell: _____

Email: _____

Status (Seminararian, Licenses Minister, Ordained, etc.): _____

Agency Name: _____

Address: _____

City/State/Zip: _____

Phone: _____ Cell: _____

Fax: _____

Email: _____ Website: _____

Contact Person: _____

Mission Statement of the Organization:

Our organization agrees to allow _____ to participate in activities that represent our mission and purpose for the period of time between _____ and _____ in order to fulfill the educational requirements of the Supervised Year in Ministry program at Phillips Theological Seminary, Tulsa, Oklahoma. We recognize that this is to be a learning experience for the student. The student agrees to abide by all policies and agreements of the organization related to their status as a practicing intern or student. We will provide adequate oversight during the semester in which the student is enrolled in the Supervised Year in Ministry Program. We will also provide at least one person from our organization to serve as an "on-site reflector" for the student, and will be responsible for providing appropriate feedback and learning purposes. We reserve the right at any time to terminate the student's appointment with our organization in the event the relationship between the student and us no longer serves our mutual needs as a community service organization. We further understand that this agreement is not with the seminary, and therefore, does not obligate or hold the seminary liable for the actions of the student while conducting services for our organization

Signatures:

Student

Date

Agency Representative

Date

Interim Director of the SYMP

Date

2020-2021 Supervised Year in Ministry Calendar

Fall 2020

July 17	Application Packets for 2020-21 Due
August 24	Semester Begins
September 4	Learning Covenants Due
October 16	Mid-Semester Evaluation Reports Due – Students and Mentor
November 23-27	Thanksgiving Break
December 18	Final Evaluation Reports Due – Students and Mentor

Spring 2021

January 8	Revised Learning Covenant Due
January 15	Community Service Project Agreements Due
January 25	Spring Semester Begins
March 19	Mid-Semester Evaluation Reports Due – Students and Mentor
March 29 – April 2	Holy Week Recess
May 7	Final Evaluation Reports Due for graduating Seniors
May 14	Final Evaluation Reports Due – Students and Mentor

Suggested Reading List

- Adams, James Luther. *An Examined Faith: Social Context and Religious Commitment*. Boston: Beacon Press, 1991.
- Bevans, Stephen. *Models of Contextual Theology: Faith and Cultures*. New York: Orbis Books, 2004.
- Blodgett, Barbara J. and Matthew Floding, editors. *Brimming with God: Reflecting Theologically on Cases in Ministry*. Pickwick, 2015.
- Church, Forrest. *LifeCraft: The Art of Meaning in the Everyday*. Boston: Beacon Press, 2000.
- De Bary, Edward O., *Theological Reflection: The Creation of Spiritual Power in the Information Age*. Collegeville: Liturgical Press, 2003.
- Floding, Matthew, editor. *Welcome to Theological Field Education*. The Alban Institute, 2010.
- _____, editor. *Engaged: A Theological Field Education Toolkit*. Rowman and Littlefield, 2017.
- Foster, Charles R. Lisa E. Dill, Lawrence A. Golemon, and Barbara Wang Tolentino. *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass, 2006.
- Groody, Daniel. *Globalization, Spirituality, and Justice: Navigating the Path to Peace*. New York: Orbis Press, 2007.
- Green, Laurie. *Let's Do Theology: Resources for Contextual Theology*. New York: Continuum Publishing Group, 2009
- Graham, Elaine and Heather Walton and Frances Ward, editors. *Theological Reflection: Methods*. London: SCM Press, 2005.
- _____. *Theological Reflection: Sources*. London: SCM Press, 2007.
- Hillman, Jr., George M. *Preparing for Ministry: A Practical Guide for Theological Field Education*. Kregel, 2008.
- Hopewell, James F. *Congregation: Stories and Structures*. Philadelphia: Fortress Press, 1987.
- Jenkins, David O. and Rogers, Alice P., *Equipping the Saints: Best Practices in Contextual Theological Education*. Cleveland: Pilgrim Press, 2010.
- Killen, Patricia O. and John De Beer., *The Art of Theological Reflection*. New York: Crossroads, 1994.
- McSwain, Larry L., *The Calling of Congregational Leadership*. St. Louis: Chalice Press, 2013.
- Moschella, Mark Clark. *Ethnography as a Pastoral Practice: An Introduction*. Cleveland: Pilgrim's Press, 2008.
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans Publishing Company, 2008.
- Pears, Angie. *Doing Contextual Theology*. New York: Routledge, 2010.
- Whitehead, James and Evelyn. *Methods in Ministry: Theological Reflection and Christian Ministry*. Sheed and Ward, 1995.