

St Francis' Theological College
The Anglican Diocese of Brisbane

*Handbook
for
Supervised
Field Education*

Copies of forms available on www.ministryeducation.org.au

Revised 30 April 2008



St Francis' Theological College

Supervised Field Education for Ministry Formation Students

1.0 Introduction

The Ministry Formation Program for ordained ministry as outlined in *God Calling*, consists of three main areas:

- Completing requisite academic requirements, which for stipendiary ministry require completion of a Bachelor of Theology that includes the seventeen subjects prescribed by the Archbishop,
- A three-year program of Ministry Formation intensives
- Supervised Field Education (SFE).

St. Francis' Theological College (SFC) is committed to ensuring that the Ministry Formation Program provides a balanced study of theology in a vocational context. An important element of the program is Supervised Field Education (SFE) which is an integral component developed for preparing students for Christian service. This learning process takes place through practical experience in either a church setting or another specialised setting for ministry. It enables the student, as a candidate for ordination, to develop and enhance those particular ministry skills that he or she has been given by God. Thus, in a ministry setting, much energy goes into attaining skills in teaching, visiting, preaching, counselling, administration, or evangelism.

The goal of this learning experience is that, upon completion of the program, students will be able to offer the church community, or other place of service, a combination of honed skills for effective ministry.

SFE, however, is only the beginning of a much larger journey intended to give those in formation such skills and understanding through the practice of ministry that they will be able to assess a ministry situation and to determine, always with God's guidance, the direction needed for continued growth and renewal in that ministry.

Outcomes include:

- Personal maturation
- Theological integration
- Spiritual formation
- Skills competence

The SFC Principal as Director of Ministry Formation, the SFE Supervisor, the Field Education Committee and others involved in the SFE program are there to support the ordination candidate in accepting responsibility to achieve these outcomes.

2.0 Supervised Field Education Program Policy

- Formation students are engaged in a Supervised Field Education placement through all three years of the Ministry Formation Program.
- SFE Supervisors are accredited by the Director of Ministry Formation.
- The SFE Supervisor will typically be a person with responsibility for the ministry location in which the student placement occurs. Where the person does not have the appropriate training / skills to serve as a Supervisor another person may be assigned to fill the role.

- Accreditation as a SFE Supervisor requires
 - ◊ Relevant professional experience and qualifications
 - ◊ Skills in theological education
 - ◊ The capacity to establish a professional supervisory relationship with the student
 - ◊ Commitment to their own continuing professional development including participation in supervisor training offered through MEC
 - ◊ Willingness to work within the SFE Guidelines of SFC.

- All ordination candidates are expected to be part of a Parish worshipping community on Sundays, except when attending College functions and training weekends.

- Central to SFE is the principle of contracting with a placement to reach the learning objectives. Time allocated to a SFE placement should be thought of as a module of time which is “contracted” and used flexibly in a variety of activities. This is accomplished through the development of an *SFE Learning and Service Agreement* (see pp 9/10) and the relationship with the SFE supervisor.

- Non-parish placements relevant to a student’s learning needs and vocational interests may be negotiated in either the second or third year. Such placement does not negate the requirement to be part of a worshipping community on Sundays.

- As a norm, students work with two-year / one-year (or vice versa) SFE placement. Variations may be negotiated as appropriate both for the learning goals of the student and the needs of the parish.



3.0 SFE Requirements

- Participate in a three-year sequential Supervised Field Education placement of at least 170 hours per year (see below).
- Prepare an approved *SFE Learning and Service Agreement* which must be signed by the Student, the SFE Supervisor, and the SFC Principal as Director of Formation.
- Develop a Field Education Committee.
- Complete a satisfactory evaluation instrument in June and October each year.

4.0 SFE Approved Placement

- The approved field placement requires 170 hours of negotiated SFE work during the year.
- Hours include time in the ministry placement, preparation and meetings and excludes travel time.
- Students may contract to spend a continuous block of time in a placement rather than distribute required hours evenly on a weekly basis.
- Regular supervisory sessions are expected.
- Any students engaged in Clinical Pastoral Education (CPE) should negotiate their hours and ministry engagement accordingly, but these hours do not form part of the 170 hours for the SFE program.
- A student doing contracted hours during the week could conceivably have most of Sunday for family, personal time, or study. However students are subject to the policy requirement of being part of a worshipping community on Sunday. Students in parish placements are expected to worship with the community where they are ministering even when the majority of their contracted ministry is during the week.

5.0 BCT Practicum Units

Students may enrol for BCT Practicum Units so that their SFE placement gives credit towards one of the following BCT awards: BTh, GDipMin or MMin. A total of 170 hours is required for a 10cp Practicum Unit. The student is responsible for the completion of all enrolment arrangements required by the BCT. The BCT Regulations take precedence over SFC arrangements where inconsistencies occur. Field Educator Supervisors may be asked in these cases to undertake supervision of the student enrolled in a BCT Practicum. The *BCT Practicum Manual* available from www.bct.edu.au or the Academic Dean.

6.0 Evaluation and Assessment

Refer to *Ministry Experience Evaluation Check List* in the Appendix.

7.0 SFE Supervision

Supervision should support those in ministry formation whether they are in parish or non-parish placements. Those in non-parish placements should modify the requirements below to suit their particular circumstances.

Supervision should encourage people to be independent rather than dependent, as reflective practitioners. The student should be encouraged to take initiative in his/her own education and ministry formation. On the other hand, independence must be exercised with accountability. (See *Defining Supervised Field Education* p7).

The student is responsible for organising his/her own goals and ministry objectives while clearly understanding the expectations of:

- SFE Supervisor (Rector or other Field Educator)
- Parish Council / Executive body
- Bishop and / or Examining Chaplains
- SFC Principal as Director of Formation

The SFE Supervisor is responsible for helping the student learn from work experience by reflecting regularly on and generalising about that experience.

8.0 Supervised Field Education Learning and Service Agreement

The SFE Learning & Service Agreement aids the SFE Supervisor and student to have a clearly negotiated agreement about what is needed, expected and intended among all those involved. The SFE Learning and Service Agreement specifies the mutual expectations of each the SFE Supervisor and the student and the goals for the supervisory relationship.

SFE Supervisors should apply the same standards of behaviour to themselves as they apply to the person in supervision. This includes openness to feedback, readiness to grow, appropriate vulnerability, and willingness to take responsibility for constructive criticism.

SFE Supervisors are expected to participate in continuing support and development programs provided by SFC.

The SFE Learning & Service Agreement must be flexible and should be changed by renegotiation as appropriate. At the same time, the contract needs to be specific, providing clear parameters of accountability for both the Student and the Supervisor. The contract is to represent a reasonable marriage of the needs of the student to achieve the goals of supervised field education and the needs of the parish for effective and creative ministry. The contract does not have any legal standing and is not intended to create a new "legalism". It is intended to encourage all involved to be intentional in ministry rather than reactive.

The SFE Learning & Service Agreement does not preclude a spirit of generous self-giving on the part of either the student or the SFE Supervisor. Rather it aids clarity as to where and to what end this generosity may be directed. Further, the contract should help the student to stay within time restrictions so that study demands and personal needs are respected.

By developing the SFE Learning & Service Agreement and participating in the process of diagnosing needs, formulating objectives, deciding on ministry tasks, identifying resources and evaluating progress, the student develops a sense of ownership of and commitment to the learning in the placement situation.

NB: The emphasis is on *learning to be* a ministering person rather than on *learning to do what a minister does*.

This approach places the onus on the learner and helps develop the capacity to continue learning even when one is no longer under supervision. However, this requires committed and astute supervision. It highlights two important aspects of the field experience:

- that the Student is functioning as “minister” in the placement;
- that the freedom to live through and learn from mistakes is crucial

The SFE Learning & Service Agreement requires the student to spell out the specific knowledge, skills and attitudes he/she hopes to address through the learning opportunities available in the particular placement.

The SFE Learning & Service Agreement is related to the areas of ministry with which the student will be engaged in the placement. To determine these, the student and the supervisor explore various areas of ministry where the student seeks experience and skill. .

The SFE Learning and Service Agreement should include some ministry that affirms skills the student has developed previously and some ministry where the student lacks experience and needs to be extended. *The Ministry Experience Checklist* (p13) can assist in determining ministry areas. Since the skills of students vary, SFC also provides training in various aspects of ministry, such as preaching, teaching, working with youth, etc. However there are other areas of parish ministry, e.g., visiting, but also preaching, teaching or group work, which will require the wisdom and experience of the supervisor. The student with the supervisor and in consultation with SFC Principal should consider where additional experience is needed.

SFC through the Executive Director of the MEC is responsible to the Archbishop to ensure that the proper values and standards are maintained in this program.

9.0 SFE Supervisory Meetings

Regular meetings either weekly or fortnightly must be arranged between the student and the SFE Supervisor. It should be a structured session with an agenda designated to allow time for critical assessment and evaluation focused through reflection on specific acts of ministry.

Central to the reflection might include a written report by the student based on a specific ministry incident and could include a verbatim or theological reflection. The process facilitates review, reflection, feedback, evaluation, and planning for further action in ministry.

10.0 Field Education Committee

The Field Education Committee is a group of lay people from the parish, selected by the SFE Supervisor, whose task is to offer support to the student and constructive criticism on his/her ministry. The SFE Supervisor does not become a member of the Committee.

Suggested Composition:

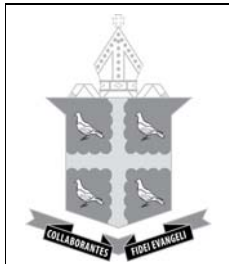
- Six to eight people is ideal.
- A range of ages, life situations (married/single, working/retired, etc) and both genders if possible.
- People who understand the concept "constructive criticism" and are willing to give it.
- People who can offer genuine support – hospitality, a shoulder to cry on, encouragement...
- People who can keep the content of meetings confidential.
- People whom the student is likely to be able to share themselves with.
- People who will pray for the student.

In summary the best pastoral carers are those who are most likely to be ideal field committee members.

Tasks:

- Meet with the student once a month. ***These meetings are confidential.***
- Pray for the student and for one another.
- Support and care for the student (and their family).
- Provide a venue for the student to discuss their hopes, fears, joys, sorrows, in ministry.
- Facilitate the student's learning in the parish.
- Give feedback both positive and negative, to the student with their ministry, including preaching and liturgical participation. For example;
 - ◇ The student preaches a sermon which contained an excellent illustration but which rambled. Tell the student *why* the illustration was helpful (it related to ordinary life, it explained a problem, etc). Discuss ways that the student could write a sermon that was less rambling and more structured, hence easier to follow.
 - ◇ The student is preparing the child of one of the committee members for his first communion. The child's comment: "Mummy, she's very nice but I don't understand what she's talking about." Tell the student what your child has said. Say that he obviously likes the student, but that she needs to pitch her language at his level. Discuss in the group how this might best be done; role-play the next meeting. (This should be fun!)
 - ◇ A student has a particular personal habit which is off-putting or unpleasant. (They don't wear deodorant; they scratch themselves when in the sanctuary.) Raise the issue in as kind and loving a way as possible, but do raise it. No one will want this person in ministry if they can't sort this kind of thing out. Assist the student to do so.
NB: This is not about unprofessional behaviour (breach of confidentiality, inappropriate touching, etc.) Such things should be reported to the SFE Supervisor, and also to SFC.
 - ◇ The student is not getting along with the rector, or with a significant member of the parish. This may not be "solvable" but it is "discussable". The Field Committee can be supportive of the student without being disloyal to the rector, (or the organist, the warden, etc) and can provide a venue for the student to unload frustrations, have a weep, etc.





APPENDICES

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Defining Supervised Field Education

Based on an article by The Rev'd Dr. John E. Paver¹

Supervision is at the heart of the Supervised Field Education Program. Most simply, it is informed dialogue between pastors and candidates about the practice of ministry. Supervision is teaching and learning ministry.

In order for supervision to be effective and for teaching and learning about ministry to take place efficiently and purposefully, it needs to have shape. It must have clear goals and defined procedures. Otherwise, supervision becomes rambling chit-chat at one extreme or authoritarian surveillance at the other. Supervision is neither.

Supervision is teaching. *There are skills, attitudes, values and perspectives which are important to learn in becoming a minister. Although people come to ministry with personal qualities and aptitudes, and have a broad range of practical experiences which influence the way in which they minister, ministers are not born - they must learn. And who better to teach the practice of ministry in congregations than practising parish ministers? Where better to teach it than in the context of ministerial practice? Teaching does not occur by chance. It requires consciousness of and articulation of the dimensions of the practice of ministry. It requires attention to what the learner says, thinks, believes, feels and does. It requires concrete and constructive criticism and discussion of practice. It requires critical reflection on experience. This means that supervision is much more than simply saying, That was good, or >That was poor. It requires dialogue about what is going on, what should be going on, how to get from here to there, and why. Furthermore, teaching is a mutual endeavour. Teaching without learning is not teaching. The supervisor must therefore take the particular candidate completely into consideration when teaching.*

Supervision is teaching ministers. *The candidates who are involved in SFE are ministering. They are not preparing to minister, but are already engaged in ministry while they grow more deeply into it.*

Supervision is teaching ministers to minister. *This is the primary focus of supervision. It is not primarily to make people better people, although this may be a by-product. It is not primarily to help people become more psychologically whole, although learning to minister involves this aspect. Supervision focuses on the candidate minister learning to carry out the exercise of ministry with skill, integrity and competence. Therefore, what the candidate does and how he/she does it is our first concern. This is powerfully affected by what the candidate knows, believes, feels and values. Therefore, all of these matters are concerns of supervision. A great part of supervision involves introducing options and helping the candidate understand and practice them. "What other ways are there to carry out this task? What other ways are there to feel about what is going on in this situation? What other perspectives might be helpful for understanding this problem? Let's try one or two of them on for size and see what happens."*

Supervision works with ministers as people. *Although supervision is centrally concerned with the exercise of ministry, ministers are obviously people with needs, goals, emotions, self-images, anxieties and expectations of others. These are of crucial concern in supervision, even though supervision is not therapy. People, as they learn to minister, are changing as persons. New roles and tasks require adjustments in the personality. This can be anxiety producing or exhilarating. It is usually a combination of both. Whatever the case, attention to the person is critical.*

Supervision is professional leadership in reforming ministerial practice. *It is not just passing on the old ways of doing things. Rather, it involves a re-thinking of one's own practice of ministry, a thorough analysis of what one believes, values and does. It involves experimentation and growth, dialogue with others, and the communication of new insights.*

¹John E. Paver, *Field Education Handbook*, (Uniting Church in Australia, Synod of Victoria, 1995), p.

Supervision is leadership in the development of ministerial self-understanding. What do we understand ministry to be? What theological principles undergird and inform it? It is also leadership in the development of the shape of ministry. What are our tasks? What are our priorities? Where does ministry take place, and how does it happen well? Finally it is leadership in the quality of its exercise. What skills must one have? How are they developed? The supervisor is one who leads in knowing what must be done, and one who can and does it well. The supervisor has the necessary skills and can teach them to others.

Definitions of Supervision

Good supervision is development of a support system for the enrichment of personhood and assistance in the performance of tasks. Good supervision addresses both personhood and tasks. To deal with personhood without tasks is therapy, and tasks without personhood is administration.

Doran McCarty, Supervising Ministry Candidates (1978), p. 9

Supervision is “the process by which the supervisor helps the candidate find the meanings in the educational encounter that will contribute to his (or her) learning and competence in that and other situations.”

Ruel Howe, The Nature of Pastoral Supervision (1984)

Supervision is “an extended conversation at regular intervals in which the candidate and a qualified supervisor commit themselves to reflect upon the concrete processes of ministry in which the candidate is engaged in an effort to focus available resources upon the candidate’s personal development in a specific role of ministry.”

David Steere, An Experiment in Supervisory Training (1989)

Supervision is a function or form of ministry which is relevant to the Church as well as to the seminary. It is immediately transferable to working with laity. That is, supervision is a particular model of ministry which can enhance the formation and growth of Christian community, can empower the ministry of lay persons while serving to stabilise the system, and can, in the action-reflection mode, enable appropriate theologising in ministries in today’s world.

George I. Hunter, Education for Supervised Ministries (1980), p. 3-4

Supervision is an educational method which assists the candidate to reflect critically on his/her function in a place of ministry for the purpose of facilitating growth in self-awareness, professional skills and theological meaning.

Allen Lager, source unknown.

The mirror is a helpful one. Supervision is like holding a mirror before candidates so they can see how others perceive them. As some mirrors are convex and some concave, every person offers a different perspective to the candidates. Mirrors may be the feedback from authority figures, reflection from peers. The concept of mirrors makes candidates responsible for their own destiny. Having seen themselves they decide what changes they need to make.

Doran McCarty, Supervising Ministry Candidates (1978), p. 10.

A Recent Additional Resource:

Keith Landin & David Tilley, *Supporting New Ministries in the Local Church : A Handbook*, London: SPCK 2007



**St Francis' Theological College
Supervised Field Education**

SFE Learning and Service Agreement
(Refer SFE Handbook)

It is agreed that.....:

whose placement is

SFE Supervisor is.....and

**Field Education Committee Group Convenor
is.....**

**has agreed to undertake the following Ministry Tasks as outlined in attached
document**

in a Total Time Allocation (including Preparation time) of.....

**It is agreed that a suitable log will be developed and be available for consideration to
ensure does not become overcommitted and that the
expectations of the parish are fair, just and reasonable.**

Guiding time allocations: 170 hours per year

and includes

- ◇ a Field Education Committee Meeting of 1 hour per month;
- ◇ 1 Sermon (maximum in Year 1/2) per semester (allow preparation time 8 hrs)
- ◇ SFE Supervisors Meetings of either 0.5 hrs per week or 1 hr per fortnight

**Student's
Signature.....**

**SFE Supervisor's
Signature.....**

**SFC Principal's
Signature.....**

Date.....



**St Francis' Theological College
Supervised Field Education**

Learning and Service Agreed Ministry Tasks

Semester _____ Year _____

Student _____

Supervisor _____

NB:

- ◇ *This format should be followed, with a **separate sheet** prepared for each **Ministry Task***
 - ◇ *Signed copies to be held by SFC, Student, SFE Supervisor*
-

Ministry Task

Learning Goal Statement

Learning Objectives

Evaluation Arrangements



Ministry Incident Report Guidelines

Write one page in which you describe a ministry incident of a particular week. A ministry incident can be a personal involvement that may have been a heart-warming or gratifying experience or an incident that caused you increased anxiety. In any case, it should be something that can be marked as the “high point” or the “low point” of the week in your involvement with other people in the context of Field Education. Make sure that the Incident Report is dated. The Report should then be given to your SFE Supervisor and discussed with him/her.

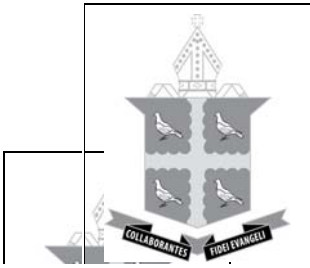
In writing up the incident, attempt to cover as many of the following areas as you can:

- 1 Describe the happening, involvement or incident, as best you can, including significant verbal exchanges as you remember them (sometimes called a “verbatim”)
- 2 Record all observations of non-verbal communication (i.e. facial expressions, gestures, movements of hands, posture, silences . . . anything).
- 3 Attempt to describe any emotions you perceive in others.
- 4 Describe your own feelings about the situation.
- 5 If the incident was a “low point” attempt to state the problem as you see it. If the incident was a “high point” attempt to say why.
- 6 If it was a “low point” list other ways you thought of handling it afterwards. If it was a “high point” state any new insights or growth you receive in the situation.
- 7 Are there any theological issues that have arisen from this Report?
- 8 What issues do you think still need work?
- 9 Arrange to meet with your SFE Supervisor.

Post Report Reflection on Ministry Incident Report

Make a brief note of insights and issues that arose during the SFE Supervisory Meeting. Also note insights that were not recognised until after the meeting.





Suggested Format for a Verbatim

(There are many formats for a verbatim; whichever format is adopted, it is recommended that it is no more than two sides of an A4 page, written or typewritten. The key element of a verbatim is the significant remembrances by the presenter of the incident content or the moment of an encounter.)

- 1 Contextualisation:** Time, place, context, status of presenter at the time, description of person (no real names), frequency of contact with person, lead-up events, attitude, intention & expectations of presenter, any other relevant details.
- 2 Record of Interaction:** An account of the significant content or moment of an encounter presenting as accurately as remembered, verbal and non-verbal communication, noting also the presenter's dominant feelings and responses.
- 3 Evaluation:** This is the first formal level of reflection by the presenter. It is directed towards identifying:
 - a the concerns or celebrations that the presenter feels about the encounter;
 - b the pastoral issues identified;
 - c the ministry / pastoral goals for the person that affected the encounter (either preceding it or arising in it);
 - d the theological issues that underlie the interaction and guide the interpretation of it (attending to God, self, others, creation); and
 - e any ethical dimensions felt / thought to be raised by the encounter.
- 4 Pastoral Plans Based on This Evaluation:** This section covers both the options for responding differently in the encounter and the plans for action for oneself and for the other for the next encounter (or for an encounter that may be similar).

To Be Completed After Presentation To The SFE Supervisor

- 5 After Reflection:**

Make brief notes on:

 - a Shifts that occurred in remembrances, understandings and evaluations during the SFE Supervisory Meeting, both those acknowledged during the Meeting and those which were not.
 - b Reflections (insights, feelings, thoughts, evaluations) that occurred after the SFE Supervisory Meeting concluded.



Ministry Experience Evaluation Checklist

Placement of students in parishes provides opportunities for experience in significant areas of ministry. Students need to be aware of these opportunities and be willing to take the initiative in asking SFE Supervisors for ways of participating in relevant parish activities. Sundays, with their major focus on the gathered church at worship, does provide one important field experience. It is expected that students will plan at least some of their field education time for weekdays in the parish in order to involve themselves in a broader range of experiences.

The following checklist should be used by students to evaluate their own needs and planning the ministry experiences in which they become involved in the parish placement. Prior to ordination, it would be hoped that the students would have had at least some exposure to all of these.

The SFE Supervisor and the Student should each complete a copy of the check-list below. Circle the number that best represents the student's experiences. The outcomes should then be discussed and anomalies addressed.

Leadership of worship and preaching	Minimal		to	Extensive	
1 Have you taken available opportunities to lead in worship in:	1	2	3	4	5
▪ Reading lessons?	1	2	3	4	5
▪ Leading the intercessions?	1	2	3	4	5
▪ Leading a section of the service?	1	2	3	4	5
▪ Preaching?	1	2	3	4	5
▪ Giving a children's address?	1	2	3	4	5
▪ Being involved in planning the liturgy?	1	2	3	4	5
▪ Taking part in a youth service?	1	2	3	4	5
▪ Creative aspects of worship eg drama, dance, banners, etc.?	1	2	3	4	5
2 Have you had opportunity to observe, to participate in, to prepare for, or to conduct aspects of:	1	2	3	4	5
▪ Baptism eg infant &/or adult?	1	2	3	4	5
▪ Admission of Children to Holy Communion?	1	2	3	4	5
▪ Confirmation?	1	2	3	4	5
▪ Weddings?	1	2	3	4	5
▪ Funerals?	1	2	3	4	5
Ministry of Pastoral Care and Counselling					
1 Have you had the opportunity for:	1	2	3	4	5
▪ The conduct, under supervision, clinical and home communions?	1	2	3	4	5
▪ Pastoral visiting of people at home, or in clinical setting?	1	2	3	4	5

<ul style="list-style-type: none"> ▪ Casual pastoral conversations with parishioners eg after Church? 					
2 Have you had the opportunity to observe or share in:	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Lay involvement in calling and caring communities? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Training laity for calling and caring communities? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ The congregation's involvement with aspects of social welfare/action/justice initiatives in the local area? 					
3 Have you been able to engage in:	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Study of the congregation as a community, its identity and culture? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Study of the socio-cultural context of parish community? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Observation of or participation in the work of social welfare/service/action in the community beyond church boundaries? 					
<u>Spirituality</u>					
<ul style="list-style-type: none"> ▪ Have you identified ways in which you as a minister can continue to develop your spiritual gifts? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Have you determined how you might manage to stay faithful to your Offices? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Have you developed a program which includes time for meditation & prayer? 	1	2	3	4	5
<u>Religious Education</u>					
1 Have you had the opportunity for involvement in or responsibility for	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Small group life in the congregation? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Teaching RE in schools ? 	1	2	3	4	5
<ul style="list-style-type: none"> ▪ Adult Study Groups? 					
<ul style="list-style-type: none"> ▪ Various dimensions of ministry with youth and children eg Sunday School or after-school groups, youth groups etc? 	1	2	3	4	5
2 Have you investigated and become familiar with RE materials and various education programs and ministries of the congregation and appraised their suitability for your own future use?	1	2	3	4	5
3 Have you taken advantage of whatever opportunities to teach RE that the parish affords, so that you have achieved a degree of confidence about your own functioning in this area of ministry?	1	2	3	4	5

<u>Congregational Leadership</u>					
1 Have gathered information about and to reflected upon:					
▪ Matters related to parish communications?	1	2	3	4	5
▪ Aspects of parish administration?	1	2	3	4	5
▪ Matters relating to parish finances?	1	2	3	4	5
2 How familiar are you with the organisational structures of the parish?	1	2	3	4	5
3 How familiar are you with the Canons & the Parish Ordinance?	1	2	3	4	5
4 Are you familiar with the processes by which the parish arrives at its ministry.	1	2	3	4	5
<u>Mission and Evangelism</u>					
1 To what degree have you participated in mission and evangelism initiatives of the parish?	1	2	3	4	5
2 How familiar are you with the way in which the parish seeks and forms new members eg Alpha, Catechumenate etc	1	2	3	4	5
<u>Time Management & Self Care</u>					
1 How well do you balance demands of vocation with personal needs (eg Family life)?	1	2	3	4	5
2 How well do you take appropriate care of yourself by addressing diet, leisure , exercise & health.	1	2	3	4	5
3 How well do you manage time?	1	2	3	4	5
4 Have you developed effective time management strategies?	1	2	3	4	5
<u>Beyond the Parish setting (Diaconal and Non Stipendiary)</u>					
1 Have you had opportunities to relate and minister in a secular workplace?	1	2	3	4	5
2 What experience do you have in advocating on behalf of others?	1	2	3	4	5
3 What involvement do you have in your local community?	1	2	3	4	5
4 Are you involved in social justice issues?	1	2	3	4	5
5 What experience do you have in working in a team?	1	2	3	4	5

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St Francis' Theological College

Report on Field Placement

The SFE Supervisor and the Student should independently complete a copy of the Report below. The completed Reports should then be discussed and anomalies addressed. Copies should then be retained by the Student and SFE Supervisor and copies sent to the SFC Principal/Director of Formation for filing.

Semester _____ Date _____

Student _____ SFE Supervisor _____

Please mark one circle in each column with your evaluation of the student / or self

- 1 Outstanding
- 2 Very good
- 3 Good
- 4 Fair
- 5 Unsatisfactory

Personal Work Habits:

- 1 2 3 4 5 Punctuality
- 1 2 3 4 5 Keeping appointments
- 1 2 3 4 5 Handling absences responsibly
- 1 2 3 4 5 Preparation for placement activities/tasks

Relation to Church/Agency

- 1 2 3 4 5 Meets church / agency obligations
- 1 2 3 4 5 Understands church / agency goals and objectives
- 1 2 3 4 5 Follows proper channels of communication and processes

Relationships with People:

- 1 2 3 4 5 Works comfortably with staff
- 1 2 3 4 5 Relates well to others
- 1 2 3 4 5 Assumes responsibility for relationships

Function within Expected Role:

- 1 2 3 4 5 Exercises initiative in fulfilling activities / tasks
- 1 2 3 4 5 Protects confidentiality
- 1 2 3 4 5 Understands role as helping / enabling people
- 1 2 3 4 5 Is creative in completion of activities / tasks
- 1 2 3 4 5 Is a good leader

Liturgical Functioning:

- 1 2 3 4 5 Communicates well an understanding of liturgical practice
- 1 2 3 4 5 Appears relaxed in leadership of public worship
- 1 2 3 4 5 Showing growth in preaching techniques and content
- 1 2 3 4 5 Able to share reflection with others on this aspect of experience

Supervisory Relationship:

- 1 2 3 4 5 Assumes responsibility for participation in conferences
- 1 2 3 4 5 Submits records and written work when required.
- 1 2 3 4 5 Handles criticism and feedback well.
- 1 2 3 4 5 Evaluates supervisor’s suggestions before acting upon them.

How has the placement assisted the student’s personal and spiritual growth?

To what extent has the placement been met the negotiated learning goals?

Have you been able to meet regularly with each other? How regularly?

How helpful is the work of the Field Education Committee?

How helpful, in your judgment, were the supervisory sessions with the student?

Please give specific evaluative comments on any item marked “5” unsatisfactory.

If so, what are your suggestions for remedial action?

Signed _____
_____/_____/_____
SFE Supervisor/Student