

Ministry in Church and World

H A N D B O O K

Missional Leadership
Development Program



August 2011

Welcome!

... to the Associated Mennonite Biblical Seminary Missional Leadership Development Program!

As the seminary prepares women and men for ministry in an ever-changing world, we recognize the need for an integrated educational curriculum offered in partnership with churches and ministry-related agencies. The AMBS Missional Leadership Development program provides students the opportunity to be involved in the practice of ministry under supervision as a part of their academic study and formal training while enrolled in the Master of Divinity degree program.

Students come to AMBS as adult learners seeking to be equipped for a future as leaders in the transformational ministry of Jesus Christ in the world. Most already recognize a call to serve Jesus Christ as pastors, congregational leaders, leaders in denominational agencies, or in ministries of justice and public service in the world. Others are in the midst of discerning the meaning of inward or outward nudging toward ministry they experience. All need to test and refine that discernment in the actual practice of ministry and leadership.

No academic educational program can begin to teach everything that future church leaders will need to know for successful and effective ministry. We at AMBS need relationships with congregations, church agencies, and other social service ministries to provide comprehensive learning opportunities for our students. We value partnerships in shared education with students, congregations, seminary, and communities where practice and theory come together for building up God's people and calling new disciples into relationship with Jesus Christ in service to his kingdom.

This handbook contains pertinent information for Master of Divinity students enrolled in the yearlong Ministry in Church and World course and the congregations or agencies, supervisors, response groups, and faculty advisors working with them. May each person participating in the Ministry in the Church and World program this year grow in faith, deepen in Christian maturity, and be blessed with a new passion for ministry in the name of Jesus!

—David B. Miller, D.Min.
Associate Professor of Missional Leadership Development

This handbook is available as a PDF file with forms that can be filled out on a computer.

Visit <http://www.ams.edu/forms>; in the *Handbooks and Manuals* section select *Ministry in Church and World Handbook*.

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AMBS Mission Statement



*Associated Mennonite Biblical Seminary serves the church
as a learning community with an Anabaptist vision,
educating followers of Jesus Christ to be leaders
for God's reconciling mission in the world.*

Philosophy and purpose of missional leadership development

The Christian Church finds its reason for being in the *Missio Dei*—the sending of God. God is revealed in scripture as the One who seeks to reconcile and restore humanity and all of creation. For this purpose, Jesus, the Christ of God, was sent into the world, and for this purpose the Spirit of God empowers and sends the church as a community of witnesses into the world. Reconciling mission and ministry are not merely programs of the church, but are at the center of the church's reason for being. Christian ministry finds its highest purpose in serving the church's calling to proclaim and signify God's reign on earth through the enabling presence and power of the Holy Spirit in the name of Jesus Christ.

Theological education and curricular design for missional leadership starts with the church's identity, mission, and reality rather than with an analysis of the nature of theological inquiry or a professional vision of ministry. The document "Ministerial Formation and Theological Education in Mennonite Perspective" outlines this approach to pastoral and theological education. Identifying the church within God's reign as an orienting point for theological education suggests the following:

1. The overall task of theological education is to support and renew the church as a missional community.
2. Theological education in a seminary context is a dimension of the broader educational ministry of the church and is at the service of that ministry.
3. The theology and practice of Christian ministry are rooted in the nature and purpose of the church.
4. The church, local and international, denominational and interdenominational, serves as a partner in theological education. Congregations and other church-related programs provide significant contexts for seminary accredited learning.
5. The faith and ministry of living and historic Christian communities and organizations are valued "texts" for curricular content and scholarly research.

The AMBS faculty believes that theological education for ministerial leadership extends far beyond the seminary campus. We believe a primary form of preparation occurs through the practice of ministry in a specific congregation or community agency where intellectual concepts and theories are tested, clarified, or revised through daily work and living.

Missional leadership development begins with a theological commitment to the *Missio Dei* as revealed in the life, ministry, and teaching of Jesus Christ. From this core, the program engages students in experiential education designed:

1. to develop ministry skills;
2. to engage in contextual analysis, and foster missional insight, priorities, and identity;
3. to facilitate the integration of learning from personal experience and various theological disciplines; and
4. to develop self-awareness as a ministering person and missional leader.

Our particular method of learning in missional leadership development is based on an action/feedback/reflection/action loop. The method assumes that the quality of learning is enhanced by mindfully engaging in specific acts of ministry, receiving feedback from response groups and reflecting on the meaning(s) of issues raised with an experienced pastoral supervisor.

At its best this method not only concerns itself with skill development, but also with the importance of the relationships between the student, the supervisor, the persons to whom s/he ministers in the formation of pastoral identity and mature personhood. Learning in such an intentional and accountable group process develops increasing self-awareness and greater ability to understand the interconnections between different areas of personal experience and knowledge.

All features of the Ministry in Church and World course reflect the values of a church-based paradigm for theological education and the action/feedback/reflection method of learning. At base students' actual experiences of ministry are the "texts" or "stories"

that are explored through the lenses of the Learning Covenant, reflection in supervision, group discussion, writing, and evaluation. The work of reflection is sharply focused during Ministry in Church and World because of the various angles of feedback and evaluation offered. Through this learning process, we hope to cultivate the values of spiritual maturity, theological depth and discernment, wise practice of ministry, and personal commitment to God's reign of peace and righteousness in all Ministry in Church and World students.

Ministry formation and assessment in the M.Div. program



At the heart of the Master of Divinity program at AMBS is a three-year Formation in Ministry program.

The first year

During the first year, students begin as members of a small group seminar, Formation in Ministry. The purpose of this seminar is to enable students to reflect upon and evaluate their sense of call to ministry. At the end of the Formation in Ministry seminar, students are normally recommended into the Master of Divinity program.

The procedures and content of the seminar are described in the course syllabus. The seminar gives one semester hour of academic credit. It meets bi-weekly if taken over the whole year or weekly when taken only in second semester. The seminar leader sends a copy of the year-end evaluation to the student's faculty adviser.

The second year

The second year in the Formation in Ministry sequence is the Ministry in Church and World course. This spans the entire middler year and grants six (6) hours of academic credit. This course constitutes the core of the supervised experience of each M.Div. student.

The purpose of this course is to develop pastoral ministry skills to help students reflect theologically on experience and to foster growth in ministry. Each student has an assignment in a congregation, church institution or community based ministry with an on-site supervisor. These supervisors, together with the Director of Missional Leadership and other professors for the various sections of the course, meet periodically for "in-work" training and evaluation of the progress of the learning experience.

Each student participates in a seminary based reflection group of six to eight students led by a seminary professor. For the 2011–2012 academic year, group leaders will be David B. Miller and Allan Rudy-Froese.

At the end of the year, the faculty leader of the seminar prepares an evaluation report on each student. A copy of this report is sent to the faculty adviser and placed in the student's file along with the recommendation for M.Div. candidacy from the first year. This

report in modified version is to be forwarded, with student agreement, to the respective denominational leadership office through which the student seeks vocational placement. The procedures and learning goals of this course are described in the syllabus for the course.

The third year

During the third year, each M.Div. student is assigned to a Growth in Ministry seminar. Because faculty loads do not usually allow the same faculty member to continue with the middler group into the senior year, we normally seek to keep the middler groups intact into their senior year. A faculty member is appointed to lead each group of six to eight students; the student's faculty adviser is to be kept informed of progress.

Specific learning goals and senior level responsibilities, including the preparation of an integration paper and senior portfolio, are part of the seminar's work. These and other tasks for the seminar are described in the course syllabus.

Related to this formation program is another component of the M.Div. curriculum: four "thematic requirements." These are introduced to students in the first-year Formation in Ministry seminar, and a record sheet for fulfillment of these requirements is to be kept in the student's and adviser's files throughout all three years. The faculty adviser monitors the student's progress in achieving the thematic requirements.

Also in the first year, a plan for the student's spiritual formation is introduced, together with a plan sheet for students to indicate how they will nurture their spiritual life during their course of study, including availing themselves of opportunities provided by the Spiritual Formation program, regular corporate worship services at AMBS (Chapel), and local congregational affiliation.

Other continuing growth aspects are noted as part of this formation program as well, such as evaluation of preaching videos for each year, attention to psychological development, progress in biblical language study, and selection of course work that advances the vocational goals and develops the gifts of the respective student.

The Formation in Ministry program is a most significant part of the entire M.Div. curriculum in that in addition to the above, it provides the most natural setting for community (*koinonia*) to emerge as a vital part of the AMBS educational experience. This program—together with the stated goals of the M.Div. program and the “Theological Educational” commitments of the curriculum—provides the full-life portrait of preparation for ministry at AMBS.

Educational outcomes

AMBS has established the following outcomes expected of graduates of the M.Div. program.

Graduates:

1. are grounded in and are continuously formed by the Bible.
2. engage their historical and theological traditions in the context of the larger Christian church.
3. are formed by a continuing encounter with God.
4. demonstrate personal integrity and authority in ministry.
5. understand and creatively engage their ministry context.
6. lead the church in fulfilling its missional calling.

—*Revised and adopted April 21, 2008*

Contents of student's ministry file

All M.Div. students in the AMBS Ministry Formation and Assessment Program have a ministry file maintained through the registrar's office. Ministry in Church and World and Growth in Ministry faculty supervisors use the file to track students' developing skills and understanding in their practice of ministry. Faculty members, particularly academic advisers and ministry formation supervisors, use the contents of the file to prepare reference letters for students upon graduation. The contents of the file are destroyed shortly after students have completed their M.Div. programs. Students have previously seen all contents of the file and may receive copies of the contents upon request. In some instances the student may be requested to supply copies of any of the following should it be missing from the file:

1. Copy of the student's application form, references, transcript of previous academic work and personal statement of faith. (The registrar's office ensures that these items are in the file.)
2. Copy of the letter of admission to AMBS and advancement to M.Div. candidacy. (The registrar's office also routes these items to the file.)
3. All evaluative material from Formation in Ministry and the United Methodist candidacy process EXCEPT the results of personality tests. (The registrar's office files these items upon receipt from the Formation in Ministry faculty supervisor.)
4. Copy of the Ministry in Church and World summary evaluation completed by the AMBS faculty supervisor. The student may request that his/her self-evaluations, the evaluations of his/her supervising pastor/minister, and/or the evaluations of his/her ministry response group be included in his/her files as well. (The faculty supervisor is responsible for seeing that his/her evaluation summary is received by the registrar's office. Students are responsible for giving copies of evaluations they wish to have included in their files to the registrar.)
5. Copy of the Congregationally Supervised Pastoral Education (CSPE) or Clinical Pastoral Education (CPE) final evaluations completed by the Missional Leadership director or the CPE supervisor. Students may request that their self-evaluations, the evaluations of their supervising pastor/minister, and/or the evaluations of their ministry response groups be included in their files as well. (The Missional Leadership director is responsible for seeing that the summary evaluation is received by the registrar's office. Students are responsible for giving copies of evaluations they wish to have included in their files to the registrar. Students completing CPE are responsible for giving the registrar a copy of their final evaluation.)
6. Copies of any written minutes or summaries of meetings in which the student is reviewed for reasons of failing performance, disciplinary action, or any other circumstance that must be taken into consideration in the assessment of the student's readiness for ministry. In all cases, students will be given copies of such minutes or summaries. (The faculty supervisor, Missional Leadership director, academic adviser, and/or academic dean will submit such minutes or summaries to the registrar's office for inclusion in the file.)

Ministry in Church and World Syllabus

Academic year 2011–12

Purpose

The Ministry in Church and World course engages students in a supervised learning program that provides practical ministry experience and critical theological reflection. Learning settings vary from Christian congregations, to chaplaincies, to community-based ministry agencies. The learning method utilizes a process of action/feedback/reflection. Students participate in ministry response groups in their ministry settings and in peer groups on the AMBS campus for learning, support, and supervision. Students design their learning goals for this course in consultation with faculty and ministry site supervisors.

Goals

1. **Personal/spiritual growth in ministry:** To provide an opportunity for the student to grow into being a minister. The aim is for students to:
 - a. explore and test various aspects of ministry;
 - b. deal with issues of religious vocation, pastoral/ministerial role, ministerial identity and discipleship, and missional leadership;
 - c. respond to the dimensions of interpersonal relationships that accompany ministry;
 - d. experience and deal with new and different forms of stress;
 - e. grow in confidence;
 - f. practice spiritual discernment; and
 - g. attend to their spiritual growth in ministry.
2. **Arts and skills in ministry:** To provide the opportunity for students to learn what a person in ministry does and to develop skills for effective ministry. Effective ministry and witness, while not reducible to skills or techniques, does require certain types of skills. These may be enhanced in practice under supervision.

Five general areas of competency and skill are identified:

- a. communication—public and interpersonal;
- b. Christian education;

- c. community witness particularly in evangelism, social witness, and peacemaking;
- d. pastoral care; and
- e. pastoral leadership and governance.

Specific skill assessment and development are considered in light of the student's ministry context.

3. **Theological reflection and integration:** To teach students to think theologically as they minister.

In this course students will be called upon to:

- a. relate understandings of their Christian faith to particular situations;
- b. bring their seminary course work and experience to bear on the specific role in ministry they perform;
- c. learn to be faithful to their tradition while incorporating new knowledge and understanding in their practice;
- d. engage in a living conversation between the biblical text, church tradition, and contemporary issues in ministry.

Objectives

Specific objectives for this course are developed by students in consultation with their faculty and ministry location supervisors. These objectives will be designed in light of the student's experience and skill level, vocational understanding and ministry context.

Evaluation

Evaluation of the student's work done in the congregation or ministry agency will be done by the pastoral/ministry supervisor, the ministry response group, the on-campus seminar group, and the faculty supervisor in both written and verbal forms. There will be written evaluations at the end of each semester by all those named above. The AMBS faculty supervisor will write an end-of-the-year summary of the student's ministry experience, which is placed in the AMBS ministry file.

Elements of the Ministry in Church and World course

1. **Time at the ministry site:** Students are expected to spend a minimum of eight to ten hours per week in active ministry. Preparations for such tasks as teaching, preaching, planning and leading worship, or other ministry events will likely require time over and above this amount. The on-campus supervisory seminar is also in addition to this time. (During the January interterm, students may reduce the number of hours in their placements if they are taking a course.) Times away from the ministry setting for Christmas break and/or spring break must be negotiated at the beginning of each semester.
2. **The Learning Covenant:** The Learning Covenant is an agreement between the student, the congregation or ministry agency, and AMBS, prepared by the student in consultation with her/his supervisors. It reflects in detail the student's learning goals, objectives, methods for achieving the goals, and processes for evaluating the work done.

The Learning Covenant will be completed by the end of the third week of each semester and distributed to the student, the pastoral/ministerial supervisor, the ministry response group convener, and the AMBS faculty supervisor. This covenant is the primary basis for supervision and evaluation each semester.

3. **Assignments:** The student's primary assignment is to become a minister in the congregation or ministry agency which s/he is serving. The student is expected to follow through on the specific ministry tasks included in her/his Learning Covenant.

The student is expected to take responsibility for bringing agenda to individual supervisory sessions with the pastoral/ministry supervisor and faculty supervisor. S/he is expected to prepare specific ministry reflection reports for presentation in three or four Ministry in Church and World seminar sessions during the semester. The student will complete all agreed-upon readings negotiated with the faculty supervisor and/or the pastoral/ministry supervisor.

The student will prepare self-evaluations at the conclusion of each semester. The evaluations will be shared with the pastoral/ministerial supervisor, her/his Ministry in Church and World seminar group, and faculty supervisor.

4. **Supervision:** Supervision will be on four levels:
 - the ministry response group in the congregation or ministry agency;
 - the supervising pastor/minister;
 - the Ministry in Church and World seminar group;
 - and the faculty supervisor.

The ministry response group will be expected to provide feedback on the student's public ministries at regular meetings. The supervising pastor/minister and the student will meet regularly (once every two weeks, at minimum) to discuss ministry assignments and make assessments about ministry performance. The faculty supervisor will meet with each student in the seminar group regularly. Each seminar group will meet to focus on specific presentations of the Ministry Reflection Report. Periodically, the faculty supervisors may call for a plenary session of all Ministry in the Church and World students to explore common learnings from field experiences. These meetings will be announced at least one week in advance and be held on campus at the regularly scheduled seminar group meeting time.

5. **Readings:** From time to time, the pastoral/ministry supervisor or the faculty supervisor may give students reading assignments to address a particular ministry issue or for learning about specific ministry skills, values, or understandings. Students may also include books, articles, or essays in their methods for learning goal achievement.

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Supervised ministry

The heart of the Missional Leadership Development program

Supervised ministry is at the heart of the Missional Leadership Development program. Through Ministry in Church and World and Congregationally Supervised Pastoral Education courses, students develop readiness for ministry. They continue to assess and integrate what they have learned about missional leadership through their experience in church, classroom-based study, and ministry gained under supervision. Supervised ministry is a relational ministry between the supervisor, student, site, and seminary.

A supervisor, acting as guide and mentor, plays a highly valued role in the Ministry in Church and World learning process. Effective supervision requires an experienced professional whose knowledge, skills and wisdom become teaching tools for the practice of ministry, assessment and theological reflection. Supervisors are teachers who model the nature and quality of leadership expected from persons engaged in vocations of ministry, whether in churches or agencies.

Criteria for selecting ministry settings for Ministry in Church and World placements

1. There must be interest and support in the congregation or ministry agency to be a learning environment for ministry students.
2. There must be opportunity for a student to engage in ministry that is relevant to his/her vocational goals or can aid the student's vocational discernment.
3. There must be a clear definition of expectations of the ministry in which the student will engage.
4. There must be opportunity for and availability of effective (normally on-site) pastoral supervision of the student's ministry.
5. There must be a ministry response committee identified to meet regularly with the student to discuss progress on the Learning Covenant, give the student support and feedback on his/her ministry, and evaluate the student's ministry and leadership.
6. There should be means for a clear public acknowledgement of the student's presence, function and role in the ministry setting along with appropriate respect and authority given to the student's work.
7. There must be evidence that the congregation or ministry agency has appropriate liability insurance coverage for the student's safety and ministry.

Development of ministry settings

1. Congregations or ministry agencies will receive adequate materials explaining the Ministry in Church and World course and expectations.
2. Pastoral or ministerial supervisors will receive training to enable them to do their supervisory ministry competently.
3. AMBS faculty supervisors for Ministry in Church and World will communicate regularly with the pastoral supervisors during the school year to share information, provide appropriate resources, and aid in student evaluation.
4. The Missional Leadership director will visit congregations or ministry agencies that are working with Ministry in Church and World students for the first time to help with training ministry response groups as needed.

Criteria for selecting Ministry in Church and World supervisors

Ministry supervisors must give evidence of:

1. Practical knowledge and experience of the specific ministry in which she/he is offering supervision.
2. Ability to serve the student as a mentor;
 - to be supportive;
 - to challenge the student;
 - to evaluate the student's ministry fairly and accurately;
 - to reflect theologically on specific ministry experiences.
3. Knowledge of the action/feedback/reflection/action cycle of learning and the facility to engage the student in this process.
4. Participation in supervisory orientation at AMBS.
5. Professional and ethical conduct in life and ministry.

Qualities of Missional Leadership Development supervisors

Good Missional Leadership Development supervisors are persons who:

- know the expectations of the Ministry in Church and World course at AMBS and its place in the curriculum.
- see themselves as partners in the process of educating students for future ministerial leadership.
- engage students in pastoral and theological reflections about experiences in ministry, providing honest, constructive and timely feedback.
- assist students in discerning their own gifts and limitations in ministry and model this process in their own lives.
- maintain confidentiality.
- are sensitive to ways the students' ministry formation process may differ from their own formation process.
- have a working knowledge of ways adults learn through action-reflection processes.
- understand and exercise leadership in both eccle-

sial and public settings while sharing leadership in appropriate ways with the student.

- are clear about what constitutes harassment and sexual misconduct, demonstrating ethical behavior and observing appropriate personal boundaries.
- understand the purposes and process used in developing a Learning Covenant with students tailoring pastoral activities appropriate for the learning goals.
- understand the purposes and process used in assessing the student's learnings.
- can articulate, in their own terms, a clear definition of supervision that is appropriate to their context, circumstances and ministry style.
- are familiar with a variety of useful resources for pastoral supervision and leadership development.
- can effectively prepare a ministry response group for supervising the student's ministry.
- are aware of their own styles of learning, spirituality, and ways of dealing with people.
- are secure in their own identity as ministers and not threatened by students.
- are able to work collegially with students and other pastoral staff.
- are mature, nurturing persons committed to their own growth and ministry development.
- are able to lead in the midst of changing contexts for ministry.
- can manage a student effectively, including the student's entry and exit of the ministry setting, establishing appropriate ministry expectations, interpreting expectations of the Ministry in Church and World course to the congregation/agency, and accessing resources of the congregation/agency.
- maintain enthusiasm for their ministry work.
- model responsible care for self and others.
- know well their ministry site and its social context.
- provide opportunities for the student to engage in ministry beyond simply "shadowing" them in their work.
- are willing to submit assessments and other written materials to AMBS in a timely manner.

The supervisory conference

The supervisory relationship that a student forms with another minister is essential in the context of the Ministry in Church and World course. A supervising minister can be an invaluable learning resource for the student as their relationship grows to be one of support, reflection, and discernment. The supervising minister has identified authority by virtue of his/her experience and his/her role in the ministry setting. Both the student and the supervising minister commit themselves to overcome the natural resistances to examining their experiences in ministry, and each may learn from their mutual reflection. Supervision is always directed toward the work of the church's ministry in Christ, a ministry to which both the student and the supervising minister are called as partners.

The supervisory conference is a regularly scheduled, intentional time when the student and supervisor meet to reflect critically upon the ministry experiences of the student and the life of the congregation/agency. The twice-monthly supervisory conference is most effective when the one-hour session is held at a place without constant interruptions. Supervisory meetings will center on the Ministry Reflection Report (MRR) and the student's current learning goals. The supervising minister will help the student identify the biblical and theological meanings reflected in specific experiences of ministry. Planning next ministry actions or next steps for learning will be a regular part of the supervisory meeting.

The supervisory conference is *not*:

- primarily an administrative meeting for planning activities and coordinating calendars;
- primarily a therapy session, although the emotional dimensions of the student's ministry experiences are often appropriate aspects of the educational process;
- primarily a monologue in which the student listens to the supervisor tell about former experiences although the discussion may appropriately include references to such experiences.

Both the supervising minister and the student have responsibility for building their relationship. The following outlines help interpret the supervisory task.

The supervisory relationship is characterized as a relationship:

- defined with specific goals, expectations, and boundaries;
- which both the student and the supervising minister have responsibility for creating;
- that honors the experience of the supervising minister and his/her responsibilities in a particular ministry setting;
- focused on the growth of the student as a Christian minister;
- in which the student's growth and learning has priority over the supervisor's teaching needs;
- established for the sake of reflection and learning in ministry;
- shaped by a definite meeting time, definite place, specific duration, and clear agenda;
- that is evaluated periodically by both the student and the supervisor according to its purpose and goals.

Issues that frequently surface in discussion of learning goals and Ministry Reflection Reports

Authority	Conflict
Self-awareness	Boundaries
Use of power	Biases or prejudice
Time management	Finances
Confidentiality	Gender differences
Role identity	Intimacy
Leadership styles	Self-care
Ministry ethics	Personal spirituality
Self-esteem	Spiritual disciplines
Motivation	Nature of call to ministry
Faith values and commitments	
Limiting understanding of God	
Awareness of God's presence in specific situations	

Appropriate questions for supervision

- Why did you choose to write about this particular experience in your MRR?
- What seems to be at the center of this experience?
- What does this experience bring up in you?
- What questions does it raise for you?
- What meaning does this experience have for you in light of Scripture?
- How do you interpret what happened theologically?
- How did your actions reflect your faith commitments and/or values?
- What difference does this experience make for your beliefs or your faith journey?
- How was Christian ministry illustrated in this significant experience of ministry?
- How does this contribute to your understanding or definition of ministry?
- How did you experience yourself as a minister?
- What will you do next based on your theological/biblical and personal reflections?
- Is there anything in this experience that calls for prayer?
confession?
repentance?
healing?
praise?
thanksgiving?

Communication common sense in supervision

- Focus on the here and now.
- Speak to the specifics of the ministry experience.
- Check interpretations.
- Do not violate the integrity of the other person.
- Share feelings as they arise.
- Give advice sparingly.
- Work in partnership.
- Strive to be truthful at all times.
- Listen to all the person is communicating (words, gestures, voice inflections, feelings, other body language).
- Question ideas and behaviors. (Keep outright criticism at a minimum.)
- Watch for teachable moments.
- Let grace abound.

Theological reflection in supervision

What is theological reflection?

- Attending to the deeper connections between God's work and the student's ministry
- Intentionally integrating faith, knowledge, and action
- Alignment or convergence of thought, feeling, intuition, reason, belief
- Making faith connections
- Meaning-making through remembering an experience as a whole
- Recognition that the student knows far more than what s/he can say

Why do theological reflection?

- To continue the work of discerning ministry call
- To deepen the student's life with and within God in Christ
- To engage the student more deeply in his/her spiritual journey
- To know how and what to pray
- To continue formation in developing the character of ministry
- To assess realistically the student's gifts, growing edges, temptations, liabilities

What are questions that can encourage theological reflection?

- Where is God/Christ/the Holy Spirit moving in this particular situation?
- How is God/Christ/the Holy Spirit moving at this particular time?
- What are your clues of God's movement?
- What specifically did you notice, feel, think?
- How would you describe/characterize God's movement in you?
 - God's movement in the congregation/agency?
 - God's movement in a specific person?
- Is God doing a new thing? a redemptive thing? a judgmental thing? a creative thing?
- How does this activity of God connect with what you know about God's action throughout history?
- How does this activity of God demonstrate God's nature or character?
- What will help you remain open and faithful to God's movement?
- How can/will you pray in light of this reflection?

Supervision and other one-to-one relationships

Supervision in the Ministry in Church and World course has a unique character when compared with other types of one-on-one relationships in which one person's education, experience, and insight are made available to another person. Supervising ministry entails more than making sure that certain tasks are completed or giving an evaluation of a student's performance.

Supervision is built upon the relationship established between two people. At various points in ministry supervision the relationship between the experienced minister and the minister who is still in training will cross over several styles or modes of interaction. Discussions may occasionally display characteristics that seem like those of a teaching situation. At other times, the conversation may slip into the mode of spiritual direction or spiritual mentoring. While moving into various modes of discussion may be important at particular moments for increasing the student's awareness and learning, the mode of supervision is the primary form of relationship sought in Ministry in Church and World. The "work" of supervision is always done by the student, not the supervisor. The supervisor's task is to facilitate the student's reflection and learning process.

Supervision for Ministry in Church and World focuses on a student's experience in a particular situation of ministry. Together the supervisor and the student explore various aspects of the experience as a means for understanding his/her responses. They evaluate the effectiveness of the work and/or ways for acting differently in future situations. Theological reflection lies at the base of such supervision with the constant questions: "What is God doing in this situation?" "Are sin and/or evil disrupting or distorting the situation?" "Where is grace evident?" "How is God's Spirit moving through the persons involved?" Such reflection ends with discerning prayer for guidance on what next actions need to be taken.

The table on the next page shows the focus, goal, and primary relationship in different one-to-one relationships. Periodic review of this chart and joint reflection on specific supervisory sessions will allow both supervisor and student to evaluate how their supervisory time is being spent (e.g., Is there more teaching than supervision? More planning than supervision? etc.)

	Focus	Goal	Primary relationship
Therapy/ Counseling	Problems within student's social and interpersonal relationships	To explore patterns of feeling and thought formed in traumatic or unintegrated past experiences that bear on present relationships in a problematic way	Between student and therapist for the sake of exploring his/her past experiences; therapist frequently in position of listener who guides student to discover his/her own answers to difficulties
Pastoral care	Immediate situation of student needing spiritual support, guidance	To offer response to thoughts, feelings, spiritual needs evoked or created by an event in daily life	Between student and pastor or ministering person who is acting as God's or Christ's presence for the student
Teaching	Student gaining knowledge/wisdom about specific topics or domains of experience	To present facts, values, beliefs, stories, perspectives that are recognized as being true by a group of people significant to the student	Between student and teacher who connects his/her with an unknown "world" or understanding of life; frequently a position of authority
Spiritual direction/ Spiritual mentoring	Centering on student's relationship with God/Christ/Holy Spirit	To reflect on experiences, both past and present, as a way of discovering the patterns of God's presence in the student's life or discerning a God-directed response to particular events in the student's life	Between student and God as spiritual director/mentor listens and witnesses to the activity of God in the student's life
Medical care	Examination and/or treatment of a physical condition occurring in the student's body	To maintain health or induce healing	Between student and doctor in position of knowledgeable authority who prescribes treatments to promote health
Planning	Attention on student's responsibilities or duties in particular situations to achieve intended goal(s)	To outline means for meeting agreed goal(s) or values	Between student and other person(s) who are negotiating tasks and responsibilities
Supervision	Exploration of student's experience in particular situations of ministry	To explore various aspects of experience, to evaluate responses, and to reflect theologically on experience	Between student and supervisor who probes the particular ministry situation presented by student to help him/her gain deeper understanding of self as a ministering person

Ministry Response Group

The Ministry Response Group is made up of members of the congregation or agency who are in a position to facilitate a student's experience and learning in ministry. This group's role is to provide a perspective on the community in which the student is ministering and to serve as an additional supervisory resource for the student.

Three basic purposes inform the work of the Ministry Response Group as follows:

1. To provide support to the student, including:
 - welcoming the student
 - facilitating his/her entry into the community
 - interpreting to the congregation or agency the purposes and scope of the Ministry in Church and World expectations
 - interpreting the history and vision of the congregation or agency to the student
 - being sensitive to the student's growth needs, accepting mistakes, supporting the student through new experiences, celebrating new growth
 - inviting the student (and possibly his/her family) into a common life and ministry.
2. To provide feedback and evaluation to the student about his or her ministry, including:
 - monitoring the Learning Covenant
 - reflecting on specific acts of ministry
 - providing constructive feedback
 - participating in the mid-term evaluation of the student's ministry
 - writing a year-end evaluation of the student's ministry work.
3. To share with the student from your ministry, including
 - your involvements in the church/agency and community
 - your personal faith journey
 - your observations of successful and effective leaders in the congregation or agency.

Members of the Ministry Response Group should be persons who:

- represent a broad cross-section of the congregation or agency
- can genuinely engage the learning of another person in helpful ways
- are able to be sensitive to what is happening at the levels of the student, the site, and themselves
- have the ability to ask questions which help the student reflect on and evaluate her/his ministry work
- help the student sharpen her/his perceptions
- communicate their perceptions and evaluations to the student in helpful ways
- can keep the actions, content, and evaluations of the meetings confidential
- can meet regularly (usually monthly) with the student at prearranged times.

Forming the group

- Select representative persons:
youth, middle-aged, seniors
men, women
professionally trained, those with limited training
- Select persons able to speak the truth in love; i.e. willing and able to be both affirming and confronting.
- Assist persons in seeing participation in the response group as a ministry.
- Plan an orientation meeting.

Getting oriented to the task

- The supervising pastor assumes responsibility for orientation, but the student is present.
- Allow at least an hour for orientation meeting.
- Create a relaxed, warm climate. Assure the group it has much to offer that will contribute to the student's learning.
- Help group understand its role in the student's learning.
- Introduce "Criteria for Helpful Feedback" form.
- Select a group convener who will work with the student to prepare future meetings.
- Provide and become familiar with the Learning Covenant and various evaluation forms (see below).
- Discuss any questions or issues.

Evaluation tools

- Review Ministry Response Group's mid-term and final evaluations.
- Teaching evaluation
- Worship planning and leadership evaluation
- Preaching evaluation

Functioning of response groups:

- Set time for meeting. It is best to meet as soon as possible following a ministry event.
- Invite and monitor feedback.
 - Convener solicits feedback from group members; student may ask for specific feedback.
 - The group may need encouragement at first. The convener can facilitate the response by modeling helpful feedback him/herself.

Evaluation of feedback

- Encourage the student to respond to feedback and offer personal perspective.
- Clarify any contradictory or confusing responses offered to the student.
- Summarize feedback session.
- Identify areas of strength/learning.
- Identify areas needing improvement/growth.

Criteria for helpful feedback

“Feedback” in the Ministry in Church and World context is understood to mean the written or oral responses made to a student involved in a learning experience. It is designed to help the student recognize whether his/her ministry is effective and in what ways there may be need for change, growth, or improvement. It is characterized by honesty and loving concern. It is intended to help the student better achieve the goals of:

1. more self-awareness;
2. better interpretation of the Word;
3. improved communication;
4. deeper understanding of his/her context for ministry;
5. discerning appropriate ministry action; and
6. learning skills for giving and receiving future feedback and evaluation.

The ultimate purpose is to help the student become more effective in ministry.

The supervisor and members of the ministry response group offer feedback—that is specific commentary—on what is observed about the student and the way s/he does ministry. It describes how ministry behavior is seen and how it effects others. Feedback is *not* judgmental, used as punishment or a way of demeaning a student. It is both positive and negative, allowing the student to hear about positive contributions as well as learning from her/his mistakes.

Stumbling blocks in offering helpful feedback for supervisors and response group members include:

- not understanding the purpose of feedback for the student’s educational growth;
- sharing only negative feedback;
- sharing only positive feedback;
- not sharing appropriate criticism in a timely way;
- giving conflicting feedback without adequate discussion of different responses;
- failing to keep confidences;
- avoiding supervision by staying at the superficial level of reporting;
- focusing only on skill development, ignoring the comprehensive nature of ministry preparation;

- using authority inappropriately by either failing to exercise authority or acting in highly authoritarian manner;
- focusing on abstract theological language and ignoring the student’s internalized theology or lived faith experience.

Helpful/useful “feedback”:

- *is descriptive* rather than only evaluative. The focus is not on whether something is “good” or “bad” but on how the hearer has experienced the communication. It is more useful to say, “I was confused after your introduction,” than to say, “Your introduction was bad.”
- *is specific* rather than general. To identify particular parts of the sermon, specific illustrations, or sentences or phrases in a response is more helpful than to say, “Your illustrations are poor.”
- *considers thoughtfully the needs of the student.* Helpful feedback is honest yet framed in a manner that is most helpful for the student to hear. It considers her/his stage of development, the need for both affirmation and constructive criticism, and the appropriate timing of observations.
- *addresses itself to matters that the student can do something about.* Frustration is only increased when a person is reminded of some shortcoming over which he/she has no control, such as “You remind me of ...” or “You are too short/tall.”
- *is solicited*, rather than imposed. In Ministry in Church and World, the student is soliciting feedback since s/he is aware that is part of the course. The student, however, will also be encouraged to draw out more specific feedback from members of the ministry response groups.
- *is well-timed.* In general, feedback is most useful when offered soon after a ministry event, assuming that supportive affirmation as well as constructive criticism is given.
- *is checked* to insure clear communication. This is part of the rationale for having an oral feedback as well as asking for written responses that become part of the student’s file. One way of checking is to ask the student what s/he heard a respondent say.

Evaluations

The student's Learning Covenant, complete with job descriptions, serves as a formal agreement with the student, their ministry setting, and AMBS. This agreement will indicate that the ministry setting can provide all the requirements listed in the criteria for selecting a ministry setting (page 13). The Learning Covenant will be a primary, but not exclusive, basis for student assessments and evaluations of learning used by the students, their supervisors, and ministry response groups.

Students, the pastoral/ministerial supervisors, the ministry response groups, and the faculty supervisors will complete mid-term evaluations at the end of the fall semester. Final evaluations will be submitted in early May by the supervising pastors/ministers and the ministry response groups. All evaluations will be given to the student's AMBS faculty supervisor who makes a final summary of the evaluations, which will go into the student's ministry file. The needed evaluation forms are provided in this handbook and are available online at www.ambs.edu/forms.

Termination procedures

1. Termination of the partnership between AMBS and the teaching congregation or ministry agency should only occur by mutual consent or if there is clear violation of or noncompliance with the agreed upon processes and services.
2. Any termination procedures shall include the AMBS dean, AMBS Missional Leadership director, faculty members directly involved, the supervising pastor, representatives of the Ministry Response Group, and a representative of the congregational or agency governing body.
3. If congregations or ministry agencies wish to terminate their involvement with the AMBS program, they should do so by contacting the Missional Leadership director or the academic dean.
4. Any grievances that the congregation or ministry agency wishes to lodge regarding the Missional Leadership Development program or persons should be lodged through the Missional Leadership director or the academic dean. Grievance procedures in keeping with the AMBS Grievance Policy will be employed where deemed necessary.
5. In the event that a student placement needs to be terminated, such action will be taken with great care and with both verbal and written documentation including the supervising pastor/minister, a representative of the Ministry Response Group, the Ministry in Church and World faculty supervisor, the Missional Leadership director, the academic dean, and the student.

Forms and evaluations



Release of information

Associated Mennonite Biblical Seminary (AMBS)
Ministry in Church and World Course

I, _____, grant permission for my AMBS Ministry in Church and World faculty supervisor, _____, to discuss with my ministry supervisor, _____, any topics relevant to my performance while I am enrolled in Ministry in Church and World. I understand this permission to cover verbal conversations. I may have access to any written records of these conversations upon request.

I grant the Missional Leadership director, _____, permission to discuss with my ministry supervisor any topics relevant to my ministry in that placement. I understand this permission to cover verbal conversations. I may have access to any written records of these conversations upon request.

I grant my Ministry in Church and World faculty supervisor permission to discuss with my academic adviser, _____, any topics relevant to my growth in ministry as it applies to my progress toward completing a Master of Divinity degree. I understand this permission to cover verbal conversations. I may have access to any written records of these conversations upon request.

Last, I grant permission for the Missional Leadership director and the Ministry in Church and World faculty supervisors to discuss together any topics relevant to my performance in my ministry placement. I understand this permission to cover verbal conversations. I may have access to any written records of these conversations upon request.

Student _____ Date _____

Ministry in Church and World Faculty Supervisor _____

Designing a Learning Covenant

The goal of experiential learning is to help the student learn from and during the actual practice of ministry. The Learning Covenant is designed to assist the student and his/her supervisors in focusing upon specific learning experiences. In this process the student chooses particular areas in which to focus ministry. The student pledges him/herself to attempt to achieve specific growth during a stated period of time. Growth is achieved as the student follows through on the steps outlined below.

- A. **Goals:** Overarching purposes, e.g.
I want practice preaching.
I want to learn about pastoral care.
I want to experience pastoral ministry.
- B. **Objectives:** What I want to accomplish (not “ought”)

Objectives should be specific, measurable, attainable, time bound, observable behaviors.

 1. **Personal growth anticipated** (self-initiative, body awareness, empathic listening, spiritual growth, centeredness in emotions, etc.). List specific areas, steps, changes in growth.
 2. **Professional growth anticipated** (counseling skill, ability to work with groups, ability to theologize from experience, etc.). List sharply focused steps, evidences, signs of growth.
 3. **Academic growth anticipated** (necessary theology or theory, books I want to read, etc.). List clearly measurable projects in growth.
 4. **Skill development** (listening skills, response skills, role playing, mediation techniques, etc.). List measurable, testable, demonstrable skills, techniques, or counseling processes.
- C. **Methods:** What I will do (not hope to do)
 1. **Define task clearly** (see a caseload of counsees, tape all sessions, give and receive feedback on tapes, give and receive therapy in training group, present four cases in case conference, etc.).
 2. **Resources to be used** (case conference presentation, supervisor, feedback from small group, individual reading, outside assistance, etc.).
 3. **What personal helps?** (journaling, daily exercises, imaging, discussions with other people, observations of the pastors or agency ministers, etc.).
- D. **Evaluation:** How did I do?
 1. **With whom will this evaluation be done?** (counsees, supervisor, pastoral team members, peer group, self-evaluation)
 2. **What data will be used?** (case presentations, drawings, poems, taped interviews, psychological inventories, art, poetry, dream journals, etc.)
 3. **What format for evaluation will be used?** (How often? After each counseling session, every week, at end of semester? Written and/or oral responses, quizzes, completed plans, etc.)

Two samples of this process:

Sample 1

- A. **Goal:** To teach an eight-week bible study for youth on the gospel of Mark.
- B. **Objectives:**
1. To increase my knowledge of Mark's gospel for daily life.
 2. To identify central themes in the gospel of greatest importance for youth.
 3. To learn effective ways of engaging youth in the gospel.
 4. To teach youth in a dynamic and interactive way.
- C. **Methods:**
1. I will read the entire gospel within one week, making notes of what images, key words, phrases or stories engage me the most. I will study significant passages in the gospel as a regular part of my bible reading and prayer over the course of the study.
 2. I will identify three or four themes from the gospel with the help of a commentary and my personal reflections that I will test with three to five youth who are leaders in the group to test their validity for youth interests and to gain ideas for developing activities that will engage the entire group in the gospel.
 3. I will watch the current youth teachers in their bible study periods to see what types of teaching youth are used to or what changes youth might benefit from. I will also review one source for youth bible study curriculum to see what ideas and philosophies it utilizes.
 4. I will develop one activity for each session that stimulates the youths' imaginations about the central theme for the session.
- D. **Evaluation:**
1. I will be able to identify with my supervisors, ministry response group and/or youth several specific ways that the gospel of Mark has changed my thinking or behavior at the end of the study.
 2. I will build a curriculum for eight sessions using the three-four themes identified from the youth feedback.
 3. I will list learning characteristics of the youth I am teaching and use this knowledge in structuring activities for my eight sessions.
 4. I will ask the youth at the end of each session to complete a short evaluation of the imaginative activity for getting into the day's theme.

Sample 2

- A. **Goal:** To become more efficient in the use of my time.
- B. **Objective:** To develop the skills of prioritizing and scheduling daily and weekly time demands.
- C. **Method:**
 - 1. At the beginning of each week and each day I will schedule and plan activities of the week/day.
 - 2. I will keep a log of the time I spend in various activities of each day.
 - 3. I will read to gain ideas and perspectives on time management.
- D. **Evaluation:**
 - 1. I will compare the planned activity with the logged time and make notes of any inconsistencies between the two.
 - 2. I will share these with the elder group for their response and critique of priorities and ability to administer my time use wisely.
 - 3. I will do reflection and evaluation in the form of journaling on both of the evaluations 1 and 2.

Learning Covenant

Student _____

Supervisor _____

Congregational/agency placement _____

Address _____

E-mail address _____ Phone _____

Date _____

Supervisory agreement. At the beginning of the Ministry in Church and World placement, the supervisor and student need to establish clear understandings about the job description or ministry expectations and specific learning goals.

The **job description** or **ministry expectations** should reflect both the need of the pastor/congregation or supervisor/agency and the student. Although there may have been conversations about this earlier these expectations should be reviewed and put in writing at the beginning of the ministry experience. Please list and describe the main expectations for this period of ministry experience.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Learning Covenant goals

The student is responsible for developing the *Learning Goals*. These goals must be related to the job description or ministry expectations and developed in consultation with the supervisor. The goals are to aid in the processes of learning and supervision by indicating specifically what the student wishes to learn, the means by which learning will occur and a way to determine the evaluation.

Four learning goals is the maximum for a semester or summer period; three learning goals would be sufficient.

Goal 1

Overarching goal or purpose:

Objective(s):

- 1.
- 2.

Methods and resources:

- 1.
- 2.
- 3.

Evaluation:

Goal 2

Overarching goal or purpose:

Objective(s):

- 1.
- 2.

Methods and resources:

- 1.
- 2.
- 3.

Evaluation:

Goal 3

Overarching goal or purpose:

Objective(s):

- 1.
- 2.

Methods and resources:

- 1.
- 2.
- 3.

Evaluation:

Goal 4

Overarching goal or purpose:

Objective(s):

- 1.
- 2.

Methods and resources:

- 1.
- 2.
- 3.

Evaluation:

Mid-term Ministry in Church and World evaluation

Completed by the student

Student _____ Date _____

Supervisor _____

Congregation/agency _____

Please evaluate your ministry experiences in your placement to this point and comment on each of the following:

1. **The context:** Describe the ministry setting including its physical arrangements; your space within the setting; the character of the congregation/ program/agency; its ministry focus/foci; particular gifts and/or skills of your supervisor; your relationship with the ministry response group; anything else of significance related to the context.
2. **The supervised learning process:** Assess how you have entered into the ministry of the congregation/ program/agency; your satisfaction with the level of involvement you have achieved in the congregation/ program/agency; your movement toward fulfilling your learning goals; the appropriateness of your learning goals; your preparation and use of reflection reports in supervision; how your relationship with your supervisor is developing; significant learning arising from your supervisory sessions.
3. **The experience of ministry:** Evaluate what you have learned thus far about yourself as a ministering person in the congregation/program/agency; specific ministry tasks that you have accomplished; those tasks that you most enjoyed; emerging gifts that you recognize; growing edges that need further attention; special joys and concerns you have about ministry; any persistent questions you have.
4. **Specific formation and skills:** Evaluate your capacities for taking initiative; caring for a variety of people; communicating well; punctuality and productivity; remaining spiritually connected to God and other people in the midst of ministry; leading groups of varying sizes; reflecting theologically on your ministry work.
5. **Next learning:** Indicate specific areas or activities in which you want to concentrate your further learning.
6. **Further comments:**

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be discussed with the supervisor, signed, then sent to your Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Mid-term Ministry in Church and World evaluation

Completed by the supervisor

Student _____ Date _____

Supervisor _____

Congregation/agency _____ E-mail _____

Honest and direct information about a student’s performance of ministry is an essential ingredient in the Ministry in Church and World course. This report is designed to help you evaluate the student’s performance, to discover, celebrate, and encourage the student’s strengths and to uncover area of needed growth in an effort to help the student develop in his/her ability to minister. You may still be getting to know the student and feel unable to respond to all the items fully. In the space provided, please comment on what you have observed thus far that will aid the student’s learning.

	Needs improvement				Fully capable
	1	2	3	4	5
1. Responsible: accepts and completes assignments	1	2	3	4	5
2. Initiative: is self-motivated	1	2	3	4	5
3. Caring: is open and responsive to others	1	2	3	4	5
4. Efficient: well organized, punctual, manages time well	1	2	3	4	5
5. Integrated: uses biblical/theological insights in ministry	1	2	3	4	5
6. Poise: at ease with people in public and private	1	2	3	4	5

	Needs improvement				Fully capable
7. Stress management: practices good self-care	1	2	3	4	5
8. Learning: accepts and assimilates feedback well	1	2	3	4	5
9. Identity: readily accepts function/role of pastor/minister	1	2	3	4	5
10. Spiritual life: growing in faith and commitment	1	2	3	4	5
11. Self-esteem: good attitude toward self; accepts failure	1	2	3	4	5
12. Cooperation: works well with supervisor and others	1	2	3	4	5
13. Theology: can think theologically about ministry	1	2	3	4	5
14. Reflective ability: can think reflectively and critically about him/herself in ministry.	1	2	3	4	5

15. **Further comments:**

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be discussed with the student, signed, then sent to the student’s Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Final Ministry in Church and World evaluation

Completed by the student in a congregational placement

Student _____ Date _____

Supervisor _____

Congregation _____ E-mail _____

Please evaluate your ministry work in the following areas over the period of your placement, rating yourself by circling the number on the scale that best represents your evaluation and commenting in the space provided.

	Needs much improvement				Fully capable
1. Ability to minister effectively with people	1	2	3	4	5
2. Ability to be a ministerial leader	1	2	3	4	5
3. Ability to provide spiritual counsel to others	1	2	3	4	5
4. Ability to understand ministry in your context	1	2	3	4	5
5. Ability to teach understandings of Christian faith	1	2	3	4	5
6. Ability to organize events that nurture faith	1	2	3	4	5
7. Ability to delegate tasks to others	1	2	3	4	5
8. Ability to accept legitimate criticism	1	2	3	4	5

	Needs much improvement				Fully capable
9. Ability to handle stress in ministry situations	1	2	3	4	5
10. Ability to maintain a good and encouraging attitude	1	2	3	4	5
11. Ability to take initiative	1	2	3	4	5
12. Ability to be prompt and prepared	1	2	3	4	5
13. Ability to use the Bible effectively in ministry	1	2	3	4	5
14. Ability to think theologically in ministry	1	2	3	4	5
15. Ability to be neat and well groomed and to dress appropriately for your context	1	2	3	4	5
16. Ability to communicate interpersonally with ease	1	2	3	4	5
17. Ability to communicate the gospel effectively	1	2	3	4	5
18. Ability to write clearly and effectively	1	2	3	4	5

19. Ability to undertake this ministry's responsibilities	1	2	3	4	5
20. Ability to treat others with dignity and respect	1	2	3	4	5
21. Ability to relate with others across differences in race, class, gender and age	1	2	3	4	5
22. Ability to reflect on oneself in ministry	1	2	3	4	5

Based upon the job description agreed to in the Ministry in Church and World Learning Covenant, in what ways did you minister well?

Based on the same covenant, in what ministry tasks did you have the most difficulty?

Further remarks:

(continued on next page)

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be shared with your supervisor, signed and returned to your Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Final Ministry in Church and World evaluation

Completed by the student in an other-than-congregational placement

Student _____ Date _____

Supervisor _____

Agency _____ E-mail _____

Please evaluate your ministry work in the following areas over the period of your placement, rating yourself by circling the number on the scale that best represents your evaluation and commenting in the space provided.

	Needs much improvement				Fully capable
1. Ability to serve effectively with people	1	2	3	4	5
2. Ability to lead with compassion, clarity and integrity	1	2	3	4	5
3. Ability to provide spiritual counsel to others	1	2	3	4	5
4. Ability to understand ministry in your context	1	2	3	4	5
5. Ability to demonstrate understanding of Christian faith in action	1	2	3	4	5
6. Ability to organize events that serve and empower	1	2	3	4	5
7. Ability to delegate tasks to others	1	2	3	4	5
8. Ability to accept legitimate criticism	1	2	3	4	5

	Needs much improvement				Fully capable
	1	2	3	4	5
9. Ability to handle stress	1	2	3	4	5
10. Ability to maintain a good and encouraging attitude	1	2	3	4	5
11. Ability to take initiative	1	2	3	4	5
12. Ability to be prompt and prepared	1	2	3	4	5
13. Ability to read the Bible in light of context of ministry	1	2	3	4	5
14. Ability to think theologically about context, ministry and the purpose of God	1	2	3	4	5
15. Ability to be neat and well groomed and to dress appropriately for your context	1	2	3	4	5
16. Ability to communicate interpersonally with clarity and ease	1	2	3	4	5
17. Ability to communicate the gospel effectively and appropriately in the context	1	2	3	4	5
18. Ability to write clearly and effectively	1	2	3	4	5

19. Ability to undertake ministry responsibilities	1	2	3	4	5
20. Ability to treat others with dignity and respect	1	2	3	4	5
21. Ability to relate with others across differences in race class, gender and age	1	2	3	4	5
22. Ability to reflect on oneself in ministry	1	2	3	4	5

Based upon the job description agreed to in the Ministry in Church and World Learning Covenant, in what ways did you minister/serve well?

Based on the same covenant, in what tasks did you have the most difficulty?

Further remarks:

(continued on next page)

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be shared with your supervisor, signed and returned to your Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Final Ministry in Church and World evaluation

Completed by the supervisor for a congregational placement

Student _____ Date _____

Supervisor _____

Congregation _____ E-mail _____

Based on your experience, observations, assessments of materials and supervisory sessions, please evaluate the student in the following areas.

1. Ability to minister effectively with people
2. Ability to be a ministerial leader
3. Ability to provide spiritual counsel to others
4. Ability to understand ministry in your context
5. Ability to teach understandings of Christian faith
6. Ability to organize events that nurture faith
7. Ability to delegate tasks to others
8. Ability to accept legitimate criticism

9. Ability to handle stress in ministry situations
10. Ability to maintain a good and encouraging attitude
11. Ability to take initiative
12. Ability to be prompt and prepared
13. Ability to use the Bible effectively in ministry
14. Ability to think theologically in ministry
15. Ability to be neat and well groomed and to dress appropriately for the context
16. Ability to communicate interpersonally with clarity and ease
17. Ability to communicate the gospel effectively
18. Ability to write clearly and effectively
19. Ability to undertake ministry responsibilities

20. Ability to treat others with dignity and respect

21. Ability to relate with others across differences in race class, gender and age

22. Ability to reflect on oneself in ministry

Based upon the job description agreed to in the Ministry in Church and World Learning Covenant, in what ways did you see the student ministering well?

Based on the same covenant, where or in what ministry tasks did the student have the most difficulty?

How strongly would you affirm this student's readiness for future ministry?

Strongly affirm — Affirm appropriate readiness — Conditionally affirm — Cannot affirm
(Please explain) (Please explain)

In your opinion, what type of ministry would suit this student best? Please explain.

(continued on next page)

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be shared with the student, signed and returned to the student's Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Final Ministry in Church and World evaluation

Completed by the supervisor for an other-than-congregational placement

Student _____ Date _____

Supervisor _____

Agency _____ E-mail _____

Based on your experience, observations, assessments of materials and supervisory sessions, please evaluate the student in the following areas.

1. Ability to serve effectively with people
2. Ability to lead with compassion, clarity and integrity
3. Ability to provide spiritual counsel to others
4. Ability to understand ministry in your context
5. Ability to demonstrate understanding of Christian faith in action
6. Ability to organize events that serve and empower
7. Ability to delegate tasks to others
8. Ability to accept legitimate criticism

9. Ability to handle stress
10. Ability to maintain a good and encouraging attitude
11. Ability to take initiative
12. Ability to be prompt and prepared
13. Ability to read the Bible in light of context in ministry
14. Ability to think theologically about context, ministry and the purpose of God
15. Ability to be neat and well groomed and to dress appropriately for the context
16. Ability to communicate interpersonally with clarity and ease
17. Ability to communicate the gospel effectively and appropriately in the context
18. Ability to write clearly and effectively
19. Ability to undertake ministry responsibilities

20. Ability to treat others with dignity and respect

21. Ability to relate with others across differences in race class, gender and age

22. Ability to reflect on oneself in ministry

Based upon the job description agreed to in the Ministry in Church and World Learning Covenant, in what ways did you see the student ministering/serving well?

Based on the same covenant, where or in what tasks did the student have the most difficulty?

How strongly would you affirm this student's readiness for future ministry?

Strongly affirm — Affirm appropriate readiness — Conditionally affirm — Cannot affirm
(Please explain) (Please explain)

In your opinion, what type of ministry would suit this student best? Please explain.

(continued on next page)

Signatures:

Student _____ Date _____

Supervisor _____ Date _____

This evaluation should be shared with the student, signed and returned to the student's Ministry in Church and World faculty supervisor. It may be completed electronically and e-mailed to the appropriate faculty member.

Mid-term and final evaluation

Completed by the Ministry Response Group

Student _____ Date _____

Congregation/agency _____

Group convener _____

Phone _____ E-mail _____

Members of the Ministry Response Group _____

How often did your response group meet with the student during this evaluation period? _____

Has the student worked with your Response Group effectively?
If yes, what did s/he do that was helpful? If no, what might s/he have done differently?

What kinds of ministry did you observe the student doing during this period?

What improvement(s) did you see in the student's ways of doing ministry?

How has the student worked with her/his learning goals? What have you seen in their ministry that shows you s/he is making progress towards the identified goals? What would you recommend to increase the student's learning? (Use the chart below.)

Learning goal	Evidence of progress toward learning goal	Recommendations for further learning

In your group's opinion, what learning should the student focus on next?

What additional suggestions would you offer to the student to aid his/her practice of ministry?

Please give your evaluation to the student for his/her ministry portfolio.

Teaching evaluation

Completed by the Ministry Response Group

Student _____ Date _____

Please record your observations and evaluative comments about the student's teaching in the spaces provided.

	No 1	Somewhat 2 3	Yes 4 5	Observations
Were the purpose and objectives of the teaching clear?				
Were the text or other materials presented appropriate?				
Was the interpretation of the text or other material adequate?				
Was the presentation clear?				
Were the main ideas well organized?				
Were the various activities utilized helpful for your learning?				
Were the topic and the activities used appropriate for the various people in the group?				
Did the ministry student communicate interest in the topic?				

	No 1	Somewhat 2 3	Yes 4 5	Observations
Did the ministry student develop a good relationship with the group?				
Did the ministry student attend to other questions or related interests of the group?				
Was the ministry student fully present and engaged with the group?				
Was the ministry student's voice pleasant and interesting to hear?				
Were there any of the ministry student's mannerisms that particularly enhanced his/her teaching?				
Were there any mannerisms that detracted from his/her teaching?				

What is a learning that you took away from the ministry student's teaching?

What specific qualities in his/her teaching do you want to encourage?

What one word of advice would you offer the ministry student related to his/her teaching?

Thank you for this evaluation. Your help is greatly appreciated!

Worship planning and leadership evaluation

Student _____ Date _____

Please respond to the questions provided and comment on any items of significance for your worship experience.

	No 1	Somewhat 2 3	Yes 4 5	Comments
Did the ministry student's leadership help you worship God?				
Did the ministry student's leadership help you sense the presence of God?				
Did the ministry student help you sense yourself as a part of the Body of Christ?				
Did the service minister to you as a whole person?				
Did the service minister to the entire Body?				
Was the order of the service coherent and easy to understand?				
Did the service adequately reflect the scripture passage(s) used?				
Did the ministry student speak clearly and engagingly?				
Was the ministry student's style hospitable and inviting?				
Were musical, visual, dramatic, movement, or other elements used effectively?				

(over, please)

Preaching evaluation

Student _____ Date _____

Please respond to the questions provided and comment on items of significance in your experience of the sermon.

	No 1	Somewhat 2 3	Yes 4 5	Comments
Did the sermon hold your attention?				
Was the ministry student clear about what he/she wanted you to know, think, feel, or do?				
Was the sermon relevant to you and the congregation?				
Were scriptures used in helpful ways?				
Were scriptures interpreted appropriately?				
Were the illustrations or stories used in the sermon appropriate?				
Was there a clear theme or outline to the sermon?				
Did the sermon build to a clear conclusion?				
Was the sermon delivered with conviction?				
Was the language used appropriate for your congregation?				

	No 1	Somewhat 2 3	Yes 4 5	Comments
Was the student dressed appropriately for the service?				
Did he/she have good eye contact, body posture, and easy gestures?				
Did he/she speak clearly with interesting changes in volume, pitch, and rhythm?				
Did the student appear emotionally present during the sermon demonstrating appropriate warmth or passion?				

What convictions, insights, or assurances did you take away from the sermon?

What, if anything, distracted or confused you in the sermon?

Was there anything in the sermon that was particularly challenging to you?

Additional words of affirmation or counsel.

Student assignments

Ministry Reflection Report

Student _____ Date _____

Describe briefly a ministry event including WHAT occurred, with WHOM, WHEN, WHERE, and perhaps WHY.
No more than a half page.

What did you experience in this ministry encounter?

What did you learn/are you learning about yourself as a ministering person through this event?

Identify several scriptural and theological themes that emerge from this ministry event.

How did you experience God in this ministry event?

How does this week's activity connect with your learning goals?

Journal entry for this week.

Format for recording verbatims

2–3 pages long

Setting

(Student pastor) John Jones with (church member) Mary Smith, 136 Red Bud Drive, Elkhart, age 72, 9/21/00.

Name and date

Student _____ Date _____

Background

I got Mrs. Smith's name from Rev. Lester Brown, pastor of the Christian Church where I am assigned, and decided to call on her because I wanted to visit a shut-in. Her daughter met me at the door and led me into the bedroom of her mother. When I got to the bedside, Mrs. Smith was trying to adjust her pillow to rest more comfortably. I helped her to fix it and introduced myself.

Interview

SP Jones: Here, let me help you. I'm John Jones, a seminary student working at the Christian Church...

CM Mrs. Smith: Thank you for fixing the pillow. I'm glad to know you.

SP Jones: How are you feeling today? Etc.

Student evaluation

At the end of the interview, write a summary of your impressions, including consideration of the following questions:

1. What happened in this interview? Summarize.
2. What was your purpose in this visit?
3. What did you accomplish?
4. How was this useful to the various people involved?
5. What did you experience during the interview?
6. What biblical passages, truths, images are applicable to this incident?
7. What theological doctrine(s) or theme(s) connect with or emerge from this incident? See below for ideas and writing instructions.
8. What do you wish to discuss with your supervisor, ministry response group, or Ministry in Church and World seminar group?

Ideas, questions, and instructions for theological reflection

1. Ask and reflect on the questions: Where is God in this incident? What is the nature of or kind of God reflected in this incident?
2. What does salvation mean for _____ in this encounter?
3. What view(s) of authority are represented in this encounter?
4. Which theological beliefs are identifiable in this encounter?
e.g. belief about:

God, Christ, Holy Spirit	grace
human nature	justification
sin	discipleship
scripture	forgiveness
the church	ministry

add your own others

Choose two of the above and write a minimum of 100 words about each of the two issues or beliefs.

The mini-project

A mini-project is a learning exercise consisting of the following steps: 1) identifying a particular question or issue arising from the ministry setting; 2) creating a project design to study the issue, including specific learning goals; 3) making a proposal to the ministry supervisor and Ministry in Church and World faculty supervisor; 4) carrying out the project; 5) doing an evaluation; and 6) making a summary statement of the entire process.

1. **Identifying a particular question or issue** arising out of the ministry setting or the practice of ministry is basic to the project. The student must work to focus the question or issue sharply and clearly so that it can be explored in depth.
2. The **design** lays out a plan for how the student intends to proceed in examining, researching, and planning some type of implementation. Specific learning goals should be identified as part of the design. It should include a sequence of steps, timelines, persons involved, resources needed and project evaluation procedures and criteria.
3. The **proposal** lays out WHAT the student intends to do (i.e. what idea, theory, skill, or program the student intends to practice or test), WHY the student believes this is important, and how it relates to her/his course of study. One to three pages should normally suffice for these two steps. The proposal should be reviewed and accepted by the ministry supervisor and/or the Ministry in Church and World faculty supervisor.
4. The **implementation** follows the design and proposal, making alterations as needed along the way to articulating an outcome.
5. The **evaluation** is done in light of the project outcome(s) and progress toward the identified learning goals.
6. The **summary statement** of approximately three pages (where appropriate, appendices may be added) will be submitted at the conclusion of the mini-project. This statement should clearly:
 - a. restate the purpose (*one or two sentences*),
 - b. outline the plan (*point form*),
 - c. describe how the plan unfolded,
 - d. summarize the assessment of the mini-project by the supervisor and those directly affected by the developed ministry plan,
 - e. convey the student's own assessment of the project (i.e. how the mini-project has affected her/him personally and professionally, the value of the mini-project, learnings derived from the mini-project).

A copy of the summary statement should be submitted to the Ministry in Church and World supervisor upon completion.

Frequently asked questions (FAQs)

1. What is a missional leadership development program?

A missional leadership development builds on earlier models of seminary field education and clinical pastoral education. The name change indicates a theological perspective on leadership and ministry that is grounded in the *Missio Dei*—the sending of God. The settings for experiential learning and the process of supervision remain similar to the earlier models with a greater priority placed on contextual analysis and theological reflection about ministry from a missional perspective.

A major component of missional leadership development is experience-based learning under supervision. It is grounded in an action-reflection model of learning articulated and developed by Donald Schon in his book *The Reflective Practitioner*. His work describes at length how adults learn the skills, values, and attitudes of a profession or trade. His observations and insights shaped the majority of field education programs in the United States and Canada. We find it compatible with our understanding of theological education using a church-based paradigm.

The basic structure of the AMBS Missional Leadership Development program is similar to such programs in other seminaries. We follow numerous guidelines suggested by the Association for Theological Field Education (ATFE) and in compliance with the standards set out by the Association of Theological Schools (ATS) for practical or experience-based education.

2. How many hours of ministry am I expected to complete for six hours of credit?

Four hundred hours of ministry work is a rough average for the Ministry in Church and World course. This includes the eight to ten hours per week spent at the ministry setting, additional preparation time for ministry activities done away from the setting, and time spent with the supervising pastor/minister. Given the cycles within congregations and agencies, some weeks may include more than ten hours of ministry work. Other weeks may be fewer than eight. The time spent in the Ministry in Church and World seminar does not contribute to the four-hundred-hour total.

3. Why do I have a pastoral/ministerial supervisor and a faculty supervisor for Ministry in Church and World?

Your supervisor in the congregation or ministry agency has the privilege of seeing you do ministry in her/his specific setting. S/He is in the best position to help you work at developing specific ministry skills and to help you think critically about ministry in that particular location. The congregation or ministry agency is the first line of supervision. Your supervisor there can help you see clearly how you actually minister.

The AMBS faculty supervisor helps you take a wider view of ministry within the context of your whole life. This supervisor hears regular reports from your pastoral/ministerial supervisor, sees you work with your seminar group, sees you interacting with other people on campus, and knows how you have done in other courses. S/He has a wider angle on you and how your ministry is fitting with the other pieces of your life. Supervision with this faculty member is a secondary form of supervision and may not stay strictly in the realm of theological reflection. This supervisor is responsible for drawing together the various evaluations of your work over the course of the year to provide a comprehensive, fair, and truthful description of your work, your particular gifts for ministry, and possibly identify specific growing edges that invite next learning steps.

4. What happens if I don't get along with my supervisor?

If you find you are not getting along with your pastoral/ministerial supervisor, you should discuss this with your faculty supervisor, preferably using a Ministry Reflection Report or some such means to lay out and identify the specific problems or issues. This process should help you clarify what is going on in the relationship, your part in the problem, and your supervisor's part of the problem. Such work should help you think of ways to open a frank discussion with your supervisor about the problem you experience. Your supervisor has been chosen or agreed upon because of her/his maturity and ability to confront problems in relationships. In nearly all cases, a forthright approach to relational problems clarifies the issues. Should you continue to experience difficulty, your faculty supervisor may serve as a mediator between you and your supervisor. However, this strategy will be employed only after other attempts at rectifying the relationship have failed. Conflictual relationships that end in triangling the various parties nearly always end in disaster.

If you do not get along with your faculty supervisor, you are strongly encouraged to bring this to your supervisory session. Your faculty supervisor has also been chosen because of his/her maturity, self-awareness, and ability to meet difficulties with honesty and forthrightness. You may think of this relationship as a type of lab experience in which you might learn how to engage conflict with a person in authority with the goal of finding ways in which you can learn and work together. If you do not reach satisfaction with your faculty supervisor, you may contact the Missional Leadership director. If your conflict is with the director, you may discuss your issue with another Ministry in Church and World supervisor or the Academic Dean.

5. What happens if my Ministry Response Group doesn't respond in helpful ways?

Your Ministry Response Group needs training. Many people on your committee have little or no experience in the educational process of another person. Working with the group convener you will need to plan what specific questions, issues, or types of feedback you are requesting. Nearly all people are able to respond well to questions or requests that are focused, clear, and asked openly. They will also be forthcoming if they know you genuinely value their perspective and are eager to learn more about how to effectively minister in their setting. If you ask for vague and open-ended feedback, that is exactly what you will get. In this case, no one will be particularly eager to help your learning process over the course of the year.

6. What happens if my placement is jeopardized by problems that arise in the congregation or agency where I am ministering?

Problems in a congregation or agency rarely emerge overnight. You would not have been placed in a setting that was in a conflict or in distress. But, sadly, sometimes things happen during the course of a year that could raise questions about whether you can continue learning the practice of ministry in that place or whether the pastor/minister has time or other resources available to devote to your supervision. Should such difficulty arise, your faculty supervisor and the Missional Leadership director will take action to discern with you and the congregation/agency whether you should leave. Should another placement be required, the Missional Leadership director will work with you to find a suitable congregation/agency. All efforts will be made to maintain the integrity of your Ministry in Church and World experience so that you will not lose the work you had done to that point of difficulty. Even the termination process, if required, and entry into another learning environment can be used for your learning, albeit not the learning you had anticipated. Rest assured that you will have the support and resources of the Missional Leadership director and your faculty supervisor to help in discernment and making a transition if required.

7. What happens if I get into theological or ethical problems in the congregation or agency where I am ministering?

If you discover that your theological understandings are radically different from the people or pastors/minister where you are placed, you should make this an active part of your supervisory discussions. In most cases, students learn how to “translate” their understandings into language and practices that are commonly understood in the congregation/ministry setting where they are serving, expand their own theological understandings, or learn to live in the tension of radical difference. Only in extreme circumstances and after a careful discernment process would you be withdrawn from the setting and placed somewhere else.

If you become involved in a situation in which you have acted immorally or unethically, you are subject to the AMBS policies and due process procedures that govern student misconduct. If you are Mennonite, you may also be subject to the process outlined by the denomination governing pastoral sexual/ethical misconduct. If you are United Methodist, you may be subject to your denominational procedures governing pastoral sexual/ethical misconduct. If you are neither Mennonite nor United Methodist, you may be subject to the Mennonite Church sexual/ethical misconduct policy. Your pastoral/ministerial supervisor, faculty supervisor, the Missional Leadership director, the AMBS academic dean, and possibly your academic advisor will work to ensure that due process and justice have been carried through. See the complete Policy for Ministry Misconduct and the Grievance Procedure for Behavioral Misconduct located in the appendix.

8. What happens to the evaluations and final reports that are written during my placement?

You will receive back all copies of Ministry Reflection Reports, copies of evaluations, and any other paperwork in your faculty supervisor’s possession after the final evaluation summary is completed. The contents of your Ministry File (explained on page 55) will be destroyed after you have successfully completed your MDiv program. In all instances, you should retain personal copies of all your evaluations, Ministry Reflection Reports, or any written material pertaining to Ministry in Church and World and other field education experiences.

Appendix



Policy for ministry misconduct

during Ministry in Church and World or Congregationally Supervised Pastoral Education internships

Associated Mennonite Biblical Seminary (AMBS) students serving internships through the curricular courses of Ministry in Church and World (MiCW) or Congregationally Supervised Pastoral Education (CSPE) are expected to practice ethical ministerial behavior toward every person associated with her/his ministry setting that garners trust, mutual respect, and transparency and witnesses to the integrity of the gospel that they serve. This includes: diligence in fulfilling ministry responsibilities as outlined in the job description; responsible personal, fiscal, and sexual conduct; refraining from substance abuse, physical abuse of any person, or environmental abuse in addition to all behavior or practices prohibited by state, provincial, or federal law.

If through willful intent, bad judgment, accident, ignorance or other mitigating circumstances AMBS student interns conduct themselves unethically in their ministry settings or with any person from that ministry setting, whether on or off site, the process for dealing with the intern will be either: 1. the clergy ethics procedures outlined by the intern's denomination if she/he is already licensed or ordained, or 2. the AMBS sexual harassment or grievance procedures outlined in the AMBS Student Handbook if the intern is not licensed or ordained. If the intern has committed a felony or violated a prosecutable civil law, she/he may be arrested and/or prosecuted under the state, provincial, or federal law. In cases where interns are accused of crimes under state, provincial, or federal law, denominational or AMBS institutional procedures may also be used to reconcile the intern to his/her denomination or community.

If through willful intent, bad judgment, accident, ignorance, or other mitigating circumstances the AMBS intern's pastoral supervisor acts unethically toward him/her, the intern should report in writing the incident immediately to his/her AMBS MiCW faculty supervisor and the Missional Leadership director. The AMBS faculty supervisor will contact the pastoral supervisor's judicatory supervisor to lodge a complaint once the intern has submitted the report of the incident. The pastoral supervisor's denominational

process for investigating and processing complaints of clergy misconduct will be followed. If the pastoral supervisor is not overseen by a denominational judicatory or is not subject to a code of ethics in his/her work place or professional organization, the AMBS grievance policy, found in the AMBS Student Handbook and on the AMBS web page, will be followed. This grievance process will be directed by the AMBS Missional Leadership director.

From time to time a student intern is treated unethically or harassed by a congregational member, a participant in a program in which she/he is ministering, a program volunteer, or staff member in the ministry setting. In such cases the AMBS Grievance procedure for behavioral misconduct or boundary violations, found in the Ministry in Church and World Handbook and on the AMBS web page, will be followed unless the ministry setting has developed specific procedures for handling such grievances.

Personal safety for the intern and all people in the ministry setting, justice, and reconciliation are the three desired outcomes of interventions dealing with ministry misconduct. Safety for all people in the ministry setting and the AMBS student interns is the highest priority. With appropriate support, investigation, adjudication, and accountability, justice and reconciliation may follow.

Grievance procedure for behavioral misconduct or boundary violations

by people in congregations served by AMBS student interns

From time to time AMBS student interns working in congregational settings may experience behavior from people who attend the congregation that violates acceptable social, emotional, or physical boundaries. These violations may be relatively minor, such as eavesdropping on private conversations or entering conversations without being invited. Other inappropriate behaviors are more troubling, for example, entering the intern's workspace without permission, straightening the intern's clothing without permission, lengthy handshakes or hugs, gossiping about other congregational members, or being overly fascinated by the intern's life, ideas, interests, or achievements. Sexual harassment, sexual assault, other types of physical assault, or stalking are examples of serious behavioral misconduct.

Boundary violations, especially repeated violations, and/or behavioral misconduct can undermine the intern's ministry in a congregation and, in some cases, the intern's self-esteem as a ministering person. They need to be treated with seriousness and respect. The following steps should be taken by the intern, pastoral supervisor, AMBS Ministry in Church and World (MiCW) faculty supervisor, and Missional Leadership director in the event of a serious boundary violation or blatant misconduct on the part of a person attending the congregation where the intern is serving.

1. The student intern should put in writing a description of the incident(s) with as much detail as possible (e.g., time of event, place, nature of the incident(s), others present, time lapse, intern's response, and intern's actions following the incident(s). If the intern needs help in writing the incident for any reason, the AMBS campus pastor may assist the intern in whatever way necessary short of writing the actual report.
2. The incident, once in writing, should be given to the intern's pastoral supervisor and should be discussed immediately or within 24 hours of receiving the written report. Professional ethics regarding confidentiality for the intern and the offending person will be maintained.
3. A copy of the intern's report should also be given to the intern's MiCW faculty supervisor and the Missional Leadership director. In the case of Congregationally Supervised Pastoral Education (CSPE) interns, this report should go to the Missional Leadership director. Professional ethics regarding confidentiality for the intern and the offending person will be maintained.
4. The pastoral supervisor, in consultation with the intern, the intern's MiCW faculty supervisor or Missional Leadership director, should determine an appropriate level of response to the incident(s) and develop an action plan of next steps in responding to the intern's reported incident if warranted. Possible actions plans could include any of the following:
 - a. further discussion between intern, pastoral supervisor and/or intern's MiCW faculty supervisor, or Missional Leadership director to process intern's emotional, spiritual, and/or physical responses to the incident (for simple or minor violations, this level of processing may be all that is required);
 - b. further discussion of incident between intern, pastoral supervisor, MiCW faculty supervisor, or Missional Leadership director to process intern's responses with the result of a reassignment of responsibilities and modification of the Learning Covenant;
 - c. additional fact finding by the pastoral supervisor and/or other congregational leader with the permission of the intern may be warranted leading to appropriate next steps;
 - d. a face-to-face discussion between the intern and the offending person to lay out complaint and to seek a just reconciliation;
 - e. a face-to-face discussion between the intern and the offending person in the presence of the pastoral supervisor, the MiCW faculty supervisor, or Missional Leadership direc-

tor to lay out complaint and to seek a just reconciliation;

- f. a face-to-face discussion between the intern and the offending person with the pastoral supervisor or other trusted congregation leader serving as mediator;
 - g. a more involved mediation process using a mediator from outside of the congregation and AMBS community;
 - h. any other fitting action that appropriately addresses the intern's complaints, maintains the dignity of the intern and the offending person, and seeks justice and reconciliation may be formulated and agreed upon by the intern, pastoral supervisor, and MiCW faculty supervisor or Missional Leadership director.

The action plan should be agreeable to all parties, but most specifically to the intern and the pastoral supervisor.
5. The intern's MiCW faculty supervisor or the Missional Leadership director should follow-up with the intern and the pastoral supervisor within a week of the planning meeting to determine how the action plan is being implemented and monitored.
 6. The hoped for outcome of the action plan would be reconciliation between the student intern and the offending person from the congregation. However, if this is not possible in a way that satisfies all parties, one of several options could be exercised in consultation with the MiCW faculty supervisor and the Missional Leadership director:
 - a. the intern's and the offending person's activities could be restructured or restricted so they would not meet in the course of congregational activities. The pastoral supervisor and perhaps another congregational leader would help in monitoring the boundaries of these restrictions;
 - b. the intern could be removed from the congregation and assigned to another ministry setting without penalty;

c. an option could be created by the intern, offending person, and the pastoral supervisor that protects the intern and is appropriate to the congregation's culture (e.g., redesign of ministry responsibilities, alternating schedules, etc.)

7. The pastoral supervisor will be responsible for ensuring that the terms of the final agreement are fulfilled. The pastoral supervisor will report regularly to the MiCW faculty supervisor and/or Missional Leadership director on how the intern is adjusting to the action plan. If the intern needs to be reassigned to a new ministry setting, the Missional Leadership director will begin work immediately on a new placement without penalty to the intern.
8. The severity of the boundary violation or misconduct may make it difficult for the intern to continue working in the placement with confidence and a sense of safety. An intern might feel an emotional imbalance following the incident(s). Should such feelings result, the pastoral supervisor, the MiCW faculty supervisor and/or Missional Leadership director may offer to provide up to two sessions with a qualified counselor, therapist, or spiritual director experienced in working with people who have experienced serious boundary violations.

If the intern's pastoral supervisor fails to act on the complaint brought against a person in the congregation, the Missional Leadership director, in consultation with the intern's MiCW faculty supervisor, will contact the intern's pastoral supervisor. The Missional Leadership director will consider the pastoral supervisor's reasons for not pursuing the intern's complaint. If the Missional Leadership director deems that the pastoral supervisor will not impartially or willingly respond to the intern's written complaint and/or the intern's freedom from continued boundary violation or misconduct are at risk, the intern may be withdrawn from the placement and reassigned with no penalty to the intern.



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