Master of Divinity
FIELD EDUCATION HANDBOOK
2019-2020
Dear Student,

Field Education is an exciting and dynamic part of the Jesuit School of Theology Master of Divinity degree program and your ministerial formation. It is my pleasure to direct the Field Education program at the Jesuit School of Theology in Berkeley and to work with you during your time at JST.

During the second year of your degree, field education provides you with the opportunity to engage in supervised ministry at a location of your choice in the San Francisco Bay Area. JST’s mission to exercise a “faith that does justice” is concretely expressed through M.Div. students’ ministerial service in the local community.

This handbook provides information on Field Education at JST, especially the second-year supervised Field Education program. You will find Field Education guidelines, requirements and policies for students. The handbook also describes the M.Div. Integration seminars. Students are encouraged to read the section on “Supervision” and discuss this with prospective and current on-site supervisors.

I look forward to working with you during your course of studies at JST. Throughout your time at JST, please contact me with any questions or concerns you might have.

Thank you.

Best wishes,

Deborah Ross, PhD
Lecturer and Director of Ministerial Formation
# Table of Contents

Office of Ministerial Formation Staff ................................. 4  
JST Field Education Overview ......................................... 5  
FE-1152 M.Div. 1 Integration Seminar (Ministerial Identity and Skills) ..... 6  
  Selecting a Field Education Site  
  FE-1152 Spring 2020 Semester Requirements and Timeline  
Suggested Field Education Sites ........................................ 10  
JST Policy for Determining Readiness for Ministry ...................... 12  
FE-2152 M.Div. 2 Integration Seminar (Ministerial Praxis) ................. 14  
Theological Reflection .................................................... 17  
Supervision ......................................................................... 19  
Frequently Asked Questions ............................................... 21  
Appendices ....................................................................... 22  
  Appendix 1: “Pastoral Circle” Theological Reflection Model  
  Appendix 2: “Shared Wisdom” Theological Reflection Model
Deborah Ross, Ph.D.
Lecturer and Director of Ministerial Formation
Room 101
Email: dross@scu.edu
Telephone: 510-549-5025

Carrie Rehak, Ph.D.
Director of the JST Renewal Program and Field Education Supervisor
Room 104
Email: crehak@scu.edu
Telephone: (510) 549-5011

Mary Beth Lamb, Ph.D.
Sr. Administrative Assistant for Student Life and Formation
Room 107
Email: melamb@scu.edu
Telephone: 510-549-5017
Field Education Overview

Field education forms an essential component of ministerial formation at JST. Deborah Ross, Director of Ministerial Formation (DMF), directs the M.Div. field education program.

M.Div. students participate in the “Integration Seminar” during each year of their degree. The seminar is guided by three formation goals for each year of the M.Div. degree: identity, praxis, and integration, as follows:

- **YEAR ONE—Ministerial Identity**: Focus on students’ ministerial identity, former ministerial experience, and the development of formation plans.
- **YEAR TWO—Ministerial Praxis**: Focus on pastoral praxis, supervision, and mentoring.
- **YEAR THREE—Ministerial Integration**: Focus on the integration of theology with ministerial and pastoral experiences.

Deborah Ross teaches both FE-1152 (Ministerial Identity and Skills) and FE-2152 (Ministerial Praxis). Both seminars are described below. The third-year spring MDV 4401 (Ministerial Integration) is taught by the M.Div. Program Director, a responsibility that rotates among the full time JST faculty members. This seminar focuses on preparation for M.Div. comprehensive examinations.

JST is committed to the culturally contextualized study of theology. During their second year, and in connection with FE-2152 (Ministerial Praxis), M.Div. students undertake a supervised field education placement locally in the Bay Area. Field education provides the opportunity for contextual ministry, that is ministry directly in service of the people of God, whether that context is a prison, school, parish, hospital or other location.

M.Div. students participate in a yearly retreat day or afternoon with their cohort, usually held at a local retreat house or center. The purpose of the day of reflection is to focus attention on students’ common call to ministry and their efforts to live in faithfulness to that call. The retreat theme is tailored to each cohort group.

The Ministerial Formation Office organizes a series of skills-based workshops on topics relating to personal growth and development and the enhancement of ministerial skills. Recent workshops have included the following:

- Ignatian Spirituality
- Personal development workshops on Myers Briggs, Enneagram, and StrengthsFinder
- “Suicide Prevention for Faith Leaders”
- “Teaching in a Catholic High School”
- “The Gift of Grief and the Art of Grieving”
- “The Rise of the ‘Nones’: Exploring the Realities of Young People and Their Relationships with the Church.”

M.Div. students are invited to participate in at least two workshops per academic year.
M.Div. students participate in FE-1152 (Ministerial Identity and Skills), which provides the opportunity for joint formation for Jesuit scholastics, other religious, and lay students, and includes theological reflection, communal experience, study, dialogue, and prayer.

The first year M.Div. Integration Seminar is a three-credit course meeting in the fall and spring semesters. Students receive 1.5 credits for attendance each semester. In the first year of the M.Div. program the seminar focuses on the theme of “Ministerial Identity.” To this end, the fall semester seminar explores the themes of vocational and ministerial calling, professional ministerial identity and collaborative leadership. The seminar also integrates aspects of Ignatian spirituality. The seminar provides the opportunity for students in the M.Div. class to support each other’s vocations, work together collaboratively, and build a cohort community. The emphasis on ministerial identity, collaboration and Ignatian spirituality derives from Goals IV and V of the M.Div. degree, as listed on the class syllabus:

- **Goal IV**: Students will develop a professional ministerial identity, which values collaborative leadership and shows commitment to ministerial ethics.
- **Goal V**: Students will grow and deepen in their relationship with God and in community, cultivating a spirituality that will sustain them in professional ministry.

The spring Integration Seminar focuses on themes relating to the development of various ministerial competencies and skills in ministry including boundaries in ministry, conflict in ministry, self-care in ministry, and includes preparation for second year field education placements.

In April 2018, Deborah Ross authored a Report on Lay Ecclesial Formation at the Jesuit School of Theology of Santa Clara University (found [here](https://www.scu.edu/jst/current-students/formation-at-the-jesuit-school-of-theology/research-report-on-lay-ecclesial-formation-at-jst/)). The Report explored the character of lay ecclesial ministry and opportunities to enhance lay formation at the School. The importance of cultivating a theology of friendship at JST and fostering collaboration between lay, Jesuit, and religious students was a theme of the Report:

“Theologian Bernard Cooke describes human friendship as the basic sacrament. Friendship, with its sacramental and hence revelatory dimension, that is expressive of God’s love, is a paradigm that JST students can be encouraged to live into as students both lay and Jesuit, minister to one another and support each other’s vocational call. …the call to collaboration and dialogue between lay and those who will be ordained stems from shared liturgical life at the School and the shared life of the assembly. A theology of collaboration between lay and religious at the School, rooted in the celebration of the liturgy, may be expressed through a lived theology of friendship.”


The Integration Seminars assist with developing a theology of friendship among M.Div. cohort students.
Selecting a Field Education Site

During the spring 2020 semester, first year M.Div. students select their field education placements for the following academic year.

The goal of the Field Education Placement is the ministerial formation of the student. This includes:

• Experiencing oneself as a public minister of the Church and growing in that role and identity.
• Addressing challenges that surface in the process.
• Cultivating and deepening ministerial skills and attitudes.
• Continuing to discern God’s call, especially as mediated by the People of God.

Students are requested to consider the following criteria when selecting a future field education placement. Students are:

• Asked to choose one ministry placement.
• Required to spend eight hours per week at their ministry placements. This includes preparation time but does not include travel time.
• Requested to choose a placement within a thirty-minute travel time from JST (and within a maximum twenty-mile radius of JST). Exceptions to this are placements on the main SCU campus. Regrettably, travel expenses are not provided.
• Invited to consider: whether they are seeking to develop new skills at their placement, or if they would prefer to hone and enhance an existing skill set; if they feel called to work in a new or unfamiliar environment, or one they may not have the opportunity to work at in the future; and the ministerial context in which they elect to engage: for example, an intercultural setting, prison, school, or other environment.
• Advised to select an on-site supervisor who is a skilled practitioner and a mentor from whom they can learn.
• Encouraged to pray about their choice of placement and to discern possibilities with their spiritual director. Reflection time is also provided in the Integration Seminar.
• Invited to team up with another student from the cohort to exercise shared collaborative ministry and leadership (including lay-Jesuit collaboration).

Students engaging in prison ministry are strongly encouraged to take the prison ministry course taught by George Williams, SJ at JST.

As part of a panel, JST students share their field education experiences with M.Div. 1 students during the Integration Seminar. In addition, students are encouraged to speak with second year and third year M.Div. students about their experiences.
Spring 2020 Semester Requirements and Timeline

The establishing of Field Education placements consists of a three-way process between the student, the School and the ministry site. To ensure a smooth and timely initial phase, students are asked kindly to observe the following requirements and deadlines.

Each student is required to complete a Field Education Learning Agreement. The Learning Agreement is developed in collaboration with the student, the site supervisor and the DMF. Each party has a vested interest in the success of this three-way relationship, just as each party has responsibilities to achieve its fulfillment. This Learning Agreement is intended to be completed by the student in consultation with the placement site supervisor. The Agreement provides a vehicle to clarify a student’s tasks and responsibilities and elements central to the supervisory relationship. In addition, the DMF must have a JST-SCU Community Engagement Agreement in place before a student may start their field education placement.

The following are student requirements:

• Students must visit a minimum of three potential ministry sites and complete a “Ministry Site Report” form for each visit, as a spring semester FE-1152 2020 course requirement.
• The DMF and, if applicable, the JST Rector or religious superior must approve students’ choice of Field Education site.
• Students must complete a Field Education Learning Agreement as a spring FE-1152 2020 course requirement.
• The Field Education Learning Agreement must be signed by the student, the DMF, and religious superior (if applicable).
• The completed Field Education Learning Agreement must be sent to Deborah Ross by Wednesday, May 20, 2020. The Learning Agreement will be shared with the JST Field Education Supervisor.
• Students must demonstrate readiness for ministry. Please see the JST “Readiness for Ministry” policy below.
• Students will be asked to complete a checklist to ensure they have completed FE-1152 requirements.
• Students hoping to engage in a field education placement in a non-traditional or secular setting need to submit a two-page short paper before the placement is approved. The paper should address the following questions:
  • What makes this placement ministerial?
  • What standards or criteria should be used to assess this ministerial placement?
  • What new skills do you foresee yourself learning?
  • Who will potentially be supervising you, and how might they help you to reflect theologically upon your placement?
• If a student does not have the desired one year of ministry experience prior to beginning their M.Div. studies at JST, he or she must choose a placement with a supervisor that is known to JST and has supervised a JST student before.
• Please be in communication with Deborah Ross by mid-April 2020 if your potential site supervisor has not supervised a JST student before.

• Students engaging in prison ministry at FCI Dublin need their clearances processed before the fall 2020 semester. Students should also contact the prison chaplain well in advance of starting their field education placement to inquire about the timing of mandatory training sessions.

• Students engaging in prison ministry at San Quentin need their clearances processed before the fall 2020 semester.

• International students will need to complete Curricular Practical Training paperwork and submit this to the SCU Office of Global Engagement ahead of starting their second-year field education placement.

• During the 2019-2020 academic year students report to their on-site supervisor, the JST Field Education supervisor, and the DMF.

• JST may terminate a Field Education placement. In these circumstances a student will need to secure another field education placement.

The Ministry Site Report form and Field Education Learning Agreement will be distributed in class and via the course Moodle site.
The following is a list of recent field education sites.

**Healthcare Ministry:**
- Sojourn Chaplaincy, Zuckerberg San Francisco General Hospital, [http://sojournchaplaincy.org/](http://sojournchaplaincy.org/)
- UCSF Benioff, Children’s Hospital, Oakland (prior health care or related experience required), [https://www.childrenshospitaloakland.org/main/home.aspx](https://www.childrenshospitaloakland.org/main/home.aspx)

**Ministry to the Homeless and Marginalized:**
- East Bay Sanctuary Covenant, Berkeley (Spanish speaking skills usually required), [https://eastbaysanctuary.org/](https://eastbaysanctuary.org/)
- Catholic Worker Berkeley
- Catholic Worker Oakland, [http://www.oaklandcatholicworker.org/](http://www.oaklandcatholicworker.org/)
- The Gubbio Project, San Francisco, [https://www.thegubbioproject.org/](https://www.thegubbioproject.org/)
- The Healing WELL, San Francisco (with health care focus), [http://www.healingwellsf.org/](http://www.healingwellsf.org/)

**Parish and Archdiocesan Ministry:**
- Christ the Light Cathedral, Oakland, [http://www ctlcathedral.org/](http://www ctlcathedral.org/)
- St. Columba, Oakland, [https://stcolumba-oak.com/](https://stcolumba-oak.com/)
- St. Jarlath, Oakland, [https://saintjarlath.org/](https://saintjarlath.org/)
- St. Patrick, west Oakland, [http://www.oakdiocese.org/diocese/parish-directory/st-patrick-parish](http://www.oakdiocese.org/diocese/parish-directory/st-patrick-parish)
- St. Joseph, Pinole, [https://www.sjcpinole.church/](https://www.sjcpinole.church/)
- San Francisco Archdiocese Tribunal, [https://sfarchdiocese.org/tribunal](https://sfarchdiocese.org/tribunal)
Prison Ministry:

- Federal Correctional Institution, Dublin, [https://www.bop.gov/locations/institutions/dub/](https://www.bop.gov/locations/institutions/dub/)
- Juvenile prison ministry, San Bruno and San Francisco

School and Teaching Ministry:

- Cristo Rey De La Salle East Bay High School, Oakland, [https://cristoreydelasalle.org/](https://cristoreydelasalle.org/)
- St. Mary’s College High School, Berkeley, [http://www.saintmaryschs.org/](http://www.saintmaryschs.org/)
- Immaculate Conception Academy, San Francisco, [https://www.icacademy.org/](https://www.icacademy.org/)
- St. Ignatius College Preparatory, San Francisco (has included spiritual direction ministry), [http://www.siprep.org/](http://www.siprep.org/)
- St. Ignatius Institute, University of San Francisco, [https://www.usfca.edu/st-ignatius](https://www.usfca.edu/st-ignatius)

Ministry to Seafarers:


Spiritual Direction:

- The Pierre Favre program, El Retiro, [www.jrclosaltos.org/pierrefavre/](http://www.jrclosaltos.org/pierrefavre/)
- JST summer Spiritual Direction program

University Ministry:

- University Ministry at Santa Clara University, [https://www.scu.edu/cm/](https://www.scu.edu/cm/)
- The Ignatian Center at Santa Clara University, [https://www.scu.edu/ic/](https://www.scu.edu/ic/)
- University of San Francisco, [https://www.usfca.edu/university-ministry](https://www.usfca.edu/university-ministry)
The Jesuit School of Theology three-year Master of Divinity degree is an academic and professional degree. The degree meets the needs for both the academic training and pastoral formation of students preparing for ministry in the Roman Catholic Church in the United States. JST M.Div. students should possess the personal maturity and faith commitment commensurate with preparation for full-time ministry. The School admits students to the M.Div. program who have demonstrated prior experience of ministry, having completed at least one-year of post-College ministry experience. Some M.Div. degree students will have less prior ministry experience than others.

Throughout their studies, students are expected to display professional behavior in the classroom, and at the School, demonstrating collaboration with others and awareness of personal boundaries. Additionally, as part of the degree, students are provided with the opportunity for supervised experience in pastoral ministry. M.Div. students will work and collaborate with the Director of Ministerial Formation. The School will assess students’ readiness for beginning field education placements during the first year of the M.Div. degree. The DMF, together with the Associate Dean, will determine students’ readiness to proceed to the second-year field education placement.

Given the School’s dedication to preparing future ministers for the church, we take seriously students’ readiness for ministry. Prior to commencing second year field education placements, students’ readiness for ministry will be assessed as follows. Students will:

- Demonstrate personal maturity and interpersonal behavior in the classroom and in conduct at the School;
- Complete the FE-1152 fall semester course requirements, creating a Ministerial Formation Plan which includes a written reflection on prior ministerial experience and identification of personal preparedness and goals for future ministry;
- Complete the FE-1152 spring semester course requirements, including requirements related to second year field education placements;
- Participate in an interview with the DMF in the spring semester of the first year (lay students will also meet with the DMF in the fall semester); and
- Provide evidence of personal development training including the completion of at least one workshop, for example, on Myers Briggs or Strengths Finder.
These prerequisites must be completed before a student’s enrolment in a supervised ministerial placement is approved. If needed, the DMF may also consult with a student’s course instructors about whether the student’s maturity, faith commitment, and professional behaviors are suitable for full-time ministry. If the DMF is provided with information indicating a student’s lack of readiness for participating in a field education placement, including failure to complete any of the above requirements, a student may be denied, or may be required to delay, enrollment in the second-year field education placement. In these circumstances the student will be advised on an appropriate course of action. A student may be required to seek opportunities for further professional and personal growth, to apply for a field education placement at a later stage, and/or to consider transferring to another degree program.

If a student disagrees with any additional JST requirements he or she may request a review by Mr. Edward Stewart, Senior Director of Academic Administration. The Senior Director of Academic Administration will review the information presented and consult with the student, the DMF, the Assistant Dean of Students, and professionals in the SCU Office of Student life.
Second year M.Div. degree students engage in a supervised field education experience. M.Div. students participate in field education at local parishes, schools and universities, prisons and hospitals, and other agencies in the Bay Area. JST has special relationships with St. Patrick parish, west Oakland, and San Quentin State Prison, with students regularly undertaking field education at both locations.

JST M.Div. 2 students participate in the FE-2152 Integration Seminar classes, supervised field education placements, and weekly facilitated theological reflection groups. Through this tri-partite course design students are encouraged to integrate their ministerial experience and growth in ministerial identity with their theological studies. The classes assist with development of theological reflection skills and provide time for prayer and group discussion. Please see below for a description of the theological reflection models used in students’ weekly theological reflection groups.

The second year M.Div. Integration Seminar is guided by the theme of praxis, and students are encouraged to recognize the ways in which their field education may be illuminated by their theological studies and how their ministerial experience may shape their theological understanding. As students engage in theological reflection, they are also invited to reflect on their ministerial experiences through the lens of Ignatian spirituality and to consider the ways in which God is working within them personally as ministers and in their ministry. Students continue to reflect on ministerial issues such as growth in ministerial identity, working collaboratively, observing ministerial boundaries and exercising self-care. Students are encouraged to continue to grow in community, as they participate in theological reflection groups, and support one another.

During each semester the JST Field Education Supervisor, Dr. Carrie Rehak, will visit all students at their field education sites and meet with students and their supervisors. The JST Field Education Supervisor will observe a student where possible, for example, teaching a class or facilitating a group. Please see below for a description of the supervisory relationship between the on-site supervisor and the JST student.
The FE-2152 course includes the following student requirements:

• Students will attend Integration Seminar classes;
• Students will spend 8 hours per week engaging in field education (the 8 hours includes time at the ministry site and preparation time, but not travel time);
• Students will log between 104-112 hours per semester on their ministry log form (except for students engaging in prison ministry who may record fewer hours subject to the approval of the DMF);
• Students will arrange to receive 30 minutes of supervision from their on-site supervisor for every 8 hours of ministry;
• Students will participate in weekly theological reflection groups;
• Students will present two theological reflection papers to their group, per semester, based on their field education experience;
• Students will be encouraged to demonstrate integration of theology and ministerial experience in their written theological reflection papers;
• Alongside presentation of papers, students will lead their theological reflection group in prayer and prepare for this ahead of the theological reflection meeting;
• Students will circulate theological reflection papers to their group, Carrie Rehak, and Deborah Ross at least 48 hours before the meeting;
• Students will plan one supervised ministry visit per semester with the JST supervisor and their field education site supervisor; and
• At the end of the fall semester, students will timely submit a paper narrating their ministerial growth over the semester. If the paper is not of a satisfactory standard, a student will be asked to re-write and submit a paper in satisfactory form. At the end of the spring semester students are required to complete a self-assessment exercise.

Please also see the FE-2152 course syllabus for a list of course requirements.
Ministerial Assessment

As referenced in the Master of Divinity Degree Program Guidelines 2019-2020, “in addition to assessment of students’ supervised field education experiences, students will be assessed on ministerial competency. This assessment will be done for students in religious communities by the appropriate formation authority in the community (i.e. Superior, Rector, or Formation Director). During the second year of the M.Div. degree lay students will be assessed through the “Interim Review” process. This will include an interview with the DMF, and assessment based on other relevant input brought to the attention of the DMF by faculty and administration. Students are assessed on their ministerial formation particularly, but not exclusively, in the following areas:

• Capacity for collaborative leadership
• Integration of service and learning, and of faith and justice
• Knowledge of and commitment to professional ministerial ethics
• Lay students will receive ministerial assessment feedback from the DMF
Theological reflection is a method to help people learn from their meaningful experiences. It is action-oriented and also change-oriented. It implies a group. Theological reflection helps a person to look at experience in light of their religious beliefs and understanding of their beliefs. It tries to help a person and group to discover God’s presence in experience. As this happens, theological reflection asks the person and/or group to consider what difference God’s presence makes and what God expects as a result. This integration of action and experience is what ultimately makes theological reflection theological. To have its full effect, it is a skill that must be practiced regularly.

*Let Ministry Teach: A Guide to Theological Reflection*, Robert L. Kinast

During the second year of the M.Div. degree students meet in weekly facilitated theological reflection groups. Theological reflection groups will be facilitated by Deborah Ross or Carrie Rehak during the 2019-2020 academic year.

Two models of theological reflection, as listed below, are employed during the academic year. Each model emphasizes reflection on personal experience and bringing the Christian tradition to bear upon the event or situation being presented. Themes from Ignatian spirituality, such as consolation and desolation, and the discernment of spirits, are employed in the theological reflection process. During the semester, each student will write two theological reflection papers. The papers are shared with the student’s theological reflection group, group facilitator, and the DMF. Students are encouraged to also share their theological reflection papers with their on-site supervisors.

**Theological Reflection Model 1**

In the fall semester, second year M.Div. students employ the Pastoral Circle model to reflect on their ministerial experience in their weekly theological reflection groups. Students will structure their theological reflection papers according to the four stages of the Pastoral Circle (please see below). This model is distinctive in that it emphasizes the “social analysis” stage of reflection and encourages students to explore the cultural, religious, social, and economic influences and structures operating at their site. The model is based on the work of Joe Holland and Peter Henriot, SJ. See Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice* (Maryknoll NY: Orbis, 1984). Please see Appendix 2 for an outline of this model.

The Pastoral Circle model of theological reflection has been the signature model used in JST field education for several years. This model complements the culturally contextualized study of theology, an operant way of doing theology at JST.
Theological Reflection Model 2

In the spring semester, second year M.Div. students utilize the “Shared Wisdom” model of theological reflection in their theological reflection groups. This model is outlined in Jeffrey H. Mahan, Barbara B. Troxell, and Carol J. Allen, Shared Wisdom: A Guide to Case Study Reflection in Ministry, 2nd ed. (Nashville, TN: Abingdon Press, 1993).

Each student is invited to present a written case study to his or her theological reflection group based on a recent event or encounter at their field education site. The model creates a unique group dynamic as the student presenter, after presenting his or her case, remains silent and listens for most of the shared reflection. Other students in the group bring their own personal wisdom and theological reflection insights to the case study and ensuing conversation. The presenting student rejoins the conversation toward the end of the session and shares new insights. Please see Appendix 3 for an outline of this model.

The theological reflection groups are safe spaces for students to establish peer support and to engage in shared theological reflection. It is anticipated that M.Div. students will enhance their theological reflection skills during their second year of studies, bringing their ministerial experiences into conversation with their academic theological learning. It is also anticipated that students will carry forth their training in theological reflection skills into their future ministerial careers.
Supervision

Pastoral supervision is a method of doing and reflecting on ministry in which a supervisor (teacher) and one or more supervisees (learners) covenant together to reflect critically on their ministry as a way of growing in self-awareness, ministering competency, theological understanding, and Christian commitment.


Supervision is an essential component of the field education experience. It is expected that on-site supervisors will model good practice, accompany JST students as they enhance their ministerial skills, exercise guidance and collaboration, and provide sensitive and insightful feedback. JST expects on-site supervisors to maintain timely communication with the DMF and JST Field Education supervisor.

Site supervisors may be seasoned supervisors with many years of experience or may be new to the role. Each supervisor will bring his or her own distinct way of supervising to the relationship. There are several supervisory models in existence. Five aspects of supervision, as highlighted by Kenneth Pohly, are briefly described below. Students and supervisors are encouraged to reflect on these and to discuss how the aspects might orient the supervisory relationship.

**Supervision is Pastoral**
- Supervision is a pastoral function and a ministry of shepherding and care-giving
- Both supervisor and supervisee engage in this pastoral function
- “The giving and receiving of care is something in which all supervisory participants engage”

**Supervision is a Way of Doing Ministry**
- Supervision is a ministry – a style, and a method
- Supervision provides participants the opportunity to engage as colleagues and coparticipants
- Supervision is formative and an integral part of ministry

**Supervision is Covenantal**
- Supervision occurs in a covenantal context
- Supervision “occurs within an agreement in which persons say to one another: this is what we will do together and for which we will hold one another accountable”
- Supervision is a dynamic process in which the covenantal agreement may be reshaped as people grow and needs change
- The supervisory relationship is one in which priorities are set, structure established, and boundaries exercised. Procedures for ministry and evaluation are identified via mutual negotiation
Supervision (Cont’d)

Supervision is Reflective

• Supervision occurs within conversations in which the participants engage in critical reflection upon their ministry
• While these conversations are organic, they involve the sharing of ministerial life experience and stories with the aim of making appropriate faith responses
• Supervisors “assist the supervisees in seeing themselves and their ministry more accurately, clearly, and creatively

Supervision is Intentional

• Supervision is growth oriented
• Supervision helps people understand themselves more clearly
• Supervision assists with the development and enhancement of ministerial competency
• Supervision assists with honing and clarifying theological understanding
• Supervision is not haphazard; it is goal-oriented and occurs regularly

Adapted from Kenneth Pohly, *Transforming the Rough Places* (Eugene, OR: Wipf and Stock, 2016), 108.
Frequently Asked Questions

1. Can I undertake a Field Education placement with an agency that has not partnered with JST before?

Subject to approval by the Office of Ministerial Formation, a student may engage in field education with an agency that has not partnered with JST before.

2. I understand students generally choose to minister at hospitals, parishes, prisons and schools. May I select another placement setting, for example, working with an NGO or a secular agency?

Subject to approval by the Office of Ministerial Formation, a student may engage in field education at an NGO or a secular agency. Students hoping to engage in a field education placement in a non-traditional or secular setting are required to submit a two-page short paper, addressing certain criteria (see page 8), before the placement is approved. The School will also assess whether the prospective supervisor can assist with theological reflection.

3. Can I undertake two simultaneous Field Education placements?

JST does not recommend that a student undertake two field education placements. It is preferred that a student immerses himself of herself in one ministerial setting. However, some students, in conversation with the DMF, elect to undertake two placements. For example, students who have engaged in spiritual direction training with the Pierre Favre program at El Retiro Jesuit Retreat Center have combined this placement with working in a parish or prison.

4. Can I switch Field Education placements during the academic year?

We do not encourage students to switch placements. However, for various reasons, a Field Education placement may not work out. If you are considering switching Field Education placement, or encountering difficulties at your Field Education Site, please contact Deborah Ross as soon as possible.

5. When logging ministry hours can I log time spent attending Sunday Liturgy at the parish I am ministering at?

Students are normally required not to count attendance at Sunday liturgy at their field education placement as part of their required weekly eight hours. However, this is determined on a case-by-case basis by the DMF in collaboration with the student and the on-site field education supervisor.
Appendix 1: “Pastoral Circle” Theological Reflection Model

Steps in the Pastoral Circle

The Pastoral Circle is a process of answering four basic questions about some experience that we have, either as individuals or in a community setting. These questions help us to respond more effectively to our experience through deeper understanding and wider evaluation.

1. *What is happening here?* Gather the data, stories, descriptions of what is going on in a chosen situation. What are people undergoing, what are they feeling, what stories are they telling, and how are they responding?

2. *Why is it happening?* Probe the causes, connections, and consequences of what is taking place. Who are the key actors and what roles do they play, what has been the history of the experience, what are influences, both obvious and hidden?

3. *How do we evaluate it?* Understand the meaning of the situation in the light of our values, our belief systems, our community norms, and so on. What does a faith perspective bring to bear on the experience, what new questions and insights are suggested in the light of traditional resources of scripture or teachings?

4. *How do we respond?* Move through steps of planning, acting, and evaluating in order to effect a desired change in the situation. What strategies are called for, what short-term steps and what long-term steps are needed to bring change?

These four questions occur during four “moments” of what we call the Pastoral Circle. These moments mediate, or relate us to, the experience of the situation.

Steps in the Pastoral Circle continued


1. **Insertion**

   *The moment of insertion, of touching reality through objective observations and subjective feelings*

   In what kind of ministry do you participate? What is the setting of your ministry? What were your initial impressions of the site? What experience is being considered? Are there groups that are left out or whose experience is less valued? Does the experience of the poor and oppressed have a privileged role to play in the process?

2. **Social Analysis**

   *The moment of asking questions of time, structures, and values and their interconnections, in order to deeper understand the reality of the situation*

   What is the cultural character of the ministry site? What is the class structure? Are there any social or economic problems? What is the demographic character? What are people experiencing (as far as you can see?) What relationships do you observe? Are any groups or individuals in positions of power? What important traditions do you observe? Have there been recent changes or important historical changes that are still impacting the community? Can you identify causes behind the current situation?

3. **Theological Reflection**

   *The moment of discerning the meaning of the situation in view of our shared values, our faith commitments, the teaching of our scriptures, the norms of our communities, the wisdom of our tradition*

   What feelings may be surfacing for you in this situation? How might God be speaking? What in the situation reinforces gospel values, social teachings, etc.? What undercut, destroys these values and these teachings? Where is Jesus present? What are the “signs of the Kingdom” in this situation? What operant theological themes can you identify? For example, where is God’s grace present? What is sinful in this situation? What does salvation mean in this situation? How can scripture and Church teaching speak to the situation? How can Ignatian spirituality illuminate the situation?

4. **Pastoral Planning**

   *The moment of planning concrete actions, taking the necessary steps, and evaluating the results in order to plan anew.*

   What are the implications of this exercise for your ministry placement? What necessary actions might need to be taken? How do you see the situation differently? How might you behave differently? How might this reflection assist you in your own pastoral planning? How would one set healthy boundaries in this ministerial placement? How might you become a better minister? How might you have grown through this exercise in terms of your ministerial identity?

And the Pastoral Circle continues ………………………………… back to Insertion……
Societal Structures to Consider when Engaging in Social Analysis

Adapted from Frans Wijsen, et al, *The Pastoral Circle Revisited*, 231

All social situations are affected by the organization, operation, and orientation of structures (institutions, organizations, policies, patterns, and so on) that determine the direction of events. For descriptive and analytical purposes, we can list the following seven societal structures:

1. *Economic* structures that determine the organization of resources (e.g. corporations, banks, tax measures, trade patterns, unions);
2. *Political* structures that determine the organization of power (e.g. parliaments, police, parties, local councils, constitutional guarantees of human rights);
3. *Social* structures that determine the organization of relationships (e.g. families, racial patterns, tribes, villages, recreation clubs, schools);
4. *Gender* structures that determine gender-based patterns (e.g. work status and division of labor, decision-making participation, gender-based expectations and limitations);
5. *Ecological* structures that determine the organization of natural environments (e.g. sustainable agriculture, weather patterns, population distributions, demographic patterns);
6. *Cultural* structures that determine the organization of meaning (e.g. traditions, language, art, drama, song, initiation rites, communications media); and
7. *Religious* structures that determine the organization of transcendence (e.g. churches, books of revelation, sacraments and rituals, moral commandments).

Obviously, these structures are not sharply discrete or isolated. In any given situation the structures are interrelated and connected. It is one of the tasks of social analysis to identify which structures are the most influential.
Appendix 2: “Shared Wisdom” Theological Reflection Model


The authors of Shared Wisdom outline a seven-step process for theological reflection as follows:

1. **Presenting the Case Study Aloud**
   The presenter writes a two-page paper describing their case study. During the theological reflection group session the presenting student reads the paper aloud to his/her theological reflection group. The presenter sets the background, describes an incident, and shares his or her analysis and theological reflection. The case is read aloud so that the group can hear the interpretation and emphasis of the presenter. The participants make a note of any questions or insights they have.

2. **Clarifying the Information**
   The group asks clarifying questions before analyzing the situation. “Clarifying questions might focus on: the order of events, the relationships, the feelings and attitudes of those in the case, or the degree of emotional, imaginative, and intellectual intensity.” (p. 29) The presenter may also add further clarification. “Our central question is, do we understand the presenter’s description of what happened?” (p. 121)

3. **Sharing Personal Wisdom**
   The presenter is silent during this stage and engages in listening. The group participants bring their own experience to the case and are asked what the case elicits in them. For example, the case could evoke powerful memories or emotions which may aid the reflection or be a distraction. The connections that surface are acknowledged.

4. **Pooling Professional Wisdom**
   Each member of the group brings professional and educational histories to the group. Members of the group may draw on issues of social structure, culture, race, class, gender, or power structure when reflecting on the case. What aspects of psychological theory, film or literature, etc. apply?

5. **Claiming the Wisdom of the People of God**
   At this stage there is explicit focus on theological reflection, although the entire process is informed by theological questions and the work of the Spirit. Points to consider are:
   i. Particular theological themes or concepts that assist with reflection;
   ii. Various biblical stories or images that may help illuminate the case; and
   iii. Themes from Ignatian spirituality that might assist with reflection on the case.

6. **Reflecting on the Presenter's Ministry**
   i. The group reflects on the presenter’s performance. What has he or she done well?
   ii. Action in the future: Are there suggestions for further work in the presenter’s situation or in the presenter’s self-understanding? “What implications are to be drawn for ministry in the future?” (p. 121)

7. **Evaluating the Process**
   The presenter is invited back into the conversation and asked: “What has been most helpful in this process? What insights have you gleaned?” (p. 32)