

# **FRANCISCAN SCHOOL OF THEOLOGY**

## **FIELD EDUCATION HANDBOOK**



**June 2009**

# FRANCISCAN SCHOOL OF THEOLOGY

## Field Education Handbook

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### PREFACE

Greetings!

We welcome your participation in the Franciscan School of Theology Field Education program. This handbook articulates the primary goals and description of the program, as well as provides an overview of the process. Both students and field education mentors are encouraged to read through the entire handbook so that both will be familiar with the varied components of the program and process.

For more information, please contact Dr. Eva Marie Lumas, Director of Field Education, by phone at 510-848-5232 ext. 17 or by email at [elumas@fst.edu](mailto:elumas@fst.edu). Current semester forms are available online at [www.fst.edu](http://www.fst.edu).

Eva Marie Lumas, SSS, DMin  
Director of Field Education

Please send corrections, comments and suggestions on how we can improve this handbook to [elumas@fst.edu](mailto:elumas@fst.edu) or to Eva Marie Lumas, SSS, Franciscan School of Theology, 1712 Euclid Avenue, Berkeley, CA 94709.

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### INTRODUCTION

The Field Education Program at the Franciscan School of Theology (FST) seeks to teach students in the Master of Divinity (M.Div.) and the Master of Arts in Ministry for a Multicultural Church (MAMC) programs how to integrate academic and pastoral dimensions of theological study, personal and communal spiritual disciplines, active ministerial involvement, and self-care. It supports and challenges students as they enter into a variety of ministerial situations by enabling them to do the following:

- Articulate their own ministerial objectives as adult learners, and to seek out placements in which those objectives can best be accomplished
- Learn within an interdependent group of peers facing common questions from different perspectives
- Integrate theological learning from academic studies and previous experience with current ministerial involvements and interests
- Practice the use of theological reflection, as well as social and cultural analysis
- Be accountable to themselves, and to those with whom they minister
- Discern the need and provide for self-care

### PROGRAM GOALS

The Field Education Program at FST promotes the development of ministerial insights and skills informed by Franciscan values that support the integration of affective and intellectual growth, affirms the richness of cultural diversity, fosters a communal environment of mutuality, equality and respect, and contributes to a world of peace, harmony and social/environmental justice. The program is also compliant with the pastoral formation goals and norms set forth in the *Program of Priestly Formation (PPF)* and *Co-Workers in the Vineyard of the Lord (CW)* of the USCCB as well as *National Certification Standards for Lay Ecclesial Ministers (NCS)*, all of which seek to cultivate a cadre of men and women who are conscious of the integral convergence of personal human qualities, spiritual practice, theological knowledge, as well as pastoral sensibilities and practical skills for focusing and guiding the fruition of their ministerial endeavors in a multicultural church and society.

Finally, the Field Education Program at FST is consistent with the pastoral formation goals of the **Catholic Association of Theological Field Education**. These are:

- To recognize and affirm the prior ministerial experiences and unique gifts of each student
- To identify and articulate areas of needed personal and professional growth that emerge out of the experience of ministry

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- To enable students to test the call to ministry, both personal and communal, through the actual experience of ministry
- To enable students to reflect upon their personal identity within the Roman Catholic tradition with an awareness of “a creative tension of a rich tradition from the past, an ever changing present, and an uncertain future...” (PPF, 4<sup>th</sup> ed., n. 10)
- To foster among faculty and students the practice of theological reflection on ministerial experience that can be incorporated as part of a ministerial lifestyle
- To assist students preparing for ministry to reflect upon their choice of life-style (celibate, single, married) and its implications in and for ministerial practice
- To provide ministerial contexts that will expose students to issues of social justice and to the importance of social analysis leading to the development of appropriate ministerial responses (PPF, 4<sup>th</sup> ed., n. 302)
- To provide ministerial contexts that will prepare students for collaborative ministry with persons of other denominations and faith traditions, among men and women, and among ordained and lay persons (PPF, 4<sup>th</sup> ed., n.408)
- To ensure an evaluative process with each student that will include among its assessments: a grasp of the global mission of the Church, the ability to recognize the tensions of ministry, and competency to utilize appropriate resources
- To integrate for a personal lifestyle the different dimensions of ministry in the Church: prayer, study, service, and life within the ecclesial community

### PROGRAM DESCRIPTION

Students enrolled in FST’s M.Div. and MAMC programs are required to participate in the equivalent of four semesters of supervised Field Education. No field education placements will be made at FST itself or will be supervised by FST faculty, staff or students. In consultation with the Director of Field Education and with the permission of the Academic Dean, students may fulfill the field education requirement for one semester by participating in an intersession or summer placement.

All field education experiences are regarded as constitutive components of the four Ministry Seminars which are designed to engage M.Div. and MAMC students as participant-learners who weave and articulate their self-awareness, spiritual practice, theological understandings, and ministerial experience. Apropos to this, M.Div. students begin field education when they enroll in Ministry Seminar I during the second year of their academic program. Since MAMC students are enrolled in the Ministry Seminars for the two-year duration of their academic program, they are engaged in field education throughout their program.

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Previous ministerial experiences do not waive requirements, but are taken into consideration in the selection of appropriate placements and learning outcomes. No field education credit is granted retroactively. All transfer students expecting to graduate with an M.Div. or MAMC degree from FST must complete the field education requirements.

The expectation is that students will spend 8 to 10 hours per week of each academic semester in a field placement. Students enter into learning contracts with mentors, stating specific learning outcomes that can focus their growth in competence for a specific ministry. Approximately one hour of this weekly activity is to be spent with the local field education mentor reflecting upon the student's learning regarding the ministry and him or herself as a minister.

M.Div. and MAMC students wishing to complete one required placement during intersession or the summer must get prior approval from the Field Education Director. This would usually be a summer CPE unit, a supervised hospital chaplaincy experience, supervised ministry participation in a parish, ministerial agency or retreat house.

It is also possible for M.Div. and MAMC students to extend their placement at one site for more than one semester depending on the importance of the ministry for the student's long term ministry goals and/or the requirements of the placement site, (for example, a chaplaincy placement).

### PROGRAM COORDINATION

The Director of Field Education meets with students before they begin field education to assess their previous ministerial experience, current ministerial interests, and future ministerial goals. When making these assessments, critical consideration is given to the selection of ministerial sites, goals and objectives that best suit the needs of lay students, students who are members of religious communities, and those students preparing for ordination under the auspices of a diocese or religious community.

**Lay students** come to FST with diverse ministerial backgrounds and interests. Some are experienced or may already be employed in a parish, school or agency when they begin their theological education. Others may have little ministerial experience or may still be discerning their call to ministry. For these reasons, there is no single pattern or sequence of ministerial engagements advocated for all lay students. The Field Education Director assists each lay student to identify a field education site/ministry and praxis-based learning outcomes that will further his or her human, spiritual, theological and pastoral insight and competence for ministry in a multicultural church and society. For some students, this will mean developing learning outcomes that further focus and refine their current ministerial priorities and commitment(s). Other students may engage in field education to further discern their call to a ministry they have never participated in, but feel particularly drawn to explore.

**Students who are members of a religious community**, but are not preparing for ordination, provide the Field Education Director with a descriptive overview of the particular ministerial goals

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and objectives identified by their community, and contact information for their Formation Director(s). The Field Education Director then consults these ministerial goals and objectives, as well as the students Formation Director(s) as needed when making an assessment of the student's ministerial learning strengths and needs.

**Students preparing for ordination** are usually required to have a variety of supervised ministerial experiences that include, but are not limited to, parish and hospital ministry. Apropos, the required supervised placement experiences for M.Div. students often include the following:

- **Social Justice.** This is a first semester placement that can be extended to the second semester. It goes beyond social service or charity work to include practice in advocacy for change based on gospel values and social analysis. It may be explicitly church-based and often involves networking with interfaith and secular agencies.
- **Parish-Based Placement.** Students with minimal or no experience with the RCIA process are expected to join an RCIA team. This includes team interaction for planning and implementation of the RCIA program, teaching at least two catechetical sessions per semester, regular attendance at Sunday liturgy in the parish and ongoing contact with the parish council. The student must also negotiate in advance to what extent they will be involved during the semester break. For those students who have extensive RCIA experience and training, an alternate parish placement experience is required, to be chosen in collaboration with the Field Education Director.
- **Hospital/Hospice/Chaplaincy.** Students work as part of a hospital chaplaincy team or in specialized one-on-one ministry that relates to suffering, death and dying (for example., grief counseling, ministry with AIDS/ARC patients), or an equivalent chaplaincy experience approved by the Field Education Director.

### GENERAL LEARNING OUTCOMES

- **Empathetic Listening Skills.** The ability to listen with compassion, to respond on a feeling level, and to maintain a sense of presence without becoming a problem-solver
- **Time Management.** The ability to accomplish tasks within a given timeline; personal integration of keeping the balance of time for prayer, ministry, academic requirements and a personal life
- **Self-Identification.** A good self-understanding and acceptance of one's personal identity (gender, culture, talents, skills, and limitations) as these affect ministry. Be able to articulate how personal gifts were identified in the ministry, what concerns need further development for future ministry, and what ministry is most appropriate given one's personal skills
- **Theological Reflection.** Ability to do theological reflection; to draw upon Scripture, Church teaching and practice as well as the *sensus fidelium* (sense of the faithful) as a help

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to analyze pastoral situations for an understanding of God's presence, will, and purposes

- **Collaboration.** Demonstrate the ability to consciously and conscientiously engage with others (including peers, colleagues, as well as persons served), to discern pastoral priorities, resources and strategies, as well as appropriate these insights to actual ministerial endeavors
- **Cultural Sensibilities.** Develop the increasing ability to work toward intercultural respect, understanding, and collaboration, and address ministerial issues that arise within culturally diverse contexts
- **Leadership Skills.** Demonstrate the ability for decision making, participation in meaningful consultation and dialogue, engendering pertinent insights and questions that invite further dialogue, and the articulation of programmatic endeavors that reflect the mission of the institution
- **Care for Creation.** Consciousness-raising skills for the care and respect of all creation
- **Social Justice Advocacy.** Develop knowledge and skills for advocacy work that explicitly link gospel values to justice in the world
- **Community-Building.** Develop attitudes and skills that acknowledge and reach out to those on the margins of society and/or the Church
- **Self-Care.** Demonstrate the ability to discern and provide for personal enrichment and renewal in ways that support ministerial effectiveness, for example, prayer, rest, recreation

### SPECIFIC LEARNING OUTCOMES

Specific learning outcomes will vary for each student as each ministry has its own priorities and focus, each ministerial context has its own pastoral priorities, potential and challenges, and each student has his or her own interests, experience, pastoral strengths and growth areas. At the same time, the specific learning outcomes should be developed in ways that enable all students to:

- Further their understanding of the full range of work related to the ministry they participate in
- Address their “growing edges” (that is, areas in need of further learning) by developing observable, achievable, and measurable skills pertinent to a specific ministry
- Deepen the conscious coherence between their ministerial identity, spiritual practice, theological insight and ministerial competence
- Develop their multicultural awareness and intercultural skills
- Cultivate a growing appreciation and ability for engaging in theological reflection as a constitutive component of their ministerial practice

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- Develop a theology of ministry that they can articulate verbally and in writing for their synthesis project (in Ministry Seminars I and IV)
- Identify a significant ministerial or theological concern that focuses their ministerial priorities and practice
- Include insights from their field education experience to develop a pastoral strategy for addressing their ministerial or theological concerns

### PARTICIPANT LEARNING

Experience and mentoring outside the academic context are only part of the work in the field gained in the M.Div. and MAMC programs. All field education students meet once a week for a 3-hour Ministry Seminar (Fall semester – Ministry Seminars I and III; Spring Semester – Ministry Seminars II and IV). Students from both Ministry Seminars meet together for the first 90 minutes for a student-led prayer followed by either small group reflection/sharing regarding their current experiences of ministry, or a plenary group theological reflection process. Students are then reconvened into first, second, third, or fourth semester groups to engage with teaching-learning themes particular to the Ministry Seminar they are enrolled in:

- Ministry Seminar I: Introduction to Ministry for a Multicultural Church and Society
- Ministry Seminar II: Preparing for Intercultural Competence
- Ministry Seminar III: Pastoral Leadership
- Ministry Seminar IV: Integrative Seminar

The substantive and structural content of the Ministry Seminars emphasizes active participation in group learning. Therefore, students reflect together upon their seminar's topical and thematic content in light of their ministerial experiences, priorities and concerns.

Pastoral work builds on previous ministry experience and is integrated with ongoing personal and spiritual formation, as well as continuing theological study. All students are expected to meet with the Director of Field Education at least twice during each of the four semesters at the beginning and midpoint to review and develop their field education learning outcomes in light of their overall learning goals and contracted learning outcomes .

### COMPONENTS OF THE FIELD EDUCATION PROCESS

Students are expected to:

- Select a field placement in dialogue with the Director of Field Education
- Develop a Field Placement Learning Contract in dialogue with their onsite Field Education Mentor(s) and the Director of Field Education

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- Maintain the highest level of professional ethics while engaged in the field placement, and to expect the same of their mentor(s) and peers. (See page 10.)
- Engage in a specific ministry 8 to 10 hours per week including preparation for and reflection on the selected ministry as well as a weekly reflective conversation with their onsite field education mentor(s)
- Actively participate in the small group sharing and plenary group theological reflections conducted in the Ministry Seminars
- Assess their progress toward achieving their learning outcomes at the midpoint of each semester
- Evaluate their overall ministerial goals, specific learning outcomes and performance at the end of each semester
- Complete a Field Placement Recommendation Form at the end of the placement to assist the Director of Field Education and other students in discerning the ongoing suitability of the placement site

A list of “**Suggested Field Education Sites**” is provided to students each semester to assist their selection of a suitable field education site. While the list is not exhaustive of potential sites, it identifies ministries and mentors that FST knows to be capable of assisting students in meeting the goals of the field education program. Students may propose other field education possibilities; however, these placements must also resonate with overall goals of FST’s field education program, include ongoing mentoring and/or supervision, and facilitate ongoing ministerial development. The list of suggested sites is updated annually and is available from the Director of Field Education.

**The Field Education Learning Contract** is developed during the first three weeks of the semester (later in the semester if it is for an Intersession or Summer placement). In collaboration with the onsite Field Education Mentor and the Director of Field Education, students use the contract to specify their learning outcomes (two skills development learning outcomes and one self-care learning outcome), what they will do to achieve these learning outcomes, and how they will evaluate their learning experience once completed. Field education placements are approved when both the onsite mentor and the Director of Field Education deem the contracts to be realistic and consistent with the goals of the program, and when competent supervision and cooperation with FST is assured. The contract is then signed by the onsite mentor and the Field Education Director and a copy is placed in a ministerial file. (See page 21.)

**The weekly 8 to 10 hours of engagement in a specific ministry** usually consist of direct service within a local community. However, it is understood that one hour of this time will be spent in a reflective conversation with the onsite mentor to facilitate the students’ learning. Moreover, a portion of this 8 to 10 hours will be devoted to personal preparation for and/or reflection on the minis-

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terial experience in light of the student's overall personal, spiritual, theological and pastoral growth.

**Reflective conversations with onsite mentor(s)** are essential to field education. These conversations are meant to provide students with conscientious supervision and guidance that support their personal, spiritual, theological and pastoral growth as professional ministers. As such, it is expected that students will meet weekly with at least one onsite mentor who has the overall responsibility of supervising the ministerial activities students are engaged in. Depending on the nature of the ministry, it may also be helpful for students to periodically (i.e., once or twice a semester) receive feedback from a representative group of persons engaged in or witness to the students' ministry. During all of these conversations, students and mentor(s) refer to the general field education learning outcomes (see page 4.) as well the students' learning outcomes (see page 5.), and mentoring principles (see page 11.) listed in this Handbook as the basis for these interactive sessions.

**Similarly, in support of the field education mentors**, the Director of Field Education provides them with a copy of this Handbook, meets with them to clarify the goals and structure of the program, as well as specific concerns related to the student's ministerial engagement as needed. All mentors are also invited to attend the Field Education Mentors Gathering sponsored each semester by FST and the two Field Educator Supervisors' Enrichment Seminars provided each academic year by the combined Field Education Directors of the GTU to address topics of common interest and concern.

**Field placement site visits are initiated by the Director of Field Education** each semester that a student engages in a new field placement, once during the academic year if the student remains in the same placement for a second semester. The purpose of these visits is primarily to offer support to the students and their mentor(s), to address any concerns raised by the students or mentor(s), and to update information as needed for the list of "Suggested Field Education Placements." As such, the visit occurs in conjunction with the day and time that students are usually engaged in ministry at the site, provides an opportunity for the Field Education Director to observe the students in ministry, and allows for a brief conversation with the students and their mentor(s).

**Theological Reflection in the Ministry Seminars** enables students to more clearly understand their ministerial experiences within a context of personal faith, theological and pastoral rootedness, their own social and cultural positions, and the pastoral priorities of the communities in which they serve. Each student leads and facilitates at least two theological reflections during the four Ministry Seminar semesters. The theological reflection is presented as a case study and utilizes an augmented format of the 7-step process described in *Shared Wisdom: A Guide to Case Study Reflection in Ministry* (J. H. Mahon, B. B. Troxel and C. J. Allen, Nashville, TN: Abingdon Press, 1993). This augmented process allows for the case study presenter as well as all other participants in the process to identify pertinent ministerial insights gleaned from the group conversation. In sum, this process of theological reflection is meant to reinforce the practice of exploring theological questions among peers in various ministries. (See page 12.)

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**Small Group Reflection/Sharing in the Ministry Seminars** enables students to share some of the ongoing highpoints and struggles of ministry. They are invited to share how they are growing in the ability to balance their personal care, prayer, theological study, and ministerial engagement such that their person and ministry are each appropriately and effectively attended to.

**The Mid-Semester Assessment process** is designed to be more educative than evaluative. It invites students to consciously and conscientiously discern if and how their overall learning goals and specific learning outcomes are being achieved. This reflection may lead them to affirm their current learning outcomes with their corresponding evaluative criteria and processes. On the other hand, it may help them discern the need to renegotiate their learning contracts in light of more urgent and/or realistic learning outcomes. Students are expected to collaborate with their mentor(s) to develop new or refined learning outcomes. They are also expected to meet with the Director of Field Education to review the completed Mid-Semester Assessment data and discuss the renegotiation of the learning contract if deemed necessary. (See page 24.)

**End of the semester evaluations** of the field education process provide a discipline and a context within which students take responsibility for their own learning. Students evaluate their own progress and are evaluated by their onsite field education mentor(s) in relationship to the general learning goals identified in this Handbook and the specified objectives on their field education contract. Once submitted, these evaluations are reviewed by the Director of Field Education then placed in the student's ministry file. (See page 25 and 29.)

**A grade of "pass" or "fail" is awarded for field education.** Students are expected to satisfactorily complete each component of the field education program and process to receive a passing grade. The Director of Field Education determines the student's grade by reviewing the evaluations in light of the other documents contained in the student's ministry file (that is, the summary of both conversations with the Director of Field Education; field education conversations; field education contract; the mid-semester assessment; and if necessary, the renegotiated field education contract). The Director of Field Education then discusses the field education grade and a summary of the supporting data in the student's ministry file with the Ministry Seminar instructors and Spiritual Formation Director to determine the student's grade for the Ministry Seminar the student is enrolled in.

**Students complete a Field Education Placement Recommendation Form** at end of each placement. The recommendation serves as an assessment of the placement sites' strengths and weakness in light of the students' own experience, and is used to assist other students when discerning appropriate venues for achieving their own learning outcomes. Students are expected to indicate if they would or would not recommend the placement site and to explain their responses. For instance, if the placement site is recommended the student is expected to list several of the most compelling reasons for this assessment. Conversely, if the site is not recommended, the student is expected to list some of the most serious reasons for assessing the site in this manner. Students are not required to sign the recommendation form. (See page 33.)

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### PROFESSIONAL ETHICS IN FIELD EDUCATION

FST students and mentors are expected to clearly and consistently maintain the high standards of professional ethics in all of their field education relationships and endeavors. These ethical boundaries reflect their personal integrity as well as their fidelity to Christian mission, the faith tradition, the institutions they represent, the constituencies they serve, and the Franciscan School of Theology. These ethical boundaries are meant to protect FST's students as well as the persons and communities with whom they serve. In addition to heeding the ethical guidelines listed below, it is important that students are provided with all professional ethics guidelines that govern the professional conduct of ministers at the local placement site.

#### **Characteristics of professional ethics include:**

- Honesty and trustworthiness
- Placing the needs of the person(s) receiving ministry first
- Maintaining clear and appropriate boundaries
- Protecting confidentiality
- Seeking appropriate consultation and assistance for personal and pastoral growth, and to protect the persons you serve
- Relationships of accountability between the FST student and his or her mentor(s), place of ministry, FST, the faith tradition
- Accountability for parish or agency property, money and other ministerial resources
- Accountability for time and progress toward learning outcomes
- Knowing what constitutes discrimination, harassment or abuse, and reporting it
- Observing FST's policies regarding discrimination and harassment:

FST is committed to respecting individual rights and tolerates no discrimination based upon race, color, creed, national or ethnic origin, gender, sexual orientation, age, physical or mental handicaps.

Sexual harassment is a discriminatory practice that is unethical, unprofessional, and threatening. Such harassment is directly opposed to the School's mission which attempts to include "all in an embrace of mutuality, equality, and respect." Sexual harassment has serious consequences. It is not only inappropriate, it is also illegal. Such harassment is using "one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal; or the creation of an intimidating, hostile or offensive working environment through verbal or physical conduct of a sexual nature." (Equal Employment Opportunity Commission of the United States Government)

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### GUIDING PRINCIPLES FOR STUDENT-MENTOR REFLECTIONS

*Based on Supervision of Ministry Students by Regina Coll, CSJ (Collegeville, MN: The Liturgical Press, 1992).*

**Rationale:** Supervised Ministry is a form of education in which experienced ministers pastorally partner with ministry students to facilitate the ability of these women and men to be effective pastoral leaders. The weekly reflection sessions between students and their Field Education Mentors are thus to be guided by three primary goals: to enable students to cultivate the skills needed for a particular ministry, to facilitate the students' growing ministerial identity, and to bring the students' theological and theoretical understandings, as well as their pastoral priorities into conversation with the lived experience of the communities they serve. In order to achieve these goals the following principles are offered to help frame the mentoring process.

#### **Primary Principles:**

Students engage in the sessions as opportunities to:

- Cultivate the sensibilities (for example, awareness and insight) that can facilitate their ability to be self-initiating, intentional, competent and responsible ministers
- Reflect on their pastoral experience in ways that lead to new self-understandings, pastoral insight, and effective ministerial practice
- Develop their ministerial priorities and skills by affirming their ministerial strengths and addressing their "growing edges"
- Review their progress toward achieving their learning outcomes, including the need to amend or refine them as needed for their own benefit and that of the communities they serve

Mentors engage in the sessions as opportunities to:

- Support the student's ministerial growth through reflective listening and encouragement
- Challenge the student to identify and critically examine the deeper assumptions, expectations and consequences of their self-understandings, pastoral insights, and ministerial practices
- Nurture the student's overall pastoral vision: how the convergence of their person, theological and theoretical understandings, pastoral priorities and practice actually do and possibly could meld into a more life-giving ministerial identity, focus and praxis for the student and the community served
- Facilitate the dialogue that leads the student to achieve their learning outcomes, including amending or refining them as needed

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### RUBRIC FOR DEVELOPING A CASE PRESENTATION

*From Shared Wisdom. J. Mahan, B. Troxell, C. Allen. (Nashville, TN: Abingdon Press. 1993) 115-117*

As the case presenter, it is your task to bring a focused, written account of an incident in your ministry about which you seek the counsel of your peers. Guidelines and an outline for writing the case follow:

#### Guidelines

- **The case is about you and your ministry.** It involves an actual incident in which you were involved as a minister with some responsibility for the outcome. It is not a hypothetical situation, or a situation in which you were simply an observer. Remember, the goal is for your peers to be able to consult with you. Write in the first person, reporting things as you saw them. It is helpful to describe emotional tone, body language, and setting, for these also are part of your lived experience.
- **The case is confidential.** The group should have a covenant of confidentiality of which the facilitator can remind them. You can point to this covenant by withholding identifications that are not needed. Use initials or fictitious names.
- **The written case should be brief.** The case report is to be no longer than what can be written on both sides of a single sheet of paper. Part of the discipline is to learn what can be condensed into this limited space. This requires you to identify the crucial information.
- **The case is a limited slice of ministry.** It is not a general “issue” or “problem,” such as how to deal with difficult parishioners, but an incident in your ministry. The reflection will be on a specific incident. Provide only the background that you believe is necessary to understand the incident. Try to tell the story, and your response to it, in a clear, orderly progression, because this will assist your peers in reflecting on it with you.

#### A Model for Ministerial Case Writing

Case study brings together a presenter who has agreed to share in writing a critical incident from his or her practice of ministry for a mutual confidential reflection with a group or peer participants under the direction of a facilitator. The case has five parts, which are to be distinguished clearly. They may not be equal in length, but each of the parts must be included. Develop two or three questions to engage the class in shared reflection regarding possible pastoral issues identified in the case.

- **Background:** Give enough information to set the event in a context; What you had in mind, what you hoped or feared would happen, when and how you became aware of or involved in the event, what pressures and persons precipitated and shared the event.
- **Description:** Tell what happened and what you did. Report the event, including as much

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detail as possible in the limited space.

- **Analysis:** Identify issues and relationships, with special attention to changes and resistance to change. Try to answer the question, “What’s going on here?”
- **Evaluation:** This is your estimate of your own effectiveness in the event; did you do what you set out to do? Did you function effectively? If so, why so? If not, why not? What factors or forces emerged that you did not anticipate? What questions might the group discuss that would be most helpful to you?
- **Theological Reflection:** Include the biblical and theological themes that emerge in the situation (for example, faith, guilt, alienation, reconciliation, justice, law, grace, sin, redemption, creation, incarnation, suffering, resurrection). Be specific about where you see evidence of them. Where is the activity of God in this situation?

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### MINISTRY SEMINAR CASE PRESENTATION PROCESS

*From Shared Wisdom. J. Mahan, B. Troxell, C. Allen. (Nashville, TN: Abingdon Press, 1993)\**

The steps are described briefly as follows. The group needs to covenant to spend a specific amount of time with the case, typically 60 to 90 minutes. The facilitator leads the presenter and other seminar participants through the process, deciding how much time to give each step for a particular case.

#### 1. Present the Case Aloud

Begin with a concise written description of an incident in ministry in which the presenter sets the background, describes the incident, and shares his or her analysis and theological reflection. The presenter reads the case aloud so that we can hear the emphasis and interpretation he or she imposes. The participants note questions or insights that emerge as the presenter reads through the case.

#### 2. Clarifying the Information

The next step is to clarify the information the presenter has offered. We are not yet offering analysis but seeking to understand the incident as the presenter represents it. 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. Here it is important to clarify the issues the presenter wants us to focus on for consultation. The facilitator may want to close this section by asking the presenter if he or she wants to add any further clarification.

#### 3. Sharing Personal Wisdom

At this stage the presenter is invited to be silent. At the end of the case reflection, the presenter will be asked what has been helpful in the process; in the interim his primary role is engaged listening. In this step our goal is to connect the case and presenter to the lived experience of the participants and to become aware of what each brings to the case. The participants are asked what the case elicits in them. They may be identifying with the presenter or someone else in the case. The events of the case may have called up powerful memories or emotions. These may help with or distract from the task of interpreting the presenter's case. In either instance it is well to acknowledge the connections we make.

#### 4. Pooling Professional and Educational Wisdom

We bring our professional and educational histories, as well as our personal wisdom and experience, to bear on the case. Here the goal is to focus that pooled wisdom so that it is accessible. Our own experience and training create a bias in favor of insights from social and psychological theory; issues of race, class, and gender; and the revelatory power of images from film and literature. In your reflection you will need to think about the sources of

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your own analytical gifts.

### 5. Claiming the Wisdom of the People of God

Questions of theology and spirit inform the entire case process. They shape the way we reflect on our own experience and our educational and professional wisdom. But there they are made explicit in order that the faith issues do not go unnoticed. At every stage of the process the facilitator must make decisions of focus, guiding the group by the questions asked, and by the insights that are followed up on or passed over. Nowhere is this more clearly important than in choosing among the myriad religious approaches to the case. One can look for the way particular theological themes or concepts might add to our understanding of the case. Discovering biblical stories or images that illumine the case is helpful. Questions that grow out of the faith tradition of the presenter or participants might help the group identify and name God's action within the case. The facilitator's own gifts, the specifics of the incident reported, and the experience of the presenter and participants will determine the questions to be asked.

### 6. Reflecting on the Presenter's Ministry

Having struggled to bring together our lived experience, the insights of our professional and educational backgrounds, and the wisdom of God's people, we are now brought back to a clearer focus on the "king," who has observed the conversation of the gathered fools and prophets. What can we say about the presenter's ministry as it is embodied in the actions of the past and the possibilities of the future?

In light of the pooling of wisdom about what happened in the case, and what it means to us, the group's attention turns to reflection on the performance of the presenter. What has he or she done well? What further work is needed with persons in the case or in the presenter's self-understanding?

### 7. Evaluating the Process

Finally, as we recall whose ministry is at the center of our reflection, the presenter is invited back into the conversation and asked, "What has been most helpful in this process? What insights have you gleaned?"

#### **\*Note: FST's Augmentation of the process:**

- Presenters are expected to develop 2 or 3 questions to facilitate the discussion of the case.
- Presenters are to submit a draft of the case to their Ministry Seminar instructor on the Wednesday prior to the presentation. The instructor will review and provide feedback as needed by Friday of that week. Presenters are then expected to electronically send a revised copy of the case to all seminar participants (including faculty) by Sunday evening. This will further facilitate the discussion of the case.

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- Presenters and facilitators need to be mindful while developing and/or facilitating the reflection on the case to allow a few minutes at the end of the process for each seminar participant to make note of ministerial affirmations and/or insights they gleaned from the conversation for him or herself.

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### FST FIELD EDUCATION CALENDAR

*(Specific dates and times TBA. Invitation/notification will be sent to those involved.)*

<b>FALL SEMESTER</b>	
<b>Second and Third Week of September</b>	<b>Initial Contract Conversations:</b> <u>Students meet with</u> Director of Field Education <u>and</u> potential Field Education Mentors to discern possible ministry sites and activities
<b>Fourth Week of September</b>	<b>Fall Field Education Contracts due</b>
<b>Second Week of October</b>	<b>Fall Field Education Mentors' Gathering</b>
<b>First Week of November</b>	<b>Mid-Semester Assessment due</b>
<b>Second Week of November</b>	<b>Second Contract Conversation:</b> Students meet with Director of Field Education to review Assessment data
<b>Second Week of December</b>	<b>Fall Field Education Evaluations due</b>

<b>SPRING SEMESTER</b>	
<b>Second and Third Week of February</b>	<b>Initial Contract Conversations:</b> <u>Students meet with</u> Director of Field Education <u>and</u> potential Field Education Mentors to discern possible ministry sites and activities
<b>Fourth Week of February</b>	<b>Spring Field Education Contracts due</b>
<b>Second Week of March</b>	<b>Spring Field Education Mentors' Gathering</b>
<b>First Week of April</b>	<b>Mid-Semester Assessment due</b>
<b>Second Week of April</b>	<b>Second Contract Conversation:</b> Students meet with Director of Field Education to review Assessment data
<b>Second Week of May</b>	<b>Spring Field Education Evaluations due</b>

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### INTERSESSION AND/OR SUMMER PLACEMENTS

*With prior permission from the Director of Field Education, students may fulfill one semester's field education requirement with an Interession or Summer placement.*

<b>Prior to the Placement</b>	<p><b>Initial Contract Conversations:</b> Students meet with Director of Field Education <u>and</u> potential Field Education Mentors to discern possible ministry sites and activities</p> <p><b>Field Ed. Contract due</b></p>
<b>Last Week of the Placement</b>	<b>Field Education Evaluations are due</b>
<b>Second Week of the Following Semester</b>	<b>Second Contract Conversation:</b> Students meet with Director of Field Education to review Evaluations

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### APPENDIX: FORMS

- Field Education Contract
- Same Site-Second Semester Field Education Contract
- Student Mid-Semester Reflection and Self-Assessment
- Field Education Student Self-Assessment
- Field Education Mentor Evaluation
- Student Recommendations for Field Education Placements

**FRANCISCAN SCHOOL OF THEOLOGY**

**Field Education Contract**

<b>Student Name:</b>	<b>Semester/Year:</b>
<b>Phone: (    )</b>	<b>Email:</b>
<b>Placement Agency:</b>	<b>Phone: (    )</b>
<b>Address:</b>	
<b>Mentor Name:</b>	<b>Ministry:</b>
<b>Phone:</b>	<b>Email:</b>
<b>Dates of Placement: From    /    /    to    /    /</b>	
<b>Day and time student is regularly on site:</b>	
<b>Regular student/mentor reflection sessions to be held:</b>	
<p><b>LEARNING OUTCOME #1:</b></p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>	
<p><b>LEARNING OUTCOME #2:</b></p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>	
<p><b>SELF-CARE OUTCOME:</b></p> <p>Activities related to this objective:</p> <p>Person(s) who will assist you in achieving this self-care outcome:</p> <p>How will they assist you?:</p>	

**Field Education Contract (page 2)**

**I bring these personal and ministerial strengths to this field education experience:**

**This field education experience will enable me to develop my ministerial identity by:**

**This field education experience can contribute to my future ministerial; competence by:**

I agree to be accountable for all elements of this learning contract:

Student's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentor's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Approval of Director of Field Education: \_\_\_\_\_ Date: \_\_\_\_\_

**Original to Field Education Director**

**Copy to Student**

**Copy to Mentor**

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**Same Site, Second Semester Field Education Contract**

Student Name:	Semester/Year:
Phone: (    )	Email:
Placement Agency:	Phone: (    )
Address:	
Mentor Name:	Ministry:
Phone:	Email:
Dates of Placement: From    /    /    to    /    /	
Day and time student is regularly on site:	
Regular student/mentor reflection sessions to be held:	
<p><b>LEARNING OUTCOME #1:</b></p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>	
<p><b>LEARNING OUTCOME #2:</b></p> <p>Ministry tasks related to learning outcome:</p> <p>Evaluation Process:</p> <p>Evaluation Criteria:</p>	
<p><b>SELF-CARE OUTCOME:</b></p> <p>Activities related to this objective:</p> <p>Person(s) who will assist you in achieving this self-care outcome:</p> <p>How will they assist you?:</p>	
<p>I agree to be accountable for all elements of this learning contract:</p> <p>Student's Signature: _____ Date: _____</p> <p>Mentor's Signature: _____ Date: _____</p>	

<b>Original to Field Education Director</b>	<b>Copy to Student</b>	<b>Copy to Mentor</b>
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### Student Mid-Semester Reflection and Self-Assessment

The primary purpose of the mid-semester field education reflection and self-assessment is educative, rather than evaluative. It is intended to enable you to reflect upon and possibly refine your field education learning outcomes such that they better facilitate your ongoing discernment and/or practice of ministry as well as yourself as a minister. Answer the following questions on a separate sheet (typed, 12-point, 2-3 pages maximum)

1. Name your field education site.
2. If your field education placement required an orientation and/or training process prior to beginning, describe the nature of the training (i.e., who conducted it, duration of the process, topics/themes addressed, activities and ministerial resources used to facilitate the learning, evaluative criteria and process).
3. State the date that you began your field education placement.
4. Describe your ministry at the site.
5. Name your field education mentor(s).
6. Describe the frequency and nature of the weekly mentoring sessions with your mentor(s).
7. Name some of the primary learnings you have derived from these sessions.
8. Describe the frequency and nature of the occasional (i.e., once or twice a semester) feedback sessions you have with persons who participate in or witness your ministry.
9. Name some of the primary learnings you have derived from these sessions.
10. Describe the progress you have made on each of the three learning outcomes or how you would further refine the tasks and evaluative process(es) or criteria, or how your learning outcomes have changed and what new learnings are emerging.
11. Describe the ministerial tasks that are most personally and pastorally engaging for you at this placement and explain their appeal to you.
12. Describe the ministerial tasks that you find most personally and pastorally challenging and explain your response. What kind of feedback and/or guidance from your on-site supervisor/mentor can assist you in addressing these growth areas? Are there other persons who could offer useful feedback/guidance to you in these areas? Who? How can/will you elicit their assistance?
13. Describe how this placement promises to or actually does facilitate the integration of your ongoing prayer/spiritual development, theological study, ministry and personal life.
14. Additional comments:

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**Field Education Student Self Evaluation**

<b>Student Name:</b>	<b>Semester/Year:</b>
<b>Placement Site:</b>	
<b>Mentor(s):</b>	
<b>To what extent have you achieved the learning and self-care outcomes you agreed upon?</b>	
<b>Learning Outcome #1:</b>	
<b>Learning Outcome #2:</b>	
<b>Self-Care Outcome:</b>	
<b>If any of these outcomes were identified as a result of the Mid-Semester Assessment process? Describe the insight and/or urgency that led to refinement of your learning and/or self-care outcomes.</b>	
<b>Were there any other unexpected learnings? If so, please describe.</b>	

**Field Education Student Self-Evaluation (page 2)**

<b>I rate my interpersonal and general ministerial skills during this placement as follows:</b>				
<b>Skill</b>	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Dependability				
Empathetic Listening				
Initiative				
Self-expression				
Sensitivity to the needs of others				
Openness to suggestions				
Openness to criticism				
Relationship to authority				
Relationship to peers				
Cultural sensibilities				
Social Justice Advocacy				
Community-building				
Self-care				
Accountability				
<b>What I value most about this placement:</b>				
<b>Personal and/or pastoral strengths that were affirmed I wish to continue developing:</b>				
<b>Evaluation of my ability to integrate my ministerial experiences with my theological training during this placement:</b>				
<b>Evaluation of my ability to balance self-care, prayer, ministry, ongoing education:</b>				
<b>Evaluation of my ability to deal with conflict:</b>				

**Field Education Student Self-Evaluation (page 3)**

<b>Specific ways I think my engagement in this ministry can be improved:</b>
<b>Something I would choose to do differently next time:</b>
<b>Insights and/or concerns this placement prompted me to bring to prayer:</b>
<b>Insights for developing my Theology of Ministry derived from this field placement:</b>
<b>Insights this placement has given me for identifying and exploring a specific theological or pastoral concern:</b>
<b>Insights this placement has given me for developing a pastoral strategy to address the theological or pastoral concern:</b>
<b>Suggestions for future field education mentoring:</b>

**Letter grade I would give myself for the quality of my engagement in this field placement (and please explain).**

**Grade \_\_\_\_\_ Rationale:**

**Additional Comments:**

Student's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Mentor's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

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Field Education Mentor Evaluation

<b>Student Name:</b>	<b>Semester/Year:</b>
<b>Placement Site:</b>	
<b>Mentor:</b>	
<b>To what extent have the student's learning outcomes been met?</b>	
<b>Learning Outcome #1:</b>	
<b>Learning Outcome #2:</b>	
<b>Self-Care Outcome:</b>	
<b>If any of these learning objectives were identified as a result of the Mid-Semester Assessment process? Describe the insight and/or urgency that led to refinement of the learning and/or self-care outcomes.</b>	
<b>Were there any other unexpected learnings for the student? If so, please describe.</b>	

**Field Education Mentor Evaluation (page 2)**

<b>I/we rate this student's interpersonal and ministerial skills during this placement as follows:</b>				
<b>Skill</b>	<b>Excellent</b>	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Dependability				
Reflective Listening				
Initiative				
Self-expression				
Sensitivity to the needs of others				
Openness to suggestions				
Openness to criticism				
Relationship to authority				
Relationship to peers				
Cultural sensibilities				
Social Justice Advocacy				
Community-building				
Self-care				
Accountability				
<b>Evaluation of student's ability to integrate ministerial experiences with my theological training during this placement:</b>				
<b>Evaluation of student's ability to balance self-care, prayer, ministry, ongoing education:</b>				
<b>Evaluation of student's ability to deal with conflict:</b>				
<b>Specific ways I/we think the student's engagement in this ministry can be improved:</b>				

**Field Education Mentor Evaluation (page 3)**

<b>Something you would suggest the student do differently next time:</b>
<b>Insights and/or concerns you would encourage the student to bring to prayer/theological reflection:</b>
<b>Insights you would encourage the student to include in his or her Theology of Ministry:</b>
<b>Insights you would suggest to help frame the student's naming and exploring a specific theological or pastoral concern:</b>
<b>Insights you would suggest to assist the student's development of a pastoral strategy to address the theological or pastoral concern:</b>
<b>Suggestions for the student's future field education mentoring:</b>

**Field Education Mentor Evaluation (page 4)**

**Letter grade you suggest for the quality of the student's engagement in this field placement (and please explain).**

**Grade \_\_\_\_\_ Rationale:**

**Additional Comments:**

Mentor's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Student's Signature: \_\_\_\_\_ Date: \_\_\_\_\_

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**Student Recommendations for Field Education Placement**

Semester/Year: \_\_\_\_\_

Name of placement site: \_\_\_\_\_

Address: \_\_\_\_\_

Field Education Mentor(s): \_\_\_\_\_

Would you recommend this placement site for other ministry students (*yes or no*)? \_\_\_\_\_

**Please explain your answer to the question with sufficient description to assist other students who may be considering this placement site. For instance, if you do recommend this placement site list several of the most compelling reasons you have made this assessment. If, you do not recommend this site list some of the most serious reasons you do not believe a student ongoing ministry formation would not be best served.**