

emphasis on psychodynamics. As a question of boundaries in supervision, I wonder what it might be like to lead with an educational lens.

I do not intend to de-emphasize, or worse dismiss, the role of emotional stability in the evaluation of students and the readiness for learning. I do this to press the boundary question in our admission processes and supervision: What is the predominant lens that informs our acceptance of students? Margot Hover has contributed wisely to this discussion, as she always does. For our practice, it is about seeing the applicants clearly. As we continue to struggle as an organization to distinguish between teaching and treating, is there an assumption that certain psychological dynamics lead to particular learning styles that, in turn, lead to acceptance in a CPE program? Or is CPE devoted to a particular learning style that serves individuals who present with a particular and identifiable psychological constellation? For me, it is a question of boundaries.

#### NOTES

1. Margot Hover, "Identifying and Educating the 'Too Wounded to Heal' Student," *Reflective Practice* 30 (2010): 171-183.
2. Rudolf Eckstein and Robert S. Wallerstein, *The Teaching and Learning of Psychotherapy* (New York: Basic Books, 1958).

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## Integrative Learning for Ministry: A Case Study of the Presbyterian School of Ministry in New Zealand

Joseph E. Bush Jr. and Twyla Susan Werstein

#### ORDINATION STUDIES PROGRAM: INTEGRATIVE LEARNING

The Presbyterian Church of Aotearoa New Zealand (PCANZ) recently ended a ten-year exploratory program in formation for Christian ministry.<sup>1</sup> From 1997 to 2007, the School of Ministry for the PCANZ conducted a residential two-year "Ordination Studies Programme" (OSP) to better prepare ordinands for the exercise of Christian ministry. The primary emphasis of the Ordination Studies Programme was "integrative learning" as central to a student's formation for ministry. In particular, the program sought to help students to integrate four areas of formation: (1) cognitive learning, (2) emotional maturation, (3) the development of professional skills, and (4) the nurturing of Christian discipleship and spirituality.<sup>2</sup>

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The overarching methodological keystone was to encourage students' critical self-reflection in ministerial practice. This praxeological method informed the entire program, inclusive of but not limited to field education. Four pedagogical contexts were combined in this praxeological program: (a) academic courses in ministry taught in the classroom, (b) one-on-one tutorial relationships, (c) field education placements and supervision, and (d) weekly community programming. In this paper, we describe the pedagogical model of the Ordination Studies Programme with reference to each of these four pedagogical contexts. More critical detail, however, is given to field education and to the role of the tutor, in particular, since the Programme developed these two aspects uniquely.

The paper concludes with an assessment of the Programme as a whole and its goal of integrative learning with attention being given to the four "pedagogies" discussed in *Educating Clergy*,<sup>3</sup> sponsored by the Carnegie Foundation for the Advancement of Teaching, as well as to Jack Seymour's earlier typology provided in *Contemporary Approaches to Christian Education*.<sup>4</sup> We believe the educational model represented by the Ordination Studies Program offers insight not only for the Presbyterian Church during a time of transition in New Zealand but also for other programs of ministerial formation that strive for integrative learning.

#### FIELD EDUCATION

With the keystone of the Ordination Studies Programme being reflection on practice, field education has figured prominently throughout the Programme's life. Moreover, a particular goal since the Programme's inception was to develop "more experience of cross-cultural communication" in order to supplement traditional foundational study in theological and pastoral disciplines.<sup>5</sup> As a result, the Programme instituted a series of five different field placements for students during their two years of Ordination Studies. Because all Presbyterian ordinands at the School were paid a bursary by the national church, it was possible to change their placements frequently without disrupting their family income. As the Programme matured, this series of diverse placements was altered, but still with the goal of nurturing student's abilities to minister cross-culturally and in a diversity of ministry contexts as well as within their own cultures.

In particular, this series of diverse placements included semester-long placements in: (a) a congregation representing the student's culture; (b) a

cross-cultural experience of congregational ministry; (c) a unit of clinical pastoral education (CPE); and (d) a social service agency. Such service agencies included: Presbyterian Support Otago, Methodist Family Care, Methodist Mission, nursing home chaplaincy, university chaplaincy, prison chaplaincy, Women's Refuge, and others. Additionally, each student was given a summer intensive involving an experience of urban ministry in Auckland, as well as an experience with *Te Aka Puaoho* (the Maori Synod of the Presbyterian Church). Aside from the summer intensive, which was full-time but could be as short as three weeks, these semester-long field placements were expected to be quarter time (ten to twelve hours per week). Students, other than those in a unit of CPE which has its own peer group and supervisory structure, were also required to participate in a concurrent three-hour field education seminar that was held on campus weekly.

This balance of placements kept the learning curve steep—both anticipated and unanticipated learning. Students constantly had to focus on their learning goals. They did so at the beginning of their program with a wide-angle lens, as they planned with the field education coordinator the types of placements that they might have. They would then have to refocus their goals more precisely each semester for each new placement. The variety of ministerial experiences—especially cross-cultural experiences and social service experiences—occasioned at least as much unanticipated learning as that which might be identified through the goal-setting process. Novel experiences stimulated new learning. Often the unanticipated learning became input for the next round of goal-setting.

In the field education seminar, constant comparisons were made between the different kinds of ministry that students were experiencing in different contexts. They became acutely aware of the different needs in the community and how various social service agencies were addressing these needs. They questioned the relationship between such agencies and congregations—notice the theology implicit in a secular agency, on the one hand, and notice how congregations might or might not be involved in addressing the needs of the community, on the other. They noticed as well how congregations of different cultures approached the various tasks of ministry among different cultural constituencies.

The order in which students progressed through the four semester-long placements varied. This flexibility with regard to the sequence had pedagogical and logistical advantages. The logistical advantage of a flexible sequence had to do with the number of placement possibilities within the small city of

Dunedin where the Ordination Studies Programme was located. There was only one CPE program in Dunedin, and there were only three Polynesian congregations. Students had to take turns taking advantage of these contexts as placements for ministry.

The pedagogical advantage was that, while the variety of placements necessarily pushed students out of their comfort zones, the flexibility allowed this to occur gently. Some students began the program with energy and excitement, ready to jump into new contexts of ministry and to embrace new experiences. Other students were much more tentative. Some were anxious even about having to be in Dunedin and away from their home and network of support. If students were nervous about new experiences, they could begin with a congregation most similar to their own culture and subsequently be nudged toward newer types of experiences. After a semester, these students usually started to request more challenging placements as they became increasingly familiar with Dunedin, with the School of Ministry, with the process of interning itself, and with their classmates who were engaged in other types of ministries. Learning in new contexts became enticing. Because the process was able to accommodate students' initial tentativeness and even defensiveness, it was able to calm rather than aggravate their anxieties.

A sizable minority of the ordinands in the School of Ministry were from the immigrant or first generation populations of Polynesians living in New Zealand. Within a field education seminar of typically six or seven students, one or two would usually be Polynesian with roots in nations such as Samoa, Cook Islands, and Niue. In the city of Dunedin, there were two Presbyterian congregations with a Polynesian constituency. In addition, there was a Methodist congregation with a Polynesian constituency from the nation of Tonga, which was open to having interns from the Presbyterian School of Ministry.

Pacific Islanders studying for ministry in New Zealand felt it necessary to have experience in a Pacific Island congregation because they understood that they would be expected to exercise leadership within the Pacific Island community after graduation. At the same time, however, these same individuals recognized that they would most likely be serving *palagi* congregations as well—*Palagi* is the Samoan word for the people and culture with roots in Europe—and that they needed ministerial experience within congregations of this culture. This was especially so for Pacific Island women whose ministry was often more readily accepted within *palagi* than Pacific Island congregations.

It was also important for students of European ancestry to have cross-cultural placements in ministry. Initially, these students tended to assume that they were studying the other culture when they were placed in these situations. As the placement ensued, however, it became apparent to them that they were not going to “understand” the other culture within this short span of time. As they were called to offer ministry among people of that culture, however, these students became more aware of their own assumptions, limitations, and resources. These encounters in ministry provoked puzzlement that eventually gave way to insight, as students first experienced their own de-centering and then allowed themselves to be reoriented within the cultural community receiving them.

The field education seminar provided the forum in which this insight often occurred as students engaged one another in conversation. Students in any given seminar would be fairly evenly divided between those serving in a congregation of their own culture, those serving cross-culturally, and those serving in a social service agency. This ensured that there was always a variety of experiences and material for case discussion that students would bring to the seminar from their respective contextual placements. Because all students were involved in cross-cultural ministry at some point in their program, they could all participate in the discussion that ensued about ministry in those contexts, and consequently, they could participate in each other's cross-cultural discovery.

Indeed, this dynamic proved to be something of an equalizer between *palagi* and Pacific Islander students. Pacific Islanders can be less assertive in class discussion especially if they are a minority within the classroom. Some of the reasons for this are cultural; e.g., Polynesian culture tends to be more deferential toward authority and also inclines people toward expressing agreement with one another rather than difference. Another factor has to do with being a member of minority, holding a different perspective than the majority, and being uncertain whether that perspective is welcome or not among the majority. When their *palagi* classmates were struggling to understand Pacific Island customs and expectations, however, these Pacific Islanders became the experts whose insights were esteemed. This equalizing dynamic became generalized within the seminar to the discussion of topics from contexts other than Pacific Island congregations. In other words, it promoted an egalitarian ethos of mutual respect and reciprocal acceptance that benefited the seminar as a whole.

In sum, the advantages of this system of diverse placements were: (a) the learning curve remained steep; (b) it necessitated that students move from their comfort zones but at a manageable pace; (c) it was an equalizer in classroom dynamics between Polynesian and *palagi*; (d) it ensured that a variety of experiences from a variety of contexts were brought into conversation; (e) it kept alive the question of how best to relate social service and congregational ministry in practice; and (f) more than an eye-opener to the fact of human diversity, it nurtured in students a respect for their diverse neighbors and facilitated their incipient ability to minister broadly in a diversity of cultural contexts.

It had some drawbacks as well. The drawbacks were largely lost opportunity having to do with the shorter duration of these placements. In a short placement, when the student was a junior member of a staff or a temporary “apprentice” to the pastor, the student never had opportunity to wear the mantle of responsibility and to bear the onus of that responsibility. During short placements, students also did not have to persevere through periods of boredom and routine, since everything was being experienced as both new and short-lived. Even more importantly, short placements did not challenge students to develop inner emotional boundaries, since the brief internship itself is so tightly bounded by time. Finally, in short placements, there was less opportunity for mentoring to occur between the student and the supervisor. It did happen, but not as frequently or as deeply as when student and supervisor work closely together over an extended period of time.

This last item, the lack of deep mentoring relationships, was not without some advantages as well. In such a situation, a student is not dependent on a single individual as mentor to ensure quality in the learning experience. Instead, they could experience a variety of models and compare them, picking and choosing from their respective styles as the student crafted his or her own way of being in ministry. The student was not prevented, of course, from establishing a closer relationship with one of the field instructors. But such closeness and mentoring was not required by the process. Instead, students were able to critically compare a variety of experiences within the overarching context of the field education seminar with the assistance of teachers and peers. Nonetheless, the relative lack of mentoring in this arrangement can be seen to be one of the drawbacks.

The greatest drawback, though, proved to be a variation of one of the advantages. Students were, indeed, broadly and ecumenically formed for ministry through this process. They were not, however, as deeply formed in loyalty to the Presbyterian Church in particular. Students were occasionally

siphoned off by other denominations or institutions after placement in their internships. Indeed, the rate of such attrition was estimated at 12 percent. This was a significant loss of students when the Presbyterian Church was investing approximately NZ\$120,000 for each one’s education. As a result, sadly, it was decided to require all internships to be served in Presbyterian congregations, officially cooperating ventures with the Presbyterian Church, or general chaplaincy positions.

Toward the end of the Ordination Studies Programme, then, students were still required to do a unit of CPE and a summer intensive. Instead of requiring the additional three part-time, semester-long internships, however, a single requirement was substituted. That requirement was for students to have one other full-time, eleven-week internship in a Presbyterian congregation, cooperating venture, or chaplaincy position. Students who had taken CPE before entering the Ordination Studies Programme could take advantage of two such internships in ministry. Under this system, the effort has been made to ensure cultural variety within the class of ordinands as a whole, if not for each individual to the same degree. The field education coordinator worked closely with students in crafting individualized learning goals and identifying placement sites. These sites included: Pacific Island congregations, *palagi* congregations, Asian congregations, school chaplaincy, hospice, industrial chaplaincy, Presbyterian Support Otago, and administrative placements with church officials. Some students were also able to take advantage of shorter, cross-cultural placements overseas (typically of six weeks duration), in countries such as Fiji, Samoa, Zambia, India, Thailand, Jamaica, and Cayman Islands. Most recently, these have been facilitated through PCANZ’s Global Mission Department or through the Council for World Mission.

This more recent evolution of the structure for OSP’s field education addressed some of the drawbacks that had appeared in the earlier structure involving multiple placements. In the newer structure, students have been more deeply involved in specifically Presbyterian contexts, contributing to the formation of their own identity as Presbyterian ministers. They have been challenged in these placements to immerse themselves more fully in the task of ministry, discovering to a greater degree the tedium and stresses as well as joys and rewards associated with it. Finally, students have been able to work more closely with field instructors during a full-time placement, allowing mentoring to occur.

Indeed, this newer system has depended to a greater degree on the role of the supervisor to assist the student in the task of integrative learning. Stu-

dents under the newer system have not met infield education seminars during the entire two years of the program, but only during those times in which they have been placed in internships. The field education seminar itself (more recently called a “colloquium”) has met fortnightly rather than weekly. Supervisors, though, have been included regularly (every second class session) in these colloquia, and they have had to avail themselves of supervisory training.

#### ACADEMIC COURSES

The academic side of the Ordination Studies Programme increased in both importance and rigor over the life of the program. As a rule, students were expected to take two academic courses per semester. Specific courses were chosen based upon both faculty expertise and their experience with the more typical lacunae observed in student preparation for theological study and the practice of ministry. Initially, this academic curriculum required eight courses over the two year period: (1) Worship: Liturgy and Music; (2) Theological Reflection; (3) Pastoral Care; (4) Mission and Many Cultures in New Zealand; (5) Hermeneutics in Homiletics; (6) Social Ethics in Christian Ministry; (7) Presbyterian Life and Practice; and (8) Communications and Group Dynamics. These courses were taught at the master’s level, and some of them were credited at that level through the University of Otago in a jointly offered master of ministry program.

Semester-long course offerings have continued to evolve over time reflecting changes in the faculty—their expertise and their assessment of students’ learning needs. The basic structure, however, remained. In the final two years of the residential program, these courses have been offered: (1) Christian Nurture; (2) Biblical and Theological Reflection; (3) Reformed History, Theology and Practice; (4) Mission and Many Cultures; (5) Biblical and Theological Preaching; (6) Practice of Worship; (7) Leadership in Congregations; and (8) Ethics for the Practice of Ministry. A constant throughout the life of this program has been to offer courses that encourage students to reflect theologically on the practice of ministry and on the practical realities that frame congregational life.

Outside of the semester structure, provision has also been made to offer a few shorter intensive learning modules. During a typical year, between four and six intensives were offered, with each being between two and five days duration. Topics have included workshops in Biculturalism; Youth Ministry; Pastoral Care in Situations of Sexual Abuse; PCANZ Polity and Legal Issues; Communications, Connecting the Church to the Workplace, PCANZ General

Assembly; Synod of Otago and Southland; Pacific Islands Issues; Asian Issues; Rural Ministry; and Ecumenism and Union and Cooperating Parishes.

These shorter, intensive learning modules have tended to focus attention on particular dimensions of being Presbyterian in the context of New Zealand, not only more formal aspects of Presbyterian polity and governance, but also the deeper relationships between different cultural constituencies within New Zealand, for example, the relationship between indigenous Maori and European-New Zealand culture or the relationship between longer established New Zealand communities and newer immigrants from the Pacific Islands. While of brief duration, these short intensives have played a key formational role in reinforcing and students’ identities as Presbyterian in a multicultural New Zealand.

#### TUTORIAL RELATIONSHIPS AND THE SYNTHESIS PROJECT

Each student’s academic advisor also served as an individual tutor for that student over the two-year course of study. The tutor conversed regularly (typically fortnightly) with the student in order to encourage the student to integrate the different facets of theological study, to deepen discernment of the call to ministry, and to articulate a sense of readiness for ministry. Particular expectations of the tutorial relationship have developed over the life of the program, but it has remained essential for the task of integration and deepening.

At the inception of the Ordination Studies Programme, the tutorial relationship carried considerable weight in many aspects of the overall process: (1) conversation to encourage and support the student through the processes of integration of learning, formation for ministry, and vocational discernment; (2) course advising and curriculum planning; (3) participation in the facilitation of placements for field education; and (4) tutorial instruction with students pertaining to a written “synthesis project.”

The synthesis project has been the written exit exercise for the Ordination Studies Programme. More than a thesis, its primary purpose is integration. It was conceived by two of the founders of the program (Milton Coleman, a certified CPE supervisor, and Simon Rae, a strong academician in the areas of missiology and church history) to combine and integrate the academic focus of the program with other dimensions of formation for ministry. Citing four dimensions of formation (cognitive learning, emotional maturation, professional skill, and Christian discipleship and spirituality), the 2006 Handbook explains: “In their synthesis, ordinands seek to integrate all of these four

dimensions together in exploring a topic which is personally significant for their life and ministry." Moreover, "It incorporates elements of personal, spiritual, professional, academic and ecclesial formation."<sup>6</sup> Initially, as well, the synthesis paper served as the final project that students submitted to their Presbyteries as they were being considered for licensing and ordination upon completion of OSP.

The synthesis paper therefore served three functions. First, it was the heir to the notion of a thesis—that students should demonstrate competence and learning in their area of study at the conclusion of a program of higher education. Second, it attempted to provide the impetus and the framework to encourage students' deeper integration and formation for ministry. Third, it served a role beyond the school as the student presented it to the Presbytery for their scrutiny and decision-making concerning the student's readiness for ordination.

Three levels of tension also became apparent in the integrative exercise of the synthesis project. These had to do with (1) the four dimensions of formation, (2) the question of authority and scrutiny, and (3) the role of the tutor. First, apparent from the start and indeed part of the very justification for this exercise, was the tension between the academic expectations of the program and the other formational dimensions that were to be demonstrably integrated through the synthesis writing. Initially students were encouraged to write in an autobiographical fashion much as one might in a spiritual journal. At the same time, it was expected that a student would eventually identify an integrative theme for this work of synthesis and develop the academic as well as autobiographical dimensions of this theme.

Some students embraced this opportunity for integration, even if it caused them to struggle with the tension. One student, a male European-New Zealander who had received a more evangelical bachelor's education, entitled his synthesis "Toward a Golden Ontology."<sup>7</sup> He took the opportunity to sharpen a philosophical acumen that had been latent for him and to find inspiration in philosophical reasoning to think faithfully about both his own existence and the ground of all being. Another student, a woman from the Pacific Island of Niue, took the opportunity to wrestle with her call to ministry and her traditional role as a mother. Her synthesis, entitled "Mother in Ministry" was embroidered with poetry allowing her to knit together these two forms of service and these two aspects of her identity.<sup>8</sup> For all students, however, there was a struggle—hopefully constructive—to engage their own formation as they both widened and integrated the foci of their attention.

Second, a tension became apparent regarding the scrutiny and evaluation of the synthesis paper. As tutors, members of the faculty wanted to encourage students to explore and to make new connections as they approached this project—whether to approach it playfully unafraid of saying the wrong thing or to approach it seriously unafraid to encounter difficult areas of personal experience. Such openness to the synthesis project, however, was mitigated by students' awareness that eventually this paper would be scrutinized by others within their presbyteries, others who had been part of the conversation that had given rise to these thoughts but who would be exercising judgment regarding the student's fit with ordained ministry. It is to students' credit that they were able to set such concerns aside to the degree that they were in order to write constructively.

In the last few years' of the Ordination Studies Programme, the two tasks of preparing a synthesis paper and demonstrating readiness for ministry were still further separated. In addition to preparing a synthesis paper, students worked with their tutors on materials pertaining to "readiness" that were conveyed to presbyteries at the conclusion of each semester. These readiness reports were prepared by the students themselves along with their tutors before officially being forwarded by the Principal of the School of Ministry to the respective presbyteries. They made reference to a list of desirable competencies identified by the General Assembly in 2004 pertaining to: vision, facilitation of change, implementation of leadership, faith brokerage, awareness of context, communication skills, interpersonal skills, and personal character.<sup>9</sup> The readiness reports took much of the pressure off of the synthesis project while simultaneously clarifying the process of student accountability to presbyteries. The tutor remained involved in both of these processes—synthesis and readiness reports; the distinction between them then facilitating the tutor's and the student's cooperative work in each respectively.

This led to the third area of tension: the tutor's role. For the tutor to serve well in the role of encouraging students to deepen their integration of all dimensions of their formation for ministry, the student needed to trust the tutor to be a safe conversation partner. The boundaries defining the relationship had to be clear and intuitively sensible in order to promote that sense of trust. During the initial phase of the Ordination Studies Programme, especially, such great reliance on the tutor could exacerbate a sense of vulnerability that a student might bring to the program. Since the tutors were also course instructors, students had very little respite from interacting with their tutors. Although tutors honestly thought of themselves as benign and respect-

ful in exercising power, students were not always placed at ease in the relationship—especially if needing to confront areas of their own formation that might touch on areas of anxiety.

Increasingly clear demarcations of responsibility within OSP helped to alleviate this tension and free the tutor to interact more constructively with students regarding their formation and integration. First, students have been encouraged to have a spiritual director outside of the School of Ministry through the School's partnership with Spiritual Growth Ministries, and students were required to do so for at least one semester. Second, with regard to field education, the responsibility for effecting students' placements became housed with the field education coordinator rather than with each student's own tutor. Finally, regarding the synthesis project, the synthesis process itself became more structured, with particular targets set for each semester's work during the two years.

Tutor and student met together for this ongoing project fortnightly throughout the two years. The synthesis project thus provided an "objective" focus for the important subjective work of each student during this two-year period of formation for ministry. It has allowed tutors to enter safely into this subjective process with the students, because it attends to that which the student has chosen to present in this objectified form for further reflection.

#### COMMUNITY PROGRAMMING

Another component of OSP that was vital for encouraging the formation of religious identity in the context of community was the programming offered primarily on Wednesdays. This consisted of a public lecture called the "Wednesday Forum," a service of Holy Communion in the morning, a potluck meal at noon, and other meetings for fellowship or recreation occasionally held in the afternoon. While ordinands worshipped together every day the school was in session, the community as a whole celebrated a formal service of worship including Holy Communion every Wednesday. The Wednesday morning activities were open to the general public, but OSP students were required to attend. The community broadened on Wednesdays to include others from the nearby University of Otago, from the wider church community, and students' spouses and families.

Tutors met on Wednesdays with their advisees in small cell groups for the purpose of fellowship, spiritual encouragement, and informal worship. They typically met in the early afternoon following the community meal and the morning's activities of forum and chapel. These groups were sometimes

used for organizing corporate worship in the School, with advisory groups taking turns for each subsequent week of worship.

Importantly, though, students' spouses and their families were also invited and encouraged to participate in Wednesday activities and to share in leadership for worship. Spouses had their own organization, "School of Ministry Partners," which met regularly during the course of the year and held an annual retreat. The School of Ministry Partners and the Wednesday programming each helped to offer support to partners in their own formation as future ministers' spouses—whether in the home or the congregation. This attention to the families of ordinands was a strength of the Programme that is often lacking in other programs of ministerial formation.

While field education placed students from the School of Ministry into the church and surrounding society, the Wednesday programming invited the wider academy, church, and society into the School on a regular basis. This enriched the culture of the smaller community of students and faculty within the School itself, and it was a subtle incentive to hold themselves accountable in their formation for ministry to a larger constituency.

#### DISCUSSION AND CONCLUSIONS

In the thorough study on professional education of clergy sponsored by The Carnegie Foundation for the Advancement of Teaching, the authors of *Educating Clergy* consider "the great challenge" for seminaries to be providing the integration between cognitive knowledge and every day practice. They note further that a normative sense of identity formation must be integrated along with such knowledge and practice.<sup>10</sup> Moreover, they highlight four "pedagogies" that interact with each other in the process of educating clergy. They refer to these as "pedagogies of interpretation, formation, contextualization, and performance." They find that, indeed, this challenge of integration is being met through multiple models of educational practice employed by various educators of clergy. Regarding an educator's "inclination toward such integration," they write:

we found in that inclination a variety of pedagogical patterns, each emphasizing in distinctive ways the interdependence of the pedagogies of interpretation, formation, contextualization, and performance as well as a mutuality of the cognitive, practical, and normative apprenticeships that make us a professional education.<sup>11</sup>

We would add that the Ordination Studies Programme of the Presbyterian School of Ministry in New Zealand provides another such model, which has

allowed educators to interact with ordinands in a manner conducive to integrative learning and professional formation for ministry. Through OSPs very design of balancing classroom learning with field placements, students enjoyed continual opportunities to interpret and reinterpret their performance in a variety of contexts for ministry. Deeper integration occurred as they allowed themselves to be formed for ministry spiritually and emotionally as well as intellectually and practically within a community bridging academy and church.

An older typology for Christian Education developed by Jack L. Seymour in 1982 further illustrates the integrative nature of the Ordination Studies Programme. In *Contemporary Approaches to Christian Education*, Seymour identifies five such approaches. He labels these: (1) “religious instruction,” (2) “faith community,” (3) “spiritual development,” (4) “liberation,” and (5) “interpretation.”<sup>12</sup> In the religious instruction approach, the teacher structures the learning environment in order to convey understanding and to enable learning; it is typical of more formal classrooms—including those used for academic courses at the School of Ministry. The faith community approach depends on enculturation into the values and identity of a community through participation in its practices; the Wednesday programming of the School of Ministry particularly promoted such enculturation, though it unavoidably occurred throughout the program. The approach of spiritual development often utilizes a spiritual director in assisting a person to realize the spiritual dimension of one’s total life; the School of Ministry increasingly moved in this direction and solidified its working relationship with Spiritual Growth Ministries. The liberation approach emphasizes critical reflection on social realities. In the Ordination Studies Programme, such liberationist pedagogy was served in two ways: (1) by requiring students to serve in ministries of social service and social advocacy, as well as (2) by providing opportunities for critical reflection on social praxis through courses incorporating dimensions of liberation (e.g. Hermeneutics in Homiletics, Theological Reflection, Social Ethics, and the Field Education Seminar) and through shorter modules incorporating social analysis in the context of New Zealand. Finally, according to Seymour, in the model of interpretation, the teacher serves as a “guide” to help students “connect Christian perspectives and practices to contemporary experiences.”<sup>13</sup> This idea of interpretation as reflecting on experience and connecting with the Christian tradition embraced the entire Ordination Studies Programme, but it especially typified the Field Education Seminar which primarily asked students to reflect on experience.

The School of Ministry continued to employ these different approaches to education for ministry throughout its brief ten-year life. The result has been students formed in an integrative way for Christian ministry. Integrative learning was encouraged in each dimension of the program. Wednesday community programming allowed for the intersection of church, academy, community, and family to occur on a regular basis. Tutors assisted students in reflecting on the multiple dimensions of their learning through fortnightly meetings and by means of the synthesis project. Academic classes focused on areas of ministry and took advantage of students’ experiences in concurrent internships. Field education occurred as a constant component to the program—both with regard to the sequence of placements and to the provision of a weekly field education seminar. Field education thus provided: (a) a praxeological frame of reference for reflecting on academic learning, (b) a seminar in which multiple experiences of students could be brought into conversation with each other provoking the “ah ha’s!” of integration on a regular basis.

#### NOTES

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3. Charles R. Foster and others, *Educating Clergy: Teaching Practices and Pastoral Imagination* (San Francisco, CA: Jossey-Bass, 2006).
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7. Jon Parkes, “A Golden Ontology” (synthesis paper, Ordinations Studies Programme, School of Ministry, Knox College, Dunedin, New Zealand).
8. Fieta Ikitolagi Faitala, “Mother in Ministry” (synthesis paper, Ordination Studies Programme, School of Ministry, Knox Theological College, Dunedin, New Zealand, 1999).
9. “Handbook 2006,” 82–96.

10. Foster and others, *Educating Clergy*, 5.
11. *Ibid.*, 328.
12. Seymour, "Approaches to Christian Education," 16–33.
13. *Ibid.*, 32.

**Theme for Volume 31 of *Reflective Practice*  
FORMATION AND SUPERVISION IN A DIGITAL AGE**

How we live has already been profoundly affected by digital communication and the rapidly emerging tools of social media are likely to change forever how we solve problems and create social renewal. Patterns of communication, revolutionized access to information, shifted the balance of power between experts and amateurs, expanded collaboration in solving problems, redefined the way that we think about membership, and created new possibilities for social intimacy. Digital technologies and the new media landscape are also transforming the church. This shift will accelerate in the coming years. As *Reflective Practice* begins its own digital era with Volume 31, it is timely that we focus on this theme: **Formation and Supervision in a Digital Age.**

- What needs to be done to form a new generation of pastors and supervisors for whom digital technology is natural?
- What might the success of distance learning teach us about digital supervision?
- Is it necessary to balance electronic meetings in supervision with face-to-face meeting with a supervisee?
- How will the fluidity of personal boundaries in social networks like MySpace affect the willingness to be vulnerable in formation or supervision?
- How will confidentiality be secured if the internet is the vehicle for formation and supervision?
- How will the specter of predators who use the internet to attract victims affect forming learning communities of trust?
- Although sharing may be more intimate online, how might the absence of in-person connections affect the sustainability of relationships limited by distance from the outset?
- How will digital formation/supervision affect people with different levels of skill and adaptability to the technology?

More than ever, it is important that young pastors, supervisors, and leaders in ministerial formation write about this topic at this time. Proposals are welcome any time. Articles should be submitted to Herbert Anderson, Editor, by December 1, 2010, for inclusion in Volume 31.

**Role, Goal, and Context within  
System-Centered Therapy:  
A Theoretical Perspective on Authority**

**Paula J. Teague**

*"What you need is sustained outrage...there is far too much unthinking respect given to authority." Attributed to Molly Ivins<sup>3</sup>*

When our son Zac was a baby, we took him to a national Society of Friends (Quaker) conference. Zac was in a stroller still, not yet old enough to walk. One day, as we perused the conference wares, we came upon a t-shirt designed for the twelve- to twenty-four-month-old set that read "question authority." We chuckled out loud. At the time the joke seemed to be that this new life we had longed for held most of the power in our family; our schedules had been literally turned upside down to accommodate his feeding, sleeping, and diaper changes. We had no life of our own. "Zac question authority," we laughed. "Zac is the authority." Where did ours go?

The deeper meaning of the saying on that little t-shirt has registered again and again over the years. We did encourage our children to question authority and to explore shared models of accountability and authority. We hoped to nurture what Mollie Ivins called "sustained outrage" in our children

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