



Supervised Field Education Program Policy

Anglican Diocese of Grafton

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Supervised Field Education Program

- Formation students are engaged in a Supervised Field Education placement throughout the years of formation.
- The SFE Supervisor will typically be a person with responsibility for the ministry location in which the student placement occurs. Where the person does not have the appropriate training / skills to serve as a Supervisor another person may be assigned to fill the role.
- All ordination candidates are expected to be part of a Parish worshipping community on Sundays, except when attending expected diocesan events and formation intensives.
- Central to SFE is the principle of contracting with a placement to reach the learning objectives. Time allocated to a SFE placement should be thought of as a module of time which is “contracted” and used flexibly in a variety of activities. This is accomplished through the development of an *SFE Learning and Service Agreement* and the relationship with the SFE supervisor.
- Non-parish placements relevant to a student’s learning needs and vocational interests may be negotiated in either the second or third year. Such placement does not negate the requirement to be part of a worshipping community on Sundays.
- Students are assigned a placement in by the Bishop in consultation with the Ministry Development Officer (MDO). Variations may be negotiated as appropriate both for the learning goals of the student and the needs of the parish.

SFE Requirements

- Participate in at least a three-year sequential Supervised Field Education placement of 200 hours per year (see below). **(This breaks down to approximately 4 hours per week over and above Sunday duties in ministry setting, with 4 weeks break to be negotiated with supervisor).**
- Student and Supervisor to complete a ***Ministry Experience Evaluation Checklist*** to discover the ministry tasks for the semester.
- Each semester prepare an approved ***SFE Learning and Service Agreement and Learning and Service Agreed Tasks*** which must be signed by the Student, the SFE Supervisor, and the MDO.
- Develop a Field Education Committee.
- Once a placement has been organised and approved the student needs to make an appointment with their Supervisor to discuss their placement. The placement usually starts in January (in negotiation with supervisor) and continues through to the end of the year. (This includes the school holidays.) The student will be entitled to 4 weeks’ annual leave from their parish placement as negotiated with their supervisor.
- The preliminary report on **continuing students** is to be sent no later than the **1st of May** and their final reports no later than the **31st of October**.
- Reports collated by the MDO and sent to the Bishop and the Annual Review Committee.

SFE Approved Placement

- The approved field placement requires a minimum of 200 hours negotiated SFE work during the year.
- Hours may include time in the ministry placement, preparation and meetings and travel time.
- Regular supervisory sessions are expected at least fortnightly.
- Any students engaged in Clinical Pastoral Education (CPE) should negotiate their hours and ministry engagement accordingly, with can include a reducing SFE hours.

SFE Supervision

Supervision should support those in ministry formation whether they are in parish or non-parish placements. Those in non-parish placements should modify the requirements below to suit their particular circumstances (in consultation with the Ministry Development Officer).

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

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

- SFE Supervisor (Rector or other Field Educator)
- Parish Council / Executive body
- Bishop and / or Examining Chaplains
- Ministry Development Officer (MDO)

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

SFE Learning and Service Agreement

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

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

The SFE Learning & Service Agreement must be flexible and should be changed by renegotiation as appropriate. At the same time, the agreement needs to be specific, and include learning objectives which are achievable, measurable and allow the student to be stretched and challenged, providing clear parameters of accountability for both the Student and the Supervisor. The agreement is to represent a reasonable marriage of the needs of the

student to achieve the goals of supervised field education and the needs of the parish for effective and creative ministry.

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

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

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

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

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

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

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

The SFE Learning and Service Agreement should include some ministry that affirms skills the student has developed previously and some ministry where the student lacks experience and needs to be extended. Since the skills of the students vary, colleges and indeed the diocese through Formation Intensives, provide training in various aspects of ministry such as liturgy, pastoral services and so on. However, there are areas of parish ministry, e.g., visiting, but also preaching, teaching or group work, which will require the wisdom and experience of the supervisor.

Ministry Experience Evaluation Questions

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

This list outlines some specific skills and areas of expertise which might be addressed during formation in public ministry, not all of which will be relevant to the particular context in which the ordinand finds themselves. The Ordinand and supervisor should devote at least one session near the beginning of the placement to reflecting on these areas, before the SFE Learning and Service Agreement is finalised for the year. These are areas that can be revisited at different times during supervision in order to assess progress and offer opportunities for fresh work. The list below is not exhaustive and should be treated as a starting point for conversation.

Existing skills and areas of expertise

What ministry skills and experience does the student already possess?

Are there skills the student wishes to offer to the parish outside the learning and service agreement?

Are there areas of ministry that are already well formed and do not need particular focus this year?

Does the student have particular areas of expertise that can be built upon for the benefit of both parish and student?

Personal

How does the student perceive their spirituality to be developing?

What forms of prayer do they find most nourishing, and where do they see that they need to grow?

What understanding does the student have of the processes of theological reflection and how do you intend to sharpen these?

Are there particular personal challenges the student is facing this year? If so, how may these impact on their ministry? What are their networks of support?

How are you going to manage issues of confidentiality within the parish and staff team?

What are your mutual expectations in terms of professionalism, punctuality, communication, dress etc?

Conduct of Worship

How familiar is the student with conducting worship? What has been their previous exposure to different services, occasional offices, all-age worship, reading, interceding etc?

In what areas would they particularly value more practice or opportunity to observe?

What has the student already learnt about good practice in the preparation and conduct of liturgy?

Preaching

What existing experience does the student have of preaching?

What other forms of communication are familiar to the student?

In what contexts has the student preached themselves or observed others doing so – eg. at occasional offices, school services, civil occasions and what further experiences do they seek?

What forms of feedback would the student find most helpful and from whom?

How can the student best learn about different styles of presentation and the use of such things as audio-visual aids and the ability to provide online content?

Mission and leadership

Is the student aware of their own preferred leadership styles? How would they like to grow in exploring different styles?

Is the student familiar with different tools for mapping context and forming parish profiles? How would they like to work with such tools in your context?

How can the student be helped to find ministry balance between the tasks of nurture and those of 'outreach'?

What experience does the student have of working with situations of conflict in a voluntary organisation?

What understanding does the student have of the best ways to handle criticism?

Pastoral

What previous experience does the student have of exercising pastoral care? Have they completed CPE and if not when is this scheduled?

Are there particular areas where the student would like to concentrate this year eg. sick visiting, aged care, work with children and families, working with those who are bereaved, mentally ill?

What experiences will help the student to foster their skills in listening and offering recall and follow up?

Education

Does the student have previous experience in the area of Christian education either with children, young people or adults?

Are there particular kinds of education the student would like to offer this year, eg study group online and physical, online and physical small groups, confirmation preparation, children's church, quiet day?

Are there educational resources used in your context with which the student should familiarise themselves?

Parish Organisation

What is the student's previous experience of administration?

How can the student's understanding of parish management and the diocesan and legal requirements be enhanced?

How can the student be helped to become familiar with the administrative rhythms of ministry in your context?

Functions of Supervision

Support

- Validation of the student's skill and experience
- Providing a 'safe space' where ideas and challenges can be freely aired
- De-briefing of experiences, discussing the feelings raised
- Monitoring of the overall health and emotional functioning of the student

Education

- Developing competence
- Assessing theological base, knowledge of other appropriate disciplines, personal attributes
- Modelling a theologically reflective approach to life and ministry
- Providing feedback on ministry tasks
- Helping the student to be self-reflective and to develop personal skills for ministry
- Providing access to resources and opportunities

Administration

- Ensuring the student understands their role and is well prepared
- Reviewing the student's work
- Monitoring their workload
- Documenting their progress and achievements and flagging any concerns

Student Responsibilities

- Bringing questions
- Focussing discussion on a theme or incident
- Asking for feedback
- Seeking support
- Asking for ideas
- Requesting review

SFE Supervisory Meetings

Regular meetings either weekly or fortnightly must be arranged between the student and the SFE Supervisor. It should be a structured session with an agenda designated to allow time for critical assessment and evaluation focused through reflection on specific acts of ministry. The focus should always be the learning needs of the Formation Student, not the day to day running of the ministry unit in which the placement is taking place. Also, at least once a Semester, the main topic for discussion should be a Theological Reflection (see Appendix for a suggested format and rationale).

The approach required for this process to work effectively includes the ability and willingness:

- to listen
- to own one's feelings
- to be open to different personal circumstances and ways of working
- to be able to enter into the feelings and thoughts of others
- to create a helping relationship
- to ask open questions, and to be genuinely interested in the process
- to be sensitive to where the other person is 'at'
- to be patient
- to recognise points of resistance and their significance
- to acknowledge and use what is learned during the process of supervision
- to see the positive value in making, and learning from, mistakes
- to identify and reflect on choices made and actions taken.

Feedback

Good feedback is:

Descriptive rather than judgmental—it uses 'I' statements rather than 'you' statements. e.g. 'I was not clear what you were talking about' is preferable to 'your sermon was incomprehensible'. It opens up the way for discussion on specific matters, which may be helpful to the student.

Specific rather than general—'by allowing Paul Jones to talk off subject the meeting ran too long' is more helpful than 'you conducted that meeting badly'. It is better to talk about a particular sermon than the student's preaching in general.

Appropriate—i.e. geared to the needs of the student; neither being so harsh as to damage the assistant's self-esteem, nor so gentle as to pass without being noticed. 'Speaking the truth in love' is the principle.

Useable—the criticism needs to be of the kind that can be acted upon. It should aim to produce positive possible outcomes.

Timely—it should not be held too long after the situation under discussion.

Possible Format for Meetings

Review of progress on Ministry Tasks and emerging learning issues (10 mins?)

Looking forward to the coming month's activities (10 mins?)

Main discussion on agreed subject (30 mins?)

Student's concerns—personal (10 mins?)

Preaching Assessment

Please make multiple copies of the preaching assessment in this booklet. Some other possible sermon assessment discussion topics:

voice, mannerisms, and general presentation

level of preparation evident

clarity of delivery

level of engagement with people

soundness of theology and relevance.

Field Education Committee

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

Suggested Composition:

- 4 to 5 people is ideal.
- A range of ages, life situations (married/single, working/retired, etc) and both genders if possible.
- People who understand the concept "constructive criticism" and are willing to give it.
- People who can offer genuine support – hospitality, a shoulder to cry on, encouragement.
- People who can keep the content of meetings confidential.
- People whom the student is likely to be able to share themselves with.
- People who will pray for the student.

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

Tasks:

- Meet with the student once a month. ***These meetings are confidential.***
- Pray for the student and for one another.
- Support and care for the student (and their family).
- Provide a venue for the student to discuss their hopes, fears, joys and sorrows in ministry.
- Facilitate the student's learning in the parish.
- Give feedback both positive and negative, to the student with their ministry, including preaching and liturgical participation.

We give thanks and acknowledgement to the MEC for providing information and the basis for this material.

ANGLICAN CHURCH OF AUSTRALIA—DIOCESE OF GRAFTON FIELD EDUCATION LEARNING AND SERVICE AGREEMENT



Formation Student (Name)			
Address:			Date of Birth:
			Postcode:
Telephone Nos:	Home:	Mobile:	Work:
Email address:			

Placement (Name of Ministry Unit)

Ministry Unit Leader (eg Rector) (Name)

Field Education Committee Group Convenor (Name)

The student has agreed to undertake the following Ministry Tasks as outlined in the attached pages.

Total Time Allocation (including Preparation time):

It is agreed that the student will not become overcommitted and that the expectations of the parish are fair, just and reasonable.

Guiding time allocations: 200 hours minimum per year and may include:

- ◇ A Field Education Committee Meeting of 1 hour per month;
- ◇ 1st Year- must preach at least 1 Sermon per semester
- ◇ 2nd Year – must preach at least 2 Sermons per semester
- ◇ 3rd Year by negotiation (at the very least 3 sermons per semester)
- ◇ Supervisory Meetings with the Rector/Chaplain of approximately or 1 hr per fortnight

Student's Signature.....

Supervisor's Signature.....

MDO's Signature.....

Date:

Please send an electronic copy to: archdeacon@graftondiocese.org.au (MDO) at the beginning of Semester One

AGREED MINISTRY TASKS

NB:

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

Learning Goal Statement: What do you hope to achieve with this ministry?
Learning Objectives: Specifically identify what you want to learn and what growth you expect within yourself. What does the end result look like, or feel like?
Ministry Task: Describe the task. How will it stretch and challenge you? How will it assist you to realise your learning objectives?
Evaluation Arrangements: How will you evaluate the impact of this learning goal?
For reflection at the end of the Semester: The agreed ministry task is not about passing or failing, but rather about your learning. What have you learnt? Would you do it differently or the same, what could you have changed?

INITIAL REPORT

(to be submitted to MDO by 1 May each year)

The Venerable Tiffany Sparks archdeacon@graftondiocese.org.au



Date:	Student:
Placement:	
SFE Supervisor:	
1. Has the placement been satisfactorily established? Are you happy with the SFE Learning and Service Agreement and Agreed Ministry Tasks?	
2. Has a Field Committee been established?	
3. What are your initial impressions of the student?	
4. Have you any immediate concerns about your student or the placement process?	
5. Is there anything else that you wish to bring to the attention of college staff at this point?	

SUPERVISOR'S REPORT ON FIELD PLACEMENT



If you have any issues with the student's performance, please do not leave it to the end of the year to discuss. Raise any issues at your regular supervision meeting and take the time to talk through and rectify them. It is advisable to talk through your report with the student.

Date:

Student:

SFE Supervisor:

6. Have the negotiated learning Ministry Tasks been met?

7. Have you been able to meet regularly with each other?

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

9. Has a Field Education Committee operated throughout the placement? To your knowledge has it met regularly?

10. Have there been any issues? If so, have they been worked through?

Please comment on the following specific areas:

- Preaching (preparation, content, delivery)
- Development of capacity for leadership
- Other teaching – small groups, Bible study etc (leadership, clarity, knowledge)
- Interpersonal and communication skills (self-awareness; managing boundaries; communicating accurately and fluently; ability to listen; ability to appropriately tailor communication to an audience).
- Specific areas of ministry (pastoral visiting, home communions, youth group etc)
- Participation in liturgy (leadership, understanding role, liturgical presence)
- Pastoral Care (interaction with different age groups, confidentiality, knowledge of limitations)
- Spirituality (prayer life, ability to reflect theologically on ministry, self-care)

- Theological competency and Biblical literacy (knowledge of Scripture, appropriate use and application in ministry)

- Work habits and performance (punctuality, initiative, responsibility, time management, reliability, demonstration of maturity, use of good judgment)

- Workplace relationships (office staff, training clergy, wardens, volunteers)

- Flexibility in ministry (willingness to try new things, listen to others' ideas, etc)

In your view, how has the placement assisted the student's personal and spiritual growth?

How has the student exhibited willingness to engage and cope in unfamiliar settings?

Vocation
<ul style="list-style-type: none"> • How is the student's sense of vocation developing and being articulated?
<ul style="list-style-type: none"> • Is this person's sense of vocation developing appropriately for their current stage of ministry preparation?
<ul style="list-style-type: none"> • Please comment on the appropriateness or otherwise in the above named proceeding in formation or to ordination.

Third year students only:

I support..... in their calling to ordination: Yes/No

Name:	Signature:
Date:	

The report is to be sent no later than 1 May and 31 October.

Please send an electronic copy to MDO at archdeacon@graftondiocese.org.au.

Please be aware that the reports are kept on the student's file and also forwarded to the Bishop and Annual Review Committee for consideration for their suitability for ordination.

Appendices

Tips

Appendix A

Setting Learning and Service Agreed Ministry Tasks

- Keep the focus on what needs to be achieved.
- Use the simplest language possible to describe the task and the hoped for outcome.
- Aim for goals that can actually be achieved and measured.
- Be **intentional** about seeking to achieve a particular learning outcome is integral to the formation process.

Appropriate Ministry Tasks will:

- Clearly express expectations in terms of what the student will be able to do
- Be focussed on the incremental development of the student's skills and knowledge
- Build on and extend existing knowledge and skill base
- Be realistic achievable and assessable within the context and timeframe
- Be linked to the national criteria for ordination

The Agreed Ministry Tasks describe what a student will know and be able to do by the end of the placement period. This structure can be used in helping students to formulate their agreed ministry tasks.

Stem a leading statement in the future tense, highlighting that the following actions are expected to be achieved by the student by the end of the placement

Active verb indicating specifically what the student wants to know, consider or do

Focus/object indicating the process, product or outcome of the action such as 'sermon', 'quiet day'

Condition or qualifier indicating any conditions that may apply, such as 'relevant to primary age children' or 'using a range of media'

Example - On completion of this year's placement the student will

Contribute appropriately at meetings of Parish Council when invited to attend

Organise and lead a camp for the youth group supervised by the youth leader

Provide pastoral care to housebound parishioners according to the parish protocols for home visiting.

Appendix B

Pastoral Theology as Attention: A Process for Theological Reflection

1. Who are the characters/whose voices can you hear?

- What are they saying?
- How are they feeling?
- Whose voices are silent/silenced?

2. What are the wider issues?

In political terms

In economic terms

Trends in society

What are the deeper issues?

Personal histories

Interpersonal dynamics

3. What are you saying to yourself?

- How are you feeling?
- Who has your sympathy?
- What previous experience of yours informs your attitude to the issues raised here?

4. What does the Christian Tradition have to say?

- What kind of God is revealed implicitly by people's actions?
- What explicit theological resources/references are used?
- What theological perspectives do you bring?
- Are there other theological resources that might illuminate the issues here?

5. In the light of this situation/incident, how do you understand the task of the church?

In the political arena

In the community

In its scattered life

In its gathered life

In its worshipping life

Source: J Leach 07/11/2006 *The Eastern Region Ministry Course* Cambridge UK

Appendix C

Pastoral Theology as Attention – A Method of Pastoral Reflection

Assumptions and Rationale for the Process of Theological Reflection

Jane Leach

8 November 2006, The Eastern Region Ministry Course, Wesley House, Cambridge UK

The aim of pastoral theology is revelation: seeking the face of God in the hope that God might make Godself known. This is also the aim of pastoral life: - there is a coherence and continuity between pastoral theology and pastoral care. One articulates the God whom we encounter through pastoral life; pastoral care involves the whole of pastoral life: it is communal as well as one-to-one; pastoral theology therefore seeks to articulate encounter with God through liturgy; mission; church councils as well as counselling. God is able to reveal Godself through a broader range of life than we often allow, therefore pastoral theology must range widely. Giving a critical account of who God reveals Godself to be is a necessarily reductive activity; other forms of expression should be encouraged.

An approach: Pastoral theology as attention

John Jillions says the priest is like a poet, slowing down to notice, to listen, to be vigilant and awake.

The key to a Christian conception of studies is the realisation that prayer consists of attention. It is the orientation of all the attention of which the soul is capable towards God. The quality of the attention counts for much in the quality of the prayer. Warmth of heart cannot make up for it...

Prayer therefore is essential in the method. Learning to be still and attentive; being conformed to the likeness of Christ. Not in the sense that prayer, divorced from other faculties gives us magical answers. At least in the sense that constant acquaintance with Christ enables us to recognise him at work, in the life of the world; to remind us what we are looking for...amongst all that life comprises. Pastoral theology is not then a cold, detached activity but a prayerful discernment.

Not only does the love of God have attention for its substance; the love of our neighbour, which we know to be the same love, is made of this same substance. Those who are unhappy have no need for anything in this world but people capable of giving them their attention. The capacity to give one's attention to a sufferer is a very rare and difficult thing; it is almost a miracle; it is a miracle...Warmth of heart, impulsiveness, pity are not enough... Only he [sic] who is capable of attention can do this.

I have been trying to remember the genesis of this model of pastoral theology. It emerged from my own pastoral practice as I was trying to help Methodist student ministers imagine themselves into pastoral situations through case studies – offering them a simple series of steps to help orient themselves in the kinds of situations they were likely to find themselves in. They were all too aware that we could not prepare them for every eventuality but seeking to offer a way of orienting themselves.

In one sense the method arose out of a teaching need – its genesis was in the classroom. However, in another sense the method arose out of the pastoral situations in which I was engaged and which I shared with my students, allowing them to help me reflect on my practice. The paradigmatic experience which shaped my early ministry was one of watching and waiting over a dying colleague, my superintendent minister. For three weeks during Advent 1997 Adrian lay unconscious in hospital. My time was divided between the preparation and

leadership of Advent liturgy; the pastoral care of the 9 churches left in my charge; the pastoral care of Adrian's family and sitting at his bedside in Addenbrookes Hospital. In one sense it was a time of frenetic activity. In another it was the time when I learned to slow down and wait and pay attention to the tiniest of physical changes, listening for the voice of God, learning in my own flesh what T.S. Eliot expresses so beautifully:

*I said to my soul be still and wait without hope
For hope would be hope for the wrong thing.
Wait without love for love would be love of the wrong thing.
There is yet faith, but the faith and the hope and the love
are all in the waiting...
Wait without thought, for you are not yet ready for thought,
So the darkness shall be the light and the stillness, the dancing.*

I learnt at that bedside and at others that there are two ways to wait with the dying; one can pay attention to the signs of death – and they are plentiful. The smell of impending death becomes something you can recognise but never adequately described. It is important to pay attention to the signs of death – death cannot be avoided; we can only choose the extent to which we prepare for it – but it is important also for Christian ministers to pay attention to the signs of life; to listen through the silence; through the beeps of the monitors; through the tears; through the looks cast between family across the bed; to the stillness that is Christ – whose resurrection life and power is deeper than any pain.

This may seem to be a mystical state that has more to do with the spiritual life than it does to do with classroom method. It is certainly true that without that inner life, no amount of training in making theological connections will communicate Christ in the moment of truth. However, it is also true – and maybe this is its value – that the courage to listen to death and allow it to put life to the test is, as J.V. Taylor has said:

It is they who allow themselves to speculate about God, and to wonder about him even as they wonder at him, whose faith and love is, in the long run, the most impregnable.

JV Taylor

A theological training that is critical; asks hard questions; exposes faith to the rigours of secular debate and does not allow theological discourse to remain discrete from the realities of life and the perceptions of the non-theological world is essential both to a spirituality that can have courage and confidence to make space for life even in the midst of death, and essential to a faith that can make a successful apologetic.

Much has been talked in recent decades about the lack of confidence in clerical identity. The causes are well documented. Having the confidence to offer an apologetic works on two levels. At one level, being able to articulate to myself a rationally coherent account of what I am doing that relates to the secular canons of reason that I have internalised along with the rest of society, gives me the confidence to do it: I will maintain my role at the bedside in the face of a sceptical family; a sceptical ward sister; a medical model of pastoral care, not as an act of defiance, but in the confidence that I am offering something distinct, a health offering in a profound sense; at another level, having the tools to articulate how God is at work here, using secular and theological language enables me to communicate with the family who ask; the ward sister who comments; the health authority that wishes to cut its chaplaincy budget.

I want to argue, therefore, for models of theological reflection that take seriously the spiritual, inner life and connect with student's prior ways of reflecting; but that also broaden and deepen the resources students have for the inner life; the pastoral life and the apologetic task.

I offer this five step model, partly because some of my students have pestered to know how to reference it; and partly because I have been motivated to revisit it in addressing the questions posed by Pattison, Thompson & Green.

Appendix D
Sermon Appraisal Form

Preacher: _____ Reflector: _____ Date: _____

Place: _____ Readings: _____

The opening of the sermon:

The use of language (aptness to hearers, including illustrations, images, metaphors):

The manner of delivery – use of voice (tone, pace contrasts) posture, use of script:

The structure of the sermon (clarity of message, development, effective closure):

The content (use of the Bible, relation of sermon to daily life and discipleship etc.):

Signs of the preacher's faith and witness, prayerfulness and pastoral sensitivity:

Evidence of effectiveness/response of the congregation:

Length of the sermon:

Notes to assist reflection on the sermon

1. **The opening of the sermon**

Was attention captured? Did the introduction lead well into what followed?

2. **The use of language**

Vocabulary – clear, imaginative, relevant to the congregation; or unhelpful use of pious jargon, technical terms, inappropriate references, illustrations?

3. **The style**

A spoken or a written style? What was the attitude of preacher to congregation?

4. **The delivery**

Varied, compelling, sympathetic, direct, natural? Helpful use of gestures? Good posture? Any distracting mannerisms, faults of diction? Easily audible? What use was made of script of notes? Was the preacher 'at home' in the surroundings?

5. **Content**

What use was made of the Scriptures? Did the sermon, readings, prayers and hymns work well together in the offering of worship and in encouraging attention to God? Was the preacher faithful to the text in its Biblical context? Do you think the preacher's assumptions about the use of scripture were sound?

6. **The Preacher's faith and witness**

Was there evidence that the preacher's own experience and thinking are developing and deepening? Did you feel the preacher was responsive to the Spirit? Was there theology? Was there Gospel?

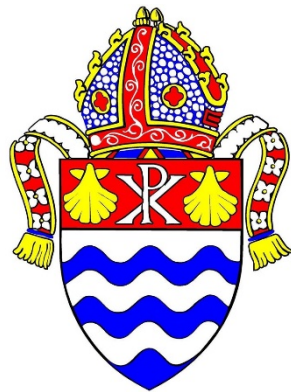
7. **Effectiveness**

What do you think the impact of the sermon was? Was it likely to fire wills and imagination? Was it more like a Bible study or teaching session? Did people listen? Did you learn what anyone else felt about it?

8. **Length of the sermon**

How many minutes did it last? Was the conclusion satisfactory? Was there continuity between the sermon and the next element of the service?

Any additional comments.



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Enquiries regarding Training and Ministry should be directed to:

The Venerable Tiffany Sparks

Ministry Development Officer and Diocesan Archdeacon

Anglican Diocese of Grafton

Office: 02 6642 4122

Email: archdeacon@graftondiocese.org.au