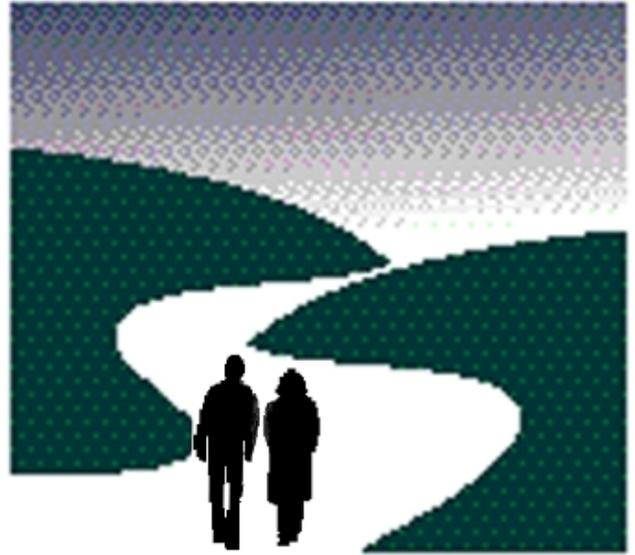


PASTORAL SUPERVISION:

Introducing
a process of
reflection on
ministry
experience



The Uniting Church in Australia
Ministerial Education Commission

September 2001

*Adapted and extended with permission from an earlier document of
the Presbyterian Church of Aotearoa New Zealand*

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HOW TO GET THE BEST OUT OF PASTORAL SUPERVISION

BE CLEAR

What is it?
Whose is it?
What is it for?
What to expect from it



TAKE THE INITIATIVE Choose
a good supervisor
Draw up a covenant

COMMIT YOURSELF

To prepare
To work
To evaluate
To renew the process



THE MANDATE FOR SUPERVISION

The Uniting Church in Australia National Assembly defines as ‘professional supervision’: “The relationship the Minister has with another professional or group where the Minister is assisted to maintain the boundaries of the pastoral relationship and the quality of their ministry through reflection and education”. [*Support Document for the Interim Code of Ethics, 1997, p.8*]

The Code of Ethics, under the heading ‘Professionalism’ at 3.5(f) notes that “A Minister has a responsibility to ensure that they [*sic*] receive regular professional supervision,” and this is seen as having direct implications for pastoral relationships, relationships with colleagues and church councils, teaching, and issues of confidentiality. Supervision is intended to assist the Minister to maintain the boundaries of pastoral relationships, and to enhance the quality of ministry through appropriate continuing education and ongoing ministerial formation. Under ‘Competence’, *Regulation 3.4(a)* states that “Ministers have a responsibility to maintain high standards of knowledge and skills in all the areas of Ministry relevant to their settlement/appointment. This responsibility requires that the Minister undertakes continuing education appropriate to this ministry.”

These Assembly documents further acknowledge that

- Ministry is accountable to the wider councils of the church,
- Ministry should not be fulfilled in isolation,
- Mutual accountability requires continuing competence in ministry and appropriate resourcing of Ministers with a variety of skills,
- Supervision will vary between Ministers, and between placements,
- Regular reflection and critique of the effectiveness of ministry is crucial,
- Supervision may be supplemented by a mentor or spiritual director [defined in the *Support document...*, pp.8-9],
- Supervision should be a regular commitment,
- Supervisors should be trained for the role of supervision, and
- The supervisory relationship requires good communication, the challenge to reflect creatively, and an understanding of the ethos of the Uniting Church and the role and responsibility of the Minister.

These Guidelines are intended to offer assistance in the fulfilling of the church’s requirement that ministers will participate in Professional Supervision, interpreted in these Guidelines as Pastoral Supervision.

MODES OF SUPERVISION

The word *supervision* may be used of three different working relationships.

1. **FORMATIVE SUPERVISION** involves a learning relationship where the wisdom and experience of two or more persons meet in constructive interaction; normally one person will have more experience of ministry than the other.
2. **ORGANISATIONAL SUPERVISION** is defined in the Constitution of the UCA [par.15] as: “Ministers and Lay Pastors will be responsible to
 - a Presbytery and Synod in matters of faith and discipline, and
 - the Presbytery or other appointing body for the exercise of their ministry.”

Each Presbytery will offer this supervision in its own way, through a responsible Committee or delegated individual [Pastoral Relations Committee, Ministry Committee etc.]

3. **CONSULTATIVE SUPERVISION** is a supportive and collegial relationship which may be expressed one-to-one, or in a small group context of mutual accountability.

We are talking here in particular about the first and third kinds;

- **FORMATIVE SUPERVISION**, with a special emphasis on vocational development and continuing education for ministry; and
- **CONSULTATIVE SUPERVISION**, with a special emphasis on boundary maintenance and reflection on enhancing one’s personal responses in ministry events.

The phrase “**pastoral supervision**” deepens and integrates these two modes of supervision. While it is possible to distinguish between these two forms, and separate issues need to be addressed, they can also be addressed over time in the same supervisory relationship, one-to-one, or in a peer supervision framework.

Supervision is a safe, confidential relationship which provides a regular opportunity to reflect on our work and professional relationships. It only works where an atmosphere of trust is built up. Supervisee and supervisor are each responsible for building that trust by approaching the other with openness.

The desired outcome of truly pastoral supervision is a **continuing enhancement** of the ministry we offer. Along with this can go increased self respect, released potential, the capacity to see, feel and hear what we have tended not to see, feel and hear, and the bonus of increased health and well-being, as well as increased effectiveness in ministry. Research shows a high correlation between good supervision and vocational satisfaction.

Good supervision supports; challenges; encourages learning, self knowledge, professional development, good use of resources and time; and respect for boundaries.

Every **supervision relationship** is unique and needs its own covenant.

The focus of supervision is on actual events, on real, living, ministry situations and experiences.



THE FOCUS OF PASTORAL SUPERVISION

The **GOAL** is continuing enhancement of ministry

The **CONTEXT** is an atmosphere of TRUST and OPENNESS

The **VEHICLE** is a RELATIONSHIP OF MUTUAL ACCOUNTABILITY

The **FOCUS** is actual MINISTRY EXPERIENCES

WHAT MAKES SUPERVISION PASTORAL ?

Models of supervision from business and industry, psychotherapy, social work, and especially clinical pastoral education have enriched our understanding of pastoral supervision. These models have shaped and influenced the way pastoral supervision operates at a professional level. However, the question needs to be asked: What is distinctive about *pastoral* supervision? What makes supervision *pastoral*?

- The concept of and basis for pastoral supervision lies in its Christian heritage: "...The ministry of pastoral supervision, as related to Christ's own oversight and shepherding, seems to have taken place in the life of the church since near its beginning."^{1/2}
- Nancy Ramsay extends the metaphor of shepherd to include trustee, which incorporates the privilege and responsibility that people entrust to the supervisor. According to Scripture, the shepherd is to assure safety and justice for the vulnerable. Supervisors give assurance that the boundaries - personal and sexual - will not be violated. The word trustee similarly conveys that one is worthy of trust - a trust that is more than safekeeping or just action. It includes modelling an ethical vision that is trustworthy. Pastoral supervision involves shaping a person's ethical standards for the practice of ministry.³
- Pastoral supervision is concerned about the congruity between belief and practice. The primary focus is on what happens at the intersection of what one believes and how one lives out that belief. It is at this intersection that the possibility of integration occurs.

¹ Kenneth Pohly, *The Ministry of Supervision*, pp.7-13; in these pages Pohly provides a biblical basis for pastoral supervision.

² The first letter of Peter describes Christ as shepherd and overseer of the Christian community. Other New Testament writings describe a similar function being carried out by members of and Ministers to the community. The fact that the words for "shepherd" and "overseer" are consistently associated with each other in the New Testament suggests that within Christian ministry the administrative and pastoral functions are not to be separated.

³ Nancy Ramsay, "Pastoral supervision: A theological resource for ministry", *Journal of Supervision and Training in Ministry*, 12 [1991]. P.193. The Shepherding paradigm [Ezekiel 34; Psalm23; John 10] has been central to traditional understandings of care, although in practice the socio-political dimension of the Ezekiel text has usually been ignored in developing a functional description of shepherding activities. In Ezekiel, the nature of the shepherding can be seen by contrast with false shepherding.



- Pastoral supervision is confessional. It is confessional in the sense that in advocating wholeness, pastoral supervision requires that people not only acknowledge and face their strengths and weaknesses, but also accept and integrate them. It is only as people confess their weaknesses and strengths that the whole person can be addressed in the supervisory relationship.
- Pastoral supervision is reflective. Supervision occurs within a conversation in which people reflect critically on their personhood, ministry, and faith. Supervision is reflective in that the supervisor assists people in seeing themselves and their ministry more accurately, clearly and creatively. Having seen themselves, people can decide to make the changes they need to make. The process of reflection enables people to take ownership of what they reflected back to them from another angle of vision. It is when people take ownership and responsibility for decisions and their future that the possibility of integration occurs.
 - Pastoral supervision is revelatory. One of the goals of supervision is to promote honesty. Supervision is tolerant of a person's weaknesses and shortcomings. It understands, but does not tolerate, dishonesty and self-deception. Pastoral supervision calls for authenticity and integrity. Its function is to encourage openness to the tradition, culture, and experience: places where God reveals God's self. God continues to work in our lives, bringing new and creative ways into being within us. Pastoral supervision provides a process that can enable people to reflect on the movement of the spirit of God in their lives. The process of pastoral supervision helps us to consider what difference God's presence makes in our lives, and assists in the "movement toward insight" about God's ongoing revelation in the world.
 - Pastoral supervision as judgement and grace. Central to all critical reflection is judgement. In all evaluation, we experience judgement and grace. From a theological viewpoint, evaluation reveals and activates both God's judgement and grace. The message of the Bible is clear: both judgement and grace are realities of our experience, and they come to us uniquely, when we confront Jesus' life and teachings, death and resurrection. Jesus both judges and restores us. It is in these terms that we experience pastoral supervision. People experiencing pastoral supervision will encounter both judgement and grace, which is the key in the development of ministry.
 - Pastoral supervision has a belief in the future. The "becoming human" process which is provided for, and actively encouraged, in pastoral supervision specifically implies belief in a future. God is always the "God in front of us". The present moment is not locked-in, not finished. It is open to the future, and for this reason, we are able to trust process: to grow means to allow for future change, optimistically, hopefully! In spite of the current struggle, there is hope of becoming a more integrated person and a more effective pastor. There is present in pastoral supervision a vision of and towards the future.⁴
 - Pastoral supervision is contextual. It operates at many different levels of ministry, within and outside the church. The key to pastoral supervision is the facilitation of theological reflection in these different contexts.

⁴ The work of Dean Olafsen is acknowledged for this insight. Dean writes of supervision as being "Eschatological" in an article entitled "The process of supervision as a means of ministry formation" in *Ministry, Society and Theology*, Vol. 8, No.2, November 1994.

**PREPARING FOR SUPERVISION**

As supervisees we are responsible for what we present in supervision and for identifying what makes it important enough to spend time on.

Anything is appropriate that arises from actual experiences and can affect, or is affecting, the quality of our ministry. For instance our role in a particular situation, priorities, time management, insights, people, committees or institutions, changes, pressures, needs.

Any one of the following may be useful in deciding what to choose for the supervisory process:

- ~~ The most significant event in my work since my last supervision is...
- ~~ This incident/concern keeps pushing itself back into my mind...
- ~~ I am aware of very strong feelings about something that has happened...
- ~~ When [this] happened it seemed to be a pattern repeating itself...
- ~~ I am so [tired, miserable, elated, inspired, challenged, worried]...
- ~~ I want to clarify where I stand on a particular issue...
- ~~ I want to stop something like [this] happening again...
- ~~ I want to get something like [this] to happen more often...
- ~~ I seem to keep avoiding/putting off...
- ~~ It is time to establish or review or evaluate my Learning Agreement...

When we commence a supervision session, we need to be able to say:

- ~~ In ministry at the moment, I feel ...
- ~~ This specific pastoral incident occurred ...
- ~~ This is my question or challenge...
- ~~ This is what I want as an outcome...

Supervision works best if:

- ~~ We are open and honest,
- ~~ Trust and confidentiality are guaranteed,
- ~~ We report our behaviour, observations, reactions and feelings accurately,
- ~~ We accept feedback,
- ~~ We monitor our feelings and responses (including our need to justify, explain),
- ~~ We remember that what happens in supervision is our responsibility,
- ~~ We remember that the purpose of the whole undertaking is to enhance the ministry we offer.



A TYPICAL SUPERVISION PATTERN

Supervision is an opportunity for learning. Learning is a form of change and may arouse anxiety because we want to cling to familiar patterns. At first in a supervision relationship, we may be uneasy, anxious and have an initial struggle because we resist altering our ideas and behaviour. This stage is often followed by a tendency to create or perceive likeness - we try to break down the perceived distance between ourselves and the supervisor. It is the supervisor's task to ensure professionalism, because in that space there is room for us to learn, and accept responsibility for our own learning.



MARKS OF A GOOD SUPERVISOR



A good supervisor provides:

- ✓ a supportive, safe environment ,
- ✓ full attention,
- ✓ encouragement and space for me to reflect on what I do and how I do it,
- ✓ feedback to me,
- ✓ space for feedback from me,
- ✓ relevant information, sources or referral.

A good supervisor encourages me to:

- ✓ be active in supervision,
- ✓ accept responsibility for my thoughts, feelings, attitudes, actions,
- ✓ observe and clarify my thoughts, feelings, reactions,
- ✓ become aware of the effects of my words and actions,
- ✓ find other ways of looking at things,
- ✓ discover and explore any options,
- ✓ come to my own conclusions, choices and decisions,
- ✓ acknowledge my strengths and successes,
- ✓ respect and maintain confidentiality,
- ✓ keep the focus on the process/response material I present [not its specific circumstances],
- ✓ keep in mind the fundamental goal of improved quality of ministry,
- ✓ pursue ecumenical openness in all expressions of ministry.

A good supervisor has knowledge, experience, integrity and skill to:

- ✓ maintain 'professionalism' [*see note in the box above*],
- ✓ help me deal with the transferences in my ministry and in the supervision process.
[*see box, page 8*],
- ✓ recognise parallel process [When a relationship from my work is presented in a like or an inverted way *in the relationship with my supervisor*],
- ✓ recognise the limits of her/his own skill and offer me appropriate referral elsewhere.



Essentially, a good supervisor is able to:

- **Recognise elements of transference:**

Supervisor and supervisee share in the capacity to bring both transferences and counter-transferences to their relationship. Supervisors need to accept the subjective experience of the supervisee and help the Minister accept the subjective experience of the parishioner, and to be alert to the impact of the parishioner's experience on the Minister.

- **Repair a disjunction:**

The transferences the supervisor brings to the supervisory relationship can create disjunctions or misunderstandings. If supervision is to get back on track, the supervisor will need to work at repairing such disjunctions.

- **Access awareness of conjunctions:**

Other transferences the supervisor brings to the supervisory relationship create conjunctions or the tendency to blindly identify with the supervisee. If supervision is to continue in a creative way, such conjunctions need to be brought into awareness and discussed.

- **Respond to the mirroring needs of the supervisee:**

At various points in the supervisory relationship, a Minister's need to be nurtured, valued, recognised and accepted will be activated. Supervision requires clarity of theory, and integration of necessary skills to respond with optimum responsiveness [Kohut], rather than with optimum frustration [Freud].

- **Respond to the idealising needs of the supervisee:**

While some Ministers wish to be idealised, others need to idealise a supervisor. Supervision does require the capacity to accept and respond to the supervisee's need to merge with the strength, wisdom and calmness of the supervisor.

- **Respond to the twinship needs of the supervisee:**

The nature of the supervisory relationship envisioned in this paper does require the supervisor to offer a kinship or quality of essential likeness with which the supervisee can identify and feel at home. This need to experience the presence of essential likeness through twinship is important when the supervisee is establishing his or her identity as a Minister.

Note: The issues in the above box must be addressed in detail in any training program for supervisors.

A supervisor is responsible for seeing that supervision:

- ✓ stays within the ethical boundaries agreed in the covenant,
- ✓ does not primarily become counselling, therapy, or spiritual direction,
- ✓ is not used for any purpose but supervision,
- ✓ is not compromised by any conflict of interest in the supervisory relationship.

A good supervisor doesn't:

- x talk a lot or give lots of advice,
- x do all the work in the session,
- x take responsibility for my work,
- x respond to my words but miss my feelings.



COMMENTS ON SUPERVISION FOR VOCATIONAL DEVELOPMENT



Supervision of vocational development and continuing education for ministry, as well as the following of ethical protocols, needs to be accepted by Ministers. Many of these Ministers will have no tradition of this level of accountability and close collegial 'monitoring'. Therefore, in the implementation of supervision, the principles of adult learning will have to be taken very seriously by Presbyteries and their panels of supervisors. Such principles include:

- 1** We learn best when we are highly motivated to learn - demonstrated usefulness and meaningfulness are essential;
- 2** We learn best when we maximise energy for positive learning [rather than dealing with guilt, anxiety, shame, fear of failure, attacks on autonomy, confused expectations etc.];
- 3** We learn best when learning is accompanied by positive satisfaction and tangible rewards [e.g. credit for continuing education or vocational development units];
- 4** We learn best if we are actively involved in goal setting, curriculum choices, choices as to mode of learning, and evaluation of learning outcomes;
- 5** We learn best if content is meaningfully and flexibly presented, and takes account of the learner's background experience, motivation to learn, preferred learning style, and contribution to the learning process.

Training in supervision will necessarily include familiarity with the above principles, and also with the following areas:

- ✦ understanding the dynamics of non-compliance,
- ✦ sources of dissatisfaction with supervision,
- ✦ games supervisees play [and games supervisors play?],
- ✦ stresses in becoming a supervisor,
- ✦ evaluation of supervision,
- ✦ the possibilities of group supervision and peer group supervision.



THEOLOGICAL BASIS OF SUPERVISION



God is revealed in covenant relationship with Israel: God is active in the events of their history and is known and revealed there.

Jesus is “the Word made flesh”, God revealed, not as theoretical or abstract principle, but in the actuality of a human person in the midst of human living, among the joys and sorrows, the needs and aspirations of ordinary human beings. The gospel is that the kingdom of God is amongst us, that the rule and purposes of God are realised in the human engagement. *Where two or three are gathered together in my name, there am I in the midst of them.* God is revealed again and again in the events of our lives, in our meeting with each other.

Supervision is our meeting together in the fellowship of the Holy Spirit which will *lead you into all truth*. The one aim of supervision is to seek to know where God is in the events and engagements of our ministry, and thus to know where we need to be and what we need to do in response to the activity of God in our lives.

The disciples’ learning was done “at the coal-face” with Jesus. They saw and experienced the activity of God in his ministry. And Jesus used parables, stories of an everyday kind, as the metaphors to frame their understandings of what they were experiencing, as a way to penetrate to the deeper meaning of what they witnessed. This was the supervision they experienced out of the covenantal relationship with their Lord.





SOME IMPLICATIONS OF THE COVENANT RELATIONSHIP



Within the life of the Uniting Church, the whole sequence from Period of Discernment, potentially through candidature, ordination or commissioning, and commitment to life-long learning, involves a process of initiation and acculturation into new areas of learning, interwoven with biblical/theological studies and skills training. Learning and supervision must both address change, transitions, and thresholds to new opportunities for ministry and mission. The needs for continuing education for ministry in 2010 will be different from those in 2000. Ideally, a sequence of successive learning agreements, each for 3-5 years, will maintain an overall balance across the traditional core areas of theological study, and skills training for practical ministry.

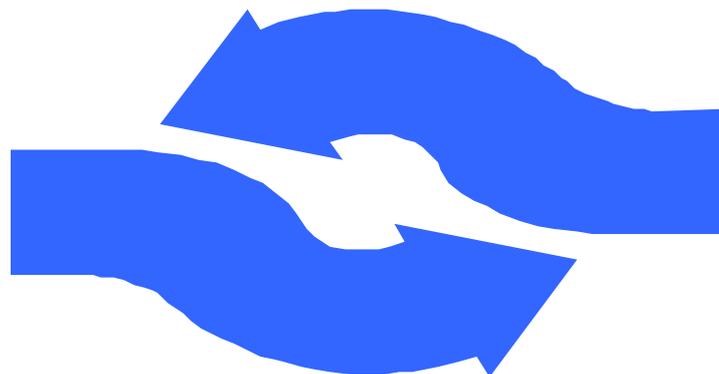
An Assembly document *Seeking a heart of wisdom: Guidelines for continuing education for Uniting Church Ministers* [revised August 2000], addresses *inter alia*, issues of accreditation, portability of learning agreements, responsibilities of all partners to agreements, and also suggests a pattern of agreed studies over the 3-5 year “blocks”.

Agreement would be required with Church Councils, and Presbytery [via accredited Supervisors], and flexibility would be expected as ministry settings change, or as a Minister moved to a new placement with different emphases and priorities.

Ministers of the Uniting Church in Australia work within the framework of the *Code of Ethics* set out in the *Regulations*, and its accompanying *Support Document* of 1997. The Supervision envisaged here has two integral components that are to be addressed together:

- supervision of the practice of ministry [shared theological reflection on ministry experience and ethical boundary-maintenance], and
- supervision of intentional learning to enhance evolving ministry foci [accountability for vocational development].

The choice, appointment, training and oversight of supervisors for each Minister in active ministry will inevitably follow a variety of patterns across Synods and Presbyteries. Frequently, supervision will be by fellow Ministers or qualified lay leaders, with a growing provision of training. Supervisors belonging to other professions operate within the ethical requirements of their specific professions but accept that a Minister is governed by the UCA’s code of ethics. If the codes are incompatible, the supervision cannot work.





SUPERVISION COVENANTS - WHY HAVE THEM ?



A covenant describes a unique relationship. Each supervision relationship is unique, it is the only supervision in which these particular people work together. Their experience and understanding of supervision may differ, so they need to clarify what they are doing. If they don't, there can be confusion and disappointment. A written covenant [preferred to 'contract'] is the best safeguard.

A covenant helps establish the relationship. Negotiating a written covenant can be an important step in the setting up of a supervision. It can be a learning experience and a model. It emphasises each person's commitment. It requires the effective use of time.

A written covenant provides a framework. Some people find making a detailed, specific covenant a good base for on-going work. It sets ground rules for the shared task. It provides a framework for evaluation (are we doing what we agreed to do?). It can be re-negotiated and adapted to meet changing needs.

Significant aspects to consider in formulating a supervision covenant:

1. The purpose of the supervision [note the two sections re supervision and learning],
2. What each person expects the process of supervision to be like,
3. What each person expects a supervision session to be like,
4. What the roles and tasks of the supervisee will be in this relationship,
5. What the roles and tasks of the supervisor will be in this relationship,
6. How and when the supervision will be evaluated,
7. The UCA *Code of Ethics* will be adhered to,
8. The working details:
 - (a) What preparation will be done,
 - (b) The working format of the session - e.g. how it will begin and end,
 - (c) How material will be presented [e.g. *orally, written, verbatim, tape*],
 - (d) What records will be kept and how material will be disposed of,
 - (e) The frequency, day, time and length of sessions,
 - (f) Starting and review dates, and the proposed duration of the covenant,
 - (g) Agreement about cancellations, regularity, punctuality, interruptions,
 - (h) Frequency and format of evaluation of the supervisory relationship,
 - (i) Confidentiality [*what might lead the supervisor to wish to break confidentiality? What would he or she do? See also (d) above*],
 - (j) What to do if there is conflict, or if one participant has a complaint.
9. The issue of payment or non-payment: The current rate for professional supervision is at least \$60-80 an hour. Although there is at present no national or Synod policy, it would not be usual for a stipended Minister to receive payment for offering supervision; note the need for flexibility where supervision is part of the ministry of a person with a part-time placement. Payment to another professional [psychologist, social worker, etc.] may be debited to a Minister's Benefit account. Supervision of ministry may be offered by another active Minister, a retired Minister, a professional as indicated above, or a lay person such as a teacher, social worker or psychologist who has undertaken the basic training expected of supervisors, and who is committed to ongoing training in this form of ministry-supervision.⁵

⁵ Not everything suggested above will be written into a specific covenant, but discussing the issues helps to clarify both parties' expectations. Sometimes it may clarify for one or other person that the relationship is not likely to work.



OBSTACLES TO SUPERVISION



- ~~ The work load of providing supervision or of being supervised.
- ~~ Previous unsatisfactory experiences.
- ~~ Fears about confidentiality.
- ~~ Practical difficulties --- distance, cost, lack of suitable people.
- ~~ Assumptions (maybe unrecognised, maybe unchallenged) e.g.
 - I don't need supervision,
 - My needs don't matter,
 - God will supply all my needs (in the way I say),
 - I shouldn't have any needs,
 - There's no time,
 - It's too expensive,
 - There's no one suitable.
- ~~ Defences e.g.
 - No one's going to judge me,
 - No one's going to tell me what to do,
 - No one's going to be allowed to see that I'm vulnerable.



SUPERVISION ISN'T...



Supervision isn't primarily friendship, giving advice, spiritual direction, therapy, counselling, prayer, telling your story, joint sermon preparation, discussion of common problems or concerns. All these may be good things in themselves; but if supervision time majors on these, it isn't supervision.

- **Supervision never** involves a sexualised relationship.
- **Supervision never** involves gossip.



SIGNALS THAT NEED ATTENTION



Either person....

tends to forget the time or day of the appointment, to be late, to want to finish early; feels it's just a friendly chat, can't point to anything achieved in the session, feels a strong attraction to the other, feels a strong dislike of the other, sits too close, makes physical contact.

The supervisor....

is drowsy, falls asleep, doesn't attend, gives lots of advice, takes responsibility for the supervisee's work, does all the work in the session, responds to words and misses feelings, takes the 'expert' role, talks a lot about his/her own experience.

The supervisee....

arrives unprepared, doesn't focus on actual events, doesn't mention things s/he feels uncomfortable with, avoids some aspects of her/his work altogether, ignores her/his true feelings, asks for lots of information or advice, expects the supervisor to tell him/her what to do; has not made progress towards the learning goal or specific learning objectives already agreed.



SOME QUESTIONS TO THINK ABOUT



- ? In what ways are you clearer about what supervision is and what it is for?
- ? What are the practical implications and challenges of combining, under the one supervisory arrangement, oversight of ministry practice, and oversight of continuing education?
- ? In what ways are you clearer about what to expect from supervision?
- ? Are there any questions you want to raise about what has been written here?
- ? Are there any things you want to add to what has been provided here?
- ? **Church Council members and Elders:** Regulation 3.4.4 (a), as well as *The Code of Ethics of the UCA* require Ministers to “receive regular professional supervision”. What does your council and congregation do to support them in this?

Do you think Ministers would benefit from the kind of supervision described in these guidelines? What might enhance its effectiveness or better motivate participation?
- ? **Ministers:** Is there anything in these guidelines which is inconsistent with your view of ministry? Identify and explain this concern, and if necessary seek further clarification from Presbytery or Synod.

Is there anything in these guidelines which encourages you to rethink what you are doing about supervision at present?
- ? What suggestions do you have for ways in which your Presbytery or Synod could make it easier for Ministers to obtain good supervision?
- ? Note other questions which arise for you as you think about/discuss next steps in implementing supervision arrangements for yourself.

Three copies of the Supervision Covenant (See Appendix) should be made and filled in by the Supervisor and Supervisee once the detailed arrangements have been made. A copy of this document is to be sent to the Convenor, Pastoral Relations Committee, immediately after signing.

Note: Support materials for a program of training for supervisors are being developed to meet the needs of different contexts across the church.

The Ministerial Education Commission intends to evaluate these Guidelines during the next 2 years and will invite consultation for this evaluation.

Acknowledgements

* The present document is adapted and extended for The Uniting Church in Australia purposes from “Supervision – what is it? What use is it? How do you get the best out of it?” which was published by the Mission Resource Board of the Presbyterian Church of Aotearoa New Zealand in March 1999. The material was originally prepared by Margaret Feist and Margaret Pullar for a workshop for Southland Presbytery in 1993 and revised in 1996. The Supervision Working Group, Ministerial Education Commission of The Uniting Church in Australia, is grateful for permission to use and adapt this material for The Uniting Church in Australia:

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Presbytery of.....

SUPERVISION COVENANT

NOTE: This is confidential to the signing parties and the PRC Convenor

This covenant between:

SUPERVISEE..... Tel.[H] [W]
ADDRESS

e-mail:

SUPERVISOR..... Tel.[H] [W]
ADDRESS

e-mail:

has the following specific objectives [see page 11]

Cores areas of Learning in the supervisory process	Self Assessment	Supervisors' Comment
Personal growth ¹		
Practical ministry skill ²		
Theological reflection		
Pastoral identity and leadership		
Personal formation, creative expression		
Professional identity and development		
Discretionary choices ³		

¹ Develop insight, affective sensitivity and interpersonal functioning. Awareness of strengths and weaknesses and recognise the dangers of self-deception.

² eg. Approaches to pastoral care and counselling, conflict and stress management, ethical boundary maintenance, self-care, pastoral supervision and self-supervision, evaluation, referral for Clinical Pastoral

SUPERVISION COVENANT

The broad goal and objectives of the Supervision Covenant will be achieved over the designated period as follows:

Supervision arrangements:

This Covenant is for the period ofyears [normally 3-5 years]
beginning on.....[date] and concluding on [date].

We have agreed to meet at weekly intervals
on..... [day of week]
for..... [e.g. six months, 12 months, 3 years etc.]
at..... [time of day]
at..... [location]
starting on..... [date]
at a fee of..... [amount in \$, NA, or *waived*]

SIGNED:

.....(Supervisee) Date:
..... (Supervisor) Date:

- A copy of this document is to be sent to the Convenor, Pastoral Relations Committee, immediately after signing;
- Supervisor and supervisee should each retain a copy of the document
- If there is insufficient space for any section, attach additional pages
- Ministers are encouraged to consult the document “Seeking a Heart of Wisdom” for further information about Learning Agreements in Phase 4 of Ministerial Education.