



# WELCOME TO THEOLOGICAL FIELD EDUCATION!

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## What Is Theological Field Education?

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Welcome to theological field education! Field education is an opportunity for you to develop ministry skills, practice ministerial reflection, discern your call, experience professional collegiality, and undergo personal transformation. This is what field education is about—and more. Seminaries and divinity schools value students actually doing ministry so that they can integrate ministry theory and practice. For many students, the ministry setting will be a congregation and for others a hospital, campus ministry, or faith-based agency. No matter what ministry God is calling you to, field education will be a significant part of your preparation. Field education offers you a place to practice ministry and spaces to reflect on it so that you can grow toward competency in ministry.

### Not Always So

While today every theological seminary or divinity school in the United States and Canada accredited by the Association of Theological Schools must provide for field education, this has not always been the case. I recently spoke with Pastor John Smith, who graduated from seminary in 1952, about his ministry experiences during

seminary.<sup>1</sup> Back then, students initiated their own experience by volunteering at a local congregation to teach, preach, and assist the pastor during the school year. In the summer, students sought paying summer assignments to broaden their experience. One summer the soon-to-be-pastor ministered in rural South Dakota. Since he didn't have a car, he hitchhiked to each of his pastoral call destinations. He was paid fifteen dollars per week. It was an amazing experience, even call-defining for him, as he went on to a forty-plus year ministry in rural churches. But students received no academic credit for their labor, just experience and a modest paycheck. Such labors were often referred to as "field work."

Seminary faculty, in the late 1950s and early '60s, took note that students like John Smith entered the classroom energized by their experience and they asked good questions—lots of them. Naturally, faculty seized upon the opportunity to weave these experiences into the classroom and later into the curriculum as "field education." This move formally acknowledged that growth through practicing ministry was not simply work but educational. Impetus for further integrating field education into seminary curriculums throughout North America came in 1966 as a result of a study, "Education for Ministry," sponsored by the Association of Theological Schools and conducted by Charles Feilding, a professor of pastoral theology at Trinity College, Toronto.<sup>2</sup> Feilding, critical of his own field, noted, "The trouble in the practical departments is the widespread tendency to replace practice with lectures about practice."<sup>3</sup> He went on to argue in the study that an organized field education program was essential for theological education, for "nothing short of this can be taken seriously as professional education."<sup>4</sup> Since the publication of "Education for Ministry," seminaries and divinity schools began to require students to engage in well-coordinated field education that includes theological reflection on the practice of ministry with supervisor-mentors and peers. In this book, this student-centered process is referred to as *ministerial reflection*.

## Student Growth and Transformation

In fact, let's start with you. You will be investing many personal resources and three or more years of time preparing for your calling. What are some factors you might consider as you enter this transforming educational process? You come from a rich and interesting matrix of family, educational, personal growth, and ministry experiences with a good deal of formation having already taken place. God has already invested a great deal in your life. In the midst of all of this, God spoke to you in a way that led you to seminary. As you listen to your fellow students, you will learn that each has a unique story to tell related to this matter of call. Don't feel overly anxious if you aren't certain at the beginning of your seminary experience about what God has in mind for you. Here is one thing you can count on: God seems pleased to use the process of seminary, and field education in particular, to clarify students' sense of call. This is what students report in self-evaluations as they reflect on their field education experience. For example, here Stephen reflects on an experience in his self-evaluation after his first semester of field education.

One moment this semester that I felt particularly accompanied by God's presence occurred while teaching an adult education class. Following a showing of an International Justice Mission film on modern-day slavery, I explored their questions. After researching and preparing, I responded to one question with an explanation that our calling is to witness to the kingdom of God. Though we cannot make God's kingdom come, we do pray for it and act in ways that affirm how it will someday be. While "proclaiming" this good news, I felt a sense of energy and peace. While I judge myself to be a better writer than speaker, I believe the Spirit is building confidence in my speaking abilities.

For most students, entering seminary is a new beginning, and many feel a bit displaced. You may have moved across country to attend

a denominational seminary or a divinity school whose ethos was attractive to you. Perhaps you have left a career and you and your family feel a bit like Abraham and Sarah going to a place that you have never been before. Nevertheless, your confidence can be that God the caller, as with Sarah and Abraham, will lead to the place “I will show you” (Gen. 12:1).

Perhaps an insight from the work of Erik Erikson can also encourage you. Recall Erikson’s psychosocial theory from your general psychology class. In his schema, we negotiate different challenges at each of the stages of development, paying special attention to social cues as we grow. When we enter a new experience, especially a new community, we renegotiate, in a sense, the earlier stages. For example, when you first entered the seminary environment and met your seminary colleagues, perhaps at an orientation experience, you first needed to establish whether you could trust (versus mistrust) this environment. If you determined you could, you ventured further, disclosing more of your ideas and feelings and gauging your peers’ and professors’ responses (initiative versus guilt). According to Erikson, we then move on to the adolescent stage when we must negotiate “identity versus role confusion.”<sup>5</sup> Finding your place by moving through these stages will hopefully take you from feeling displaced to thinking, “I love my seminary community!”

Erikson’s insights also inform how field education might help you understand the contours of your call. Social feedback is an important facet of field education. Field education provides hospitable ministry environments where you will be encouraged to try on various ministry roles so that you can practice ministry, receive helpful feedback, and enjoy space to reflect on your experience. You will discover your ministry identity by doing ministry. Remember, it is you, all that you are by nature and by grace, whom God is calling to ministry. No other. This is illustrated well in a Hasidic tale. Rabbi Zusya, when he was an old man, said, “In the coming world, they will not ask me, ‘Why were you not Moses?’ They will ask me, ‘Why were you not Zusya?’”<sup>6</sup>

Field education also allows you to make adjustments to your mental map of the world. Your family of origin, education, and

religious and other life experiences, as well as regional and larger cultural forces, have shaped your way of looking at the world. From all of these experiences you have formed an internal map of how the world works and how best to navigate it.<sup>7</sup> It allows you to make sense of things and at times cope with extra challenging experiences. Everyone else has formed a map too, and in seminary you will learn that each of our maps is a bit different, and that given our cognitive limits no one of us has the perfect map. Some differences will appear in the classroom, some in your ministry settings, others elsewhere. Often, you will feel uncomfortable, perhaps even disturbed, about these differences. You might feel your dis-ease with a situation even before you can name it. It is a ministerial skill to understand, even appreciate another's way of framing the world in which he or she participates. Can you be flexible and patient enough to discern another's perspective? One illustration for learning to adjust my map comes from my first weeks of being married. I soon discovered that Marcia, my wife, and my mother did things differently. One example: My mother grew up in a Great Depression farm family that was very careful with budget and meal planning. Leftovers were built into the week's menu. This carried over into my childhood home. Marcia grew up in a solid middle-class engineer and teacher's home that had a bit more freedom financially. When it came to groceries there was greater flexibility. That was her experience and she brought it into our marriage. I stressed over whether our budget could handle it. In the end—and for the good of the marriage—I had to acknowledge that both Marcia and my mom lived within their means and fed their families, and they both did it well. I needed to adjust my map. The point is that if you enter your seminary experience and your field education placement with a spirit of generosity and as a learner, it will be a rich experience indeed, and you will learn to appreciate the diversity of perspectives around you.

One more thing about you. Field education empowers you as a learner. This is one of those instances in your life when it is about you. As an adult learner you have gained from both formal education and the lessons that life teaches. You may also know what you want



to learn. Don't be afraid to speak candidly with your field educator and your ministry supervisor about your learning goals. Here is an acronym to help you identify them: NICE.

- N is for *needs*. Do not be afraid to spell out what it is you need in order to achieve your learning goals and objectives. It will be an encouragement to your ministry supervisor and your field educator to know how they can tailor the learning opportunity to address the needs you have identified.
- I is for *interests*. Let your ministry supervisor and field educator know what you are interested in, the more specific the better. Each is committed to providing space for you to explore your ministry interests.
- C is for *concerns*. You may at times have concerns about your field placement. Your supervisor-mentor is the first person to speak with since he or she wants the field education experience to go well. However, if you need help thinking through how you might speak to the concern, meet with your field educator, who is an expert at this kind of thing.
- E is for *expectations*. Make sure that you and your supervisor-mentor are operating with the same expectations. Your learning covenant or learning and serving contract, a written document in which you and your ministry supervisor spell out learning goals and objectives for a unit of field education, provides one opportunity to discuss and define these.

Even though you are an adult learner, let's admit that training to become a professional in a new arena means that there are things you do not know. Let's add H for *humility* to the acronym. Invite your ministry supervisor to lead you into experiences that you might never think of. Much of ministry during the week is never seen by the congregation and requires a wide range of skills: time management, crisis intervention, counseling, scholarship, administration, mediation, and so forth. For example, how does a pastor conduct a staff meeting at church with the part-time youth minister, the custo-

dian, the administrative assistant, and the volunteer music minister? That requires skill. Your mentor possesses a wealth of knowledge on these and many other subjects because she or he lives with these challenges week in and week out. In fact, as Craig Dykstra writes in *For Life Abundant*, “To be a good pastor, you have to be very smart in lots of really interesting ways.”<sup>8</sup> This wisdom is yours for the asking.

## Place and Space

The field education director at your theological school has cultivated a network of congregations to serve as internship sites. You may enter a congregation that has recently adopted this role or a congregation whose identity has been connected to the seminary since the seminary’s founding. Be assured, congregations in each of these settings take their role with utmost seriousness and work to be the best teaching congregation they can be. Clergy, staff, and members of each congregation understand that the leader they are training might someday be their own minister.

Field education is not a one-size-fits-all proposition, however. Your sense of call may be directing you toward a noncongregational setting. Your field educator has also developed a number of internship sites that allow students to explore call outside the walls of the congregation. Hospitals, prisons, campus ministries, nursing homes, restorative justice programs, and myriads of other faith-based agencies may be options for you—depending on your seminary’s context. You may wish to spend time in an alternative context just to stretch your vision of ministry.

Supervisor-mentors have been oriented to the field education program and receive in-service training to help them grow in their supervision skills. You soon will enter a hospitable place to practice ministry, you will serve under a skilled supervisor-mentor, and you will take on the role of a ministerial leader and be doing the work of ministry. This place to practice ministry and space to reflect on it is where the experiential component of formation for ministry can flower. In the early part of the twentieth century, one of the



parents of adult education theory, Eduard Lindeman at Columbia University, wrote, “The resource of highest value in adult education is the learner’s experience.”<sup>9</sup> Raw experience doesn’t guarantee that you or I will learn, however. Field education will leverage your experience for transformational learning. Experiential learning can involve both successes and mistakes. In a delightful essay, Joseph Levine, an education professor at Michigan State University, observes, “Recently someone suggested to me that we learn more from our mistakes than our successes. How does that person know? I can think of lots of times when I haven’t learned from either! . . . The key is that we have the power to learn from our mistakes. And the way we exercise this power is by taking time to reflect.”<sup>10</sup>

Lindeman and Levine underscore the two most important components of learning in your internship setting: experience in the practice of ministry and reflection on that practice. Sometimes this is referred to as the action-reflection model of learning.<sup>11</sup> Your active participation in ministry will provide plenty of data for reflection, hopefully, with many stories of effectiveness. But when mistakes happen—they surely will—and you have time to reflect on what took place and what happened within you, you can follow Levine’s sage advice: “Reflection takes on its most powerful form when we’re able to ‘return to the scene of the crime’ and act again. This suggests that to really learn from a mistake takes not only time to reflect but also the opportunity to try out the results of our reflection.”<sup>12</sup>

Through ministerial reflection in regular meetings with your supervisor-mentor you will be able to reflect on your experiences—successes and not so successful experiences—and turn these into powerful growth opportunities. You may also have a lay support team that is praying for you and will meet regularly with you to reflect on these experiences. Your supervisor-mentor has been trained in methods of ministerial reflection, and you will also receive training in ministerial reflection in your field education companion courses. Many field education programs also provide peer reflection groups in which to process your ministry experiences using a variety of tools. Rich insight into self and ministry can be gleaned from any number

of sources. In fact, it may be best to think of your field education program as a *mentoring environment*.<sup>13</sup> Be alert to all of the wonderful resource people God may use in your formation for ministry.

God has staked a claim in our formation experience. Paul writes to promote confidence in God's commitment to our formation in Christ: "The one who began a good work among you will bring it to completion" (Phil. 1:6). The psalmist too confesses, "For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made" (Ps. 139:13–14a). The psalmist speaks of "being made in secret" (v. 15). Our formation from creation to our life's end is a work of grace that God has initiated by the Spirit and in which we are called to participate. Something deep and even mysterious is going on in formation for ministry. Field education can empower us to discover who we are and give us and others glimpses of who we may become. Can you be open to God's surprises through your field education experience?

Perhaps this prayer offered in worship by a seminarian in his field education placement might become your own as you embark on your seminary journey.

O Lord God, Creator above us, Spirit within us, Lord ahead of us, open us to yourself, that we may become transparent to ourselves. Make us masters of ourselves, that we may be the eager servants of others.

In the name of Jesus Christ, we bless you for the gift of our lives.<sup>14</sup>

## A Word to Supervisor-Mentors

You and the people you serve in your ministry context have been granted a sacred trust: the formation of a soon-to-be-minister. In partnership with the seminary or divinity school, you function as a kind of off-campus faculty member in a laboratory setting with a class size of one or two. Thank you for taking on this holy responsibility.

Seminary and divinity school students in North America have long benefited from the wisdom of experienced ministers. In the North American context, before the first stand-alone seminary came into being (New Brunswick Theological Seminary was established in 1794) and for some generations after in various traditions, pastors mentored young apprentices.

In a small-town New England parish dating back to those days, two pastors whose tenures spanned one hundred years in that one parish continually had students living with them, studying Greek and Hebrew, and catching a sense of what ministry was all about before going on to their more formal studies at Harvard. The stipends of these colonial pastor-supervisors were apportioned by the General Court of Massachusetts and included twelve pounds sterling, two barrels of cider, a keg of rum, and ten cords of wood. Life was considerably more primitive then. Now one cannot help but marvel over the commitment of those clergy to serving as teachers, mentors, and tutors in the theological education of those days.<sup>15</sup> (A disclaimer: you may or may not receive such a generous stipend for your service today!)

There is something romantic about the picture of students living in the home of their mentor. On further reflection, you and I could probably imagine a number of challenges that this living and learning arrangement might bring. It does serve to remind us of the extraordinary hospitality required of supervisor-mentor and the congregation. In an in-service training for supervisor-mentors, Charlene Jin Lee, professor of Christian education at San Francisco Seminary, underscored this notion. "We form people whom we supervise/mentor as students experience us. They learn who we are . . . so we must be authentically present for formation to take place. As we assume the posture of one who is learning and relearning, we provide space where struggles and questions can be voiced."<sup>16</sup> Hospitality is important, but not the only requisite for a positive learning experience. Lee connects hospitality and authenticity in the learning context and relationship. Supervision and mentoring will require of

you a good deal of intellectual, emotional, and spiritual energy. You may even do a bit of coaching.

The following insights could come from any sport or from anyone coaching musicians or actors. The traits described in a *USA Hockey* magazine article addressing coaches at the youth level speak directly to the character of supervision and mentoring.<sup>17</sup> Let's consider how these apply to a new relationship with a student intern.

- *Humility*: "Every coach wants to win but not at the expense of skill development." In other words, a great supervisor-mentor does an ego check and focuses on the joys and satisfactions of seeing growth and development in another.
- *Compassion*: "Great coaches take time to know their players on and off the ice." Supervisor-mentors can recall their own preparation for ministry and so invest a great deal of energy listening to their intern, showing respect and empathy for them and their life situation.
- *Communication*: "Great coaches are able to deliver criticism and praise in a way that players will take to heart." This kind of helpful communication is grounded in an understanding of how this particular intern hears and receives feedback in order to grow.
- *Passion*: "When a coach has a passion for the game and the team, it makes the experience positive for everyone involved." Your love for ministry can be contagious. Share it!
- *Leadership*: "Great coaches give their teams direction and motivation to help them to reach their goals." As a professional, you possess an enormous amount of training, experience, and tacit knowledge of what ministry is about. As the leader in the relationship, you can guide and direct your intern into important experiences as well as negotiate around his or her personal interests to ensure the student experiences a breadth of leadership practice upon which to reflect.

Clearly your disposition as supervisor-mentor is extremely significant to the effectiveness of this formational experience. This is not to diminish the importance of the student's disposition entering the field education placement or the church's or ministry's disposition receiving and hosting the intern. Making this level of commitment to a student's professional development, however, is not easy for a number of reasons. First, you may already feel overcommitted. If so, the temptation may be to view this supervision-mentoring commitment as "one more thing" on your planner. This will likely keep you from giving your student the attention you would wish you could to support their learning needs. Second, it's easy to succumb to the temptation to view an intern as free or low-cost labor. It works something like this: "Our ministry has needs and the student needs experience—a match made in heaven! Plug them in." Field education is primarily about the student's formation for ministry and only secondarily about the needs of the placement. Third, doing ministry as a team sport is challenging. The skill of team leadership is something that each of us pastors has had to learn, or is still learning, often the hard way, once we acknowledged that we are not uber-ministers. We learned to trust others and to delegate. We also learned that the body of Christ is an empowering metaphor for ministry, that each part has value and needs to be called into service, affirmed, and celebrated. In this regard, we may have even claimed Max De Pree's metaphor, leadership jazz, recognizing that we as leaders have a responsibility to empower young "musicians" not only to play according to the requirements of the band and the music but also to trust them enough to call them out for exhilarating moments of improvisation in the spotlight.<sup>18</sup> Your intern's admiration and appreciation for your efforts will only grow over time as he or she learns how challenging the work of supervision and mentoring are.

Over several years the field education team at Western Theological Seminary asked our students the same question: "What does your mentor *do* that is helpful in your formation?"<sup>19</sup> The research



we have conducted among our students suggests the following are marks of a good mentor:

- He listens and affirms well.
- She is available and consistent.
- She lets me bring questions that concern me.
- He lets me try new things, even experiment.
- They [pastoral staff] genuinely care about me.
- He wants me to experience all aspects of ministry.
- I was asked what I wanted to learn and was taken seriously.
- He pays attention to both the professional and the personal identity stuff.
- She pushes me to be self-reflective.
- She offers encouraging and specific feedback.
- He took me along and introduced me to everyone; I felt welcomed.
- He challenges me to see alternative approaches to ministry.
- He advocates for my well-being in the system.

Most of what appears on this list is second nature to you, because it is at the core of your pastoral identity. Other items will require effort on your part. You can perhaps recall how you were both anxious and eager as you entered your field education experience. All of us wanted a supervisor-mentor to make us feel welcome and to convey that our internship really mattered to her or him. As I recall my own field education experience, I think I was a bit like my cocker spaniel, Cynder: I was eager to please, and a little affirmation went a long way. Perhaps one helpful way to frame the work of supervision and mentoring is to remember that you are participating in God's shaping of this person's call, a minister who will be your colleague for life.

Earlier in this chapter, I asked students to recall Erik Erikson's developmental theory related to identity resolution. Interestingly, professionals in student development have long wrestled with the



identity resolution component of Erikson's theory in order to shape cocurricular programming such as various clubs, volunteer opportunities, and competitive athletics. Research findings indicate that identity resolution is affected positively by a learning environment characterized by

- experiences that help the individual clarify her or his interests, skills, and attitudes;
- experiences that aid the individual in making commitments;
- experimenting with varied roles;
- making choices;
- enjoying meaningful achievement;
- freedom from excessive anxiety in the performance environment;
- taking time for reflection and introspection.<sup>20</sup>

Neither you nor your congregation can control the learning outcomes in your student's internship. One student may become a better preacher when given the opportunity to practice and reflect with a mentor; another, a better caregiver; another, a better team builder; and so on. What you as supervisor-mentor can do is create a hospitable learning environment and give permission to a student to practice ministry. To paraphrase MIT educator Donald Schön, he or she must begin pastoring in order to learn to pastor.<sup>21</sup> In practice, this means that you step back so that your student can step up. This learning-rich environment fosters formation for ministry and vocational clarity.

Formation for ministry is especially challenging at this time in the church's life. An Alban Institute special report on the impact of the Lilly Foundation's Transition into Ministry initiative, *Becoming a Pastor: Reflections on the Transition into Ministry*, underscores the challenge: "While the Corinth of Paul's time or the London of Wesley's era experienced their own forms of cosmopolitanism and change, the environments of the early 21st century make the forming of ministers an especially daunting task."<sup>22</sup> The report cites two enor-

mous challenges for the student engaged in formation for ministry. First, the explosion of knowledge, pluralism, and consumerism and a host of other complicating factors make huge demands on what a minister must know to be effective in ministry. Second, with the erosion of thick religious subcultures, the novice minister has fewer sources of practical wisdom to draw upon. The Alban report notes, “The communities of practice that their predecessors could count on have disappeared. Increasingly, [new] pastors are on their own.”<sup>23</sup>

Fortunately, the study went on to draw a number of heartening conclusions. Among them are three that should encourage you in your work.

- Students value what you have to offer and say so. One participant reports: “I feel like I’ve learned so much through conversations with [my pastoral mentors] as well as by watching them ‘in action.’ I appreciate their willingness to share their own ministry experiences or even the thinking behind decisions they’ve made. I’m constantly learning in ministry—learning about myself, the congregation, God and the community.”<sup>24</sup>
- Seasoned pastors have something important to teach new clergy. Further, when they are given opportunities to teach new pastors, profoundly valuable knowledge becomes available to the church.
- People are formed for ministry not just in classrooms but also by practicing the work—and reflecting on it—with others (especially working ministers like you).<sup>25</sup>

These conclusions will certainly not surprise you. In fact, the very formation the study supports is championed by field educators and underscored by practical theologian John Paver, formerly of the Uniting Church Theological College in Melbourne, Australia, when he writes, “My central belief [is] that theory and practice must critically have a dialogue with and inform each other in order that theological education becomes a unified rather than a fragmented

enterprise.”<sup>26</sup> In other words, your work with the student, doing and reflecting on ministry practice together, provides the bridging experience between classroom and the world of ministry.

The importance of your role in this partnership cannot be overstated. The next generation of ministers, if they are to be more fully formed for ministry, depends on it. But not supervisor-mentors exclusively. Thank heaven that the God who calls is also the God who forms for ministry. This knowledge, like the word that came to the prophet Jeremiah—“Before I formed you in the womb I knew you, and before you were born I consecrated you” (Jer. 1:5)—has encouraged and sustained prophets, apostles, priests, and pastors to this day. This is the grace and mystery of call.

Your significant role in this formation for ministry commitment also retains an element of mystery. Michael Pollan, in *The Botany of Desire*, provides an apt illustration. Slice an apple in half at its equator and you will find five small chambers arrayed in a perfectly symmetrical starburst—a pentagram. Each chamber holds a seed or two. Imagine that the apple is a Honey Crisp. Should you plant the seeds, each would result in a completely new and different apple—and none of them a Honey Crisp!<sup>27</sup> Each of the students that we as field education faculty and you as supervisor-mentor are privileged to work with become, by the grace of God, the minister that God intends for them to be, each one uniquely fitted for kingdom service. This is the mystery and grace of supervision and mentoring in field education—as well as its freedom.

On behalf of all field educators, thank you for being our colleague.

# Notes

## CHAPTER 1: WHAT IS THEOLOGICAL FIELD EDUCATION?

1. Rev. John Smith served as a Reformed Church in America minister of Word and Sacrament in rural congregations in Illinois and Iowa during his long career. He died during the writing of this book. Other names have been changed to preserve confidentiality.
2. Charles Feilding, *Theological Education* 3, no. 1 (Autumn 1966).
3. Ibid., 13.
4. Ibid., 233.
5. Erik H. Erikson, *Identity and the Life Cycle* (New York: Norton, 1980). See chart on p. 129.
6. Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco: Jossey-Bass, 2000), 11.
7. Edward Cell, "Mapping Experiences," in *Learning to Learn from Experience* (Albany: State University of New York Press, 1984), chap. 3. Cell also explores resistance to learning.
8. "Pastoral and Ecclesial Imagination," in *For Life Abundant: Practical Theology, Theological Education, and Christian Ministry*, ed. Dorothy C. Bass and Craig Dykstra (Grand Rapids: Eerdmans, 2008), 51. Craig Dykstra's chapter is the fruit of sustained thinking about ministerial formation, thriving communities of faith, and theological education.
9. Eduard C. Lindeman, *The Meaning of Adult Education* (Montreal: Harvest House, 1961), 6.
10. S. Joseph Levine, *Getting to the Core: Reflections on Teaching and Learning* (Okemos, MI: LearnerAssociates.net, 2005), 101–2.
11. Donald A. Schön, *Educating the Reflective Practitioner* (San Francisco: Jossey-Bass, 1987), 22–40.
12. Ibid., 103.
13. Laurent A. Parks Daloz, et al., *Common Fire: Leading Lives of Commitment in a Complex World* (Boston: Beacon Press, 1996), 44–46. Parks Daloz and the other authors engage important questions about formation for young adults who will be capable of making meaning and keeping significant commitments.
14. A portion of the congregational prayer offered by intern Andrew Mead at Third Reformed Church, Holland, Michigan, in worship on Sunday, February 28, 2010.
15. George Hunter, *Theological Field Education* (Newton Centre, MA: The Boston Theological Institute, 1977), 1.
16. In-service training conducted at Western Theological Seminary on February 2, 2010, by Charlene Jin Lee.
17. Amy Gostkowski, "What Makes a Great Coach?" *USA Hockey*, October 2009, 36.
18. Max De Pree, *Leadership Jazz* (New York: Doubleday, 1992), 102–3.
19. Surveys conducted among field education participants 2005–2008 at Western Theological Seminary, Holland, Michigan.
20. Lee Knefelkamp, Carole Widick, Clyde A. Parker, "Erik Erikson and Psychosocial Development," in *New Directions for Student Services: Applying New Developmental Findings* (San Francisco: Jossey-Bass, 1978), 6–7.
21. Schön, *Reflective Practitioner*, 163.
22. *Becoming a Pastor: Reflections on the Transition into Ministry* (Herndon, VA: Alban Institute, 2008), 13.
23. Ibid., 14.
24. Ibid., 30.
25. Ibid., 39.
26. John E. Paver, *Theological Reflection and Education for Ministry: The Search for Integration in Theology*, Explorations in Practical, Pastoral, and Empirical Theology (Burlington, VT: Ashgate Publishing, 2006), 3.
27. Michael Pollan, *The Botany of Desire* (New York: Random House, Inc., 2001), 10.