



CANADIAN BAPTISTS
of Ontario and Quebec

SUPERVISION TOWARD ACCREDITATION

A family of churches, transformed by Christ, revealing God's kingdom

INDEX

- PREAMBLE 2**
- RELATIONSHIPS, ROLES, EXPECTATIONS, AND RESPONSIBILITIES 5**
- THE SUPERVISORY RELATIONSHIP 9**
- TOOLS FOR THE TRADE 18**
 - SAMPLE AGENDA.....19
 - ETHICS FOR PROFESSIONAL RELATIONSHIP.....20
 - A PRIMER ON MENTORING.....24
 - A PRIMER ON COACHING.....25
 - MENTORING, COACHING, OR ADVISING?.....26
 - CONFLICT RESOLUTION IN PROFESSIONAL RELATIONSHIP29
 - CORE COMPETENCIES FOR CBOQ MINISTRY LEADERS31
- FORMS..... 34**
 - SUPERVISORY COVENANT35
 - INTERIM REPORT OF THE SUPERVISOR.....37
 - FINAL REPORT OF THE SUPERVISOR39
 - SELF-EVALUATION REPORT OF THE CANDIDATE44

PREAMBLE

I. Introduction

The Canadian Baptists Ontario and Quebec is a family of churches, transformed by Christ, revealing God's kingdom. To that end, CBOQ equips churches and leaders as they engage in their mission from God in their community.

It holds the following core values:

- Faith
- Community
- Mission
- Churches
- Cooperation
- Leadership
- Learning
- Prayer

Furthermore, the mandate of the Church Life and Leadership Team of CBOQ (CLL) is to equip and enhance the capacity of church leaders to build and disciple thriving congregation.

Thus, the CLL team welcomes you to this next step on the journey towards accreditation in CBOQ. You are now embarking on a relationship that has the potential to impact your ministry for the rest of your days, whether you are a supervisor or a candidate for accreditation.

II. Ordination and Accreditation

Ordination. CBOQ affirms the right of the local church to ordain, that is, the setting apart as a recognition and commissioning of a person's vocational ministry call from God. While a local church invites other churches in its Association to examine the theological suitability of a candidate and to confirm his/her call, it is the local church that ordains; it is not CBOQ. Thus, the autonomy of the local church is preserved (See Acts 6: 1- 7). CBOQ considers ordination to be a one-time event, much like believer's baptism is a one-time event in a believer's life.

CBOQ understands ordination as being different from accreditation. An ordination is a public recognition of a vocationally called individual. It confirms and declares a candidate's spiritual gifts, beliefs, suitability, and life-long calling to vocational Christian ministry. In the act of ordination, both the congregation and the candidate confirm the vocational ministry call. A candidate promises "to give his/her life to the ministry of Jesus Christ in accordance to the principles of ministry as set forth in the Word of God."¹ This is a promise that is purposely general in nature. The call is extended to a person for life, not explicitly for only one church or family of churches. There is no specific standard of accountability in the ordination. This standard belongs to the accreditation.

Accreditation. While the local church ordains, CBOQ accredits its pastoral leaders. In other words, CBOQ, on behalf of its family of churches, ensure that a candidate has attained the proper level of education for the ministry he/she is called to perform, is competent in the skills required, possesses the suitable character to

¹ A Manual for Worship and Services Prepared for Canadian Baptist Churches, Canadian Baptist Ministries, 1998, p.138

fulfil his/her calling, demonstrates CBOQ ministry leaders' core competencies, and that he/she agrees with CBOQ's beliefs and polity (See Acts 14:21-23). In addition, the accreditation verifies that the candidate is willing to be held accountable for his/her practice of ministry (See James 3: 1). Holding credentials is a confirmation that one is currently in good standing with CBOQ, adhering to its guidelines, practices and beliefs. Credentialed ministry leaders serve the kingdom of God with the sponsorship, support and blessing of CBOQ.

CBOQ has several accreditation categories. These are found in CBOQ *Accreditation, Ordination, and Induction Manual*. A person may be accredited but not ordained. The reverse is also true. An ordained person might not be accredited. It is important to note that accreditation is tied to membership in a CBOQ church. Thus, when a ministry leader leaves a CBOQ church to either worship or minister in a setting outside CBOQ or approved by CBOQ or ceases to be a ministry leader in any church or ministry, that person is no longer considered to be an active, accredited ministry leader of CBOQ.²

III. Purpose of Supervision

Supervision towards accreditation is an integral part of the accreditation process of CBOQ. Its primary purpose is to help the Credentials Committee discern the appropriateness of accrediting candidates who are seeking it. For those who are also seeking ordination, the supervisor's report will help the local Association Ministry Committee determine the suitability of the candidate for ordination.

Supervision towards accreditation is also designed to help new or new to CBOQ ministry leaders navigate the intricacies of ministering in CBOQ's family of churches. Consequently, supervision is a relationship that is part mentoring, part coaching, part advising, and part assessing the suitability of a candidate for ministry in CBOQ.³ A great model for this is found in Paul's relationship with Timothy and Titus. While Paul shared his knowledge with less experienced ministry leaders, he also coached or guided them in their ministry settings, giving them clues on how to navigate the culture. He also warned them of the traps they would have to confront. He did this acknowledging their call to vocational ministry. His intention was to help them be more effective in their ministry setting. As a result, Timothy, Titus, and others with whom Paul once journeyed knew they were not alone in navigating the waters of their ministry.

It is important to note that the intent of supervision towards accreditation is not to determine whether a candidate should or should not be a ministry leader. Candidates already are. A local congregation or ministry has called him/her to serve them. Rather, the supervision will help determine the suitability of the candidate to be accredited by CBOQ.

Therefore, this supervisory relationship is not about imparting basic pastoral skills, theological or biblical knowledge. It is about helping candidates hone their skills and knowledge. Where skills and knowledge are lacking, supervisors provide guidance in ways to acquire them.

That is why supervision towards accreditation is deliberate in continuing to shape candidates. Because whether someone has been a ministry leader for a few months or many years, one is called to continually grow. "Therefore, my dear friends, as you have always obeyed – not only in my presence, but now much more in my absence – continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act in order to fulfil his good purpose (Philippians 2: 12- 13 NIV)."

² CBOQ considers CBOQ ministry leaders who retire and remain members of a CBOQ church as being accredited.

³ See page 26 for differentiation between mentoring, coaching and advising.

Supervision towards accreditation is about the development and growth of a candidate, as well as the deepening of their understanding of and effectiveness in ministering in CBOQ culture.

Supervision towards accreditation intends to foster a collegial rapport between two ministry leaders. Therefore, trust, respect and mutuality are essential characteristics of the relationship. At its best supervision will help shape two lives. Long-time CBOQ pastors can learn new ideas and fresh ways of thinking through issues brought by the candidates. New to CBOQ pastors can learn how to navigate the unique culture of our family of churches from their supervisors.

The bottom line of accreditation and the supervisory relationship is this: It is about creating strong and healthy vocational ministry leaders who in turn will lead their churches⁴ toward healthy discipleship and mission. It is the promotion of a dynamic for ministry that is meant to be transformative.

IV. About this Guide

This guide is intended to provide supervisors with wide-ranging guidance and the tools needed to create a healthy and successful supervisory relationship with the candidate. It is a springboard to enter in and shape the bond between supervisors and candidates. There are other topics and issues not covered in this guide that may require addressing during your formal time together.

This guide contains three sections describing the various types of supervisory relationships, recognizing that candidates have different needs depending on their experience and ministry setting. The three types are:

- New to vocational ministry leadership in a solo, associate, or senior pastor position also seeking ordination
- New to CBOQ ministry but are experienced and ordained to vocational ministry by other denominations
- New to vocational ministry leadership in church planting ministry and seeking ordination

Finally, this guide contains forms required by CBOQ supervisors and candidates. These forms are designed to assist both supervisors and candidates reflect on their relationship. The final reports will give the Credentials Committee (and Association Ministry Committees if appropriate) the information needed to make informed decisions.

⁴ In this document, when the word church is used in the context of where a ministry leader is serving, all approved ministry settings should be understood, e.g. any type of chaplaincy, pastoral counseling, teaching, etc.

PART 1

RELATIONSHIPS, ROLES, EXPECTATIONS, AND RESPONSIBILITIES

I. Relationship Between CBOQ and Supervision towards Accreditation

CBOQ recognises its responsibility towards its member churches. It is the duty of CBOQ, as an accrediting agent, to ensure that vocational ministry leaders are competent and well suited for its family of churches. Supervision towards accreditation exists to help CBOQ make that determination.

When vocational ministry leaders are accredited, CBOQ attests their qualification, competence, theology, and suitability. CBOQ takes seriously its duty to care for, resource, and develop its ministry leaders. It invests in them both in terms of staff and financial means to promote and protect its partnership and relationship with them. CBOQ wants to be known as a family of churches that cares about its ministry leaders so that its churches can thrive.

CBOQ seeks vocational leaders that demonstrate the following core competencies.⁵

- Biblically and Theologically Integrated
- Emotionally and Spiritually Healthy
- Collaboratively Engaged
- Missionally Minded
- Constructively Leading
- Continually Learning

Therefore, supervision towards accreditation focuses on exploring and enhancing these six core competencies. This is done primarily through conversations, theological reflections, and modeling. As the candidate is the person who knows himself/herself the best, the supervisory relationship is meant to be candidate driven. This way, candidates can grow in the areas they sense is most helpful for their ministry now.

The process of supervision is meant to be part of the continuum of developing and strengthening one's ministry identity and practice through a relationship based on mutual trust and respect. CBOQ believes that the effectiveness of vocational ministry leaders comes from their health and core values as well as their skills and knowledge. Thus, supervision for accreditation is an introduction to the life-long commitment CBOQ makes with its vocational ministry leaders and its expectations for them to continue to care for their professional and personal well-being.

II. Role of Pastoral Leaders Development Associate

The Pastoral Leaders Development Associate (PLDA) is the person designated by CBOQ to oversee the supervision towards accreditation programme and is accountable to the Director of Church Life and Leadership.

⁵ See page 31 for a more complete description of CBOQ ministry leaders' core competencies.

The PLDA provides support and assistance to the supervision process. This assistance comes primarily through the training and supervision of the supervisors. The PLDA is responsible for the approval and or selection of supervisors for candidates.

Should a conflict arise, the PLDA will provide pastoral support to both candidate and supervisor as they seek to resolve the issues that gave rise to the conflict.

The PLDA reserves the right to terminate a supervision relationship should it be necessary.

III. Expectations of:

Supervisors of candidates who are journeying towards accreditation:

- Are ordained and currently accredited with CBOQ; having an appropriate level of theological training;
- Are spiritually mature, intentional in their prayer life and rooted in the Bible, confident in their call to vocational ministry;
- Have at least five years of effective vocational ministry experience in a church or approved ministry setting from the Canadian Baptist family of churches (i.e. CBAC, CBOQ, CBWC, UEBFC);
- Reflect and promote the values of CBOQ, participating in the life of CBOQ, their local Association and ministerial;
- Have a love and passion for the local church;
- Are serious and purposeful about their own personal and professional development;
- Have a passion for and an ability to develop others by having good listening skills and basic knowledge of coaching, mentoring and advising;
- Are self-aware, knowing their strengths and weaknesses,
- Are respectful of boundaries with candidates, aware of their position of authority over candidates; (See page 20, Ethics for Professional Relationship.)
- Are open to the theological and ministry perspective of others, not seeking to promote their own theological agenda;
- Are open to and willing to challenge the candidate on issues that need addressing;
- Prioritize meeting with candidates monthly for at least ninety minutes; and,
- Make attending and participating in CBOQ supervisors' seminars a priority.

Candidates journeying towards accreditation

- Have open minds and hearts;
- Are willing to learn;
- Desire to grow spiritually and be held accountable for their growth;
- Are agreeable to share honestly about their struggles and strengths in their ministry and personal lives;
- Are prepared and willing to discuss issues that may be sensitive;
- Are willing to listen to supervisors, especially when personal or professional concerns are raised;
- Are willing to participate in CBOQ, local Association, and local ministerial;
- Desire to build a constructive relationship with supervisors, based on mutual respect and trust; and,
- Prioritize meeting with supervisors monthly for at least ninety minutes.

IV. Responsibilities Of:

CBOQ

- Is responsible to candidates in providing them with effective, and trained supervisors. CBOQ will ensure that supervisors are suitable to candidates as building a relationship of trust is important;
- Is responsible to supervisors in providing them with the resources and training needed to be effective in their supervision; and,
- Is responsible to its member churches and local Associations in ensuring the vocational ministry leaders it accredits are suitable, properly trained, and have the core competencies required.

Association Ministry Committee

- Is responsible to candidates in providing them support by engaging with them and their ministry setting, proving an example of collaboration, such as making sure candidates are kept informed of the work of the association and are invited to their gatherings, including ministerial gatherings; and,
- Is responsible to its member churches in ensuring the vocational ministry leaders it moves forward towards accreditation are theologically and biblically sound, properly trained, and have the core competencies required to be ministry leaders within CBOQ.

Supervisors of Candidates towards Accreditation

- Are responsible to God for the shape of the relationships with candidates. Therefore, it is to be entered prayerfully;
- Are responsible to candidates. While assessments must be provided, the details of conversations and sessions with candidate are to remain confidential (unless the law requires reporting to proper legal agencies). The relationship must be professional but cordial. Supervisors should be prepared for the monthly sessions, both spiritually and professionally. Supervisors are to be consistent and insist in regularly meeting with candidates on a monthly basis;
- Are responsible to CBOQ's Credentials Committee through the Pastoral Leaders Development Associate. Assessments must be provided to the PLDA at the mid-term and end of the relationship. These assessments will help the Credentials Committee decide whether to proceed with accreditation of candidates or not. The Assessments will also help the Association Ministry Committees with their work. Therefore, supervisors must use discernment concerning candidates' suitability for accreditation with CBOQ, not simply "rubber stamping" candidate; and,
- Are not responsible to the candidate's local church or ministry setting. The candidate's local church board (or ministry setting if it is not a local church) is responsible for the day to day supervision of candidates.

Candidates towards Accreditation

- Are responsible to God for the shape of the relationship with supervisors. Therefore, it is to be entered prayerfully;
- Are responsible to their local church (or ministry settings) in seeking accreditation. Accreditation gives assurance and confirms to the local church (or ministry setting) that the candidate is indeed of appropriate caliber and meets the standards set by CBOQ for accreditation⁶;

⁶ These standards are: proper level of education, aptitude in the skills required, suitable character, possession of CBOQ ministry leaders' core competencies, and agreement with CBOQ's beliefs and polity.

- Are responsible to supervisors. The conversations between supervisors and candidates are to be confidential (unless the law requires reporting to proper legal agencies). The relationship is meant to be professional but cordial, built on mutual trust and respect. Candidates should be prepared for the monthly sessions, both spiritually and professionally. Candidates are to be prompt, consistent, and insist on regularly meeting with supervisors on a monthly basis;
- Are responsible to CBOQ and their local Association Ministry Committees in fulfilling the requirements for accreditation. This formalizes the relationship between CBOQ family of churches and vocational ministry leaders, strengthening the partnership.

PART 2

THE SUPERVISORY RELATIONSHIP⁷⁸

I. Supervisory Covenant

Central to all three types of supervisory relationships is the supervisory covenant. It constitutes the formal commitment by supervisors and candidates to journey together. The covenant includes elements such as proposed time and places for meeting, key topics for discussion, activities, and agreement for confidentiality, honesty, and prayer together and for each other. It also contains a commitment to healthy conflict resolution, should it occur.

The covenant establishes the foundation for the relationship: each party commits and is held accountable to the other in the relationship. Therefore, it is essential to complete it. Note that the covenant should be reviewed occasionally by both parties as a reminder for encouraging mutual respect, support, openness and honesty, even when difficulties arise.

The covenant, once signed by both parties, is to be sent electronically to CBOQ without delay.

II. Supervision towards Accreditation of Ordained Ministry Leaders from non-Canadian Baptist churches (i.e. CBAC, CBWC, UEFC)

General Notes:

The formal supervisory relationship normally commences after the candidate has met with the Association Ministry Committee and the latter has reported to CBOQ.

While candidates are encouraged to obtain a supervisor, the latter must be formally approved by CBOQ through the PLDA before the supervision formally begins. The supervisor cannot be in the same ministry setting as the candidate. CBOQ can assign a supervisor in instances when a candidate is unable to identify one.

As much as possible, supervisors of candidates in associate or specialised ministry position will have had experience as an associate or specialised ministry leader.

The formal supervisory relationship for candidates who have been ordained five years or more and accredited by a non-Canadian Baptist family of churches or denominations is normally 9 months in duration. For those who have been ordained and accredited by a non-Canadian Baptist family of churches for less than five years, the supervisory term is 12 months.

It is expected that supervisor and candidate will meet monthly for at least 90 minutes. (See page 19 for a sample meeting agenda.)

⁷ This guide only addresses supervision of vocational ministry leaders in the context of a local congregation. For those who minister in other settings, the Pastoral Leaders Development Associate of CBOQ will discuss the requirements with supervisors and candidates.

⁸ CBOQ respects the agreements made with the Amherstburg Regular Missionary Baptist Association (2009) and CBOQ Chinese Baptist churches (1999). Supervision towards accreditation of ministry leaders part of these groups of churches may therefore proceed in a different manner than described in this document.

Supervisors are encouraged to take along candidates to Association or ministerial events and/or other events and activities to discern how candidates relate with others. Supervisors are also encouraged to attend, if possible, a worship service in the candidate's church at a time when the candidate is participating in the service.

Important Elements of the Relationship

- Prior to the first meeting, both supervisor and candidate are to reflect on the supervisory covenant and what it should contain. The ministry context and position of the candidate is to be a consideration for how topics are approached.
 - One emphasis of the formal supervisory relationship is meant to help candidates understand and adapt to a CBOQ church and CBOQ culture.
 - *Areas of concern and possible discussion are:*
 - board/pastor relationship;
 - CBOQ Baptists distinctives, i.e. *This We Believe* document;
 - Ordinances in our family of churches;
 - Differences between how a candidate's current church functions compared to her/his former church (denomination) functioned;
 - Candidates' personal relationships with their former denomination; and,
 - Candidates' personal thoughts on CBOQ.
 - A second emphasis is to determine whether a candidate reflects the core competencies desired in CBOQ vocational ministry leaders.
 - Discerning this should normally be evident in the course the sessions together as they deal with character rather than skills. (see page 31 for a detailed explanation of each competency.)
 - The final emphasis of the relationship is healthy spirituality.
 - Therefore, the use of theological reflection is important while discussing issues.
 - Taking time to pray together either at the beginning of the session or at the end is imperative.
- At the first meeting, both parties are to fill in and sign the supervisory covenant.
 - It is the supervisor's responsibility to send an electronic copy of the signed document to CBOQ.
- As this is a candidate driven relationship, each meeting will focus primarily on the needs expressed by the candidate.
 - Note that supervisors are free to suggest to the candidate areas to explore between meetings. These topics can then be further discussed, if necessary, at the next meeting, bearing in mind it should not be the first item of discussion.
- At the half-way point, the supervisor is to fill in the interim report.
 - This report must be shared with the candidate at the latest, in the session following the half-way point. The signed report is to be sent to CBOQ.
 - It is the supervisor's responsibility to send the report.
 - The purpose of the interim report is to be a snapshot of the relationship to that point. It is understood that there may be issues that may need growth or have not been touched upon.
- At the end of the period of supervision, final reports are written, one by the supervisor and another by the candidate.
 - The supervisor is responsible to send his/her report and the candidate his/her report.

- These reports are essential tools for the Credentials Committee to discern the suitability of a candidate for accreditation in CBOQ.
- Once the final reports have been received by CBOQ, an appointment will be made for the candidate to appear before the Credentials Committee.

III. Supervision towards Accreditation of non-Ordained Ministry Leaders, leading to Ordination

General Notes

The formal supervisory relationship normally commences after the candidate has met with the Association Ministry Committee and the latter has reported to CBOQ.

While candidates are encouraged to obtain a supervisor, the latter must be formally approved by CBOQ through the PLDA before the supervision formally begins. The supervisor cannot be in the same ministry setting as the candidate. CBOQ can assign a supervisor in instances when a candidate is unable to identify one.

As much as possible, supervisors of candidates in associate or specialised ministry position will have had experience as an associate or specialised ministry leader.

The formal supervisory relationship for candidates who have not been ordained is normally 12 months in duration.

It is expected that supervisor and candidate will meet monthly for at least 90 minutes. (See page 19 for a sample meeting agenda.)

Supervisors are encouraged to take along candidates to CBOQ Association or ministerial events and/or other events and activities to discern how candidates relate with others. Supervisors are also encouraged to attend, if possible, a worship service in the candidate's church at a time when the candidate is participating in the service.

Important Elements of the Relationship

- Prior to the first meeting, both supervisor and candidate are to reflect on the supervisory covenant and what it should contain. The ministry context and position of the candidate is to be a consideration for how topics are approached.
 - One emphasis of the formal supervisory relationship is meant to help candidates understand and adapt to pastoring a CBOQ church. Areas of concern and possible discussion are:
 - Board/Pastor relationship;
 - Decision making
 - Vision
 - Finances, including budgeting
 - Conflict management
 - Consensus building
 - Culture of the church
 - Worship
 - Programmes
 - "Missionalty"
 - Generosity/hospitality

- Ordinances in our family of churches;
- A second emphasis of the relationship is core competency. Areas of concern and possible discussion are:
 - Biblically and Theologically Integrated
 - Through theological reflections in the course of the relationship
 - Emotionally and Spiritually Healthy
 - Work/family/personal sabbath tensions
 - Personal spiritual growth plan
 - Emotional maturity
 - The tyranny of the urgent versus what is important
 - Collaboratively Engaged
 - Identifying and building rapport with congregational leaders
 - Identifying and building another people's strength
 - Lone wolf versus team leader/servant
 - Connecting with other local churches and pastors
 - Candidates' personal thoughts on CBOQ, i.e. *This We Believe* document.
 - Missionally Minded
 - Creating a vision for the local church in its community context
 - Personal missional involvement in community
 - Identifying needs and potential for mission in community
 - Attracting versus reaching out
 - Role of fear in Innovation
 - Constructively Leading
 - Being mentored and mentoring others
 - Purpose and importance of listening in relationships
 - Marketing one's ideas and vision to others
 - Understanding and promoting CBOQ Baptists distinctives, i.e. *This We Believe* document
 - Establishing priorities
 - Continually Learning
 - Professional growth plan
 - Place of continuing education
 - Personal learning patterns
- For those not ordained: A third emphasis of the supervisory relationship is the candidate's statement of faith. Supervisors are to assist candidates in the writing of their statement of faith. This, in part, consists in giving constructive feedback to candidates.⁹ Consequently, candidates will be prepared to defend their statements when examined by their ordination council.
 - Statements of faith must be written in the candidates' own words and be supported by the Bible. Quotations from sources must be clearly referenced.
 - Statements should be a maximum of 2500 words (excluding biblical verses).

⁹ Supervisors are to ensure candidates not shape their statements to please and satisfy the theology and belief system of the Supervisor. Rather, supervisors are to help candidates understand and explain why they believe what they believe in a concise and understandable way.

- The word count for each segment is only a suggestion to help candidates shape their statements.
- Statements consists of:
 - Conversion and Christian experience (250 words)
 - Call to vocational ministry (250 words)
 - Concept of ministry (250 words)
 - Personal Doctrine of (1250 words)
 - God as Father, Son, and Holy Spirit
 - The Bible (Holy Scriptures)
 - State and Fall of humankind
 - Salvation and regeneration
 - The Church (universal and local)
 - Evangelism (mission)
 - Last Things (Eschatology)
 - Baptist understanding (distinctives) (300 words)
 - Relationship to CBOQ (150 words)
 - Ecumenism (inter-denominational relationships) (50 words)
- The final emphasis of the relationship is healthy spirituality. Therefore, the use of theological reflection is important while discussing issues. Taking time to pray together either at the beginning of the session or at the end is imperative.
- At the first meeting, both parties are to fill-in and sign the supervisory covenant.
 - It is the supervisor's responsibility to send an electronic copy of the signed document to CBOQ without delay.
- As this is a candidate driven relationship, each meeting will focus primarily on the needs expressed by the candidate.
 - It is worth noting that supervisors are free to suggest to the candidate areas to explore between meetings. These topics can be further discussed, if necessary, at the next meeting, bearing in mind it should not be the first item of discussion.
- At the half-way point, six months, supervisors are to fill in the interim report.
 - This report must be shared with the candidate at the latest, in their seventh session (month).
 - The signed report is to be sent to CBOQ. It is the supervisor's responsibility to send the report without delay.
 - The purpose of the interim report is to be a snapshot of the relationship to that point. It is understood that there may be issues that may need growth or have not been touched upon.
- No later than at the half-way point of the relationship, candidates are to begin writing their ordination statement. However, it is recommended that work on the statement begin early in the relationship.
 - A regular, monthly check in by supervisors will help break down the elements of the statement in smaller segments, making the writing less daunting.
- At the end of the period of supervision, final reports are written, one by the supervisor and another by the candidate.
 - The supervisor is responsible to send his/her report and the candidate his/her report.
 - These reports are essential tools for the Credentials Committee to discern the suitability of a candidate for accreditation in CBOQ.
 - The statement of faith is vital for the ordination council to properly examine candidates and determine their suitability for ordination.

- Once the final reports have been received by CBOQ and candidates have met their Association Ministry Committee, an appointment will be made for the candidate to appear before the Credentials Committee.

IV. Supervision towards Accreditation and Ordination in Church Planting

General Notes

The formal supervisory relationship normally commences after the candidate has met with the Association Ministry Committee and the latter has reported to CBOQ.

While candidates are encouraged to obtain a supervisor, the latter must be formally approved by CBOQ through the PLDA before the supervision formally begins. The supervisor cannot be in the same ministry setting as the candidate. CBOQ can assign a supervisor in instances when a candidate is unable to identify one.

As much as possible, supervisors of candidates in associate or specialised ministry position will have had experience as an associate or specialised ministry leader.

The formal supervisory relationship for candidates in church planting is normally 18 months in duration.

It is expected that supervisor and candidate will meet monthly for at least 90 minutes. (See page 19 for a sample meeting agenda.)

Supervisors are encouraged to take along candidates to CBOQ, Association or ministerial events and/or other events and activities to discern how candidates relate with others. Supervisors are also encouraged to attend, if possible, a worship service in the candidate's church at a time when the candidate is participating in the service.

Important Elements of the Relationship

- Prior to the first meeting, both supervisor and candidate are to reflect on the supervisory covenant and what it should contain.
 - One emphasis of the formal supervisory relationship is meant to help candidates navigate planting a church. Areas of concern and possible discussion are:
 - Personal discernment to this type of call using personality profile
 - Policies governing a church
 - Creation of Constitution/by-laws
 - Incorporating and charity status
 - Seeking a sponsoring CBOQ church as the new church gets established
 - Writing a constitution
 - Membership, how does it happen?
 - Association with CBOQ
 - Governance of the church
 - Elders, deacons, leadership team etc. What structure of leadership will fit the church planting situation best?
 - Navigating Membership issues
 - Conflict management
 - Dealing with board/leadership team; What guiding principles will mark these relationships and how will we keep ourselves accountable to them?

- Vision
 - Church plant proposal ideas
 - Neighbourhood exegesis
 - Establishing a Core team and prayer team
 - Implementation
 - Staying on target and tracking progress
- Support System
 - Finances, insurance and setting a five-year budget and forecast
 - CBOQ church planting Grants
- CBOQ and its culture
- Understanding the role of a CBOQ church planting coach and seeking one
- A second emphasis of the relationship is core competency. Areas of concern and possible discussion are:
 - Biblically and Theologically Integrated
 - Through theological reflections in the course of the relationship
 - Emotionally and Spiritually Healthy
 - Work/family/personal sabbath tensions;
 - Personal spiritual growth plan
 - Understanding the spiritual battle (Ephesians 6)
 - Emotional maturity
 - The tyranny of the urgent versus what is important
 - Collaboratively Engaged
 - Identifying and building rapport with congregational leaders
 - Identifying and building another people's strength (e.g. Strengthfinder)
 - Lone wolf versus team leader/servant
 - Connecting with other local churches and pastors
 - Candidates' personal thoughts on CBOQ i.e. *This We Believe* document
 - Missionally Minded
 - Creating a vision for the local church in its community context
 - Personal missional involvement in community
 - Identifying needs and potential for mission in community
 - Attracting versus reaching out (balancing attractional ministry with missional ministry)
 - Role of fear of failure in innovation and taking the initiative. What opportunities are right before you?
 - Constructively Leading
 - Being mentored and mentoring others
 - Purpose and importance of listening in relationships
 - Marketing one's ideas and vision to others - sharing your stories within CBOQ
 - Understanding and promoting CBOQ Baptists distinctives, i.e. *This We Believe* document
 - Establishing priorities
 - Continually Learning
 - Professional growth plan
 - Place of continuing education
 - Attending CBOQ church planting learning opportunities
 - Personal learning patterns

- A third emphasis of the supervisory relationship is the candidate's statement of faith. Supervisors are to assist candidates in the writing of their statement of faith. This, in part, consists in giving constructive feedback to candidates.¹⁰ Consequently, candidates will be prepared to defend their Statements when examined by their ordination council.
 - Statements of faith must be written in the candidates' own words and be supported by the Bible. Quotations from sources must be clearly referenced.
 - Statements should be a maximum of 2500 words (excluding biblical verses).
 - The word count for each segment is only a suggestion to help candidates shape their statements.
 - Statements consists of:
 - Conversion and Christian experience (250 words)
 - Call to vocational ministry (250 words)
 - Concept of ministry (250 words)
 - Personal Doctrine of (1250 words)
 - God as Father, Son, and Holy Spirit
 - The Bible (Holy Scriptures)
 - State and Fall of humankind
 - Salvation and regeneration
 - The Church (universal and local)
 - Evangelism (mission)
 - Last Things (Eschatology)
 - Baptist understanding (distinctives) (300 words)
 - Relationship to CBOQ (150 words)
 - Ecumenism (inter-denominational relationships) (50 words)
- The final emphasis of the relationship is healthy spirituality. Therefore, the use of theological reflection is important while discussing issues. Taking time to pray together either at the beginning of the session or at the end is imperative.
- At the first meeting, both parties are to fill-in and sign the supervisory covenant.
 - It is the supervisor's responsibility to send an electronic copy of the signed document to CBOQ without delay.
- As this is a candidate driven relationship, each meeting will focus primarily on the needs expressed by the candidate.
 - It is worth noting that supervisors are free to suggest to the candidate areas to explore between meetings. These topics can be further discussed, if necessary, at the next meeting, bearing in mind it should not be the first item of discussion.
- At the half-way point, nine months, supervisors are to complete the interim report.
- This report must be shared with the candidate at the latest, in their tenth session (month). The signed report is to be sent to CBOQ. It is the supervisor's responsibility to send the report without delay.
 - Note that the interim report schedule may be modified by CBOQ's Congregational Life Associate with the approval the PLDA.
 - The purpose of the interim report is to be a snapshot of the relationship to that point. It is understood that there may be issues that may need growth or have not been touched upon.

¹⁰ Supervisors are to ensure candidates not shape their statements to please and satisfy the theology and belief system of the Supervisor. Rather, supervisors are to help candidates understand and explain why they believe what they believe in a concise and understandable way.

- No later than the twelve-month point of the relationship, it is expected that candidates will begin writing their ordination statement. It is recommended that word on the statement begin as early as possible in the relationship.
 - A regular, monthly check in by supervisors will help break down the elements of the statement in smaller segments, making the writing less daunting.
- At the end of the period of supervision, final reports are written, one by the supervisor and another by the candidate.
 - The supervisor is responsible to send his/her report and the candidate his/her report.
 - These reports are essential tools for the Credentials Committee to discern the suitability of a candidate for accreditation in CBOQ.
 - The statement of faith is vital for the ordination council to properly examine candidates and determine their suitability for ordination.
- Once the final reports have been received by CBOQ and candidates have met with their Association Ministry Committee, an appointment will be made for the candidate to appear before the Credentials Committee.

V. Conflict in a supervisory relationship

Like in any other relationships, conflicts between supervisors and candidates may arise. It may be a matter of theology or biblical interpretation, a misunderstanding or misinterpretation of a comment, a cultural difference, or poor communication. The presence of a conflict is not necessarily a reason to terminate the supervisory relationship.

It is expected that both parties will endeavour to resolve their differences early in the conflict. (see page 29 for resolving conflicts in professional relationships.) That is why the covenant has a segment on resolving conflicts. The conflict resolution plan should be followed before the issue is brought to the attention of the PLDA. However, should the conflict be the result of an abuse of power, harassment (including sexual), or violence, the matter is to be brought to the PLDA immediately. A safe environment is essential for the relationship. This safety should never be compromised.

Should a supervisory relationship be terminated by the PLDA, the latter will decide whether the length of the supervision needs to be changed.

PART 3

TOOLS FOR THE TRADE

SAMPLE AGENDA

Connecting (app. 10 min.)

This is the small talk of the session.

It is also here that a supervisor can ask the candidate what she/he is reading or what he/she preached on the previous Sunday. A short discussion on the topic can ensue, helping build spiritual rapport between candidate and supervisor.

It is important to remember that the relationship is about and for the candidate. Therefore, she/he must be given the time to share.

Goals for the session (app. 5 min.)

The supervisor should ask the candidate's goal for the session, notwithstanding what may have been agreed previously. This will ensure that the candidate addresses what he/she feels is important now.

When there is a topic that was previously agreed upon to be discussed, it should still be considered once the primary issue has been explored to the satisfaction of the candidate.

Discussion/Learning/Sharing (app. 65 min.)

This is the main part of the session. Depending of the topic and the requests from the candidate, the supervisor may be doing more coaching or mentoring. (see primer on Coaching and Mentoring.)

Setting up for next session (app. 5 min.)

Near the conclusion of the session, it is important to prepare for the next session. A supervisor can assign some homework, either reading, reflection, or actions to be taken stemming from the discussion or in preparation for the next session. A candidate may choose a topic of interest that requires the supervisor to do some research prior to the next meeting.

Prayer time (app. 10 min.)

It is vital that supervisors and candidates pray for and with each other. The issues raised in the session are a good starting point. Taking the time to ask the question: "How can I pray for you," is important for informed prayers.

ETHICS FOR PROFESSIONAL RELATIONSHIP

The boundaries of right and wrong, defined through laws are clear. However, how one behaves within these boundaries, while legal, may not be appropriate Christian conduct.¹¹ This is where ethics comes into play.

Codes of ethics are created in order to guide people in making decision that are appropriate, just, and healthy emotionally and spiritually. They help support one's decisions, providing a compass to point to the proper behaviours in a relationship and giving principles by which one can navigate the complexities of relating with others.¹²

All CBOQ accredited and accreditation candidates have signed CBOQ Statement of Ethical Pastoral Conduct. As such, parties in the supervision for accreditation relationship are accountable to each other and CBOQ through the Statement.

However, there are other ethical concerns to consider in a supervisory relationship. The following are general ethical principles that will help guide supervisors in the relationship:¹³

Beneficence - being proactive in promoting candidates' best interests. The relationship is for the benefit of candidates, not supervisors. In addition, supervisors must look after the interest of CBOQ regarding the aptness of candidates for ministry within its family of churches.

Fidelity - honouring the commitments made to candidates and maintaining integrity in the supervisory relationship. It is not about friendship. It is about developing the ministry and professionalism of candidates. At the same time, supervisors are to be mindful of the commitment they have made to CBOQ in assessing candidates' suitability for vocational ministry within CBOQ. The relationship is one of supervision and not therapy or spiritual direction. Should those needs be evident, supervisors are to encourage candidates to seek out the proper professionals for support.

Nonmaleficence - not wilfully harming candidates and refraining from actions that risk harm. Proper professional boundaries are to be kept. The relationship, by its very nature is not equal. Supervisors will always be in positions of authority and power. Supervisors must be aware of the boundaries of relationship and exploitation for one's own interest. (Requests for favours etc. may be misunderstood or misinterpreted by candidates.)

Supervisors must also endeavour to assess the appropriateness of candidates' capability in ministry within the culture of CBOQ. Supervisors are tasked in evaluating candidates to determine whether they would harm CBOQ churches.

¹¹ See Romans 15:1- 2; 1 Corinthians 10: 23- 24; Philippians 2: 3- 4

¹² For further reading on developing codes of ethics, see <https://www.apm.org.uk/media/5536/chartered-series-3.pdf>

¹³ This list is an adaptation of The Code of Ethics of the Canadian Counselling and Psychotherapy Association (CCPA) p. 2 https://www.ccpa-accp.ca/wp-content/uploads/2014/10/CodeofEthics_en.pdf

Autonomy - respecting the rights of candidates to self-determination. Candidates are their own persons. They have the right to make their own decisions even when that decision may run contrary to supervisors' guidance or own way of functioning. Supervisors must also respect the autonomy of the local church. While supervisors may determine that a candidate should not be recommended for accreditation, they must accept that churches have the right to call whom they choose as their ministry leader, even if their candidate cannot or will not be accredited with CBOQ.

Justice - respecting the dignity and just treatment of all persons. Supervisors are to use fairness in their assessments of and dealings with candidates and CBOQ.

A PRIMER ON THEOLOGICAL REFLECTION

Henri Nouwen wrote,

“Most Christian leaders today raise psychological and sociological questions even though they frame them in scriptural terms. Real theological thinking . . . is hard to find in the practice of ministry. Without solid theological reflection, future leaders will be little more than pseudo-psychologists, pseudo-sociologists, pseudo-social workers. They will think of themselves as enablers, facilitators, role models, father or mother figures, big brothers or big sisters, and so on, and thus join the countless men and women who make a living by trying to help their fellow human beings to cope with the stresses and strains of everyday living. But that has little to do with Christian leadership because the Christian leader thinks, speaks and acts in the name of Jesus, who came to free humanity from the power of death and open the way to eternal life. To be such a leader it is essential to be able to discern from moment to moment how God acts in human history and how the personal, communal, national and international events that occur during our lives can make us more and more sensitive to the ways in which we are led to the cross and through the cross to the resurrection. . . .”¹⁴

Theological reflection is a term used to describe the process of learning directly from our experience about God, ourselves and our place in God’s world.¹⁵ As Nouwen mentions above, ministry leaders should be immersed in theological reflection. It should be second nature to who we are as pastors. How can we bring people to experience God in their lives unless we ourselves can detect Him?

Theological reflection is also an aspect of faith formation. It integrates faith and life, scriptures and living them out. It is through theological reflection that we discover the full extend of God’s love for us, thus growing deeper roots and greater resilience for our faith.

Spiritual reflection can be done formally. For example, supervisors can assign candidates real issues or experiences for them to reflect upon and then share their reflection with their supervisors. It can also be done informally, while discussing issues. Supervisors can ask, “Where does God fit in this situation?” or “What do you think God is saying to you through this?” These are forms of informal theological reflection.

The following are a few suggested steps for theological reflection.

Experience: We are a product of our experiences. While the Bible, other books, and the leadership of others shape us to a certain extent, our life’s experiences truly determine who we are and how we respond to our world and its environment. How many of us have been told we look like, sound like, and behave like one or both our parents? Our experiences shape us indeed. However, do we acknowledge how our experiences have shaped us? Have we allowed God to shape or reshape those experiences considering His presence and grace?

¹⁴ Henri Nouwen, *In the Name of Jesus: Reflections on Christian Leadership*. New York: The Crossroad Publishing Company, 1993, pp. 65-66. As quoted in

https://divinity.vanderbilt.edu/academics/fielded/fielded_theologicalreflection.php

¹⁵<https://digitalcommons.lmu.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1032&context=ce>

Reflection: In theological reflection, a person looks at their life or event experience and considers how it affects or has affected him/her. From what lens or perspective do we approach our experience? What do we hear, or who do we hear through our experience?

Response: The answer to the previous two questions will affect how we respond to our experiences. Unless we let our faith bear weight on our experiences, our responses will be more visceral. Such response often brings about hurt, not only to others but us as well. Theological reflection is meant to bring about transformation. While the process may appear tedious, and at times painful, it is through such honest and thoughtful reflection that our lives are indeed transformed through the grace and power of God.

A PRIMER ON MENTORING

Mentoring in supervision towards accreditation consists of walking alongside a candidate to model what it is to be a vocational ministry leader, and to be a conduit for God's Spirit to work his transformational power within the candidate whereby he or she experiences growth as an individual and ministry leader.

A mentor:

- Supports a candidate so that the latter is not alone in their ministry setting.
- Provides a safe environment for building a candidate's confidence and allows the Holy Spirit to do be present in the relationship.
- Assists candidates to theologically reflect on a given situation.
- Encourages true and honest personal sharing and reflection.
- Reveals to the candidate how he/she exhibits his/her vocational identity.
- Is willing to share his/her own personal and ministry experiences with a candidate, when asked.
- Confronts concerns that may arise stemming from the candidate's practice of ministry, worldview, theology, and/or self-awareness and self-understanding.
- Challenges the candidate to grow and explore areas that may be unfamiliar or uncomfortable.
- Provides healthy, genuine modelling of core competencies to the candidate.
- Nurtures a deeper connection to CBOQ family of Churches.

A PRIMER ON COACHING

The International Coach Federation (ICF) has defined coaching as “partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential.”¹⁶

Coaching is about helping candidates define, explore and reach their goals. It is candidate led, the coach simply helping the former find the direction and means to get to their destination.

A coach:

- Helps the candidate follow through on their stated objective and or tasks by providing accountability.
- Enables the candidate to explore new goals, widening their sense of what is possible.
- Skillfully assists the candidate in investigating possible tools and directions to achieve their goals.
- Challenges the candidate to think further and deeper than they would on their own concerning issues or goals.
- Guides the candidate in the discovery of new possible result for issues.
- Enables the transformation of the candidate by seeing what was unseen or using what was untapped before.

Coaching is often mistaken for counseling therapy, mentoring, and training. Coaching is different because it looks towards the future, not the resolution of the past, the free sharing of ideas, or the passing on of skills. To help differentiate coaching from other techniques, some differences are described below.

Counseling therapy, in general, deals with the past in order to resolve the present and create a better future. Coaching does not address issues that need counseling therapy, but merely sets a framework for moving forward with one’s plans.

Coaching is different from mentoring in that mentoring is akin to role-modeling. Mentors are chosen because of their wisdom, experience, and reputation. Candidates want to learn from them through hearing about their life’s journey. Coaching is not the imparting of the coach’s thoughts. Rather, a coach draws out the candidate’s own experience and strengths to achieve their goals and resolve their concerns.

Training is concerned about the practice of certain skills to learn and improve. Coaching is concerned about allowing candidates form their own objectives and make their own decision about what skills they need. It is an organic movement as opposed to being linear.

¹⁶ <https://coachfederation.org/about>

MENTORING, COACHING, OR ADVISING?

The supervisory relationship will demand that supervisors uses many techniques. At time, they will be mentors, at others, they will be coaches, and yet others, they will be advisors. The three can sound the same. However, they are not, as they have different intents.

Mentoring is primarily the passing of wisdom from a seasoned practitioner. Mentors ask questions to help them determine what, exactly, the candidate is looking for, information wise. It is a supervisor sharing his/her experience and knowledge about something specific when asked by a candidate. Supervisors help candidate to form their ideas, options, and answers to questions.

Coaching is the setting forth of goals identified by the candidates and allowing the candidates to come up with their own plan. It is forward looking. Questions are not asked for the benefit of the supervisors, to inform them. Questions are asked to help candidates explore their own ideas and options. These questions are always forward looking. Candidates are responsible for their thinking, direction, and solutions.

Advising is about looking at the issue presented by candidates that seem to pose an obstacle for healthy ministry. Supervisors ask personal questions designed to reveal why candidates think and behave certain ways. In discovering one's past and accepting its repercussion, candidates can then let the Holy Spirit work in specific areas of their lives for transformation and redemption.

All three systems use questions in order to arrive at the desired outcome. The following is a list of questions, grouped in their proper realm. It is hope this will help supervisors understand the different methods they are called upon to use.

Mentoring and/or advising: Questions that look back and provide information for the supervisor to give input. The questions below could be used in either methods.

Did you have a honeymoon in this church? If so, is it over and how has it changed?

Who is your best friend and when is the last time you talked with or met with your best friend?

What would you do if you were not in ministry?

What are the strengths of your spouse? How do those strengths hinder or complement your ministry?

Are you a self-starter or do you need the pressure of a deadline to get going?

If you could change one thing about your church, what would it be and why? How do you think this change would make it better?

If you could be anywhere else, where would you be? Why there?

Do you prefer the country or the city? What has influenced this preference?

How do you know that you are called to ministry?

Are you doing the right things, for the right reasons? How do you know?

Are you approaching and asking people for the right things and the right reasons? How do you know?

How do you know that what you are doing is Spirit led and not from your own desires and ego?

Mentoring: Questions that give information to the supervisor to give his/her feedback to the candidate.

What do you like to do when you are not working?

What are three strengths of the church you serve in? What are three weaknesses?

When was the last person baptized in your church? Do you know who it was, a child, teen or adult?

Who is missing from the congregation? Why are they missing?

What is your philosophy of worship? What is your greatest resource for worship in the congregation you serve?

What is your working style: Do you like to get things done early or at the last minute? How is that style working out for you?

What is your favorite aspect of being a pastor in your congregation?

If you had more time what would you do with it?

Who is the “church boss?” In other words, who is the most influential person in the congregation, the one who seems to control the discussion and final decision-making? Is the person in an elected position?

Is the “church boss” a positive influence or a negative one? Can you work closely with this person? Why or why not?

How long do you see yourself in this present congregation? Why?

Advising: Questions that provides information about the candidate’s past to help supervisor provide insight in why the candidate behaves, thinks or react a certain way.

Let’s talk about your family of origin: Where did you grow up? Who influenced you most growing up? Where did you fit in with your siblings? What are your family of origin’s dynamics? What was your school experience like? What activities were you involved in outside formal school hours?

Let’s talk about your current family (if applicable):

How long have you been married? Where did you and your wife meet? What is the greatest challenge in your marriage?

How does the way you work affect your spouse and children? What do you need to change?

How do you get along with your spouses' parents? Would you rather be with them or with your parents? Why?

For a single person:

Do you sense singleness is a calling for you?

How do you meet your need for intimacy, that is who do you share your sorrows, hopes, dreams with? (Keep this question non-sexual.)

How do you handle those times when you feel lonely?

Mentoring and/or Coaching: Questions that are forward looking designed to help candidates focus in the direction they seek guidance. These questions can also be asked in mentoring as they can help clarify why candidates desire to focus on an area as opposed to another.

What is the dominate age group in the congregation?

What is the reputation of the church in the community?

What have you done with the inactive membership list in your church? What is your plan for visitation, especially those who are no longer active?

Tell me about the building that you meet in.

If nothing changes over the next five year, what will this congregation look like?

Who are your key leaders and what do they do in the “working world?”

What does your church do better than most?

Coaching: Questions that are asked specifically to help candidates come up with solution to their desired outcome. The questions are not meant to give information for supervisors but to help candidates think and reflect.

How would you like to grow in the next year? How do you plan to do this?

Speaking of a congregant or even church: How would you like him/her/them grow in the next year? What is your plan for her/him/them to grow?

What are the strengths of the “church boss?” What are his/her weaknesses? How can you work with this person?

Who are potential leaders in your church? What qualities do you want to develop in them? How will you go about doing it?

What can you do help your church grow? How prepared, in a scale of one to ten, to pursue these actions?

Who are the people in your church that could help you in this?

CONFLICT RESOLUTION IN PROFESSIONAL RELATIONSHIP

Conflicts between professionals do happen from time to time. The following is a suggested process to resolve a conflict that may arise between supervisors and candidates.

- Step One: Identify the nature of the conflict by listening to each other.
 - Is the conflict caused by hurt?
 - What kind of hurt:
 - Emotional: What was said by one party hurt the other party's feelings. (Emotions are neither right or wrong. They exist. Therefore, it is not helpful to dismiss another person's emotional reaction simply based on our own reaction to similar experiences.)
 - Moral: What was done by one party was hurtful because the other party understood it to be wrong. (One's standard of practice may differ from another because of culture, background, or other past experiences.)
 - Vicarious: What was done by a party to someone the other party cares about hurt that second party. (Our words or behaviour towards one person may affect more than just that person.)
 - Residual: What one party did or said was hurtful to the other party because it reminded the latter of a past hurt.
- Step Two: Seek to understand the nature of the conflict in order to resolve it.
 - If a party has been hurt, they should speak to the offending party. This may take some time. If the hurt party does not feel safe in making the revelation, they should speak to the person named in the Covenant.
 - If the offending party realizes they have hurt the other party by their actions or words, they should seek to make amends. (See step 3.)
 - If one of the parties senses that something is wrong with the supervisory relationship but unsure of the cause, they should ask the other party how they are feeling about the relationship. Should there be a hidden conflict caused by one of the types of hurts listed above (or others), the hurt party should share it for the sake of the relationship. If such revelation is impossible because of safety, both parties should agree to ask their third party named in the Covenant for help.

Step Three: Seek to make amends

- The first element of making amends is asking for the forgiveness of the hurt party. Asking for forgiveness is done without any excuses. What was said or done was offensive to the other party, period. By unconditionally acknowledging one's hurtful action or speech, it allows for pardon.
- The offending party should reflect on the cause of their behaviour. Is there something that needs to be explored in their lives or is there something that needs to change in their way of relating with others. Saying "That's the way I am" is simply not helpful. (See Ephesians 4: 17- 5:2)
- Once forgiveness has been asked, the offending party should present a plan to the hurt party for a way forward, so that a similar conflict will not arise. The hurt party should be allowed to discuss the plan further if need be.
- Once an agreement is reached, time should be spent in prayer.

Step Four: Renewed relationship

- The hurts of conflicts do linger. Therefore, it is a good idea to acknowledge its specter and continue to pray for renewal.
- The offending party, especially if it is the supervisor, should occasionally ask the hurt party how he/she feels about the health of the relationship.

There are instances when conflicts are so deep that they cannot be resolved without professional help. Should either parties or both sense that their issue(s) are too complex and painful to continue the relationship, one or both must inform the PLDA.

The PLDA will ensure that pastoral care is provided for both parties. She/he will also decide concerning the future of that supervisory relationship. The matter will be treated confidentially, except in cases where the law stipulates disclosure to the proper authorities.

CORE COMPETENCIES FOR CBOQ MINISTRY LEADERS

Core competencies are those areas CBOQ has deemed essential for its ministerial leaders to possess. These competencies include self-awareness, knowledge, skills, and spiritual insight. It is understood that those who are beginning in their vocational ministry will not have these competencies fully developed. However, CBOQ expects their accredited ministry leaders to have a minimum level of these competencies and a capability and desire to cultivate and mature these core competencies.

CBOQ is committed to help their ministry leaders develop these core competencies by facilitating spiritual formation, continuing education and creating and promoting written resources, conferences and workshops.

CBOQ desires leaders who are:

Biblically and Theologically Integrated

Goal: To lead from a biblically transformed life. (Romans 12: 1- 2)

CBOQ Ministry Leaders can:

- Define the meaning of the Gospel for themselves and others
- Acknowledge there are different biblical and theological interpretations
- Apply biblical knowledge to everyday situation
 - Respond to life's challenges in a manner consistent with their Christian beliefs
 - Display their theology through their lifestyle and practice
- Organise their life according to biblical principles
- Defend their theology and biblical interpretation
 - While presenting it in non-confrontational ways
- Demonstrate understanding of key components of conflict resolution from a biblical point of view

Emotionally and Spiritually Healthy

Goal: To lead and live out of an emotionally healthy spirituality framework, for sustainability and resiliency in life and ministry. (2 Corinthians 5: 16- 21)

CBOQ Ministry Leaders can:

- Recognise and cherish their call to vocational ministry
- Be attentive to the Holy Spirit's voice
- Distinguish emotional and spiritual boundaries between congregant and pastor
- Compare healthy emotions and spirituality to their own life to recognise conflicting values and practices that may be present and affect their ministry
- Integrate their emotions to their outward behaviour
- Develop a healthy balance between:
 - Vocational ministry
 - Rest and Sabbath
 - Personal time with others, including family

Collaboratively Engaged

Goal: To engage in vocational ministry with others, both lay and vocational leaders, within their Association, CBOQ and the wider kingdom. (1 Corinthians 12: 12- 14)

CBOQ Ministry Leaders can:

- Define the concept of the Body of Christ from a scriptural perspective
- Identify spiritual gifts in themselves and others
 - Demonstrate their own personal gifts through using them
- Organise people according to their gifts
- Influence unity within their ministry setting and the kingdom of God
 - Demonstrate a willingness to interact with the local CBOQ Association, CBOQ, and other inter-denominational groups
- Develop a strong, cohesive discipling system within their ministry context
- Compare and understand other people's point of view to help resolve conflicts in ways that prevent or avoid the disintegration of unity in the body of Christ

Missionally Minded

Goal: To approach vocational ministry and lead their ministry setting with the mindset of Jesus' Great Commission to the Church. (Mathew 28: 18- 20)

CBOQ Ministry Leaders can:

- Define the mission of the Church
- Explain the needs of the community where their ministry setting is located
- Listen to the congregants' understanding and fears concerning being missional
- Construct a framework for the mission of the ministry setting that responds to the needs (one or more) of the community and uses the gifts and capabilities of the ministry setting
 - Compare the current practice of the ministry setting with the framework constructed above
- Create a realistic and feasible plan to teach and lead the ministry setting to become missional
 - Display to the ministry setting a missional example through passion for the community and non-Christians
 - Assist congregants in facing their fears in reaching out to the community
- Organise a mission experience for the ministry setting

Constructively Leading

Goal: To lead others in a manner that builds others and not destroy, that unites and not pull apart. (1 Peter 4: 7- 11)

CBOQ Ministry Leaders can:

- Show knowledge and understanding of CBOQ history and polity
 - Relate to CBOQ in a constructive manner
 - Display competent leadership with Boards (Deacons, Elders, Councils, Leadership Teams, etc.)
- Illustrate knowledge of communication principles in preaching, relationships and pastoral care
- Experiment in providing leadership and preaching
 - Identify the best leadership methods to be used in a given context
 - Initiate ministry innovation

- Analyse the needs of the ministry setting in matters of discipleship
 - Appreciate others, along with their needs, brokenness, and opposition
 - Answer questions freely without avoidance
- Evaluate how the ministry setting responds to their leadership, preaching and pastoral care
 - Influence others for Christ through their example
- Design a discipleship plan that is realistic and feasible

Continually Learning

Goal: To seek to grow one's Christian knowledge and practice of ministry without ceasing, in order to become more effective leaders. (2 Peter 3: 17- 18)

CBOQ Ministry Leaders can:

- Compare their own Christian faith and theology with current biblical, theological and practical theological thought
 - Listen to others' perspective on biblical, theological and practical theology thoughts
- Identify differences in theological and biblical approaches
- Take part in formal learning seminars, lectures, or courses
 - Measure the extent which they are prepared to agree with, experiment and incorporate new learning into their practice of ministry.
- Determine areas in their skills and knowledge that require updating and or improvement
- Design a plan to remain knowledgeable and current on biblical, theological, and practical theology thought as well as other areas that affect vocational ministry.
 - Demonstrate visible growth in biblical, theological and practical theology knowledge and practice
- Build on successive learning, even through failures and disappointments, as they explore and experiment with ways to best minister in their context

PART 4

FORMS

SUPERVISORY COVENANT

(Submit a copy to CBOQ once completed and signed)

Name of Candidate _____

Name of Supervisor _____

This Supervisory Covenant covers the period from _____ to _____.

Meetings will take place monthly on (days) _____ from (time) _____

to _____ at (place) _____.

When changes are necessary, we will arrange for greater frequency or a different day, time and place by mutual consent.

Objectives the candidate wishes to fulfil (list two or three):

Objectives the supervisor wishes to fulfil (list two or three):

-
-
-

Topics for Discussion and areas of concerns we agree to explore (list six or more):

(Reminder: the core competencies are Biblically and Theologically Integrated, Emotionally and Spiritually Healthy, Collaboratively Engaged, Missionally Minded, Constructively Leading, Continually Learning.)

Formal Agreement:

- We agree to review this covenant quarterly and revise it if deemed necessary. We also agree that the relationship is to be candidate led, meaning the candidate is free to bring issues or topics of conversation that may not be included in this covenant.
- We pledge to hold the matters discussed in our meetings in strictest confidence, unless permission is asked and granted to share anything said by either the supervisor or candidate. We recognize that should anything be shared that must be divulged by law to the proper authorities, it will be done according to the law.
- We confirm that the candidate's church leadership is aware that the candidate is in a supervisory relationship and that they know the identity of the supervisor.
- We commit to write the evaluation reports, discuss, and co-signed them- **one interim report** at the half-way point written by the supervisor; **final reports** at the end of the supervisory relationship written by both.
- We agree to discuss spiritual formation issues and to **make a devotional time and prayer for one another a part of our meetings.**
- As the supervisor, if applicable, I agree to read the candidate's ordination statement and assist by giving constructive feedback.
- I agree to help prepare the candidate for meeting with the Credentials Committee and Ordination Examining Council.
- As the candidate, I agree to consult with the supervisor in the writing of the ordination statement, if applicable, and be open to feedback about these matters.
- We agree to try to work out any conflicts or tensions that may arise between us as set forth in page 29 and following. If we are unable to resolve our differences, we agree to call upon _____ to help us mediate the situation. However, if issue of safety arises, contact PLDA immediately.
- We agree to keep proper boundaries as supervisor and candidate in our relationship, respecting, being honest, and honouring each other.

Candidate (Signature) _____

Date: _____

Supervisor (Signature) _____

Date: _____

INTERIM REPORT OF THE SUPERVISOR

(for submission at the half-way point of the supervisory relationship)

This Report will give the Pastoral Leaders Development Associate an understanding of the progress of the internship and will alert her/him to any midterm changes that may need to be made. The PLDA is keenly interested in seeing the relationship be as effective and valuable as possible for both.

1. Basic Information

Name of Supervisor: _____

E-Mail _____

Name of the Candidate _____

Period covering the report: _____ to _____

Describe the frequency and length of your meetings with the candidate (if others were present, please indicate who):

2. Give your appraisal of the relationship to date (In filling in this section, please be aware of the need to protect confidentiality.)

1. Describe your relationship with the candidate.

2. List some of the issues or topics that have been covered to date in your meetings.

3. How is the agenda set for your meetings?

4. Has the candidate raised issues that he/she is facing in his/her ministry? Give examples.

5. Have you and the candidate shared devotional times together and prayed for one another?
 - a. Describe how you have gone about this?

6. What issues do you and the candidate plan to cover in future sessions?

7. Do you have any hesitation or concerns at this point about the candidate?
Explain your answer:

Date completed: _____

Signature of supervisor _____

Date shared with candidate: _____

Signature of candidate _____

FINAL REPORT OF THE SUPERVISOR

(for submission at the end of the supervisory relationship)

This Report will help the PLDA assist the Credentials Committee in making its decision concerning the accreditation of the candidate. It is recognized that the PLDA may, at his/her discretion, share some of the information in this report with the Credentials Committee and the candidate's Association Ministry Committee.

This report will become a permanent part of the candidate's file.

1. Basic Information

Name of Supervisor: _____

E-Mail _____

Name of the Candidate _____

Period of Internship: Started _____ Ended _____

Describe the frequency and length of your meetings with the candidate (if others were present, please indicate who).

2. Give Your Appraisal of the Candidate in the Following Areas

BIBLICALLY AND THEOLOGICALLY INTEGRATED

How able is the candidate at defining and defending their biblical and theological understanding? (Give some examples)

How has the candidate reacted when he/she has encountered a different biblical and theological interpretation than his/her own?

How has the candidate has demonstrated understanding and ability in helping resolve conflicts from a biblical perspective? (Give some examples)

EMOTIONALLY AND SPIRITUALLY HEALTHY

How is the candidate's faith in and walk with Jesus Christ demonstrated in his/her life? (Thoughts, actions, attitudes and personal behaviour)

How would you describe the candidate's understanding of their vocational call, and call to their ministry setting?

Describe how you have witnessed the candidate's ability to relate to others. Was it in a healthy, positive and constructive manner? (Focus on communication skills, conflict management skills, attitudes towards others especially strangers or other faith groups and religions, role of women in the church etc.)

How have you seen the candidate demonstrate resilience to the demands of Christian ministry? (e.g. care of one's health, family relationships, hobbies, handling stress, creating boundaries)

COLLABORATIVELY ENGAGED

What is the level of awareness and understanding of the candidate's own spiritual gifts and those of others?

What is the level of commitment of the candidate to work with others, especially in the local Association, ministerial and CBOQ as a whole?

How does the candidate approach discipleship?

MISSIONALLY MINDED

What is the candidate's understanding of the mission of the church?

How does the Candidate see her/his role in helping the church to accomplish this mission?

In what ways has the candidate demonstrated a missional life?

CONSTRUCTIVELY LEADING

How would you describe the candidate's knowledge and understanding of CBOQ history and polity?
(Give some examples.)

What style of leadership would you say the candidate has, especially regarding the board and congregation?

What areas of the candidate's ministry would you say are his/her strength?

What areas of the candidate's ministry you sense need to grow and be nurture?

CONTINUALLY LEARNING

Describe how the candidate receives guidance, suggestion and his/her openness to coaching.

How does the candidate learn from their mistakes and failures?

How does the candidate reflect on culture and community?

BAPTIST LIFE AND CBOQ

Describe how you expect the candidate will thrive under CBOQ banner, its policies, practices and organizational values. (e.g. willingness to be involved in CBOQ's life, understanding of Baptist polity and values, willingness to support CBOQ and local Association, etc.)

ADDITIONAL COMMENTS, CONCERNS AND/OR RECOMMENDATIONS

Please comment frankly on the candidate's suitability for ministry with CBOQ family of churches

_____I recommend that the candidate be accepted for accredited ministry with the Canadian Baptists of Ontario and Quebec.

_____I do not recommend the candidate be accepted for accredited ministry with the Canadian Baptist of Ontario and Quebec.

Signature of Supervisor _____

Date: _____

Signature of Candidate _____

Date: _____

SELF-EVALUATION REPORT OF THE CANDIDATE

(for submission at the end of the supervisory relationship)

This Self-Evaluation Report will help the PLDA assist you in your future development. It is recognized that the PLDA may at his/her discretion share some of the information in this report with the Credentials Committee and the candidate's Association Ministry Committee.

This report will not become a permanent part of the candidate's file.

1. Basic Information

Name of Candidate: _____

E-Mail: _____

Name of the Church or Ministry _____

Name of Supervisor _____

Period of Internship: Started _____ Ended _____

Describe the frequency and length of your meetings with the supervisor (if others were present, please indicate who).

2. Appraise Yourself in the Following Core Competencies

BIBLICALLY AND THEOLOGICALLY INTEGRATED

How do you integrate what you know about the Bible to your everyday life?

Describe, from a real example, how you respond biblically and theologically to a situation in your ministry setting.

How comfortable are you in explaining what you believe? Why do you say that?

EMOTIONALLY AND SPIRITUALLY HEALTHY

How do you distinguish emotional and spiritual boundaries between you and those whom you serve?

What practices are important for you to stay spiritually healthy?

How do you balance your personal life, including health and wellness, and family life with the demands of Christian ministry?

COLLABORATIVELY ENGAGED

How do you navigate theological differences with colleagues and congregation?

How do you see yourself influencing unity in your ministry setting and the community at large for the Kingdom of God?

How do you seek out and raise leaders?

MISSIONALLY MINDED

What is your vision for the church (your own and the church at large)?

How do you go about connecting with your community? Give some real examples.

How do you encourage corporate worship to happen?

CONSTRUCTIVELY LEADING

How is your leadership received at your ministry setting? What makes you say that?

How comfortable are you in experimenting with different ways of doing ministry? Give a real example to explain your answer.

How would you describe your relationship with your board (or its equivalent), your ministry setting, and your local Christian community?

CONTINUALLY LEARNING

What areas of your ministry do you sense you need to grow? What skills or core competencies are your weakest?

How do you go about knowing the community and culture of your ministry setting?

What events, seminars, meetings have you participated in outside your immediate ministry setting?

BAPTIST LIFE AND CBOQ

What is your opinion of your local association? What is its role?

What do you like about CBOQ?

What difficulties (if any) do you have with CBOQ?

What could CBOQ do better?

ADDITIONAL COMMENTS, CONCERNS AND/OR RECOMMENDATIONS

Response to the Internship Experience

(This section will not be shared with anyone. It is strictly for the PLDA use in order to improve the supervisory programme.)

Was your supervisory relationship helpful? Please explain.

What would you have liked to see different? What could be done better?

Describe your relationship with your Supervisor:

How can the internship program be improved?

Additional Comments.

Signature of the Candidate _____

Date: _____

Signature of the Supervisor _____

Date: _____



Contact:
Marc Potvin
Pastoral Leaders Development Associate
416-620-2939 | mpotvin@baptist.ca



**CANADIAN
BAPTISTS**
of Ontario
and Quebec

5 International Blvd, Etobicoke, ON M9W 6H3
P. 416 622 8600 • F. 416 622 2308 • E. cboq@baptist.ca
baptist.ca